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A Cold Winter.

The present winter has so far made a fine record for frigidity, and some persons who are no longer in the freshness of their youth have been heard to remark that the present is the coldest winter they have ever known. It is not improbable however that persons with good memories can recall other winters which would hold their own for cold with that of 1904. According to the Lewiston, Me., *Journal* the winter of 1861 was particularly severe in that State and other parts of New England. That paper says: "The winter of 1861 was noted for being one of the coldest, and, in fact, it was the coldest, one in the century. The coldest day of the winter was Friday, Feb. 25, and is known as cold Friday. There had been a heavy snow storm of light, fine snow. It cleared off cold and the wind blew a perfect gale, thus making the cold more fearful. The air was filled with snow so thick one could see only a rod or two in any direction. Men who were obliged to be on the road perished and were found frozen as hard as marble statues. A very few travellers survived the ordeal. But few had thermometers in those days to tell how cold it really was, but what few there were registered 40 to 50 below zero in Androscoggin, and in Arundel county it was even lower. Penobscot Bay was frozen over so solid that Sam Randall, of Vinalhaven, took a horse and sleigh and, together with the Hon. Martin Kiff, who was the representative to the Legislature for Vinalhaven, cruised from Vinalhaven to North Haven, then to Saddle Island, then to Camden and thence across country to Augusta, where he left Kiff and returned to Vinalhaven again safely. Portland Harbor and Boston Harbor were frozen over solid. Thousands of the Boston people availed themselves of the fact and the ice on the harbor was covered with skaters. People who remember the cold Friday smile when they hear people telling how cold it is when we have a little zero weather."

George Francis Train.

Those who had known of the late George Francis Train only in connection with the eccentricities and vagaries of his later life may have been surprised to learn of the business activity which characterized his earlier years. In reference to this singular man *The Outlook* says: "The line which separates insanity pure and simple from excessive eccentricity is a fine one, and it might be hard to decide on which side to place the singular personality of George Francis Train, who was wont at one time to call himself the sanest man alive, at others, 'the greatest crank' in the world. The mere fact that he did recognize his own megalomania or exuberant egotism shows conclusively that his mind had its sane side. No one can read his remarkable autobiography, a fair sized book, dictated in 36 hours, it is said, without admitting that in some points he was, as he was fond of asserting, ahead of the times. A condensed autobiography 'boiled down in two hundred words,' asserts, among other things that he had supported himself since babyhood, had been a farmer at fourteen, was at twenty manager of a great shipping firm with an income of \$10,000, built famous clipper ships, started forty choppers to California in '49, introduced the street railway into England, built the first Pacific railway, organized the first Trust, the Cr dit Mobilier, owned 5,000 lots in Omaha now worth thirty millions, organized the French Commune, three times made the shortest record trip around the globe, and had been 'fifteen times in jail without a crime?' With all allowance for his egotistical exaggeration, there is still some truth in his characterization of himself as 'reformer, agitator, revolutionist, evolutionist, psychologist, financier, builder of railways, linguist and Globe trotter.' A student of psychology can easily find in the biography the time when intolerable egotism gained ascendancy over what was really a genius for audacious and large undertakings. Everyone knows of Mr. Train's vagaries of late years—his almost absurd self-nomination for the Presidency; his storing up of psychic force by refusing for years to talk to adults or let anyone touch him (he used solemnly to shake hands with himself on being introduced) his custom of sitting bare headed in Madison Square with his friends the children and the birds, and his residence in the Mills Hotel in a twenty cent room, although his relatives were always glad to make a home for him—he used to say he liked to be with the poor people because they told the truth and were honest. The dedication to his autobiography shows George Francis Train at his best: "To the

children and to the children's children in this and all lands who love and believe in me because they know I love and believe in them."

The report of the Royal Commission, known as the Lord Escher Commission, which was appointed last November to advise the Imperial Government concerning the creation of a board for the administration of the War Office has been issued. This Report, the *London Times* characterizes as the most important state document issued during the present generation. Upon the recommendation of the Commission and with the approval of the King, the Government has decided to appoint an army council similar to the Admiralty, to abolish the office of Commander-in-chief of the army and to create a new post, that of Inspector-General, whose principal duty will be to inspect and report on the efficiency of the military forces. The report points out the necessity of greater permanence in the defence committee in order to insure a continuous policy, and it suggests the addition to the existing defence committee of a permanent Secretary, holding office for five years, two naval officers selected by the Admiralty, two military officers chosen by the Viceroy of India, and if possible other colonial representatives holding office for two years. With regard to the War Office the commission suggests that the Secretary of State for War be placed in the same position as the first Lord of the Admiralty, directly responsible to the Crown and to Parliament. The constitution of the army council aims at decentralization, the individual members of the council being entrusted with different branches, such as armament, supply, finance, etc. In this connection the report remarks significantly: "New measures demand new men; we therefore attach special importance to the appointment of military members not hitherto closely connected with existing methods, and who therefore are not likely to be embarrassed by the traditions of a system which is to be radically changed." The Commission considers the abolition of the post of Commander-in-Chief to be imperative, and it urges the divorce of the administrative from the executive department. The Inspector-General is to be appointed for five years. He will report upon actual facts without expressing opinions on policies.

Fatalities

on Canadian

Railways.

Very serious disasters are happily infrequent upon Canadian Railways and the loss of life among passengers is comparatively small. Within a few months a single wreck upon a United States Railway has resulted in a larger number of fatalities than have occurred in connection with all the railways of Canada during a whole year. It is to be observed however that the loss of life among railway employes is more than three times as large as the fatalities among passengers, and the fatalities among those who were neither employes nor passengers—persons run over at crossings, etc.—is nearly as large as those among the employes of the road. According to returns from the various railway lines of Canada compiled by the Department of Railways the fatalities in connection with the steam railways on the Dominion was 459. Of these 53 were passengers, 186 employes and 181 others. The deaths on the electric lines totalled eight passengers, seven employes and twenty-three others, for the year ending June 30, 1903. In the previous twelve months the returns show 330 persons killed on the steam roads, as follows: Nineteen passengers, 146 employes and 165 others. The electric lines were responsible for the deaths of eight passengers. It is evident that railroading continues to be a perilous occupation for brakemen, and the number of fatal accidents occurring at railway crossings is comparatively large. There is where we are informed a clause in the new Railway Act which gives the Board of Railway Commissioners all the authority they will require to see that reasonable safeguards are taken to protect the travelling public and those employed in the operation of trains, and to ensure the punishment of persons whose criminal negligence or blundering is responsible for these occurrences.

A Bad Wreck on the I. C. R.

The wreck which occurred on the Intercolonial on Wednesday morning of last week, between Millford and Shubenacadie stations is one of the most serious in the history of rail-

roading in the Maritime Provinces. It resulted in the loss of two lives and the more or less serious injury of some thirty-five others. Of the forty persons who made up the list of passengers and the train crew, only four escaped without injury. Considering the circumstances it is indeed most wonderful that the number of the dead and severely injured should not be very much larger. The wrecked train was number 25—generally known as the C. P. R.—which leaves Halifax at 8.45 to connect with the C. P. R. train which leaves St. John for the West in the evening. The train which was made up of an engine and five cars—a baggage, a postal, a second class, a first class and a Pullman—was in charge of Conductor Robert Duncan, with John Ross as driver, and was running smoothly at the rate of about 35 or 40 miles an hour, when suddenly one of the cars left the rails, causing the others to follow, and the whole five were rolled over and over down a fifty foot embankment, while the engine, the coupling having given way, remained on the track. There are differences of opinion as to whether it was the second class or first class coach which first left the track. The cause of the disaster also appears to be something of a mystery, but the prevailing opinion appears to be that it was caused by the dropping of some part of the undergear of the coach which first left the rails. The deaths which resulted from the disaster were those of Mrs. John Glassey of Halifax who was in the first class car and was almost instantly killed, and Conductor Duncan who was crushed between trunks and chests in the baggage car as it rolled over, and died of his injuries after fifteen hours of suffering. Conductor Duncan had been for nearly half a century in the railway service, and few conductors on the road were better known or more highly respected. The passengers and the trainmen who escaped with their lives had a thrilling experience, as can easily be imagined from the fact that some of the cars turned over twice in their descent and landed bottom up. A few were quite seriously injured, but it is marvellous to say that most of them escaped with a severe shaking up and comparatively slight injuries. The damage to the rolling stock was of course heavy as the cars were practically demolished.

British Politics.

The British Parliament was opened by the King in person on Tuesday, Feby. 2. The allusions to public affairs in the speech from the throne were not for the most part of special importance. Respecting the situation in the Far East, the King said:—"I have watched with concern the course of the negotiations between the Governments of Japan and Russia in regard to their respective interests in China and Korea, a disturbance of the peace in those regions could not but have deplorable consequences. Any assistance which my Government can usefully render towards the promotion of a pacific solution will be gladly afforded." The indications are that the session will be a tempestuous one, and doubts are expressed as to the ability of the Government ship to outride the storm. In the absence of Premier Balfour, through an attack of influenza, the leadership of the House devolved on Mr. Austen Chamberlain, Chancellor of the Exchequer. In the course of the debate on the address in reply to the speech from the throne, Sir Henry Campbell-Bannerman, the Liberal leader, delivered a trenchant criticism of the Government's policy, severely arraiging the Government's attitude on the fiscal question and announcing that Mr. John Morley would in a few days introduce a most comprehensive amendment involving the whole situation. Mr. Austen Chamberlain, in his capacity of leader of the House, replied to the criticisms upon the Government. The position was an embarrassing one for him as much of the criticism was directed against his father, the Hon. Joseph Chamberlain who occupied a seat among the private members. It is not surprising therefore if Mr. Austen Chamberlain's speech on the occasion was not up to the standard of his recognized ability and the defence of the Government was regarded as weak and ineffective. John Redmond, leader of the Irish Nationalists, has voiced the uncompromising demand of the party for home rule. So far from being satisfied with any concessions short of this, they will but use the strength thus attained to, push forward with greater energy to their final goal. Irishmen, Mr. Redmond declares, would rather rule themselves badly than to be ruled well by others.

The Inspiration of the Bible.

BY E. M. SAUNDERS, D. D.

No. 7.

In separating the inspired from the uninspired writings one condition of the churches in the days of Paul should not be overlooked. This is referred to in the 12th, 13th, and 14th of the 1st Corinthians. The remarkable effusion of the Holy Spirit in and after the days of Christ was the subject of ancient prophecy. After the fulfillment of these prophecies in connection with the work of Christ the same was promised to those who should believe on him. "In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover"; and, "Ye shall be baptized with the Holy Ghost."

These supernatural manifestations were not confined to any class. They were extended to all ranks—men and women, young and old. In the first Epistle to the Corinthians, the state of things was in accord with these prophecies. Confusion followed. Paul gives directions with a view to restoring decency and order. In the meetings of the saints, one rose and spoke with uncommon wisdom; another in his address displayed extraordinary knowledge; while a third exhibited faith of the highest degree; others could heal the sick and work other miracles; others prophesied; another could discern spirits; others spoke in foreign tongues; others interpreted these addresses. All these gifts were of the Holy Spirit. They likewise prayed in the Spirit and sang in the Spirit.

Lifted up into spiritual light so intense, and endowed with these supernatural gifts, the Christians of those days were qualified to separate the chaff from the wheat—to know writings dictated by the Holy Spirit from those which were the productions of uninspired men. How long those gifts continued in the churches is not known. By this epistle, it is certain that these miraculous gifts were in full force at this time. Apostolic writings, tried in this holy fire of criticism, would, through the acceptance by these churches, secure to themselves a divine value, of which it would be difficult in after years to rob them. On the other hand, apocryphal writings, rejected by these churches, while enjoying this bright light of the presence of the Holy Spirit, would be stamped as lacking inspiration—a stamp which it would be most difficult to efface. Such tests as the churches, while in this spiritual condition, were able to apply to the sacred writings of their times, had no doubt a great influence in determining the genuine and casting out the spurious.

I have taken a general glance at the origin and collection of the New Testament books, now found in the list accepted as canonical, and also their history down to the Council of Trent in the sixteenth century. It may be of some service to give at this point the history of the English Bible.

Until the Reformation the monopoly of translating the Scriptures of both the Old and New Testaments, and of fixing the sacred canon as far as the West is concerned, was in the hands of the Roman Catholic church. Accompanying the struggles for reform was a demand for the Bible in the languages spoken by the people. Excepting a version of the gospels by Bishop Eadhelm and Egbert, and the new Testament by Bæda, the Venerable; and King Alfred's version containing the ten commandments, the Lord's Prayer, the Psalms and the Gospels, there was no translation until the time of Wycliffe who gave the English the whole Bible translated from the Vulgate by Jerome. Those preceding Wycliffe being before the invention of printing had but a limited circulation.

Altho' the Magna Charta had been obtained; and now the great spiritual Magna Charta was also obtained which has saved England and America to their present position of greatness. A century and a half elapsed before there was another translation into English. Wycliffe's Bible had been doing its work. It was impossible for the church to exterminate the readers of the Bible. "Brethren in Christ" in obscure places encouraged each other, and the good work was perpetuated. In the beginning of the sixteenth century Lollards maintained with vigor the principles of the New Testament. Thomas Mann who was a martyr in 1518 confessed or boasted that he had tormented seven hundred people to God. The Lollards were charged with having portions of Wycliffe's Bible. Peter Luther began his translations into German. Tyndal had resolved on giving the English another translation of the Holy Scriptures. He was born in 1494. He stood high in the Roman church, and was deeply moved by the reformation in Germany, and so resolved to give the English people another version of the Scriptures. This he did, because as he said, "I perceived by experience, how that it was impossible to establish the lay people in the truth, except the Scriptures were plainly laid before their eyes in their mother tongue." The Gloucester clergy with whom he lived were ignorant. "Of them he says, 'And therefore because they are unlearned, thought I, when they come to the ale house which is their preaching place, they affirm that my sayings are heresy.' Tyndale completed his translation in Hanburgh, and first succeeded in giving his countrymen the New Testament Pentateuch. Coverdale's Bible followed. It contained the whole of the Old and

New Testaments. After Henry the Eighth had thrown off the power of Rome, he said, "In God's name let it (Coverdale's Bible) go abroad among the people."

Taverner about 1534 brought out a revised version. In 1538 X Tyndale's whole Bible appeared. In 1540 another was published under the superintendence of Cranmer. This was known as Cranmer's Bible. The next translation is called the Geneva Bible. The English in that place produced this version. It became the family Bible of England. The Bishop's Bible came out in the reign of Elizabeth. Then followed the authorized version, known as King James' Bible; and in our days the revision of this translation. Luther, as is well known, gave the Germans the Bible in their mother tongue.

At the reformation the popular demand for the Bible in the vernaculars became so urgent in Great Britain and on the Continent, that the Roman Catholic church thought it expedient that the people should have a version bearing the sanction of the church. At Rheims and Douay translations of the Old and New Testaments were made and are known by the names of the places where the work was done.

I have in a general way examined the appearance and claims of Jesus of Nazareth, and the vindication of his claims by the miracles he wrought—and the labors and teachings of his apostles which were confirmed by the same means—the well-known miracles of the New Testament at and subsequent to Pentecost. We have, therefore, the three parts of the Word of God—the Old Testament, the gospels and the other books of the New Testament given to us, each commended and established by a special series of signs, wonders and miracles. But this is not all. They are bound together as one; first by the adoption of the Old Testament by Christ as the inspired Word of God, and secondly by the entire New Testament which also embraces the Old. In the New Testament two hundred and eighty-six quotations are found from the Old Testament. This union is not one-sided. The Old Testament by its prophecies and types, foreshadowed the New Testament, which in turn unfolds and brings into clear light the doctrines Old. Adolph Safer, a converted Jew, said, "The new Testament is the Holy Ghost's commentary on the Old Testament."

This Bible has come down to us as the revealed Word of God. The evidences of this fact are both within and without the book. First, let us glance at the external proofs that the Bible is the Word of God.

In attempting this it might be expected that the methods adopted by the higher critics should be fairly stated and considered. The view they take is a broad one. The Bible is tested as if had just now appeared claiming inspiration. Of this I make no complaint, as long as the critics give the Holy Book fair play, treat it impartially and thoroughly. The first things done by the modern examiners of the Bible, is to look out upon the whole world and into all time, and take up the literary output of the ages. This general mass is then separated into secular and sacred—a most difficult task to perform. The sacred writings of the Hindus, the Buddhists, the Persians, the Chinese, the Mohammedans, the Greeks and Romans are submitted to a sifting, so as to get the secular from the sacred. How will the Iliad, Odyssey, the Greek Plays, Aeneid and other books of the ancients be classed?

Out of these accumulations of the past, the most sacred literature is elected and the Bible is compared with it. There can be no good reason given why scholars of leisure should not compare the Bible with the writings of the ancients, and give the world the results of their labors. Before doing this they should examine the Bible by the principles laid down by Christ when he said of men, "By their fruits ye shall know them. Hinduism, Buddhism, Mohammedanism, Zoroastrianism each be subjected to the test by results. China, Burmah, India and Turkey have their fruits on exhibition and by their fruits they are doomed to an overwhelming condemnation. Christianity, too must be tried in the same way. Whenever its principles and doctrines have been advocated, and the character and lives of the people have been moulded and governed by them, there is found ample justification of its claims as a revelation from God, the only true religion given under heaven or found among men.

For Christians generally the comparing of the Bible with the religious literature of the world is impracticable, and its advocacy misleading. A few sabbaths since, Bishop Courtney stated in a lecture given to the Y. M. C. A. in Halifax that as he never compared the Bible with the sacred writings of the ancients, he could not discuss comparative theology. If the Bishop of a large diocese has not found time to explore this field, what chance has the mass of busy, active Christians to overtake this work? This may, therefore, be relegated to the few men of leisure. The people, as a whole, have neither the time nor the learning for such huge labors. Moreover its tendency is to drag the Bible down to the level with human productions. In the passage way to the Hall in Chicago where the Parliament of religions held its meetings in 1893, there appeared on the wall the names Confucius, Buddha, Zoroaster and Christ. This was, I suppose, taken as a master stroke of liberalism; but after nearly two thousand years of Christian history, it was a shocking instance of silent blasphemy. "God has given him a name above every name, that unto Him every

knee should bow, of things in heaven and things in earth and things under the earth." To drag his name down to a level with brilliant heathen, is a daring and God-defying act. The same elements is found in comparative theology, when it is understood that the comparison is made with a view to ascertain the inspiration of the Bible.

Added to the proof that the Bible is the word of God, proof accumulated through the ages by the influence the Bible has had in promoting man's welfare, in producing a true and unique civilization, and in the progress of all departments of enterprise, also in securing man's material, intellectual, moral and religious welfare—is the phenomenal history of the Jews.

To all these proofs that of the brotherhood of the believers in the Lord Jesus Christ may be added. Here is evidence partaking of the nature of miracles. It is in perfect accord with the genuineness of Christ's character, doctrines and claims. Societies have been gathered together in every age of the world. But the members of all such brotherhoods have been brought to fellowship by qualifications easily understood. Rank and culture have been essential to their fraternal union and intercourse. Not so the societies who come together as followers of Christ.

Never in the world's history were the divisions of races, nations and religions greater than at the time Christ appeared. To break down these walls and neutralize these divisive forces and bring men together on an equality and in sweet and lasting union, was an undertaking beyond the dream of the wildest enthusiasts. But during Christ's life, there were instances indicative of what was about to come to pass. Roman soldiers lost their contempt for Jews; and Jews lost their hatred of Roman soldiers. He whose servant is sought to be healed is worthy, "for he has built us a synagogue." But after the coming of the Holy Spirit, the power was so increased that "the middle wall of partition" fell down as did the walls of Jericho. Converts came from all nations and all classes. The learned, cultured Paul has for his companion a Roman slave; and Onesimus is sent back to his master, Philemon—a "brother beloved"—more than a slave. There was a fraternal union of all classes and all conditions of the people, so that there was neither Jew nor Greek, bond nor free, but they were all one in Christ. No less supernatural was the great joy they had in each other's fellowship. "Whence doth this union arise?" This brotherhood has stood the test of about two thousand years. All possible devices of men and demons have been laid under tribute to break up this unique society; but all have failed. It has survived ten thousand persecutors. Today it is fresh and pure.

At the meeting of the World's Evangelical Alliance in 1873, men and women of scores of languages from the ends of the earth, sang, prayed, wept and rejoiced together, as the children of one father and mother might have done. The deepest, fullest and sweetest joy now known on earth is found in the depths of the hearts of men, women and children of all colours and classes when in Christian fellowship. Here is evidence, proof that the Bible, the Christian Bible, is from God, that it is a revelation of the great Father's heart, and is a solvent of all alienations and antagonism, and the secret by which divine union can be effected even here on earth.

In the next article I shall call attention to the essential qualification for ascertaining the knowledge that the Bible is the inspired Word and will of our Father in Heaven.

P. S. Number 5, existing in two copies, somewhat varied, through no fault of the editor, got two insertions, and may be regarded as a sermon repeated in a slightly changed form.

Distinctive Baptist Principles.

BY E. H. CARROLL.

1. The New Testament the Law of Christianity.
Doubtless many of my fellow Christians of other denominations may be disposed to smile at the announcement of this as a distinctive Baptist principle. But let us not smile too soon. Patiently await the development of the thought. To expand the statement: All the New Testament is the Law of Christianity. The New Testament will always be all the Law of Christianity. This does not deny the inspiration or profit of the Old Testament, nor that the New is a development of the Old. It affirms, however, that the Old Testament, as a typical, educational, and transitory system, was fulfilled in Christ, and as a standard of law and way of life was nailed to the cross of Christ and so taken out of the way. The principle teaches that we should not go to the Old Testament to find Christian law or Christian institutions. Not there do we find the true idea of the Christian church, or its members, or its ordinances, or its government, or its officers, or its sacrifices, or its worship, or its mission, or its ritual, or its priesthood. Now, when we consider the fact that the overwhelming majority of Christendom to-day, whether Greek, Romanist, or Protestant, borrow from the Old Testament so much of their doctrine of the church, including its members, officers, ritual, ordinances, government, liturgy, and mission, we may well call this a distinctive Baptist principle. This is not a question of what is the Bible. If it were, Baptists would not be distinguished from many Protestants in rejecting the apocryphal addition incorporated by Romanists in their Old Testament. Nor is it a stand with

Chillingworth on the proposition. "The Bible, and the Bible alone, the religion of Protestants."

If it were, Baptists would not be distinguished from many Protestants in rejecting the equal authority of tradition as held by the Romanists. But when Baptists say that the New Testament is the only law for Christian institutions, they part company, if not theoretically at least practically, with most of the Protestant world, as well as from the Greeks and Romanists. We believe that the church, with all that pertains to it, is strictly a New Testament institution. We do not deny that there was an Old Testament ecclesia, but do deny its identity with the New Testament law, but do deny their baptism under New Testament law. We do not deny that there were elders under the Mosaic economy, nor even deny the facts of uninspired history concerning the elders of the Jewish synagogue. We simply claim that the New Testament alone must define the office and functions of the elder in the Christian church. Christ himself appointed its apostles and its first seventy elders. We not only stand upon the New Testament alone in repelling Old Testament institutions, in repelling apocryphal additions thereto, in repelling the historic synagogue of the interbiblical period as the model of the church, but to repel the binding authority of the post-apostolic history, whether embodied in the literature of the ante-Nicene fathers or in the decisions of the councils, from the council at Nice, A. D. 325, to the Vatican Council, A. D. 1870. We allow not Clement, Polycarp, Hippolytus, Ignatius, Irenaeus, Justin, Tertullian, Cyrian, Origen, Jerome, Eusebius, Augustine, Chrysostom, Erasmus, Luther, Zwingli, Calvin, Henry VIII., Knox, or Wesley either to determine what is New Testament law or to make law for us. In determining the office and functions of a bishop, we consider neither the Septuagint episcopos, nor the Gentile episcopos, nor the developed episcopos of the early Christian centuries. We shut ourselves up to the New Testament teaching concerning the bishop. But recently the Christian world has been invited to unite on the historic episcopacy of the early Christian centuries. We made no response to this unscriptural invitation. Yet more recently, the eccentric, and I may add, the heretical, higher critic, Dr. Briggs, seeks, it seems, to unite the Christian world on the word *katholikos* (universal) as applied to the church and as defined in these same early Christian centuries. We utterly disregard this invitation, not only because his word *katholikos* is found nowhere in the Greek of either Old or New Testament, but because the idea of catholicity must not be learned from post-apostolic fathers, but from the inspired New Testament, and because it was this word, *katholikos*, which led to the idea of the church as an organized general body having appellate jurisdiction over the particular congregations, and led to the union of Church and State under Constantine. We are willing enough to enter the domain of uninspired history as a matter of research, and ready enough to concede all its fairly established facts, whatever sound proof may show them to be, but we recognize as the only ground of union, now or hereafter, the impregnable rock of the New Testament.

And mark you the first form of the expanded statement: All the New Testament is the law of Christianity. To apply this thought: One Christian denomination, in determining the law of pardon, would shut us out of the four gospel narratives up to the resurrection of Christ and shut us up to the latter half of the New Testament. Here we say, give us all the New Testament. The cases of forgiveness of sin, at the mouth and hand of our Lord himself, must be considered in determining the law of pardon.—Sel.

Study John Bunyan.

BY REV. THEODORE L. CUYLER, D. D.

"Give me a hint or two as to the books I shall find most profitable," is the request of a young minister. In answering him let me give a hint to some others. Next to your Bible, study John Bunyan's immortal "Pilgrim's Progress." Spurgeon's pure, racy, Saxon-English came from his constant study of the tinker of Bedford, and Bunyan fashioned his study on the English Bible.

He was a man of one book. He had but a small library, and when he went to Bedford goal he took only three or four books with him, for which let us be devoutly thankful. God's Word was the constant companion of his cell, the volume of his morning studies and his evening meditations. This perpetual delving in the mine of divine revelation gave Bunyan the pure gold out of which he fashioned, his masterpiece. He had read no other poetry than the sublime poetry of David and Job, Isaiah and Habakkuk, and we trace the effect of close communings with the inspired Hebrew bards in all the grandest imagery of the "Pilgrim's Progress." His description of the glories of heaven, when the gates open to "Christian's" entering footsteps, is almost a literal copy of John's Apocalyptic. Bunyan had never seen the inside of a theological school; he got his body of divinity from the fountain head by going directly to Moses, the prophets, the apostles, and to him who spake as never man spake. Where in the whole range of religious literature can be found a richer, purer, stronger evangelical theology than is found in this marvelous allegory? Saturate your soul with it, my young brother; it will give you the right pitch when you sit down to your sermons. No danger of your theology becoming pulpy or mucilaginous,

when you feed on the "Holy War" and the "Pilgrim."

Let Bunyan teach you also, what wonderful things the Scriptures are approached in the right spirit. He pored over them on his knees. Not a shadow of doubt as to their perfect inspiration and infallible authority ever disturbed him for a moment. He went through them, not with lexicons and commentaries, but with a keen spiritual eye that discovered every atom of gold, as sharply as a Colorado miner picks out every grain of precious metal from the auriferous soil. The Holy Spirit took of the things of Christ, and showed them unto him. This patient waiting on God's Word, this humble sitting at the gates of infinite wisdom, and this fervent, earnest inquiry directly from God, led Bunyan into the interior truths that concern mostly the human soul, with its experiences and eternal desires. As your business is to deal with human nature in all its varieties, you will find no range of portraits which surpass those presented by the dreamer of Bedford.

Bunyan will also teach you how to read your Bible in terrible earnest. He made it as literal as the flash of the noonday sunbeams. Not one sharp edge of the divine threatenings against sin did he ever blunt; in these things there is too little pungent preaching on the "sinfulness of sin" and its just retributions. Nor did Bunyan minimize the ineffable and marvellous love of God in redemption and in Providence. In the bosom of the exceeding great and precious promises he fairly leaped, as a child leaps into the arms of a mother. Every syllable of the divine book he poured over and pondered until his memory held it in solution.

You will be constantly delighted with his ingenious introduction of the out of the way passages of Scripture into the most unexpected places. If you can learn how to do this, you will hold the attention of your hearers, and give them happy and profitable surprises.

Style is a vastly important element in affective preaching as the Spurgeons, Maclarens, and Bushnells testify. The best style is that which most resembles a window of perfectly transparent glass. The "Pilgrim's Progress" is a well of English undefiled. In every page Bunyan sticks to the stout old dialect which the illiterate can understand, and which the most cultured cannot improve. Hardly any other book abounds more in monosyllables. There is a model for you in terse, trenchant vigor of speech; and you will be all the more popular and powerful as a preacher if you will learn what Daniel Webster and John Bunyan teach you, viz., that for all the highest purposes of an instructor of the people, pure, plain, simple English is the mightiest instrument. In after years you will thank me for exhorting you to study John Bunyan.—Christian Intelligencer.

Times of Retrospection.

It is easy to sympathize with Moses in that he was not permitted to enter the land of promise. He "spoke unadvisedly with his lips," in which he was less discreet than the Archangel Michael, who brought no "raiding accusation" against the devil when he disputed with him about the body of Moses. The man lost his temper, and unworthily represented him whose minister he was. It was a sudden and exceptional act and the punishment which followed it was not severe. It was a disappointment not to enter the land to which he had led his people, and it was a humiliation. The fault was so needless! For some sins we are penitent, and for others we are also ashamed, and these are the harder to bear. Yet the career of Moses, and his fame, have not been impaired by his folly. He lived to be a hundred and twenty years old, and his eye was not dim, nor his natural force abated. His life was distinguished from the start. He accomplished his work, a gave to the tribes of Israel a constitution which would guide their policy. For that which remained, Joshua, trained under him, could do as well as his master.

Moses saw the land, knew that those whom he led would enter it, and went his way to the better country which was his own. Long afterwards, at the transfiguration, he came into the land from which he had been excluded, and stood in the glory of the Son of God. It was a great life and the experience of which we have spoken was not a very important part of it. We must distinguish between an incident and a career. Yet as we read the account of the disappointments of Moses we think at once of the incompleteness of life. The hopes are not fulfilled. The reality is not in keeping with the anticipation. There is a prophetic quality in man by which he forecasts events. He is distinguished by this. This was encouraged at Pentecost in the visions and dreams which were promised. Indeed, the whole Bible sends our thoughts before us. It is to our credit that our mind can outrun our feet, and that we can think more than we can accomplish. It adds to our pleasures and gives incentive to exertion. It is safer, restrained and balanced as it is by disposition, training, experience, inertia. Our temerity is touched by our timidity.

It is true enough that the past has not been all we thought it would be; but it was good. It brought to us many advantages and we accomplished much work which will remain. We are inclined to speak lightly of what we have done. We have no right to do this. Conceit is vul-

gar and boasting is vain; but a just estimate of our achievements is natural. It has been suggested that the value of the day of judgment will be in the righting of the self accusations of good people, rather than the condemnation of the wicked. Certainly it is helpful to know that then the good deeds we have done will be recalled. There is a needed inspiration from the Lord's "Inasmuch." We have had disappointments and losses. But we have lost only what we had, and to have had it was good. Perhaps it has been removed merely, and is for us to overtake it. There is a conversation of things; of friends, as well as forces. Through these changes come a fine training of our higher nature; a deliverance from the seen and temporal; the raising of the mind to things above. When we lightly spoke of the possibility of being free from sickness and death, or the pains which attends them, if we had faith enough, a saintly woman answered, "I do not think we should be willing to give up the good which has come from our sorrow." No sane mind would. Whatever happens, there is always a morrow, and no one can despair who knows that. Around us and our life is always a God, and God is Love. The best things of the past may be still our own, even if for the present, they are beyond our sight.—Alexander MacKenzie

Only a Word.

A young girl sat on the piazza of her home, her pale cheek and drooping figure telling of recent illness. She was watching the raking of leaves from the grass, and as the man passed near her with his rake she aroused herself from her languor to say:

"You keep the lawn looking so nicely, John. I like to see it that way."

He was only the hired man, a stranger in a strange land, and this was but one of a score of duties that he was paid for doing. Probably no one had ever thought of praising him before, and he had no answer ready.

A week later the gentle invalid was gone—slipped away suddenly out of encircling arms, out of the world like the vanishing of a snow wreath. No one thought of John as among the mourners; he was only driver of the family carriage which carried some of the friends, but to one of these with whom he found himself alone he told of the kind commendation, the last words he had heard the girl speak, and added, with voice growing husky:—

"As long as I stay there the lawn will be kept as Miss Helen liked to see it."

The little word had left a legacy of brightness and awakened a heart to new loyalty and faithfulness.

The art of saying appropriate words in a kindly way is one that never goes out of fashion, never ceases to please, and is within the reach of the humblest.—Ex.

Be Thankful.

If purity and love,
Like wings of living light,
Are lifting thee above
The darkness of the night,
Or mercy warms thy heart
To everything down trod,
Be thankful, 'tis thy part,
The glory is for God.

ARTHUR D. WILSON.

The Call For Men.

BY R. PERCY SIMONSON.

Great God grant now that men of moral might
May hear thy voice, that calls to wage the fight,
Guide ever onward, in the greatest work,
Thy ransomed throng, and may no warrior shrink,
Blest be the hands raised now to hold the light,
That shines forever on the path of right,
Honor and glory to those men of truth,
Who hear the call of "Duty" from their youth;
And,—waging fierce the strife against all sin,—
March forward to the crown, that each may win.
Wolville, Jan. 1904.

Hymn for a Quiet Hour.

I love thee Jesus ever more and more
New songs arise each day unknown before
As doubt's dim mist that hangs about my way
Grows thinner with the gleam of coming day.

As needs arise the promise shines more clear
As earth's affections fail, Thou art more dear,
As worldly glory vanity is seen
More and yet more upon thy love I lean.

And as sin circles round its memories
More precious is Thy glowing sacrifice,
And as the failures of my life are shown
More do I trust Thy righteousness alone.

Swift to the past glide my allotted years,
How vain and worthless a I on earth appear!
Yet for my life my warmest thanks abound
Where else could I such love as Thine have found.

Yes, blessed Jesus, words can never tell
The grateful feelings that my bosom swell
That life is mine with all its care and woe,
That I thy vast eternal love might know.

I HUNT COOK.

Messenger and Visitor

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LORD'S DAY OBSERVANCE.

In a young and rapidly growing country like Canada where the prospects of development are so great, there is a special obligation to lay foundations good and strong for national well-being. Few things are more important in this connection than the observance of the Lord's Day. We suppose that very few thoughtful men can be found who would care to deny that the very general observance of that day in the history of this country hitherto has had much to do in promoting the moral and material welfare of its people. It is true that in some quarters of influence there appears to be a disposition to adopt the *laissez faire* principle in regard to Sabbath observance. It seems to be the view of some of our leaders of public opinion that Sabbath legislation is rather an impertinence, and that it might be as well if Sunday were simply proclaimed a legal holiday and if the people were free to make such use of the day as individual impulse, controlled more or less by parental and ecclesiastical influences, might dictate. It might be well, we think, if those who adopt this attitude toward Sabbath observance should seriously consider what would have been the influence upon Canada if such a principle as that which they advocate in respect to Sabbath legislation had been accepted during the past century of the country's history. But not morally certain that the moral and religious character of the people would have been on a far lower plane than they are to-day, that social and material conditions would have been correspondingly inferior and that the hope for the future national prosperity of Canada would have been far smaller than it is to-day? Sunday laws which legalize all kinds of labor and amusements are so evidently antagonistic to the interests of religion and morality that argument on the point is unnecessary, and Canada cannot hope that, without the aid of a day of rest carefully guarded by legal sanctions, her people will be able to maintain in the future that high character for virtue and good citizenship which they now possess. There is to-day in Canada less drunkenness, violence and crime than in almost any other country on the Globe, and who can doubt that this fact as well as the sturdiness and intelligent character of her people generally, are due in no small measure to the very general observance of the Christian Sabbath, which has always characterized our people. The observance of the Lord's Day is of great importance for the promotion of religion and morality among the people, and religion and morality are most intimately connected with the nation's highest welfare. But it is not merely in the interests of what in some quarters is termed "other-worldliness" that the safeguarding of the Lord's Day from the encroachments of business is urged. The working men of the country have a direct and definite interest in preserving the first day of the week as a day of rest, an interest which they will be wise to guard jealously in view of the insidious attacks to which it is exposed. The Rev. J. G. Shearer, Secretary for the Dominion of the Lord's Day Alliance, in the course of an address recently delivered in Montreal, said:—"I can name twenty centres in Canada where men work twelve hours a day and seven days in the week. In the entire Dominion there are a hundred and fifty thousand men and women who have no seventh day of rest. In the United States four million men and women are similarly without a Sunday to themselves. These figures indicate a certain tendency of the times, which is making strongly for the desecration of our Christian Sabbath. Its result, if not checked, will be seen in the physical, intellectual and social deterioration of the laboring classes and in great injury to every highest interest of the country. It may be mentioned in this connection that it is understood that at the next session of the Dominion Parliament a bill will be introduced by a member of the Government for Quebec for the enforcing of Sabbath observance. This measure, which of course will apply to the whole Dominion is expected to meet the approval of the Roman Catholic authorities as well as that of Protestants.

FORGIVENESS AND HEALING.

In our Bible lesson for the current week Jesus is seen dealing with the two great foes of humanity—sin and disease. The work of healing disease was a prominent feature of the ministry of Jesus. His sympathy with suffering and his power to heal were continually being manifested. Put no one who has read the gospel narratives understandingly needs to be told that the healing of bodily disease was not the feature of chief importance in the ministry of our Lord.

The gospel which he preached was not merely or chiefly a gospel of deliverance from physical ills. It was addressed to the whole man, and it recognized always that the highest interests and possibilities of men are spiritual. The grand mission of Jesus to the world was not to deliver men from the ills which flesh is heir to, but to deliver them from the dominion of sin in which all disease and suffering are rooted. Doubtless our Lord bestowed his grace upon men as they were able to receive it. If a sick man had the faith necessary for the healing of his physical malady but had not the attitude of mind necessary for the forgiveness of sin, the smaller boon was not denied because he was not yet ready to receive the greater. Perhaps this experience of grace would lead him to the larger, truer faith. But when a man appeared, like him in the lesson, who was more keenly conscious of his sins than of his bodily suffering and who longed for pardon more than for healing, the Great Physician went straight to the root of the trouble and brought the man's soul at once into vital relation with the Infinite Source of life through the forgiveness of his sins.

It is this fact—that the gospel of Jesus does really go to the root of things and applies itself to the profoundest and most far-reaching needs of humanity—that sets it immeasurably above every other gospel which the world has heard. Those saviours of society who address themselves to men's physical and temporal needs, ignoring the spiritual and the eternal, accomplish nothing of fundamental and final importance. As physicians they heal but slightly the wounds of humanity, and they cry peace where there is no peace, because they ignore the fact that the supreme need of sinful men and the fundamental condition of peace and prosperity for them is to be brought into harmony with God and to obtain the forgiveness of their sins. One would not wish to decry or undervalue what is being done in these days for the betterment of the condition of society in respect to its physical and temporal interests, but to aim no higher than this is to fall infinitely short of the aim of Jesus, and it is to ignore the one source of power through which humanity ever has or ever can be raised into fellowship with the divine and enabled to triumph over the ills which are incidental to life on earth.

The validity of our Lord's claim of authority to forgive sins is demonstrated in the presence of his critics by the possession of miraculous power. To forgive sins was indeed a divine prerogative and he who put forth such a claim must be ready to justify it by a god-like act. For a religious charlatan to claim the power to forgive sins would be easy, but it would be beyond the power of such an one to speak a word which should enable one lying helpless in the grip of paralysis to take up his bed and walk. But really the demonstration of our Lord's claim of authority to forgive sins rested upon no single miracle. It rested rather on all he had done and all he had shown himself to be. He who knew men so well, who sympathized with them so fully and had exercised so gracious power toward them in the declaration of the truth and in the healing of all their diseases might without blasphemy claim to know when the conditions of forgiveness were fulfilled and to speak the word of pardon.

WAR IN THE EAST.

The storm clouds which have been gathering for months past in the Far East are evidently about to break in war. It would perhaps be correct to say that the storm has already broken, since the latest despatches from Europe and the East bring the information that negotiations between Russia and Japan have been broken off, and now despatches may be expected at any hour announcing that hostilities have begun. It appears that Japan has taken the initiative in breaking off diplomatic negotiations, but the despatches do not make it clear whether or not Russia's reply to Japan's latest note had then been sent, though it is that Japan's step of withdrawing her minister from St. Petersburg was taken before Russia's note was received by the Japanese authorities at Tokio. Accordingly, it may be either that Japan's action was based upon the known unsatisfactory character of Russia's reply, or upon her determination to submit no longer to the policy of evasion and delay which has characterized Russia's action throughout the negotiations. At all events, M. Kurino, the Japanese Minister at St. Petersburg has, on the instruction of his Government, demanded his passports, and Russia has taken similar action with reference to her representative at Tokio—Baron De Rosen. Under all the circumstances the severance of diplomatic relations between the two countries is naturally regarded as a step inevitably involving war. During the process of negotiations both countries have been making constant and diligent preparations for war, and now that the resources of diplomacy have been

exhausted, the clash of arms will doubtless immediately follow. It is sad indeed from a Christian and philanthropic standpoint to contemplate the fact of another great war. There can scarcely be a doubt that the struggle will be prolonged and bloody. Japan's naval strength is said slightly to exceed that of Russia in eastern waters and it is expected the first chapter in the war will be a struggle for mastery on the sea. If Japan shall succeed in shattering Russia's naval power in the East it will give her an important advantage. But Russia has already a powerful army in Manchuria to which she will be constantly adding. Japan's stake in the conflict is tremendous. If she shall succeed in bringing her enemy to terms it will be at a tremendous cost to herself, and if she shall fail she will be at the mercy of a rapacious power whose demands would probably be limited only by the intervention of other powers whose interests would be involved in the supremacy of Russian power in the Far East. There is the possibility, as we have before pointed out, of Great Britain becoming involved in the struggle through her alliance with Japan and her own interests in the East. It will certainly be the policy of the British Government to maintain a neutral position, but apart from any alliance that exists between Britain and Japan, it is doubtful if the British people would quietly consent to the utter overthrow of Japan by any combination which Russia might bring against her.

Editorial Notes.

—That it is not a man's business to judge his brother, is probably one of the hardest lessons which Christians have to learn. If we knew how wide of the mark and how altogether unjust our judgments upon the motives and character of our brethren sometimes are we would doubtless be heartily ashamed of ourselves.

—The Wesleyan says that the total amount of the British Wesleyan Centenary Fund from all sources up to Dec. 31, 1903, is £981,006, 3s. 9d. As soon as the treasurers are able to report the receipt of £990,000 they will, through the generosity of Mr. Rank, a wealthy layman of Hull, be able to announce that the million sterling is in hand.

—Andrew Carnegie believes in total abstinence, if not for himself at least for the men whom he employs. He is quoted as saying that on his estate in Scotland he calls all his men up at the end of the year, and every man who can swear that he has not taken a drink of liquor during the year gets ten per cent added to his wages. Five sixths of the men qualify for the additional ten per cent.

—Governor Vardaman of Mississippi would exclude the negroes of the State from participation in the general school fund on the ground that to educate the negro tends to impair his usefulness as a laborer and to increase his disposition to crime. But it is shown that Governor Vardaman had no sufficient grounds for such a conclusion, since statistics prove that in Mississippi and other States, the percentage of criminals among the illiterate negroes is much greater than among those who have enjoyed more or less the advantages of education.

—The mosquito is having a number of serious things laid to its charge of late years and it does not appear that it has any friends. It has been accused of causing malaria and yellow fever; and it is contended in some quarters that these charges have been proved. Now we are told that the result of a searching inquiry into the cause of that peculiar disease known as the sleeping sickness, so common in some parts of Africa, goes to show that it is due to a bite of a member of the mosquito family.

—The Tabernacle Church of St. John held a meeting on Tuesday evening of last week for the purpose of giving a formal welcome to its pastor, Rev. P. J. Stackhouse, recently called from Chicago. The gathering was a pleasant one, and a number of the Baptist pastors of the city were present and delivered appreciative addresses. Pastor Stackhouse does not appear among us as a stranger, but as a well known and held in the highest esteem for the worth of his character and for his work in connection with his former pastorate of the Tabernacle Church. He has the fullest sympathy of his brethren in the city, and all will hope and pray that a large measure of success may attend his labors.

—We have been informed that of late some of our pastors have sent items of church news or other matter to this office for publication and have been disappointed and annoyed because their communications have not appeared in the paper. It would appear that some items sent for publication must have gone astray, for we have no knowledge of them. Everything that comes into the editor's hands is handled with the utmost care and, if deemed suitable for the paper, is published as soon as practicable. Especial attention is given to the early publication of news from the churches and similar matter, both because we are always glad to get such items and because their interest suffers from delay in publication. We wish to assure our pastors and other correspondents who send us such items that if their communications do not receive attention at our hands it is because they have failed to reach this office or have suffered some accident. It will be taken as a favor if any correspondent whose communication may fail to appear in due time will address a note of enquiry to the editor personally, at Hampton, N. B. Matte

intended for the paper will of course be sent as usual to the MESSENGER AND VISITOR Office, St. John.

—The following from our old friend, Rev. John Lewis of Clarksville, Virginia, although not intended for publication, will be of interest to readers of the MESSENGER AND VISITOR, especially those who knew Mr. Lewis when he was pastor in these Provinces some years ago:

My Dear Brother:—I have been compelled by malaria to give up one of my churches and expect to give up the other. If the way opens we may visit the Provinces for a few months in the summer and visit old friends. We are getting rid of the saloons in Virginia as well as in several other Southern States. About five hundred and thirty were closed in Virginia last year. Over fifteen hundred remain, but the temperance sentiment is growing and the laws are being improved. During our stay in this place a parsonage has been bought and paid for and about one hundred have been added to the churches. The people have been very kind and appreciative. The church I have given up not only gave me a hearty and unanimous call to remain (it has the yearly call) but added to the salary and pressed me to reconsider. I might be able to stand the malaria but I am very much afraid Mrs. Lewis could not. She is now at Southern Pines recuperating. Our winter has been much colder than usual, and today we have about four inches of snow on the ground with a prophecy of more. It has been a bad winter for Southern Pines, Pinehurst and other health resorts in North Carolina and Virginia. The people have gone farther South on account of the cold. I greatly enjoy the visits of your paper and think it compares very favorably with some of the two dollar papers.

With best wishes,

Yours sincerely,

JOHN LEWIS.

The San Jose

Scale.

The San Jose Scale continues to give trouble to fruit-growers in certain districts in Ontario. A bulletin has lately been issued on the subject by Professor William Lochead. He recalls that it is now seven years since the scale made its appearance in Ontario, and says: "It has made progress in that time in spite of all the efforts which have been put forth to keep it under control. In the St. Catharines district there are but few orchards which have escaped invasion, and many have succumbed to the terrible attack. In the west the scale is very prevalent in South Essex and Kent. Although the scale is so widespread in these districts, yet we must remember that if it had not been for the energetic action of the Government in appointing inspectors and in passing the fumigation act for the treatment of nursery stock, in my judgment, the scale would have spread to most parts of the Province." Professor Lochead expresses the opinion that never before has the scale problem seemed so easy of solution as it does today. "After long experimentation," he says, "we now know that we have methods which are both effective and easy to apply. The whole solution of the difficulty lies now with the fruit-grower himself. There are five more or less effective remedies—first, the lime, sulphur and salt mixture; second, crude petroleum; third, crude petroleum and whale-oil soap emulsion; fourth, whale-oil soap solution; fifth, the McBain carbolic wash. With regard to the lime, sulphur and salt mixture, its effectiveness was demonstrated beyond doubt by Mr. G. E. Fisher, and it is being extensively used, in the west particularly, as an effective remedy."

Universal Bible Sunday.

The arrangements for the observance of Bible Sunday on March 6th—the last day of the British & Foreign Bible Society's century are now practically complete: and in nothing is the universality of the Bible Society more emphasized than in the remarkable way it has been able to enlist the sympathies of all Protestant churches in the organization of this world-wide Thanksgiving.

Considering the controversial trend of the times, it would have been sufficiently noteworthy to arouse comment had the united demonstration been limited to the various Christian Communions in Great Britain. But its unique feature is the drawing together of the Churches of other lands, no less than those of Britain, in one great celebration, all minor differences of race, language and sect being submerged in the great bond of our common heritage—the Charter of Salvation as contained in the Word of God.

In England, their Majesties, King Edward VII, and Queen Alexandra will be present at Divine Service at St. Paul's Cathedral on Bible Sunday, when the Lord Mayor, the Sheriffs and the Corporation will attend in State. The Sermon will be preached by the Archbishop of Canterbury.

Among the earliest to endorse the suggestion that March 6th, should be observed as Bible-Sunday were the Archbishops of Canterbury and York; while the Bishops have, with hardly an exception, written letters commending it to the clergy in their respective dioceses. Cordial resolutions in favour of the observance have also been received from every Nonconformist Assembly and Conference which met last year, including the Baptist, the Congregationalists, the Society of Friends, all denominations of Methodists, the Moravians, and the Presbyterians. In Scotland, both the Established Church and the United Free Church are co-operating in the celebration.

In the British Colonies the idea was greeted with universal approval. The Metropolitan of Rupert's Land and Primate of all Canada, the Archbishop of Sydney, the

Archbishop of the West Indies, and the Archbishop of Cape Town, and nearly fifty Colonial and Missionary Bishops of the Anglican Communion, have written cordially endorsing the observance of Bible Sunday. The chief representatives of non-Episcopal churches in the colonies have responded with equal readiness, and the proposal has received the hearty sanction of the Synod of the Dutch Reformed Church in South Africa.

In the United States of America, both the chief Presbyterian churches, the two Methodist Episcopal churches and the presiding Bishop of the Protestant Episcopal church have cordially agreed to observe Bible Sunday in their various churches throughout the States.

All the great Missionary Societies, without exception, have joined hands to observe this day of common Thanksgiving, many of them having generously arranged to forego their own sermons or meetings on March 6th in favor of Bible Sunday. That the suggestion would meet with enthusiastic support in the mission-field throughout the world was a foregone conclusion. Both to the missionary and to the native church, God's Book often stands for more than we can possibly realize. To the preacher, cut off from most that is helpful and invigorating in the Christian life, the written word takes on an added worth as a source of strength and inspiration; while to the converts, the Book itself, even apart from its message, acquires a preciousness from the fact it is frequently the first, and sometimes the only volume produced in their own language.

But the most significant item in this huge programme is the bringing into line of the Protestant Churches on the Continent of Europe, and establishing a link between those that may be most widely sundered on minor points. Bible Sunday will be kept by hundreds of congregations, representing Lutheran, Reformed, and Waldensian Churches. The Archbishop of Upsala has written, in the name of the Bishops of Sweden, promising the co-operation of all their clergy. A meeting of the Danish Bishops in Copenhagen passed a unanimous resolution in the same terms; while similar resolutions have been passed by the Consistory of the Protestant State Church in Saxony and the Conventus of both the Lutheran Church and the Calvinistic Church in Hungary. Thus, throughout the world, Thanksgiving will be made to Almighty God in all tongues and by all peoples on this memorable day.

It is obvious that such a festival as this could only be organized by an institution absolutely catholic in its aims, world-wide in its work and unrestricted by any merely national interest. From the very outset the Bible Society has been able to unify Christians of all denominations in the God-appointed task of seeking to place the Gospel in the hands of the whole human race. And this Universal Thanksgiving exemplifies most forcibly one of the Society's ideals which was voiced by Lord Bexley, its second President in the following words: "If we cannot reconcile all opinions, let us unite all hearts."

Christain Benvolence, etc.

DEAR EDITOR:—The writer read with much interest Pastor Robinson's account of his "Industrial Guild." Some say "our churches are already nearly organized to death," yet to one who has lived nearly seventy years, and compared the past with the present would say the "church auxiliaries" of recent times have been an improvement, with some exceptions. We "old chaps" are apt to think all church works should be continued and ended in the good old "rut way," forgetting that the world moves on, if we don't. For instance, (1) "Aid Societies" started by Miss Norris in S. S. has stirred up our good sisters, young and old, to raise thousands for missions. (2) "Young People's Societies," when properly worked, have had the effect to enlist the sympathies of our timid young Christians. (3) "Mission Bands" in Sunday Schools have secured the interest of our "younger ones." (4) White Ribbon Army Bands, have done much to indoctrinate our S. S. children with temperance principles, and is preparing the way for "Prohibition Voters." When the "Christian land liquor curse" shall be removed and the enslaved made free. It is evident that not a tithe of the money our churches should give to missions is laid on the altar of sacrifice, hence such plans as is prepared by Pastor Robinson, and others, seem needful, "Where there is a will, there (usually) is a way." A little more careful planning and praying would do much to largely increase the "Mission Treasury." Some have selected one or more of their best fruit trees (Mission Trees) and give the gross proceeds to missions. Others have set aside certain things or gains, etc., as mission extras. One good Christian sister of Annapolis County having but little cash to give decided to give all the Sunday laid eggs to missions, her boys (one of whom is now a successful pastor over a large Baptist church) were sure to gather in more eggs that day than any other and they imbued a missionary spirit. The writer, the past few years has overran the title of his income for benevolent objects and with his companion plans to do more in the future, and later on to divide all over a plain living, between missions and his family. Our people and all Christians, could do much more than is usually done for Missions and church work; if proper plans were made and carried out. In conclusion I would humbly suggest that each reader of the above take this matter of "giving" into serious prayerful

consideration, then set about helping the Lord answer the prayer "Thy Kingdom Come" in whatever way that seems best according to circumstances. The result is sure to be a replenished Mission treasury.

OLD TISHER

The Church of the Future

Will believe in the Word of God. It will not believe a great many things that are claimed for it; it will not believe a great many things that have been read into it, but it will believe it. Now, of course, you and I think that all parts of the Old Testament are alike inspired; if you do not believe so, you go home and take up your Bible and see how much of it you have read. You may have read a few chapters of the Psalms, a few chapters of Isaiah, two or three in Matthew, four or five in John, two or three in the Epistles, and you have trodden these places bare with the feet of your soul's pilgrimage; but there are certain other passages you do not know where they are in the Bible, and yet you are a higher critic; curious, isn't it? The Church of Jesus Christ in the future will believe in the whole Bible, it will believe that it is profitable for instruction in righteousness, for reproof, for rebuke, that the man of God may be thoroughly furnished unto all good works. You can't be thoroughly furnished in your kitchen by going down to the hardware store and buying pots and pans, and you will not be thoroughly furnished in Christian work by going to the book of Genesis, and acquainting yourself with a few chapters and then thinking that you know the Word of God. You need to get your utensils for your Christian house-keeping out of every book in the Bible. You need to be acquainted with the whole of it. The church of the future will try to be more practically helpful in the age in which it lives than it is now. We blame the men whom we elect to civic office in Buffalo, the man who takes his oath in the city hall, and uses his office for personal gain. Of course that is wrong, but it is no more wrong than it is for the business man in the city of Buffalo to use our Christian civilization for his own personal gain, and care nothing for the city and its needs except as he can make money out of it, and it is no more wrong for a man to pervert his oath and citizenship in the city hall than it is for the city man to pervert his citizenship in his place of business. The man in the city hall uses the public office for personal gain, and you use our splendid Christian civilization for personal gain. What a mercy it is that there are some men whose business is not interferred with when they do a Christian citizen's duty.—Rev. Dr. O. P. Guilford.

Faith Healing.

I do not believe at all in faith healing, but I have a profound belief in divine healing. I believe that he who made the body can mar and mend it, but I deprecate the prominence given to the body in religious services of to-day, and the trend of modern thought and effort which is so greatly in the direction of betterment in material things—more to sanitation and salvation—a lifting men up by means of sociological jackscrews. I believe in taking care of the body. It is the temple of the soul, and I have no sympathy with flagellation and other abuses as penance for sin. Ministers, for example, ought to have muscles like whips and nerves of steel, and this must come of care for the body.

It is a sin to be sick if a body can help it, but the religion that focuses all on the body I don't believe in. I do believe, though, in divine healing, and when I am sick it is not amiss for me to ask my Father to heal me. I believe he answers such prayer; I know it. He didn't make this world and then go off to the periphery of the creation and watch it spin. But I don't believe in wrestling scripture from its moorings or taking a passage from it and twisting it out of its meaning. I don't believe in withdrawing the efforts which we are true to feed and heal us. Because we pray for "daily bread," shall I stand and hold my hat to catch it? If a man won't sweat for it the Lord will make him smoke.—Dr. P. S. Henson.

Deacons.

A correspondent asks:

1. In case a church has not those who are scripturally suitably for the deaconship, what course should be followed? 2. Are deacons such by virtue of ordination or by election regardless of ordination?

(1) It would seem as if almost any church should have one or more members who would fulfil the requirements for deacons as given in 1 Tim. 3:8-12. If there are none probably the church would better not elect anyone to the office. We do not interpret verse 12 as meaning that a deacon must be married.

(2) According to our view one is constituted a deacon by his election to that office by the church apart from any ceremony of ordination.

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

❁ ❁ The Story Page. ❁ ❁

Little "All Black."

BY MRS. FINDLAY BRADEN.

He was our first pony, and Brother Maddy and I valued him accordingly.

We were the sons of a hard-working Pennsylvania farmer, and our greatest pleasure and recreation was a daily scamper along the valley road on the glossy back of pretty All Black. He was, indeed, rightly named. His thin satin coat was of midnight blackness. He was gentle, too, and possessed a wonderful amount of endurance and go. He had been given us by our wealthy Philadelphia uncle, Clement Madoc Holt, because my twin brother and I were both his namesakes. We were twelve then and thoroughly dissatisfied with our busy, prosaic home life. "Clem," said Maddy, the first September day of 1860, "we have worked harder this summer than any boys of our age in the whole country. I'm sick of it all, and so are you. Suppose we end it all by going away!"

"You mean by running off?"

"Yes, Clem, I mean that. We will go to Uncle Holt in Philadelphia."

"But it's miles and miles from here, and we haven't much money," I added, reluctantly.

Yet Maddy only laughed.

"I know it, Clem. All Black can carry us both and it won't cost us a penny. We want an education and we want to get rich like Uncle Holt. We never will here on father's farm."

"But Maddy, I put in, unasily, "can we should we leave mother?"

Our eyes fell to the four bare feet on the ground before us. Dear, patient, uncomplaining mother! For a moment we had both forgotten her.

"Steve is ten now, and most as tall as we are," replied Maddy at last. "He'll be good to mother never less."

"But we are her oldest sons," I suggested again, with only half-emphasis.

"She'll be glad enough that we went, if we come home rich some day and grown up men at that."

"But she may die before then," I faltered.

"Don't say or think of it, Clem. We have our own way to make, an' we've got to make it! No help from father, or mother either, for that matter. We've got to go, and now for the arrangements. We have two good suits apiece, and they can go into one bundle. In fact, Clem, they are tied up already, down in the bushes by the lane gate."

"Why, Madoc Holt!" I cried in astonishment.

"You see, I've thought about it a long time," he went on. "You can ride All Black tonight as usual, and wait for me out in the road."

"But won't we tell mother good-by?"

"It can't be, Clem. She'd read us through in a minute."

"All right," I said, slowly. For a great lump rose in my throat at the thought.

After a chorus I stole back to the kitchen.

"Mother," I asked with assumed carelessness, "may Maddy and I ride All Black?"

"Of course, child. Don't you do it every night of your lives?"

I kissed her for answer, and turned to walk away.

"Clem," she called, "are you sick?"

"No, mother."

"Be careful of the pony. Father thinks he isn't well. Don't go far, and be back before dark."

And I went out without a word. Brother Steve was whistling in the woods, and father was down in the poultry yard. Maddy, I knew was waiting for me out in the road.

I saddled All Black, and was off in a moment. I had left home.

"Clem," cried Maddy from the hedge, "I guess it's all right all round. I've got the clothes, and we'll put on our second best suits right here."

It was hurriedly done. Indeed, I never remember dressing in less time. And soon we were up and away.

"We've one hundred and sixty pounds for All Black's back," I said, with a forced laugh. Father thinks he's sick, but that's nonsense."

"We'll reach Philadelphia in a week," said Maddy. "We're no weight at all for a Canadian pony."

"What will we do when we get there?" I ventured.

"Work," said Maddy again.

"But won't we go to Uncle Holt's?"

"Not at first. He would send us back on sight. And we've got to sell All Black. Errand boys don't ride on horse back, and I, for one, am going into a grocery. See if I don't have a store of my own in ten years' time!"

"You'll let me tend it for you Maddy?"

"Of course. But you ain't ambitious enough, Clem. You must earn a store, too."

"Uncle Holt may help us."

"Perhaps—perhaps not. Better not depend on him for anything."

All Black was going at a good gait. I looked back, and our farm house was already out of sight.

"Maddy," I ventured again, "where are we going to spend the night?"

"Oh, I don't know. In the woods somewhere, I guess." I shivered at his answer. If there was ever a coward born, it was myself, Clement Holt. And we were going to sleep in the woods. Why, the thought of it was terror to me.

We hastened on then, for a time in utter silence. I knew Maddy was thinking hard, and I did not dare to interrupt him.

Darkness came at last but still we kept on.

"We're going straight to Philadelphia," said brother, proudly. "The lights 'cross there are M—, and we've come four miles already. When we're tired riding we'll stop in the first woods we come to, and"—

"Why not a farm house, Maddy?"

"Oh, folks would see us and know us. It will be bad enough if we have to ask now and then for something to eat."

"I'm hungry now."

"But we both had supper, and only babies whine."

"I'm tired too, Maddy."

"You ain't as strong as me, I know. But All Black must be tired. I fed him well and I'm glad of it. He walks as though he was lame."

"Mebbe he's sick as father said."

"Stuff, Clem. You're a croaker from Croakersville. Here's a nice bit of woods, and the grass and leaves will make a fine bed."

"Ain't you afraid, Maddy?"

"What of?"

"Oh, ghosts and lots of things."

"You'd better turn 'round and go home."

"No, I decided then and there. I'm going to Philadelphia with you."

So Maddy hitched All Black to a maple tree, and we laid down for the night. Our extra suits from the bundle we used for covering. But the air was chilly, and the grass damp. The pony was restless, too, and kept pawing the ground about him. So Maddy and I did not sleep, and before daylight we arose, feeling both stiff and tired.

"Let's go on," said brother, without even a whistle. "We may reach a farm house where they'll give us breakfast. I've got a dollar, and we won't beg till we have to. Come, Clem."

And we remounted All Black, who gave a dissatisfied snort. The road forked just ahead, as we could see even in the darkness.

"Which way now, Maddy?"

"We'll turn to the right," he answered, unhesitatingly. "I've heard father say that Philadelphia is exactly north-east of us."

And turn to the right we did. All Black went faster then and it both surprised and pleased us.

"He must be feeling better," said Maddy.

"There's nothing like an early start. By daylight we may be five miles further on."

"And five miles further from home," I added with a sigh. "To be sure, Clem. No prodigal sons for me. I wouldn't go back for a farm!"

And our next mile was gone over in silence. All Black limped a good deal, but he was still making time.

When daylight came at last we began to look around us.

"The road don't look a bit strange, Clem!"

"I wonder where we are, Maddy?"

"I hardly know."

"Why there's a house just like neighbor John Fenton's, Maddy, and there runs his dog Scramble!"

"Yes, that's Scramble," echoed brother in thorough disgust. "We just turned around in the dark, and came home by the other road. It's plain as the alphabet, Clem."

"And here comes father," I cried again after a second good look at an approaching horseman.

"It's all up with us, Clem. All Black has brought us home. No use trying to get away again now!"

We stopped short, then, till father came up to us.

"Good morning, boys!"

But we only hung our heads.

"Breakfast is ready," he went on, with a serious smile. Mother sent me in search of you. All Black must be hungry, too. Glad you changed your minds about going to Philadelphia."

"Were you coming after us, father?" I interrupted gratefully.

"Certainly."

I looked at Maddy, and his face was a study. Pride and anger, joy and gratitude were struggling for the mastery.

"It's good to be most home again," he admitted honestly. "I guess our getting to Philadelphia was one of those not-to-be's."

"It is one of God's providences," said father, slowly and reverently. "He knows what is best for us all."

"And you, too, know what is best for Clem and me," continued Maddy, gravely. "The work is hard sometimes, but—"

"Yes, it is hard, and I am afraid you will have to keep it

up. Your Uncle Madoc is here, and thought of helping me to send you away to school, but he don't think now that it would be best."

So Maddy and I took up our old routine of work, admitting to each other that our punishment was just. A year later father called us and said: "A letter and clock have come from Uncle Madoc. You are both to have an education, and a start in life. You will begin by going away to school, and"—

"Don't!" Maddy and I cried together. "We aren't a bit deserving. We've been wicked and ungrateful."

But father reached out his great sunburnt hands, and after a lingering clasp he placed them on both our heads. I still hear his rough but kindly voice in benediction: "God bless and keep you a'ways, my lads."

And then we both went to mother, kissed her face and her rough, brown hands. And she clasped us both in return, saying softly and tenderly: "These my sons were lost and are found!"—Selected.

The Lecturer.

"She says they can be done without."

"What?"

"Men can. Be done without."

"Why, how ever—well go on."

"She says they's discordant notes in Creation's scheme—"

"Well, I never!"

"I wrote some things down best I could on the margin of the newspaper that was there, so's to get 'em by heart. She says what a woman can't do ain't worth doing. 'Curb not your powers, my sisters, with bit and bridle like to the ox and mule," she says.

"Oxes don't wear bits."

"That's what she says anyhow. 'Shame not the glorious possibilities of womanhood by following like a bondswoman when the sovereignty of leadership is by right yours!' I pretty near got off the bench, and Mis' Jessup turned red in the face and untied her bonnet strings. The lecture lady went on telling how unbecoming it was for a free female to turn in appeal to a man for everything. Use your own inspired intellects," she says. "Can you name a man in this village whose mind you consider superior to one in this noble assembly of representative women? No!"

"I was running them over to myself. Beginning with uncle Abe Washburn, while she talked, when Mis' Jessup spoke out like it was Experience meeting. You know her, deafness makes her lose about half, and she's always wanting to help somebody along. 'Yes'm, she says, 'as you ask, it's my duty to speak out. Doctor's got more sense in his little finger than I got in my whole body,' she says, meaning Dr. Jessup. Her back's so wide it hid the lecture lady all cepting her head. The lecture lady smiled real polite and says:

"Quite right, my dear madam, nothing gives such vitality to a meeting as a call for discussion. I am glad that you opened this question, which is so vital to the women of our country, and to the progress of the nation. I should advise an immediate consideration of this subject, and appoint this lady—"

"Excuse me, ma'am," says Mis' Jessup, "that isn't just it. I was speaking about the sense of the men in this village. Now, I'll own that all of 'em, so to speak, ain't to be counted in because of one thing and another, but there's the doctor—"

"Yes, yes," says the lecture lady, real amiable; "we shall discuss the relative value of the force masculine and the force feminine, all in good time—I wrote this down so's not to forget it—I am convinced that all my sisters resent the assumed superiority of the former, and realize within themselves the voice of Freedom and individual power crying for utterance! Press on to the foreground! Let not your rights be trampled under foot! Let the banner over you be 'Rights!' Man is the sovereign brute of nature—"

"Excuse me, ma'am," says Mis' Jessup, "but I'd say, meaning no offence, that it would go right hard to have to call the doctor a 'brute.'"

The lecture lady smiled kind of coldly polite, and said that she was speaking in abstract—which means, look at it small and its one way, and look at it large and its another.

"Peas is peas, be they a peck or a bushel," says Mis' Jessup, standing there like your dun cow that a steam whistle can't scare from those pasture bars till they're let down.

"Your suggestions are of universal interest," says the lecture lady, "and should strike to the heart of every woman whose soul cries for freedom. 'Why should I be crushed beneath the wheel of Juggernaut?' should be her cry. 'Down with those traditions which rob me of my birthright of liberty!'"

"We were so stirred up now that there was considerable nodding and whispering; the lecture lady had got real powerful, and Mis' Jessup stood trying to catch every word, and she says:

"It's a shame, ma'am, that it is!"

"Yes, shame! shame!" cries the lecture lady, waving

The Young People

her arms, 'shame, I say, my sister! Let us each avow ourselves free!' And she went on so feelingly, about the heel of man being on her neck, and so exciting about the same flag waving its stars over men and its stripes over women, that it was better than Labor Day parade, and Essie Crim waved her handkerchief.

"I will no longer suffer in slave-like silence!" says the lecture-lady, waving her arms, and Miss Jessup spoke out: "Don't ma'am, she says: 'As I said, it's a shame that my lady should have been treated so bad. You've come to the right place, for I think I'm speaking for all when I say that no woman appeals to us in vain for protection, and I would ask you right now to come home with me and let the doctor advise you. Anybody can see you've been treated terrible bad by your husband, and if he's gone so far as to use his foot, as you say, ma'am, you've cause for complaint—though with most domestic quarrels there's faults on both sides, ma'am. Maybe your husband is a drinking man—'"

"Husband!" cries the lecture lady, of a sudden losing hold of herself and dancing up and down. "Me! Me got a husband! Me put my head into a yoke of slavery! Me get trampled on by a man!" she screams, slamming her books together and pinning her hat on. "How dare you insult me? Husband! she panted like 'twas 'Snake!' and she jumps off the platform, and we all up got together, and she glares at Miss Jessup like mad. "How dare you say husband to me? Do I look like a worm that crawls around the feet of a man? The next time you want a lecturer send for one of your own purblind, cowlike, servile race, and not an enlightened and emancipated being," she screams, "a being who knows not the word 'husband!' Ugh! Go home to your husband, you poor, down trod creatures, and never awaken from your ignorance!"

"And with that she pitches out the door and disappears while we were all trying to explain that Miss Jessup meant no harm.

"Presently Dr. Jessup drove up with his buggy wheels all mud splashed.

"I wish you had got here sooner," says Miss Jessup climbing in, "to help soothe a poor creature who was easing her mind here awhile ago."

"The doctor said that if it was the female he'd met on the way to the station, he guessed she eased off pretty much all the mind she'd got, because when he picked her up she was clinging to the fence crying fit to kill herself.

"Just like they all do," he says. "Something had made her mad, and when she came to she cried it out. I said to her, 'Want to go to the train?' And I didn't wait, but jumped her in. She was gasping and sobbing, 'Husband!' so I calculated they'd quarrelled, and I says: 'There, now don't take it that way, ma'am. If your husband's gone and left you, he'll return, never fear, especially if you're a first rate cook,' I said; 'all young people quarrel sometimes, and maybe you can win him back.'"

"My, but she mopped her eyes and turned turkey red as she jumped out and the whistle blew.

"Husband!" says she. "I'll have you know I haven't got any!"

"Well now, is that it?" I said. "Then I wouldn't take it that bad, miss: maybe you'll get one yet!"

"But she jumped on that train without so much as 'thanky.'—Virginia Woodward Glond, in Outlook.

A Chinese Game.

"What is that game," we inquired of Chi, "the boys on the street play with two marbles?"

Without directly answering my question, Chi turned to the boys and said:

"Kick the marbles."

The boys soon produced from somewhere—Chinese boys can always produce anything from anywhere—two marbles an inch and a half in diameter. Chi put one on the ground, and with the toe of his shoe upon it gave it a shove. Then placing the other, he shoved it in the same way, the object being to hit the first.

There are two ways in which one may win. The first boy says to the second, kick this marble north (south, east, or west) of the other at one kick. If he succeeds he wins, if he fails the other wins.

If he puts it north, as ordered, at one kick, he wins double.

Each boy tries to leave the balls in as difficult a position as possible for his successor; and here comes in a peculiarity which leaves this game unique among the games of the world. If the position in which the balls are left is too difficult for the other to play, he may refuse to kick, and the first is compelled to play his own difficult game—or, like Haman, to hang on his own gallows. It recognizes the Chinese golden rule of not doing to others what you would not have them do to you.—From Headland's "The Chinese Boy and Girl."

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

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

Officers.

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

Our Missionary's Salary.

	PLEDGES.
Main St.	\$25.00.
Windsor,	40.00.
Woodstock,	25.00.
Germain St.,	25.00.
Springhill,	25.00.
Middleton,	50.00.
Immanuel Truro,	20.00.
Rev. J. W. Manning,	25.00.

NOTE. Send your remittances to Sec. Treasurer Lawson through your regular church Treas. We are glad to have the privilege of adding Immanuel B. Y. P. U. to our list of pledgers this week. We hope to add several next week.

Reports from Societies.

IMMANUEL, TRURO:—In the fall of 1902 our union having become not much more than a name, stirred itself, elected new officers, and went to work with renewed energy. They decided that the young people, not the pastor should take the responsibility of the union. Hence a new membership list was made and the results have proved satisfactory. During the following year good Devotional meetings were held weekly; while the interest in Missions was greatly increased by the helpful quarterly missionary meetings held.

Through the winter and spring the pastor conducted that excellent course on Christian Life led by Dr. Grenell; enjoyable socials were arranged for and carried out by the social committee.

We are sorry that we have been so slow to utilize the privileges of the Young Peoples page but will be pleased, to do so as our future work will give us occasion.

With greetings to all B. Y. P. U.'s of the "Maritime Provinces" we remain yours in the Master's service,
ALICE S. HOPPER, Corres. Sec'y.

From our Workers.

"Although January has been a busy month with me, I found it a pleasure to contribute something towards our Young People's Work. I find your page exceedingly interesting, as is our Denominational paper as a whole. Wishing you every success.
H. C. NEWCOMBE.

"The Pledge of Twenty Dollars for our Missionary's salary, given by our President, T. P. Fletcher, at St. John has been ratified by our Union, and will, I trust be fully redeemed within the year.
M. A. MACLEAN.

These cheering words from Pastor Newcombe of Yarmouth, and Pastor MacLean of Truro are encouraging and stimulating. We are anxious to hear from scores of others. "Bear ye one another's burdens and so fulfill the law of Christ. Galatians 6:2.

Prayer Meeting Topic.—February 14.

What will Real Friendship Do?—I Samuel 20: 1-23.

Our real treasures on earth consist largely of the real friends we possess. These constitute for us greater riches than gold or precious stones. They are unpurchasable. Companions we may have in plenty, but among them all are but few real friends. Like the swallows of summer, the most are but friends of the passing season.

A real friend abides; he "loveth at all times." He fails us not by reason of the changes of life that may overtake us. In riches or in poverty, in health or in sickness, in good report or ill report, he is true to the end. As yellow gold is tried by fire, so the adversities of life prove the strength of his friendship.

What real friendship is, and what real friendship will do, is most strikingly illustrated in the incident relating to David and Jonathan. By a careful reading we learn—

I. REAL FRIENDSHIP WILL AFFORD A SURE REFUGE IN ADVERSITY VS. 1-4.

David fleeing from his enemy Saul, naturally turns for counsel and assistance to his friend Jonathan. He seems to have been the one friend in whom David in his distress had perfect confidence. Though the son of Saul yet David knew there was neither treachery nor deceitfulness in his heart toward him for, "the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul." With Jonathan, David felt there was safety, and in his counsel he knew there was wisdom.

That David's confidence was not misplaced is shown in his generous reception by his friend. How quickly his passionate outburst of anger and grief is soothed, and how gently his misgivings are lushed by Jonathan's words of assurance and sympathy. "Whatsoever thy soul desireth, I will even do it for thee.

When true friends meet in adverse hour,
'Tis like a sunbeam through a shower;
A watery ray an instant seen,
The darkly closing clouds between.

To the soul in distress, real friendship is, "as a hiding place from the mind, and a covert from the tempest." We may not all have a friend like Jonathan, but we may all have a better. Christ, the friend of sinner waits to welcome weary and heavy laden hearts, and to give a refuge to those pursued to the verge of despair by the adversary of the soul.

II. REAL FRIENDSHIP WILL ACT PRUDENTLY IN SEEKING ASSISTANCE, VS. 5-9.

David showed his trust and his wisdom by seeking Jonathan's aid at this time. He was received, lovingly and sincerely. But how easily, by an imprudent act or unreasonable demand, might he have strained friendship to the breaking point. Note his prudence. In making a demand upon the friendship of Jonathan he does it in a way that reveals the realness of his own friendship for Jonathan. He implicitly trusts him. He presents his need, and makes the simple request, "deal kindly with thy servant," or 'I have sinned too deeply, "slay me thyself" rather than give me into the hands of my enemy. David knew that in making this request he could trust Jonathan even to the laying down of his life to help him. This is the true spirit of real friendship.

In like manner and with like trust would Christ have us approach him. Coming thus none ever leaves his presence unblest.

III. REAL FRIENDSHIP WILL LEAD TO TRUE DEVOTION TO GOD, VS. 10-17.

Real friendship is a sacred thing. Only he who is a real friend of God can be a real friend of man. Thus an unmistakable mark of real friendship is that it leads upward to God.

David full of doubts for his safety, could not altogether still his anxious fears. Jonathan he trusted, but suppose Saul should turn against him. "What if thy father answer thee roughly?" Mark Jonathan's reply vs 11. No fairer picture on the pages of sacred history than these two true-souled men going out into the field away from men, there with God as witness, to pledge fidelity to each other, un'til death should part them. Blessed adversities these that cement friendships like this and drive true friends to the feet of God. Here all doubts were removed. David had not another question to raise. Here blessings were bestowed which under covenant vows were to be passed on from generation to generation. Friendships like this are not broken on earth until they are crowned in heaven.

IV. REAL FRIENDSHIP WILL ASSIST IN OVERCOMING LIFE'S DIFFICULTIES, VS 18-23.

It halves sorrow and doubles joys. Thenceforth the cause of David and Jonathan is one. Wisely and well Jonathan advises and relieves the anxiety of his friend. So should it ever be. Ours is the privilege of cultivating real friendship. It will bear us fruit an hundred fold.

H. C. NEWCOMBE.

Illustrative Gatherings.

(Selected by the Editor.)

THEME: Friends and Friendship

A faithful friend is the true image of deity.

Napoleon I.

A man that hath friends must show himself friendly; and there is a friend that sticketh closer than a brother.

Proverbs 18:24

Real friendship is a slow grower, and never thrives unless engrafted upon a stock of known and reciprocal Merit.

Chestersfield.

Great Souls by instinct to each other turn

Demand Alliance and in Friendship burn.

Addison.

Purchase not friends by gifts; when thou ceasest to give, such cease to love.

Fuller.

Ye are my friends if ye do whatsoever I command you.

Jesus.

Friendship: mysterious cement of the soul

Sweetener of Life and Solder of society

Blair.

Friendship is no plant of hasty growth,

Though planted in esteem's deep-fix'd soil

The gradual culture of kind intercourse

Must bring't to perfection.

Joanna Baillie.

Get not your friends by bare compliments, but by giving them sensible tokens of your love. Excite them by your civilities, and show them that you desire nothing more than their satisfaction; oblige with all your soul that friend who has made you a present of his own.

Socrates.

Know ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend of the world maketh himself an enemy of God.

James 4:4

Celestial Happiness! Whenever she stoops

To visit earth, one shrine the Goddess finds

And one alone to make her sweet amends

For absent heaven,—the bosom of a friend,

Where heart meets heart,

Each others pillow, to repose divine.

Young.

Foreign Mission Board

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR FEBRUARY.

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

The Responsibilities of the Coming Year.

The record of the year 1903 has been placed before the Judge of all the earth. With it now we have nothing more to do, but another year comes with its responsibilities and opportunities. To one who holds a true view of life the passing of the year is not a matter of vain regret. To such an one the new year comes as a time for renewed acceptance of the responsibilities laid on him by God, and to all alike the passing of the year teaches the lesson that life is short and that what has to be done must be done quickly, if at all. The bells that ring in the new year ring out a call to you and to me to be more alive to our duty than in the past year, to take up the burden of our responsibility with a renewed determination, to trust in God and do the right, and with a stronger realization that we are inhabitants of this earth for a purpose. God has given each of us something for which we are responsible, to some "a few things" to others "many," as in the parable of the talents. Our "few things" may be very few and very small but he expects us to be as faithful over them as those to whom he has entrusted "many things." It is a solemn thought that our responsibility extends to every person with whom we come in contact, and the more people our lives may touch, the more will be required of us, and it adds to the solemnity of the thought for every one that our earthly influence which has had a commencement will never through all ages have an end. Think of the responsibility laid on us then of so influencing those whom our lives may, even in the smallest degree, touch, that they may be helped, not hindered by our example. Let us in the coming year be on the watch to do habitually, not great things, but little kindnesses that may be as a drop of cold water given in the name of the Master. It is not a great talent or great gifts that do the work of God but it is that which lies within the power of each of us, a simple, helpful life as a follower of Christ.

Is there not a responsibility for us in the words, "Let him that heareth say, Come?" We have all heard; have we extended the invitation to others? and at the great day when we shall all stand before the throne, will there be any who will bring an accusation of a lost opportunity against you or me?

Another responsibility is laid on us as Christians in Christ's words, "Go ye into all the world, and preach the gospel to every creature." We can not all go out as actual missionaries to the heathen, but God would have each of us feel a personal, individual responsibility to do missionary work for him. The Christian is a part of the great light and he can help radiating light, and heat as he obtains it from the divine source. We can be sure of this that in proportion as we are careless as to whether others are Christians we are not Christians, and in proportion as we are willing to work for Christ, he has come to us. "Go," said Christ, "minister to the sick, cheer the lonely, sympathize with the sorrowing." Christians in general are not doing enough for the promotion of Christ's Kingdom. We think we are praying with all our hearts "Thy kingdom come." What are we doing toward it? When Christ says, "who will do this for me?" do we not name some one who would, we think, be a very suitable person? We sing "Were the whole realm of nature mine, that were a present far too small," but when an opportunity offers to assist in the promotion of Christ's kingdom by returning a small part of the abundance "that from a bounteous hand was kindly lent," we are very apt to be too much occupied with singing to see the extended hand. No wonder that a missionary perished. Tell it out among the heathen in this way—

Tell it out among the heathen that the ship is on the reef; It was freighted with salvation—our Captain, Lord and Chief.

But the tide of gold receded and left it high and dry, The tide of gold and silver, the gifts of low and high. The pennies and the dollars, the nickels and the dimes, Flowed off in other channels from the hardness of the times.

Let us hope that a better, truer day is dawning, and meanwhile, in the year that is beginning, let us work for it unceasingly and pray not only with our voices but our hearts, our brains, our pocket books, our time and our energies. "Thy Kingdom come." Mrs. FRANK REID. Harvey, N. B.

Our pastor's wife, Mrs. F. Beattie, has organized a Mission Band in Homeville, we have a membership of

eighteen. The officers for the year are as follows:—Pres. Mrs. F. Beattie; Vice-Pres., Miss Cynthia Holmes; Sec'y. and Treas., Miss K. M. Holmes.

We have not done much work as yet. The weather has not been favourable for the children to meet; but we trust, when the spring months come to get to work in earnest. K. HOLMES, Sec'y.

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

FROM JAN. 13TH TO JAN. 31ST.

Greenfield, F. M. \$5; Surrey Valley ch, F. M. \$6.39, H. M. \$2, Reports 25c; Canning, F. M. \$6, H. M. \$3, Reports 15c; Gavelton, F. M. \$3.75, H. M. \$4.32, Leaflets 18c, Reports 20c; Point de Bute, F. M. \$5; Springfield, F. M. \$2.50, H. M. \$2.50; Gabarus, F. M. \$8; Bayview, Tidings, \$1; Paradise, F. M. \$15.25, H. M. \$1.50, toward life membership, \$12.50, Reports 15c; Parrsboro, F. M. \$5, Reports 15c; Hantsport, F. M. \$6.05, H. M. \$4.76, Reports 20c; New Albany, F. M. \$3, H. M. \$2; Gaspereau, F. M. \$9, H. M. \$1.88, G. L. 50c, Reports 25c; Milton, F. M. \$7.25, H. M. \$5.75; Lewisville, support of girls in Mrs. Churchill's school \$12, H. M. \$6, Five Islands and Lower Economy, F. M. \$7; Lunenburg, F. M. \$3.50, H. M. 70c; Lawrencetown, leaflets, 54c; Arcadia, F. M. \$5, H. M. \$6.62, Reports 15c; Parkdale, F. M. \$5.50, H. M. 50c, Tidings, 25c; St. John, Germain St. F. M. \$42.40, H. M. \$1.60, Reports, 45c; Lockeport, F. M. \$8.75, H. M. \$3.81, Repo 18, 25c, Tidings, 25c; Apple River, F. M. \$10, Tidings, 25c; Rep. 18c, Middle Sabie River, F. M. \$1, North Sydney, Tidings, 25c; Reports, 30c; St. John West, F. M. \$3.75, H. M. \$1, N. W. \$1, G. L. \$1, Lyon, Reports 60c, leaflets, 45c; Long Creek, Mrs. D. F. Fisher, F. M. \$1; St. Martins, F. M. \$1.50; Onslow East, F. M. \$2.50, H. M. 50c; Biltown, F. M. \$8, H. M. \$2, Reports 25c, Tidings 25c; Lakeville, F. M. \$9, H. M. \$5.02, Reports, 10c; Isaac's Harbor, F. M. \$9.50, H. M. \$9.50; Forbes Point, H. M. \$6.60, Reports 15c, Tidings, 25c; Conard, F. M. \$10, H. M. \$3.45, Tidings 25c, Reports 30c; Falkland Ridge, F. M. \$2, H. M. 55c, Reports 10c; Steeves Mt, F. M. \$5, H. M. \$5, five dollars of this amount was contributed by Mrs. Henry Jones, an old lady 94 years of age; New Castle, Report 5c; Truro, Immanuel ch, F. M. \$8, H. M. \$3; Fredoncton, F. M. \$15; Mt. Hanley, F. M. \$6, Reports 5c; Cumberland Bay, F. M. \$3; Chester, F. M. \$9.43; Bear River, F. M. \$11; Lower Granville, F. M. \$3; Springfield, F. M. \$8.75; Chipman, F. M. \$11.75; Ludlow, F. M. \$5; Linden, Reports, 15c; Windsor, H. M. \$15.50; Brookfield, H. M. \$10.30, Reports 15c; River Hebert, F. M. \$6, H. M. \$4; New Mines, F. M. \$10; Bridge town, F. M. \$8.20, H. M. \$2.80; New Germany, F. M. \$9.55, Repor 5, 20, Tidings, 25c; Clements vale, balance, to constitute Mrs. Eliza Cameron, and Mrs. O. Floyd, life members, F. M. \$5, H. M. \$10, Reports, 15c; Cambidge Narrows, F. M. \$5; Sheffield, Mrs. Robert McGill, F. M. \$1; Dartmouth, F. M. \$8, Reports, 25c; Petticoadiac, Jacksonville, Brooklyn Road, each, Tidings, 25c; Pugwash, F. M. \$6.69, H. M. \$2.

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

Amounts Received During Quarter Ending Jan. 31, 1904.

	F. M.	H. M.	Total
Rec'd from W. B. M. U. S.			
New Brunswick, \$34.54	\$120.60		\$155.14
Rec'd from W. M. A. S.			
Nova Scotia, 906.03	373.08		1279.11
Rec'd from W. M. A. S.			
P. S. E. Island, 51.27	51.08		102.35
Rec'd from Tidings			9.01
Reports			7.75
Leaflets			9.47
			\$187.23

Dr.		
Paid Treas. F. M. Board		\$2168.75
" " N. W. Missions		180.00
" " Indian work		90.00
" " N. S. and P. E. I. H. Ms.		180.00
" " N. B. H. M.		85.00
" printing and postage Annual Reports,	59.38	
" " Tidings,	17.00	
" " Leaflets,	5.60	
" " Pro. Sec. Nova Scotia,	5.00	
" " New Brunswick,	4.00	
" County Secretary,	5.60	
" postage M. B. Leaflets,	5.00	
" Drafts, discounts, postage,	4.10	
		\$2809.43

MARY SMITH, Treas. W. B. M. U. Amherst, Feb 1st., 1904.

Financial Statement for Quarter Ending January 31, 1904.

	F. M.	H. M.	Total
Rec'd from Bands, Nova Scotia,	\$173.71	\$40.50	\$214.21
" " S. Schools, Nova Scotia,	21.64		21.64
" " Bands, New Brunswick,	40.80	1.25	42.05
" " S. Schools, "	9.51		9.51
" " Bands, Prince Edward Is'd	4.45		4.45
			\$291.86
Paid Mrs. Mary Smith, Foreign Missions			250.11
" " " Home Missions			41.75
			\$291.86

IDA G. CRANDALL, Treas. Mission Bands. Chipman, N. B. AMOUNTS RECEIVED FROM JAN. 10 TO 31. Central Norton F. M. \$9; Steeves Mountain, Salisbury Church F. M. \$1.45; Hebron, support of child in Mrs.

Catarrh

a constitutional disease. It originates in a scrofulous condition of the blood and depends on that condition.

It often causes headache and dizziness, impairs the taste, smell and hearing, affects the vocal organs and disturbs the stomach.

It afflicted Mrs. Hiram Shires, Batchellerville, N. Y., twenty consecutive years, deprived her of the sense of smell, made her breathing difficult, and greatly affected her general health.

She testifies that after she had taken many other medicines for it without lasting effect it was radically and permanently cured, her sense of smell restored, and her general health greatly improved, by

Hood's Sarsaparilla

This great medicine has wrought the most wonderful cures of catarrh, according to testimonials.

Churchill's school, F. M. \$2.95, H. M. \$2.00; Amherst, to constitute Mrs. E. E. Crandall life member F. M. \$10; New Tusket, support of Isaac, F. M. \$10; Forbes Point support of Suxmah F. M. \$8; Murray River, P. E. I., F. M. \$2.45; Amherst Highlands, F. M. \$14.

IDA CRANDALL, Treas. M. B.

Poor Sermons.

There are poor preachers and there are poor sermons, but the poor hearer outnumber them far. The reverent hearer may find in most sermons something to help and encourage him. There was an old deacon who was a good hearer, and there came to him a friend who was not. The friend was loud in his complaint against their common pastors: The sermons were poor and full of mistakes and blunders; he could get no spiritual food from them, and there must be at once a change of pastors. The deacon took his irate visitor out to the stable where stood old Topsy, the deacon's cow. The deacon quietly placed some hay before her, and Topsy proceeded at once to munch her food with every sign of contentment possible to bovine existence. For full five minutes the deacon stood and watched the cow, and his guest stood waiting and impatient to know whether or not the deacon would join him in his efforts to secure a new pastor. At last the old man broke the silence: "Do you know as much as my cow?" he said. "She does not like thistles, or daisies, or burdock, and there are plenty in the hay, but she simply noses them aside and goes on eating her hay. If you find thistles in the sermons, don't eat them, but I find lots of good hay." The visitor understood and never forgot; and if in after years he felt tempted to find fault with his minister, he checked himself with a smile and the question: "Don't you know as much as my cow?"—Zion's Herald.

His Power.

There is a good story told of a very brilliant preacher who wherever he went moved the crowds to enthusiasm by his splendid eloquence, culture and genius. He possessed every gift of mind and body, and he was accompanied by a poor blind brother who had no gifts at all, but simply lived a holy life, and knelt in prayer while the man of power and intellect preached. One day, when an assembly had been stirred and lifted up to an unusual ecstasy of fervour and devotion, the preacher had a vision. He saw heaven opened, and the glory of the great throne streaming down; but he saw, to his surprise, that it shone not upon his head but on the face of the lowly brother kneeling at his feet, and from that face it was reflected on the faces of the crowd. Then he knew that the power came not through his genius and eloquence, but through the pure life and fervent prayers of the brother at his side.—The Convention Teacher.

It is while you are patiently toiling at the little tasks of life that the meaning and shape of the great whole of life dawns upon you. It is while you are resisting temptations that you are growing stronger.—Phillips Brooks.

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

BOTTLED SUNSHINE

Scott's Emulsion brings sunshine to the entire system of the consumptive.

All life is sunshine. The sun pouring its rays into the plant combines earth, water and air into new plant tissue. Sunshine stored up in the plant is its life.

The animal changes plant tissue into animal tissue, changes the stored up sunshine of plant life into animal life.

Fat contains more stored up sunshine than any other form of animal tissue. This is why Scott's Emulsion of pure cod liver oil is literally bottled sunshine, full of rich nourishment and new life for the consumptive.

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

Notices.

Our Twentieth century Fund \$50,000

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

REV. J. H. BARRS,

Wolfville, N. S. Treasurer for New Brunswick and P. E. Island,

REV. J. W. MANNING,

St. John, N. B.

Field Secretary,

REV. H. F. ADAMS,

Wolfville, N. S.

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

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

ANNAPOLIS COUNUY CONFERENCE

The next session of the above named conference will convene at Milford on Feb 22nd and 23rd. Milford is a quite an out of the way place but for that very reason it is especially requested that all the brethren make an effort to attend, Pray that God may bless this conference and make instrument in winning souls.

E. LeROY DAKIN.

There will be a meeting of the Executive Committee of the March B. Y. P. U. in Main St. Baptist church, St. John N. B. on Monday Feb. 29th, at 2.30 p. m. Mass meeting in the evening at 7.30. See B. Y. P. U. column next week. G. A. LAWSON, Sec'y Treas. Bass River, Feb. 1904.

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

J. B. GANONG.

Next regular meeting of the Cumberland Co. Quarterly Conference will be on Monday and Tuesday, Feb. 8 and 9 at Westbrook.

1. Devotional Service, Monday P M
2. Preaching Monday evening by Rev. H. S. Shaw of Westchester.
3. Prayer meeting Tuesday morning at 9 o'clock.
4. Reports from churches and Conference on Denominational work at 10 a. m.
5. Paper on "Personal Work" Tuesday 2 p. m., by Rev. H. G. Estabrook.
6. Papers on "Pastoral Visitation" by Pastors F. M. Young and W. E. Bates.
7. Tuesday evening, 7.30, preaching by Rev. P. S. McGregor.

8. Collection for "Denominational Work" at both evening services.

If ten in attendance get ticket on Certificate plan one fare can be secured.

WELCOME E. BATES, Sec'y.

Will those intending to be present kindly notify the Clerk of the church.

MRS. E. G. LEWIS.

West Book Mills, N. S.

Quarterly Meeting.

The Shelburne Co. Quarterly meeting held a session at Sandy Point Feb. 2nd and 3rd. Before the meetings began Pastor Woodland had been holding special service for two weeks and signs of promise were visible. A number had expressed a desire to begin the Christian life two of whom indicated their faith in Christ during the service of the quarterly. The meetings were all intended to be evangelical and helpful to the work in progress. This we trust was in a measure at least realized. Among the topics for consideration at the Wednesday morning service was "The Supremacy of Christ" and "Prayer Sermons were preached by Rev. D. McQuarrie and the undersigned.

E. P. COLDWELL, Sec'y.

Onslow, Feb. 5.

Report of Denominational Funds for Nova Scotia.

FROM JAN. 3RD, TO JAN. 30, 1904.

Wolfville church, \$10.75; do special, \$1.88; Pleasantville Church, \$5.00; Glace Bay church, \$5.00; Pereaux church, \$12.72; Wilmot Mountain church, \$7.60; Port Lorne Sunday School, \$2.10; W. G. Simpson 25c; Port Medway church, \$7.00; Bessie Eaton, Lower Cunard \$5.00; Bass River church, \$12.50; Hantsport church \$20.00; Hill Grove church \$27.15; 1st Sable River church \$18.00; 2nd. Sable River church \$7.00; New Glasgow church \$10.00; Rev. J. C. Moise, D. D. \$5.00 Digby Co. Quarterly Meeting \$5.00; Great Village church \$10.00; Smiths Cove church \$3.45; "A Friend" Montrose \$100.00; South Williamston B. Y. P. U. \$10.40; Daniel Rogers Springhill, \$75.00; Nictaux church \$11.25; Port Williams sect. \$5.44; Noel sect Maitland church \$3.07; North Temple church Ohio \$26.00; Westport church \$13.62; New Canada church \$11.00; Hawksbury Church \$7.70; Bishopville sect. Brooklyn church \$1.12; New Germany & Foster Settlement \$10.58; Carleton Sunday School \$5.00—\$470.50. Before reported \$2172.19. Total \$2642.69.

A. COHOON, Treas. Den. Funds.

Wolfville N. S. Feb. 3rd.

DISTRESS AFTER EATING.

Can Only be Cured by Removing the Cause of the Trouble.

There is only one way to cure indigestion; the medicine must act on the digestive organ—not upon their contents. Medicine should not do the stomach's work but should make the stomach do the work nature intended it should do. Dr. Williams Pink Pills do this as no other medicine can. They tone up the stomach, restore the weakened digestive organs and promote natural digestion. There is no doubt about this—it has been proved in thousands of cases that Dr. Williams Pink Pills cure indigestion when all other medicines fail. Mr. Elézar Robidoux, St. Jerome, Que, offers his testimony to substantiate this. He says:—"For some years I was a great sufferer from indigestion. My appetite became irregular, and everything I ate felt like a weight on my stomach. I suffered much from pains in the stomach and was frequently seized with dizziness and severe headache. Nothing I tried did me a particle of good until I began the use of Dr. Williams Pink Pills, and these after taking them for about two months, completely cured me. It is nearly two years since I discontinued the use of the pills, and I have not since had the slightest return of the trouble."

Dr. Williams Pink Pills cure not only indigestion, but every trouble due to poor blood and shattered nerves. They will not fail if the treatment is given a fair trial. Don't take anything but Dr. Williams Pink Pill for Pale People. You will find the full name printed on the wrapper around every box. Sold by all medicine dealers or sent by mail at 50 cents a box or six boxes for \$2.50 by writing The Dr. Williams Medicine Co., Brockville, Ont.

Personal.

Rev. Judson Kempton of Muscatine, Iowa, who is favorably known to the readers of the MESSENGER AND VISITOR was in St. John on Friday last on his way to visit his mother and sister in Wolfville, the latter of whom we regret to learn is seriously ill.

LITERARY NOTES.

The illustrated Magazine Number of THE OUTLOOK for February is pretty evenly divided between matters of timely interest and magazine articles of a more general literary character. The complications in the East have suggested a collection of photographs of "Men of the Hour in Japan and Russia." Senator Hoar's just-published "Autobiography of Seventy Years" is made the object of an interesting personal article by Dr. Lyman Abbott, which is accompanied by a beautiful portrait and other pictures. The great Belgian writer, Maurice Maeterlinck, whose "Life of the Bee" has been widely recognized as a charming and unusual piece of work, now turns his attention in THE OUTLOOK to the subject of "Old Time Flowers;" his delicately written and poetic article is illustrated with many photographs taken by Mr. J. Horace McFarland. Colonel Thomas Wentworth Higginson's eightieth anniversary is made the occasion of a reminiscence article with a portrait drawn from life. Civic reform, as applied to the life of the young, receives attention in an article on "The City and the Boys," by Cora C. Cooley, which, with many pictures, tells the story of what Cleveland has done through its Juvenile Courts and Boys' Homes. Mr. Hamilton Wright Mabie describes a little-known Passion Play in the Tyrol—that which takes place in Brixlegg. Some graphic photographs of Indian life accompany a story of experiences, "Among the Navahos," by Mr. A. W. Dimock. In addition to these illustrated articles there is a capital story by Alice Ward Bailey, called "A Bright Green Pole;" another installment of Mr. Jacob A. Riis's "Theodore Roosevelt, Citizen," which is soon to be published in book form by THE OUTLOOK; poems, book-reviews and, as always, the feature for which THE OUTLOOK is most noted, namely, a careful record and interpretation of the really important events of the week.

Increasingly sane and Christian is the position taken by Dr. Pierson in the February number of the MISSIONARY REVIEW OF THE WORLD on the subject of "The needless sacrifice of Life in Mission Work." Four laws of health are emphasized which are worthy of adoption by workers both at home and abroad. There are some valuable articles on China by able writers. Dr. Timothy Richard describes the "Forces which are moulding the future of China," Rev. Jas. Simeater tells of "Opportunities in China," Rev. George Heber Jones draws interesting and instructive contrasts between "China, Japan and Korea," and Dr. Griffith John voices the call to "Thanksgiving and Prayer for China." These make valuable up-to-date contributions to our knowledge of the conditions in the Empire. Another article of present importance is that on Babism by Dr. Wilson of Persia. This new sect of Islam is seeking to conquer America and has already won converts among those who had no faith to give up its favor. A New Sect in India," which also claims to be led by Christ incarnate is described by Dr. J. Murray Mitchell. Its Messiah has challenged Dowrie to a prayer duel.

The monthly news columns are well-filled and furnish items which keep well posted those who are interested in the progress of Kingdom of God on Earth.

Published monthly by Funk & Wagnalls Company, 30 Lafayette Place, New York. \$2.50 a year.

THE QUEER KOREAN TONGUE

A capital story, which has the additional merit (writes a correspondent) of having come first hand, has been told to me by an American missionary who has just arrived in London from Korea. The difficulty of learning the language of that country is increased enormously owing to the large number of words which, with a slight inflection of the voice are used over and over again with an entirely different meaning. The missionary in question was preaching to some natives, and assuring them that unless they repented they would go straight to hell. Amazement rather than terror was written on the faces of his Oriental listeners. Why on earth if they rejected his advice and refused to repent, should they be despatched—not to hell, but to the local post-office. Even Lord Stanley will be surprised to learn in one country, at any rate, 'Hell' and the 'Post-office' are, etymologically speaking, synonymous terms. On another occasion a lecture was delivered, in the course of which a beautiful moral was being drawn from the gay career of the tiny butterfly, which was suddenly cut short in the clutches of the spider. The simile, however, fell somewhat short of its intended meaning, and it was not until the laughter had subsided that the lecturer became aware that the victim which had been foundering amid the dainty silken threads of the web was a donkey, which in the Korean language, it appears, is synonymous with butterfly.—Gloucestershire 'Herald.'

The Baird Company's

Wine of Tar Honey and Wild Cherry

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

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

Norton Sta., N. B.

SURPRISE SOAP POINTS.

A pure hard soap which is economical in wearing qualities.

Entirely harmless to the hands.

Satisfactory in every way in results on the clothes. Sweet and clean, without damage to the finest fabrics.

Don't forget that Surprise Soap is cheapest to buy.

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



SURPRISE SOAP
A Pure Hard Soap

Fire Insurance

Effect on Dwellings, Furniture, Stocks and other insurable property.

W. H. WHITE, General Agent, No. 3 King St.

Office phone 651.

House 1060.

A MOTHER'S PRAISE.

"From the time my baby was born," says Mrs. Robt. Price, of Combermere, Ont., "he was always sickly and costive until I began giving him Baby's Own Tablets. He is now, well, strong and growing nicely, and I can hardly say how thankful I am for my baby's cure." In every home where there are young children this medicine should always be kept on hand. The troubles of little ones come when least expected, and a dose of the Tablets promptly given may save a precious little life. Baby's Own Tablets cure all the minor ills of little ones, and an occasional dose will prevent sickness. They are guaranteed to contain no opiate or harmful drug. The Tablets are sold by all medicine dealers or sent post paid at 25 cents a box by writing. The Dr. Williams Medicine Co., Brockville, Ont.

A curious libel action was decided at Suffolk Assizes, England, last week. The proprietor of a hotel at Felixstowe claimed damages from the proprietor of a London paper for the publication of a picture which purported to give views of two Felixstowe hotels. It was contended that, while an excellent view was given of one of these hotels, the other one was represented only by some stables, described as a three-windowed shanty. The jury awarded the aggrieved hotel proprietor £50 damages.

After Work or Exercise

Sore Throat!
Don't delay, serious bronchial trouble or apoplexy may develop. The only safe way is to apply

Painkiller

A remedy that can depend upon. Wrap the throat with a cloth wet in it. When the throat is well it will be well in the chest.

There is only one Painkiller.
"PERRY DAVIS"

The Home

EVENING GAMES.

Guessing games are enjoyed by the older children, and several can be used in an evening. With slight preparation tests of the five senses can be made. On a table in one room have twelve familiar objects, allowing one or two minutes for observation, then ask all to retire to another room and write the names of the twelve articles without help from each other. An umbrella, flatiron, ink-well, vase, pencil, lemon, teacup, purse, book, slipper, key and scissors are suggested.

Next in very quick succession let them hear sounds made by a saw, hammer, teabell, triangle, music box or gramophone, piano or organ, door banging, tearing paper, cat mewing, sneeze and other causes, not allowing any memorandum to be made till the noises are over and then limiting the time for writing.

For testing the third sense, have small packages as near one size as possible, all wrapped alike, in which there is coffee, tea, cloves, cinnamon, ginger, cheese, soap, mustard, lemon, banana, cabbage and halibut (or any smoked fish) and allow all to sniff at them for two or three minutes and then make out their list.

In a dimly lighted room set ten or twelve bowls on a table, supply each guest with a tiny spoon and see how quick they are to discover and remember what they taste. In the bowls have diluted vinegar, coffee, cider, weak peppermint tea, maple syrup, catsup (diluted), water, beef broth or clear soup, salted water and chocolate, all of the same temperature—perfectly cold.

If convenient, prepare a small room for testing the sense of touch, so there may be no accidents to mar the evening's pleasure. Remove all furniture except one heavy chair, and all pictures or bric-a-brac within reach of the out stretched arms. Beside the chair, have a basket and a feather duster and a large tin pan in the chair. In one corner have a broom, a fishing pole and mope stick, or sponge fastened to it. A wooden chopping bowl having artificial flowers in, may be set on a very firm table if the room is large enough, and over the curtains ropes may be hung. After spending three minutes in the dark room, each one must write the name of at least ten objects touched. If such a plan is not feasible, have the company blindfolded, and hand around quickly a cloth's brush, shell, sponge, pencil, eraser, pie pan, potato, handkerchief, flower, blotter, egg whip, paper cutter and a lump of coal the size of the potato.—The Pilgrim.

HOW TO REMOVE FRUIT STAINS.

This is the time of year when many housekeepers are anxious to know how to remove fruit stains from their table linen, and I gladly send a receipt which I know to be very good. For one pound of chloride of lime take three or four pounds of sal soda. Dissolve the soda in boiling water, five pints, mix the lime in three pints of cold water putting a little water on at a time until the lumps are made fine. Pour the two solutions together, and let settle, when the clear liquid can be poured off and bottle for use. A tablespoonful added to three or four of boiling water will quickly remove fruit stains from tablecloths and napkins, as well as from the white dresses of the little ones, and there is no danger of injury to the material where it is used. A small quantity added to the water in which clothes are boiled helps to make them white.—Zion's Advocate.

PARKER COOKIES.

Two eggs, two thirds of a cup of butter, one cup of sugar, one half teaspoonful of soda, one teaspoonful of cream of tartar, two teaspoonfuls of milk. Dissolve the soda in the milk, and sift the cream tartar in flour sufficient to mix hard; flavor them with lemon or vanilla. Roll very thin, and bake carefully. They will be crisp and brittle. A little granulated sugar lightly rolled in makes a variety.—Ex.

GINGER COOKIES.

One cup of molasses, two tablespoonful of butter, one tablespoonful of ginger and a little salt. Put these in a tin on the stove until the mixture begins to boil, when partly cool add one teaspoonful of soda. Stiffen with flour and roll out while warm, cut in squares and bake in a quick oven; they need close attention, as they burn easily. These cookies are best after they have been made a week.—Ex.

A NICE BREAKFAST DISH.

For rice griddle cakes and honey boil a cupful of rice. When it is cold, mix thoroughly with one pint of sweet milk, the yolks of four eggs and enough flour to make a still batter. Add one tablespoonful of melted butter, one teaspoonful of soda, two of cream of tartar and a little salt. Fold in the beaten whites of the eggs and bake on a hot griddle. As fast as baked, butter and spread with honey, roll up and serve hot.—Ex.

The following is a receipt for a peach dessert, called by the French "peche Melba." Drop five, ripe peaches into hot water to remove the skins. When ice cold place in a glass dish and cover them with soft vanilla ice cream. Pour over all a currant jelly sauce, to which may be added, if desired, some other flavoring. Peche Melba makes a very decorative as well as a delicious dessert, the combination of color being a pleasing one.—Ex.

BAKED ORANGE PUDDING.

Three ounces of stale bread, four oranges a quarter of a pound of lump sugar, half a pint of milk, three eggs and a little nutmeg. Cut the bread in small pieces, boil the milk and pour over the bread and let it soak. Rub some of the lumps of sugar on two of the oranges to absorb the yellow part of the rind. Put them and the rest of the sugar into a basin. Strain the juice of the four oranges on to them. When dissolved, mix in the bread put into a buttered pie dish, which has been edged with pastry, and bake for half an hour.—Ex.

MOCK TURTLE SOAP.

Clean and scald one half a calf's head, and add to it one half pound of ham, one turnip three carrots, one half bunch of celery (all cut small) three cloves, two bay leaves, a little sweet majoram. Cover with one gallon of water, bring to a boil, and let simmer for three hours. Take out the head, and when cold, trim all the meat from the bones and cut up in small pieces half an inch square, with the tongue. Strain the soup, thicken with a little flour, rubbed smooth in a little butter; add the meat, the juice of a lemon and one dozen small force-meet balls and serve at once.—Ex.

INSULTED.

"It seems to me that you can be depended on to say the wrong thing more than any other man that I know."
"Why what have I done."
"Insulted the Bliggins family."
"Why I tried to compliment them."
"You said that their baby, who hasn't any hair, looked exactly like its father."
"Yes?"
"Well, Bliggins is insulted on his own account, and his wife is insulted on behalf of the baby."

For a long time such words as these were heard only from old fogies like the Recorder. Dr. James Chalmers says: "Most churches are over organized. There are too many societies, too much effort spent in trying to keep life in the skeletons of a dozen church societies, too much energy wasted in trying to drum people out to all the different meetings of all these different church organizations. Consequently there is too little time and energy left to be expended in the real legitimate work of the church, namely, the salvation of souls."

As a Remedy for Coughs, Hoarseness and Sore Throat. BROWN'S BRONCHIAL TROCHES are reliable and give the best possible effect with safety.
"They have suited my case exactly, relieving my throat and clearing the voice so that I could sing with ease." T. DUCHARME, Chorister French Parish Church, Montreal. Price 25 cents a box.



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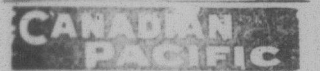
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Don't take the weak, watery white hazel preparations represented to be "the same as" Pond's Extract, which easily sour and generally contain "wood alcohol," a deadly poison.

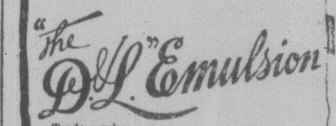
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Milburn's Heart and Nerve Pills cure all diseases arising from weak heart, worn out nerve tissues, or watery blood.

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White Wave

disinfects your clothes

and prevents disease.

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

First Quarter, 1904.

JANUARY TO MARCH.

Lesson IX.—February 28. Hearers and Doers of the Word.—Matthew 7: 21-29.

The lesson includes vs. 13-29, the whole of the closing appeal of the Sermon on the Mount; the parallel in Luke 6: 46-49; with a brief view of the choosing of the twelve (Luke 6: 12-19), and the Sermon on the Mount (Matt. 5-7).

GOLDEN TEXT.

Be ye doers of the word, and not hearers only.—James 1: 22.

EXPLANATORY.

FIRST. A NIGHT OF PRAYER.—From Luke 6: 12, we learn that the new epoch in the development of Christ's kingdom was preceded and ushered in by a night of special prayer. Although to Jesus prayer was daily bread, vital air, the gate of heaven, yet there were times when battles were to be fought, great questions to be settled, guidance given, power to be received, when eternal issues depended on the decisions of the hour; at these seasons Jesus would be a long time alone with his Father, in closest communion and earnest prayer (Luke 3: 21, 22; Mark 1: 35).

SECOND. THE SELECTION OF TWELVE APOSTLES, FOR INSTRUCTION AND TRAINING FOR THE GREAT WORK OF BUILDING UP HIS KINGDOM.—Luke 6: 12-16. For the names of the apostles, and their characteristics, see Matt 10: 2-4.

THIRD. THE SERMON ON THE MOUNT.—Matt. 5, 6, 7. The great fundamental principles of the kingdom of heaven, without which it is impossible to belong to that kingdom. The inhabitants of heaven live according to these principles as naturally as they breathe; and when all the people of earth do the same, heaven will be on earth, and the city of God will have come "down from God, prepared as a bride adorned for her husband."

FOURTH. THE APPLICATION.—ONLY THOSE WHO LIVE ACCORDING TO THESE PRINCIPLES CAN BELONG TO THE KINGDOM OF HEAVEN.

I. THE TEST OF THE STRAIT GATE.—Vs.

WELL TOLD.

Doctor Explains Feeding Without Medicine.

"It is a well substantiated fact" says a Maine physician "that a very large per cent of the ailments of humanity are due to errors in diet causing indigestion and the myriad affections following in its train. It was Dr Abernathy I believe who said 'One fourth of what we eat keeps us, the other three fourths we keep at our peril'.

"Loss of flesh from whatever immediate cause is due primarily to nutritional disturbances involving defective assimilation. With these perflatory remarks I wish to relate briefly a case of mine, not the only one by any means, in which Grape Nuts was the connecting link between disease and health.

"It is a case of chronic gastritis where the patient had seen the courts of much stereotyped treatment and where there was much depression caused by long persistence of distress at the stomach,—gas and burning soon after eating.

"Though I had been regulating the diet considerably while giving medicine ordered to me that I would try regulating it without medicine and in looking about among the foods I soon found Grape Nuts was the best adapted to my purpose. Started with Grape-Nuts alone I allowed my patient to take it first with hot water and a very little sugar at interval of three hours. After a few days I instructed the patient to use it with warm milk. (it should have been served with cream on the start.)

"Improvement was marked from the first. The eructations of gas were at once greatly diminished and the terrible burning and distress were lessened in proportion while the spirits brightened. At the end of two weeks my patient had so far improved that she was allowed some chicken broth which digested perfectly. It has been over two months and she has gradually increased her diet in variety until it now includes all that is needed to avoid monotony and naintain relish.

"Grape-Nut however still holds a prominent place on her table as it will continue to do for she realizes that it is a sheet anchor." Name of the physician given by postum Co., Battle Creek, Mich.

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

13, 14. The "strait" gate is the narrow gate, one difficult to enter. The picture is that of two cities: one the New Jerusalem, the city of God; the other the city of Destruction, such as Bunyan describes. The gate to the city of Destruction is wide, every one, of every character, except the good, can enter; the selfish, the criminal, the oppressor, the unclean, the devilish, all who have the character and life of the kingdom of evil.

The gate to the other city, the New Jerusalem, the kingdom of God, is narrow. The gate to every best good must be narrow: as the gate to knowledge, to success, to wisdom, to courage, to culture. There is one direction to the north star, and a million directions away from it. There is one way to be a Christian, and many ways to go astray. A wider way to heaven means a poorer heaven; a wider way to virtue means a weaker virtue.

II. THE TEST OF THE FRUIT TREES.—Vs. 17-19. Every tree brings forth fruit according to its nature, native or acquired. The tree that bears good fruit is preserved, and its fruit is useful. The tree that bears evil fruit (evil here denotes evil in its activity) must be destroyed. This is true of individuals, of communities, and of nations.

III. THE TEST OF DEEDS VERSUS PROFESSIONS.—Vs. 21-23. 21. NOT EVERY ONE THAT SAITH UNTO ME, LORD, LORD (professing to be his followers and obedient servants) SHALL ENTER INTO THE KINGDOM OF HEAVEN. God's real spiritual kingdom, where Christ rules in the heart, perfected and completed in heaven. BUT HE THAT DOETH THE WILL OF MY FATHER. He that obeys God, and does what God wills. Profession is good (Matt. 10: 32), but he that has only profession is no Christian. Leaves are necessary to the growth of a tree, but a fruit tree that has only leaves is not a good tree.

22. IN THAT DAY. "The great dread judgment day of Jehovah expected by all Jews." HAVE WE NOT PROPHESIED IN THY NAME (taught as with his authority) AND IN THY NAME HAVE CAST OUT DEVILS, DEMONS, THE INVISIBLE OPPONENTS OF CHRIST? They posed as his friends, fighting on his side; but they cast out some demons that they might retain others; or did it merely as a blind, in order to gain influence for their evil works. DONE MANY WONDERFUL WORKS. The Greek word translated "wonderful works" (powers) is sometimes translated "miracles," and means works that require great power to perform. IN THY NAME, repeated for each case as the ground of their hope, because they did these acts as if they were his disciples, while in reality they were workers of iniquity.

23. THEY WILL I PROFESS, openly, publicly declare, as the sentence of a judge, I NEVER KNEW YOU. Never here is a strong word, clearly equivalent to our "never, never, know you as a disciple or follower."

IV. THE FINAL APPEAL EXPRESSED BY THE STORY OF THE TWO HOUSES.—Vs. 24-27.

FIRST. THE HOUSE ON THE ROCK.—The Builder. 24. THEREFORE (in view of the facts above stated), WHOSOEVER HEARETH THESE SAYINGS OF MINE. "Both classes of men hear the Word. So far they are alike. In like manner the two houses have externally the same appearance." AND DOETH THEM. Thus making them a part of his character, the rock foundation of his life. He is good in fact as well as in name. He is the one who entered through the narrow gate, who like a good tree bore good fruit, and is therefore really a part of the kingdom of God. I WILL LIKE HIM UNTO A WISE MAN, prudent, far-sighted, with true wisdom.

THE HOUSE, WHICH BUILT HIS HOUSE. The house contains a man's expectations of happiness, his prosperity, his success, his whole future, all that into which he puts his labors, his love, his time, his hopes.

HIS HOUSE UPON A (THE) ROCK. The great underlying bed rock, which no storms can effect or remove. Luke's description is still more graphic. The man "dugged and went deep, and laid a foundation on a rock."

25. THE RAIN DESCENDED. . . FLOODS. WINDS. These represent persecutions, temptations, evil influences, bad companions, worldly pleasures, appetites and passions, all Satan's weapons of attack. These come like a storm, a hurricane, a flood, a torrent.

IT FELL NOT. FOR IT WAS FOUNDED UPON A (THE) ROCK. "The rains and floods and winds of an Eastern monsoon afforded a striking illustration of this passage. When people in those regions speak of the strength of a house, it is not by affirming, 'It will last so many years,' but, 'It will withstand the rains; it will not be injured by the floods.'"

SECOND. THE HOUSE ON THE SAND.—Vs. 26, 27. 26. EVERY ONE THAT HEARETH . . . AND DOETH THEM NOT. Forgets them, or lets them remain in his memory as a mere theory, apart from life; or possesses to do them, tries to appear as a good man, but is not. Judas was an example. The Pharisees and Scribes were examples. A FOOLISH MAN. Who was so intent on present pleasure and profit, that he did not look beyond to the results. This is one of the commonest forms of folly, both for the worldly life and for the moral and spiritual life. HIS HOUSE UPON THE SAND. There are often large, level tracts by a dry watercourse, which often in sum-

mer affords the only herbage which is not burned up by the sun. But when the rains and floods come, these sands "are often made quicksands by the force of water; and that which is a passable road in the dry season would swallow up a horseman in the wet season."

The Sands represent the surface feelings and emotions and the beliefs of the mind, which are not deep enough to change the heart; the selfish desires, the love of praise, conformity to custom, policy, which often lead to certain kinds of good works, but are not wrought into character.

27. AND IT FELL. There was nothing to resist the storm. Only a life built on a real love of the good, on the deepest principles belonging to the soul itself, can resist the temptations that assail it. It is like the ice pleasure palaces in the north, which melt in the spring sunshine that give new life and beauty to all living things. AND GREAT WAS THE FALL OF IT. It was the greatest thing that could happen to a house, to be utterly destroyed. The loss of one's soul is the greatest possible loss. What shall it profit a man to gain the whole world and lose his own soul!

TIBET, THE "GREAT CLOSED LAND."

This country lies west and north-west of China and India. There are about six million Tibetans, and they are hardy, industrious people, but have little regard for morality, cleanliness, or comfort. The climate is cold, but the mountain scenery is magnificent and there are valleys of beauty and fertility. The wealth of the people consists of flocks of sheep and cattle. They also export salt, gold, silver, wool, furs, and borax. A mountain ox called a yak is used as a beast of burden, making its way over the dangerous passes with huge loads as the traders go back and forth between Tibet and North India. The men do most of the spinning, carrying wool in the bosom of their loose coats and distaffs in their girdles, that they may spin as they walk. This "woman's work" being done by men, is repaid by the women, who are often seen ploughing and doing other rough work. The religion of Tibet is Buddhism, and all authority is vested in the Grand Lama, who, from the capital rules with supreme power.

For more than 150 years all foreigners have been excluded. Those who venture into the country are watched, and warned to leave, and if caught are beaten unmercifully.

Missionaries have only entered the borders. They have also taught Tibetan traders to spend the summer in Bhot. Miss Sheldon and Miss Browne, our own missionaries, attempted to go into Tibet from Chandas their station just one year ago. Disguised as Bhotiya women, and accompanied by a few faithful Bhotiyans, they succeeded in reaching Taklakot, being the first European missionaries to enter it. They were not allowed to remain, and were in real danger during their journey. Nevertheless they hope some time to make another visit within the closed land, carrying with them the Gospel message.—Epworth Herald.

THE VALUE OF CHARCOAL.

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

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

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

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

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

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

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

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

BRITISH



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

A LARGE BOTTLE, 25c.

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

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is respectfully solicited. You will find every satisfaction in using it. Remember it has a record of eight months to half a century.

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Years Old



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

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

Students can enter at any time.

S. KERR & SON,

Odd Fellows' Hall.

These trade-mark crisscross lines on every package.

Gluten Grits AND **BARLEY CRYSTALS**, Perfect Breakfast and Desert Health Cereals. **PANSY FLOUR** for Biscuits, Cake and Pastry. Unlike all other goods. Ask Grocers. For book of samples write

From the Churches.

DENOMINATIONAL FUNDS

Fifteen thousand dollars wanted from the churches of Nova Scotia during the present Convention year. All contributions, whether for division according to the scale, or for any one of the seven objects, should be sent to A. Colson, 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. STERNES, CHARLOTTETOWN.

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

PARRISBORO, N.S.—We are enjoying a very helpful season of refreshing. The church is encouraged and wanderers returning. We have had a baptistry placed in the church, and used it on Sunday last when two young women obeyed Christ before many witnesses. We expect to visit the waters again on the 14th.

F. M. YOUNG.

HOULTON, ME.—A great revival is in progress in Houlton, Me., under Taylor and Hatch evangelists. Already 400 conversions are reported. The Baptist church, Rev. J. A. Ford, M. A., Pastor, and the Baptist schools are being richly blessed. 25 students of Ricker have entered the Christian life and about 40 from the Baptist congregation. Hatch and Taylor are both Baptists, and are among the wisest and most successful evangelists in New England. They go from Houlton to Ruggles St., Boston.

DAY SPENS, L. C.—Since last July, I have been ministering to this people, isolated from their natural supply. There did not seem to be much hope for a great work but there were a few earnest souls, not pure but purposeful. Fortnightly we have come together for worship. The past two weeks we have been engaged in special work which may conclude this Friday, Feb. 5th, evening the showers have come down upon us, about thirty have responded to the call of God. All seem well founded in their faith. Most all are adults, many past their prime of life, some near sixty years of age.

WALTER SCHURMAN.

THE SCHEFFIELD AND KARS.—I am entering my fourth year with the above named churches, having received a unanimous call. The past year has been to me one of more than ordinary labor, and I feel that the work has received more than ordinary blessing. The hearts of our people have fairly overflowed with liberality and kindness toward us since we last reported. We were not forgotten at Christmas times by our friends. Among many other gifts, Mrs. Todd received a valuable gold watch chain. This with \$30 received in the Fall, and other tokens of kindness, tend to strengthen the ties of friendship between the congregation and pastor. We are now hoping and praying for a refreshing season from on high.

WM. FIELD.

THE SCHEFFIELD.—The year just closed has been one of unusual interest, full to the brim of varied experiences, pleasurable, hopeful, painful or trying, and of hard work. While it is rebuke with us now, we have had numerous tokens of God's presence and approval. The great need among us is enthusiastic earnest interest in the cause of Christ by the rank and file of the church. The abundant kindness and appreciation of some tend to make our stay one of very great pleasure. May all who love the gates of Zion pray that the Lord may accomplish his great and glorious purposes amongst us. We hope before long to record the fact that precious souls have been gathered into the Master's Kingdom.

Feb. 1, 1904.

MURRAY RIVER, P. E. ISLAND.—I have been holding special meetings at Front Settlement for nearly three weeks. The gospel was accompanied by great power. Fourteen have professed conversion. I expect the most of them will soon unite with us in church fellowship. Our regular Conference will be Feb. 6, when they will be received for baptism. Bro. F. J. Linkletter, Evangelist, has been with me and has rendered valuable assistance. Bro. Linkletter is a devoted Christian, and has gifts peculiarly adapted to the work of an evangelist. I advise any church or pastor who may need such help to correspond with this brother. His address for the present will be Murray River, P. E. I.

D. W. CRANDALL.

MACNAQUAC, N. B.—A few lines from this place may possibly be of interest to some of your readers. Perhaps it's a mistake to think that there is nothing worth mentioning but baptism and the gift of a fur coat. We are making some progress. The church at Lower Kingsclear is enjoying the new furnace. It's a great improvement on the old stoves. The old church at Macnaquac has commenced to build a horse shed, 200 feet long. When completed it will be a great blessing. The good friends from Keswick and Macnaquac met at the parsonage recently and made their annual donation visit. It was a pleasant season. I am now well into my eighth year with this people and I can truly say that the kindness and consideration of the churches I serve is increasing as the years go by.

GEO. E. HOWARD.

CARLETON, ST. JOHN.—The reports submitted at our annual meeting indicated substantial progress in all departments of our work. In some cases quite remarkable results have been achieved, notably the raising for the third year in succession of upwards of \$2,000 for local expenses besides generous contributions to denominational and philanthropic enterprises. While we have not had large accessions to our membership, we had occasion for thanksgiving in the measure of peace and goodwill that prevail in the body, as also for the large congregations that wait upon the ministry of the word. Several persons have publicly expressed their desire for the experience of religion and of these a number occasionally speak in our social meetings, while we have reason to believe that many of the congregation have secretly accepted Jesus as their Saviour. May the day of ingathering be hastened.

Feb. 1.

B. N. NOBLES.

CLEMENTSPORT, ANNAPOULIS COUNTY, N. S.—The pastor, Rev. Ward Fisher wishes to make acknowledgments of many kindnesses from the people. January 19th, a donation was held at the home of Deacon Serge Purdy of Upper Clements, and an offering amounting to thirty dollars was made. On Feb. 2nd, a large number from Upper Clements, including many of its aged people, made an old-fashioned visitation to its parsonage. They were joined by many from Clementsport, bearing many tangible evidences of good will. The friends from Upper Clements were again in evidence by the presentation of a valuable set of sleigh bells. The religious work is about normal. The preaching services are well attended, and a spirit of helpfulness seems prevalent. The work at the Deep Brook section has suffered seriously by the removal of many of our people. Within the last three months thirteen of the members have removed. Some will return in the Spring. Meanwhile the work is being faithfully maintained by those that remain.

ONSLow.—During the latter part of Nov. and in the month of Dec., Evangelist Walden spent with me six weeks. The work was divided into two periods. 1st., An effort was made to reach all the Baptist families in the various sections of the Onslow church. In 19 days we drove over 400 miles, held 42 meetings and visited as many families as possible preaching the gospel from house to house. The work was hindered by six rain storms and by the worst roads I have ever seen in this township. 2nd. The balance of the time was spent in a protracted meeting at Belmont. It is too early to attempt to tabulate results. In fact work of this kind cannot be estimated in figures. The day of Jesus Christ will reveal it. It is not too much to say that the presence of the Lord was manifested in every gathering, sometimes with an awful intensity that convinced both saint and sinner that the kingdom of God was come near. The word of the cross preached by the Evangelist was in demonstration of the Spirit and in power both in public and in private. Believers were encouraged; backsliders revived; sinners saved. Personally it was a season of great refreshing to have with me a man preeminently of prayer and of faith. Some are gifted to edify believers, others to warn the ungodly; Brother Walden is equally earnest and effective in both spheres. In method and in matter he is alike scriptural.

W. H. JENKINS.

Manchester, Robertson, Allison, Limited.

St. John, N. B.

February Clothing Sale!

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

Men's Suits

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

Boys' Suits

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

Youths' Suits

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

Absolutely New Goods!

Which is a revolution in Clothing Sales.

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

Do your nerves feel as if you will have to consult a physician presently?

BENS DORP'S

Try giving up the use of tea and coffee and use BENS DORP'S COCOA

NEWCASTLE, N. B.—I have writing for something in the way of church news, to report that would indicate progress, failing in this and having a long list of deaths to forward, I would improve the opportunity while writing, to say to my brethren in work, I am struggling along in the darkness. What with building railroads and opening up coal mines and other worldly affairs there seems to be very little time left to devote to matters of the kingdom. However amid all the gloom there seems sometimes to be a fine breath. May the heavenly winds come with greater power is the prayer of the faithful few, and thank God brethren, there is always the faithful few. Only for them I see no way of continuance in any of our churches. I would not like to reflect upon my predecessors, and they have been many for sorry I am to have to say in this field like a great many others have thought nothing of breaking the pastoral tie. Let him go, some one else will be along by and by, all brethren, such work has been a great injury to our churches. We have not held our ground, nor will we hold it by such haphazard work. A good Presbyterian sister said to me the other day "There are two things I have against the Baptist, they do not keep their minister long enough, and they do not half pay them." I said I did not mind how much you publish that abroad, and it is all too true. My predecessors may not be to blame, but there seems to be all too much wood hay straw, stubble. Put the Lords mark on every time brethren, and then your successor will not have such a hard time hunting up the sheep. Trusting we may have something more cheery to note in the near future.

M. P. KING.

PRINCE WILLIAM AND KINGSCLEAR, N. B.—On the first Sunday of December I began work on this field. The engagement being for six months. This is the third time I have been called by these churches to work among them. I found the spiritual condition of the churches quite satisfactory. The welcome I received was as cordial and hearty as that on former occasions. I can

truly say, that the people, one and all, are doing all they can to make it pleasant for me, and they appear ready and willing to work when opportunity offers. The Sunday congregations are quite large, and a serious and attentive hearing is given to the word preached. We are not without encouraging signs. At the close of the preaching service in the Kingsclear church on Sunday evening last, a social service was held which proved to be very helpful indeed, several willing testimonies were given, and quite a number requested prayer by rising without any undue urging. So we thank God and take courage. If life be granted, I will be in a position to accept a call to any church or churches that has a free parsonage. I want to live on the field where I labour. I am now living eighteen miles from the Kingsclear church and twenty four from Prince William am causing me much inconvenience and long cold drives, besides making it simply impossible for me to do the people justice. Under present circumstances I cannot attend weekly prayer meetings and consequently none is held which I know is a loss to the churches. I neither demand nor expect a large salary, but will be content with a modest one if I can enjoy a free parsonage, and live in the midst of the people whom I am to serve.

CALVIN CURRIE.

Gibson, Yo. Co., N. B., Feb. 2, 1904.

THE FIRST BAPTIST CHURCH OF MONTREAL.—With the close of 1903 also closed the seventy-second year of the history of the First Baptist church of Montreal as an organized body, and the eighty-third year since the first group of Baptists began to worship in this city. During all these years this church has been a distinct moral force in the place. The annual reports presented from the various departments of the church revealed good organization of forces, concentration of effort and very satisfactory progress. From the organization of the church in 1831 to the close of 1903, 2,300 members have been enrolled. The present membership however is only 298 but there are 298 available members. The church makes it a matter of principle to keep the roll constant.

ly induce and so far as that is possible to reduce those who are absent from the city to place their membership in some Baptist church in the neighborhood where they reside. Death and removals have reduced our number by 17, but 39 have been added during the year, 24 by baptism, and 12 by letter and restoration so that the year closed with a net gain of 19. The contribution for current expense, city mission and general-denominational work amounted to \$3,889.40 or about \$33 per member. Benevolent contributions, including city mission amounted to \$2,453.52 or about \$25 per member.

For a period of over twenty-eight years this church has been seriously handicapped by a legacy of a mortgage of \$10,000, involving an expenditure in interest, besides current expenses, that crippled the effort and contributed \$1,000 toward the debt, and agreed to accept a mortgage of \$10,000, remaining half unrepaid. Towards the close of this past year a determination had been made to provide, if possible, for the full amount of the debt. One of the brethren subscribed \$5,000. Besides this, another brother, Deacon Wm. Scott, paid a balance of \$1,000 with a year's interest that was due on the organ purchased a couple of years ago. On last Lord's Day evening a number of candidates were baptized and others have been received who will be baptized in the near future. Our congregations are encouragingly large and somewhat unique in the fact that at the preaching services generally men outnumber women. Students from McGill University attend in increasing numbers. We are at present casting our eyes about for a city missionary who could give special attention to Sunday School work, conduct prayer meetings and preach to an intelligent and loyal congregation in our North Baptist Mission Hall, an organization under the auspices of our church.

J. A. Gordon.

Berwick, N. S.—The Berwick church has had extended a call to Rev. G. P. Raymond, formerly pastor at Charlottetown and lately engaged in Sunday school work in P. E. Island. Mr. Raymond has signified his acceptance of the call and will enter upon his duties April 1st.

MARRIAGES

MAXWELL-COPP—At the home of the bride, Jan. 27th, Raymond Prescott Maxwell of Rockport to Myrtle Schurman Copp of Baie Verte Road, West Co., N. B., by Rev. Frank P. Dresser.

Bowling-Winnott—At the home of the bride, Jan. 7th, by Rev. J. A. Huntley, Joshua Bowling of St. Tremont and Mrs. Seratha Winnott of St. Harmony.

McNeil-Campbell—At the residence of the bride's parents, Jan. 20th, by the Rev. Geo. Howard, Dr. James McNeil of Keswick Ridge and Annie P., youngest daughter of John A. Campbell, M. P., of Kingsclear, York Co.

TOTTEN-HIGGINS—At Springhill, N. S., Feb. 3rd, by Rev. H. G. Estabrook, Walter Totten of Truro Village and Miss Nellie Higgins of Truro, N. S.

Buchanan-King—At the home of the bride's parents, Feb. 3rd, by the Rev. N. A. MacNeill, William A. Buchanan of Periodic and Jennie Rose King, of Steeves Settlement, Westmorland Co., N. B.

Giffin-Hayden—At the home of the bride, January 27th, by the Rev. E. P. Coldwell, Bernard Giffin of Louis Head to Teresa B. Hayden daughter of Harvey Hayden, Esq., of Pleasant Point, Shelburne Co., N. S.

DARRINGTON-ROBINSON—At New Glasgow N. S. Jan. 30, by Rev. W. A. White, Joseph Albert Darrington of Guysboro to Jessie Margaret Robinson, of French River.

MCGRAY-KILLAM—At the home of the bride on the 28th of Jan. by Rev. John Miles John E. J. McGray Yarmouth Bar. to Loretta Olive Killam, Overton, Yar. Co. N. S.

DEATHS.

DROST—Mrs. Jane Drost, in her 87th year at Hardwood Ridge Jan. 29, 1904. Sister Drost suffered for months but at last the messenger came. She was ready and went up high.

SPEARS—James Spears, after 81 years of a wasted life, according to his own confession was suddenly called away at Newcastle Queens Co. Lord's day, Jan. 24, 1904. It was pathetic to hear the old man lament with bitter tears the follies of the past.

NIGHTINGALE—At Range, Queens Co. Jan. 23, 1904 Mrs. Rhodan Nightingale, in the

85th year of her age. Sister Nightingale was baptized into the Range Baptist Church in her 13th year by Rev. Elias Kierstead, and remained a constant member until the day of her death. The journey ended she has entered into rest.

GAITES—Harry Gaites supposed to be 55 years of age, another victim of the rum fiend, died at the home of Scott McLeod, Newcastle Bridge, Queens Co. Poor Harry! we laid him to rest in the Baptist Cemetery, Newcastle. It is said by Mr. McLeod that he earnestly sought for mercy during his last hours. If he had relatives we do not know where they live. He spoke something of leaving a sister at Grand Bay. If any of his friends should see this, it might be a comfort to them to know he was kindly ministered to, though he died among strangers.

BAILEY—At Newcastle, Jan. 10, 1904, Mrs. Rachel Bailey, widow of the late Gideon Bailey, of one-time M. P. for Queens Co. Sister Bailey had reached her 85th year, but retained all her faculties in a marked degree. She was a constant reader of the Messenger and Visitor and kept up her interest in the work of our denomination until the last. A most patient sufferer, she passed peacefully away to join the loved ones in the great beyond. Children and grandchildren with a large circle of relatives and friends will long hold her in affectionate remembrance.

O'DELL—At Smith's Cove, Digby County, N. S. February 29th, 1904 Mrs. Veneli S. O'Dell, in the 68th year of her age. Our sister was baptized Feb. 26th, 1893 by Rev. W. H. Richan, and of late years has resided with her daughter, Mrs. Minard Weir of Smith's Cove. Her death, after a brief illness from pneumonia, took place while on a visit to the home of her only other child, Mrs. Harvey Weir, also of Smith's Cove. She was a daughter of the late Charles Wilson of Weymouth Bridge, and leaves, beside the children referred to, one brother, William of Boston, and three sisters, Mrs. Isaac Jones of Clementsport, Mrs. Charles Davidson of Springhill, and Miss Eliza Wilson of Everett, Mass. The funeral services was conducted by Rev. Ward Fisher in the presence of a large gathering.

WILSON—At her home in Tremont on the morning of Jan. 24th, in the 59th year of her age, Mrs. John Wilson passed to her heavenly home after a lingering illness. During her last illness of more than a year our sister had been a great sufferer. Death to her was a welcome messenger since it relieved her of all her earthly sufferings and opened the gates to endless joy. Her only regret was to leave her husband behind. Her intense sufferings were borne with Christian fortitude and an unwavering faith in Christ. At the age of fourteen our sister, whose maiden name was Ellen Starratt Saunders, was baptized into the fellowship of the Baptist church at Dalhousie East. Afterwards she joined the Lower Aylesford church by letter, of which church she remained a worthy and valued member. She was twice married. Her first husband was Mr. Jefferson by whom she had two sons, Elmer and Eben Jefferson of New York. Of her own family two sisters survive, Mrs. B. M. Freeman, mother of our missionary, S. C. Freeman, and Mrs. Crane of China, Me. Pastor Huntly conducted appropriate services, speaking from Isa. 66:13. The remains were interred at Greenwood, the former home of Mr. and Mrs. Wilson. May God's grace be sufficient for the mourners in this hour of affliction.

SAUNDERS—To the land where falls no shadow and knows no pain, the ransomed spirit of our respected brother G. Washington Saunders passed on Friday the 26th in the 67th year of his age. Brother Saunders was born in Eastport, Maine, June 20, 1837 and when he was but eighteen months old his parents removed to Hebron where he has since resided. In the 21st year of his age, he was baptized by the Rev. E. N. Harris and united with the Hebron Baptist Church. On Jan. 4, 1862, he was united in marriage to Harriet N. Chipman. One son and four daughters were given them, as the result of this union. Two daughters, the widow and one grandchild survive him. Mr. Saunders was a good man and we think of him as a Christian of the Obadiah type. His works praise him. For 15 years he faithfully superintended a branch Sunday School among the colored people of Greenville—a settlement just a few miles from Hebron. He had an organic heart difficulty, and for some time past he has shown signs of failing health. Seven weeks prior to his death the last of his being out, he attended the monthly conference meeting of the Church. To the bereaved we tender heart sympathy in this hour of trial. Appropriate services were held at the house and grave. The memory of the just is blessed.

DIMOCK—The death of Concellor J. Judson Dimock occurred at his home in Scotch Village, Hants Co., January 29th. The long siege of sickness, which was of a painful and distressing character, was borne by him with cheerfulness and resignation. The large concourse of people, from many quarters of the country which gathered at the house and grave-side, proved the high esteem in which Mr. Dimock was held. He was a man possessing intelligence and uprightness of character; always associating himself with matters which were designed for the best interests of his village and surrounding country.

Being a representative of his township in municipal affairs, his words of council were generally sought and heeded.

In his own community Mr. Dimock was highly respected, and those who knew him best will miss him most. A widow, one son, one daughter and two brothers, Rev. J. F. pastor of the Baptist Church at River John and Herbert remain to mourn.

May God in abounding grace be a Father to the widow in her affliction, and comfort all mourning friends.

The funeral services at the home and grave were conducted by Rev. Allan Spidehl. The Independent Order of Foresters performed other impressive funeral ceremony at the grave.

SCOTT—At his home Cornwall, P. E. I., January 25, deacon Peter Scott, age 59 years, leaving a widow, three sons and one daughter. Deacon Scott was the son of the late George and Jane Scott, and was one of six brothers. His grandfather, the Rev. Wm. Scott, was one of the first Baptist preachers on Prince Edward Island. For thirty five years, brother Scott has been a member of the North River Bap. church. He was baptized by the late Rev. E. N. Archibald. From the first, in every sense, he has been a standard bearer. He was especially interested in the course of missions, and the recent good record of the North River church in contributions to denominational work is largely the result of his self sacrificing efforts. Even after failing health made it reasonable that he should remain at home, he was regularly found in his place in the public services. His faith in Jesus, always strong and bright, during his last illness, grew stronger and brighter, until faith was lost in sight. His last moments of mortality were wondrously illuminated by the sweet light that shines from within the veil. His departure means a serious loss to the work of our church. But our prayer is, may it soon appear that his mantle has fallen on other shoulders. One daughter, who was an active member of our church, went before him to the Land of Rest. Those who remain are all Christians. Sister Scott and the members of her family, in their great affliction, have the sympathy of the entire community. To a great extent we all share in this bereavement. "But in sorrow not as those that have no hope." Of the large family of which deacon Scott was a member, two brothers, and two sisters survive him.

FEBRUARY.

BY SARAH ANDREW SHAWER.

The lagg'd sun, on frosty morn,
Throws long beams through the stubble corn,
Against the sunset, naked trees
Weave magic brides and trances
From woodman's ax the splinter bounds;
The flicker's cheery tapping sounds;
Ice thaws; and in the quacking flood
Are vague, fond hop's of leaf and bud,
When lo! the flock of living sky—
Full songed, a bluebird sweet flits by!

—From the Outlook.

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

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

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

Save your Horse

BY USING
FELLOWS' LEEMING'S ESSENCE

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

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

Dyspepsia cured

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

Invigorating Syrup

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

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

NOTICE OF SALE.

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

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

Dated the twenty-first day of December A. D. 1903.

T. G. MERRITT,
D. P. MERRITT,
Surviving Executors and trustees
under the will of Thomas Merritt.
EARLE BELLEKA & CAMPBELL,
Solicitors for mortgages.

THERE IS NOTHING LIKE K.D.C.
FOR NERVOUS DYSPEPSIA
PRELIMINARY DEPRESSION OF SPIRITS
HEADACHE
INDIGESTION
LACK OF ENERGY

HOW WE "SHOW OURSELVES UP."

Next to being noble is the ability and readiness to appreciate nobleness. Next to the power to do or to say that which is worthy of admiration and high praise, is the recognition of that which is deserving of special notice and commendation. A person of inferior ability can detect flaws in another's performance, but it is the evidence of the superior man to perceive single signs of ability in the words or ways of another when such signs are unnoticed by ordinary hearers or observers. This is indicated and illustrated by the comments on the preacher's discourse made by members of the congregation as they pass away from the forenoon service. Many pride themselves on their ability to point out the errors of treatment which have been made, not knowing that they thus disclose their own inferiority. The hearers of superior ability unconsciously disclose their superiority in their recognition of certain things worth noting and bearing in mind in the discourse just listened to. We show ourselves, not the one commented on, by our expressions of opinion.—Selected

EVERY MEMBER AN EVANGELIST.

The talk pro and con about evangelists and evangelism frequently, one might say almost habitually, ignores the fact that every church member is morally bound to do all the evangelizing work that lies in his power. A church member who is not an evangelist is missing his opportunities and mistaking his calling. All need not preach; it is not necessary that all should address audiences or even participate in public gatherings for religious purposes. The quiet evangelism which makes no parade of its purposes, plans or doings, is wonderfully effective.—St. Louis Advocate

DIRECT PERSONAL WORK

Personal work is the warp and woof of Christian activity; therefore this important element of service has the largest place in

WHAT SULPHUR DOES

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic, and cure-all, and mind you, this old-fashioned remedy was not without merit.

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

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

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

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

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

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

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

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

the extension of Christ's kingdom, and every disciple of Jesus Christ is under obligation to engage in it. It does not necessarily involve the conversion of the person approached, but the attempt to win him, which is the ultimate object always in the mind of the worker. The work itself consists in directing the attention of men to Christ and with discretion urging them to accept the invitation of gospel and order their lives by its teaching.—S. M. Sayford.

TOWARD GOD, OR AWAY FROM GOD.

Whatever is best in the universe lies along the path God-ward. If we are travelling in the right direction, we shall be likely to find such things. There may be also met or found on that path many things that are a discomfort and a trial to one. But even those may prove in the end to have been to one's advantage. The really evil things in the universe, even though some of them seem to be for the time attractive, are on the path away from God. Which course, in view of this truth is the best one to pursue in the present life as it is? The psalmist gives a suggestion on this point.

"The face of the Lord is against them that do evil.

But they that seek the Lord shall not want any good thing.

It is better to find all good in the path God-ward, even though there be afflictions along that way, than it is to set one's face away from God, and find God's face set against the one thus travelling.—Ex.

GREAT THOUGHTS IN FEW WORDS.

What we need is not a plainer, easier path to heaven, but a deeper determination to climb courageously any road that leads us nearer to God.

The mark of a saint is not perfection, but consecration. A saint is not a man without faults, but a man who has given himself without reserve to God.—B. F. Westcott.

Be sure of the foundation of your life. Know why you live as you do. Be ready to give a reason for it. Do not in such a matter as life, build on opinions or custom, or what you guess is true. Make it a matter of certainty.—Thomas Starr King.

"The religion that costs nothing," says an acute writer, "is worth exactly what it costs." Every ounce of effort we put into our religion comes back to us, sooner or later, in power. If we have no power, no worth the reason is not far to seek—there has been no sacrifice, no pang, no striving.—Ex.

Christianity is positive in its suggestions, in its teachings and in the power it bestows for carrying out its precepts and principles. The genius or demon of Socrates interfered, it is said to prevent his doing wrong. The Spirit which governs Christians not only suggests their abstaining from evil, but puts before them a positive object at which to aim—the actual doing of the right. Beyond this it enables them to do right actions, by a power not their own. The negative abstaining from evil may leave the world no worse than it is, but positive right action is certain to make it better than it is.—M. C. Gates.

LEAVE TO-MORROW WITH GOD.

Would it not be better to leave to-morrow with God? That is what is troubling men; to-morrow's temptations, to-morrow's difficulties, tomorrow's burdens, tomorrow's duties. Martin Luther, in his autobiography says: "I have one preacher that I love better than any other on earth, it is my little tame robin, who preaches to me daily. I put his crumbs upon my window sill, especially at night. He hops on to the sill when he wants his supply, and takes as much as he desires to satisfy his heed. From thence he always hops to a little tree close by and lifts up his voice to God and sings his carol of praise and gratitude, tucks his little head under his wing, and goes fast to sleep, and leaves to-morrow to look after itself. He is the best preacher that I have on earth"—H. W. Webb-Deppoe.

It is our Maker's care that plants abide thorns and flowers in one path. To reject his flowers would be none the less fatal than to repine at his thorns.—Coble.

We see this sentence quoted from Dr. Joseph Parker: "Christianity has only one purpose—holiness." Spurgeon whom Parker villified even after he was dead would have said that the purpose of the Christian religion is the glory of God. And because it is for God's glory, the religion makes holy men. God is first always and everywhere with Calvinists. Man's chief and is to glorify God and enjoy Him forever.



Miss Rose Peterson, Secretary Parkdale Tennis Club, Chicago, from experience advises all young girls who have pains and sickness peculiar to their sex, to use Lydia E. Pinkham's Vegetable Compound.

How many beautiful young girls develop into worn, listless and hopeless women, simply because sufficient attention has not been paid to their physical development. No woman is exempt from physical weakness and periodic pain, and young girls just budding into womanhood should be carefully guided physically as well as morally. Another woman.

Miss Hannah E. Mershon, Colingswood, N.J., says:

"I thought I would write and tell you that, by following your kind advice, I feel like a new person. I was always thin and delicate, and so weak that I could hardly do anything. Menstruation was irregular.

"I tried a bottle of your Vegetable Compound and began to feel better right away. I continued its use, and am now well and strong, and menstruate regularly. I cannot say enough for what your medicine did for me."—\$5000 forfeit if original of above letter proving genuineness cannot be produced.

Lydia E. Pinkham's Vegetable Compound will cure any woman in the land who suffers from womb troubles, inflammation of the ovaries, and kidney troubles.

Fire Insurance. Absolute Security
Queen Insurance Co.
Ins. Co. of North America.
JARVIS & WHITTA'ER,
General Agents.

74 Prince William St., St. John, N. B.

Lame Back for Four Months.

Was Unable to Turn in Bed Without Help.

Plasters and Liniments No Good.

This was the experience of Mr. Benjamin Stewart, Zionville, N.D.

TWO-THIRDS OF A BOX OF

Doan's Kidney Pills
CURED HIM.

He tells of his experience in the following words: "For four months I was troubled with a lame back and all this time was unable to turn in bed without help. I tried plasters and liniments of all kinds but with no effect. At last I was induced to try Doan's Kidney Pills, and by the time I had used two-thirds of a box my back was as well and as strong as ever and has kept so ever since."

Backache, Frequent Thirst, Scanty, Cloudy, Thick or Highly Colored Urine, Puffing under the Eyes, Swelling of the Feet and Ankles, are all symptoms of kidney trouble that Doan's Kidney Pills will cure.

Price 50 cts. per box or 3 for \$1.25, all dealers, or

THE DOAN KIDNEY PILL CO.
TORONTO, ONT.

SAVES THE HANDS

Surprise soap makes them soft and smooth, allowing the housewife to take up fine sewing or other light work without the slightest discomfort.

Surprise soap will not injure the hands, because nothing but the purest materials enter into its making.

That's why it is known from coast to coast as a

PURE, HARD SOAP.

And that's why it is called "A perfect Laundry Soap." There are other pleasant surprises for you in Surprise Soap.

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

SNOW & CO., Limited.

Undertakers and Embalmers.

90 Argyle St.

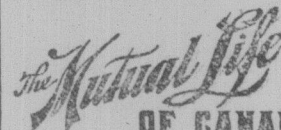
Halifax.

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

Write for testimonials & guarantee. K.D.C. CO. Ltd. Boston, U.S. and New Glasgow, N.S., Can.

Your Wife

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



F. F. BOREHAM, Manager for Nova Scotia, Halifax, N. S.

INTERCOLONIA RAILWAY

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

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

TRAINS ARRIVE AT ST. JOHN.		
6—Express from Halifax and Sydney		6.20
7—Express from Sussex		9.00
13—Express from Montreal and Quebec		13.50
5—Mixed from Moncton		15.20
3—Express from Point du Chene		16.50
25—Express from Halifax Pictou and Campbellton		17.40
4—Express from Halifax		18.40
81—Express from Moncton (Sunday only)		24.35

All train run by Atlantic Standard Time

12.00 o'clock is midnight.
D. POTTINGER, ager.
General Manager.
Moncton, N. B., Oct. 9, 1903.
CITY TICKET OFFICE.
7 KING STREET, ST. JOHN, N. B.
Telephones 1053.
GEO. CARVILL, C. T. A.

This and That

'NO THOROUGHFARE'

They took a little gravel,
And they took a little tar,
With various ingredients
Imported from afar.
They hammered it and rolled it,
And when they went away
They said they had a pavement
That would last for many a day.

But they came with bricks and smoke it
To lay a water main;
And then they called the workmen
To put it back again.
They took it up for wires
To feed the electric light,
And then they put it back again,
Which was no more than right.

Oh, the pavement's full of furrows;
There are patches everywhere:
You'd like to ride upon it,
But it's seldom that you dare.
It's a handsome pavement,
A credit to the town;
They're always diggin' of it up
Or puttin' of it down.
—Chicago 'Inter-Ocean.

WHERE THEY WENT.

Of 700 ten-dollar marked bills paid on a Saturday night by a Massachusetts factory to its hands, 400 by the following Tuesday were deposited in the bank by saloon-keepers.—American Issue.

JAPANESE STRENGTH.

The Japanese, although men of very small stature, are among the strongest in the world. Any boy of 14 or 15 who will faithfully practice their system of producing strength will find himself, at the end of a few months able to cope in feats of power with the average man of 25; and lifting very heavy weights it should be remembered that rest must be taken after each exercise. While resting try deep breathing. Stand erect, though not in a strained position, and at each breath draw the abdomen in and throw the chest out. As the breathe is exhaled, let the chest fall inward again and the abdomen outward. From twenty minutes to half an hour is a long enough time to devote to jujitsu, and this includes the time spent in breathing during rests—for deep, correct breathing is in itself one of the best exercises possible. In inhaling draw the breath through the nostrils or mouth, as preferred; in exhaling always let the breath escape through the mouth.
Strength of wrist is acquired more readily

SURE.

The Robust Physique can Stand More Coffee Than a Weak One.

A young Virginian says: "Having a naturally robust constitution far above the average and not having a nervous temperament, my system was able to resist the inroads upon it by the use of coffee for some years but finally the strain began to tell.

"For ten years I have been employed as telegraph operator and typewriter by a railroad in this section and until two years ago I had used coffee continually from the time I was eight years old, nearly 20 years.

"The work of operating the telegraph key is a great strain upon the nerves and after the day's work was over I would feel nervous irritable, run down, and toward the last suffered greatly from insomnia neuralgia. As I never indulged in intoxicating liquors, drugs or tobacco in any form I came to the conclusion that coffee and tea were causing the gradual breakdown of my nervous system and having read an article in the Medical Magazine on the composition of coffee and its tonic effect upon the system, I was fully convinced that coffee was the cause of my trouble.

"Seeing Postum spoken of as not having any of the deteriorating effects of coffee I decided to give up the stimulant and give Postum a trial. The result was agreeably surprising. After a time my nerves became wonderfully strong, I can do all my work at the telegraph key and typewriter with far greater ease than ever before. My weight has increased 35 pounds, my general health keeping time with it, and I am a new man and a better one." Name given by Postum Co., Battle Creek, Mich.

There's a reason.
Look in each package for the famous little book, "The Road to Wellville."

through jiu-jitsu than by ordinary means of physical training. Simply hold the arms horizontally forward, fists clenched, palms upward. Move the fists only upward and downward, as far in each direction as it may be done. After a full minute of this, twist the wrist from side to side, and not only the wrist but the whole arm will become more muscular.—Ex.

UNCLE PHIL.

"Uncle Phil, did they have strikes when you were a boy?"

"Yes I struck myself once."
"Tell me about it."

"Well, I was hoeing corn and it was hot and I struck."

"What did your father do?"
"Why, he did some striking too, and then I went back to work in a hurry."

"Did you have an eight hour day, Uncle Phil?"

"Yes eight hours in the forenoon and eight hours in the afternoon."

"You had Saturday afternoon off, didn't you?"

"We did. They sent us off to the woodpile and we cut wood as long as we could see."

"Did you have walking delegates?"
"Yes, we all walked."

"Didn't it make you tired?"
"It did when I went on an errand, but not when I went rabbit hunting."

"How did you get your wages raised?"
"I didn't have any to raise."

"Don't you think that wages ought to be higher?"

"Well I have seen some sinners who I thought were getting all the wages they could stand."—The Advance.

THE SAME OLD GAME.

The closing of various schools for the holidays brought to the city a dotting father from an adjoining state, to escort home his pretty 17 year old daughter from a well known young woman's boarding school. When he came with her to school at the beginning of the term it was understood that she was to apply herself closely to her studies and to have no callers whatever.

The fond father was much flattered with the account the principal gave of his daughter, setting forth as devoted to study and a model of propriety. As he was about to make his adieu he casually asked:
"The child has seen no one—positively no one to distract her mind from her books—except, of course her brothers."

"Her brothers!" echoed her father, in amazement.

"Yes, indeed!" replied the principal. "And you must be proud of your five manly sons."

"Madam," the father exclaimed, my daughter is an only child."

BIG UNDERTAKINGS.

"Talk about big jobs," said the Cheerful idiot, while trying to look serious—

"Well," said the Victim, wearily.
"Wheeling West Virginia may be some and Lansing Michigan may be a rather big surgical undertaking. But Flushing Long Island isn't such a tiny little sanitary stunt."
—Baltimore American.

EASY.

"Do you have any trouble supporting your family, Sambo?"

"No, indeed. Why boss I've got one ob de best wives in dis 'ere town.—Yonkers Statesman."

"Sir," said the angry poet, who had missed another opportunity to break into print, I will be remembered when you are forgotten—Oh very likely, rejoined the man behind the blue pencil, "I always pay cash for my groceries.—Chicago Daily News.

HARDLY CHEMICAL.

Teacher (to class in chemistry)—"What does sea-water contain besides the sodium of chloride that we have mentioned?"

Smith minor (promptly)—"Herrings for breakfast, sir."—Ex.

HIS OWN FREE WILL.

Dear Sirs,—I cannot speak too strongly of the excellence of MINARD'S LINIMENT. It is THE remedy in my household for burns, sprains, etc., and we would not be without it.

It is a truly wonderful medicine,
JOHN A. MACDONALD.
Publisher Amperior Chronicle.

Unpleasant!

**Boils,
Humors,
Eczema,
Salt Rheum**

**Weaver's
Syrup**

cures them permanently
by purifying the

Blood.

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

**Society
Visiting Cards
For 35c.**

We will send

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

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

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

Wedding Invitations, Announcements, a Specialty.

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

**SOUR STOMACH, FLATU-
LENZY, HEARTBURN,
AND ALL OTHER FORMS OF DYSPEPSIA.**
Promptly relieved and cured by
K.D.C. AT THE MERRY CUP



**HOMESTEAD
REGULATIONS**

Any even numbered section of Dominion Lands in Manitoba or the Northwest Territories, excepting 8 and 26, which has not been homesteaded or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section of 160 acres, more or less.

ENTRY.

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

HOMESTEAD DUTIES.

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

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

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

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

(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land. The term "vicinity" used above is meant to indicate the same township, or an adjoining or cornering township.

A settler who avails himself of the provisions of clauses (2), (3) or (4) must cultivate thirty acres of his homestead, or substitute twenty head of stock, with buildings for their accommodation, and have besides 80 acres substantially fenced. Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled, and the land may be again thrown open for entry.

APPLICATION FOR PATENT

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

INFORMATION.

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

JAMES A. SMART,

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

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

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

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

Headquarters of "OLD RELIABLES."

Six Carloads Rubber Footwear just put in our warehouses at Amherst and Halifax. Write us and let us supply your wants or direct one of our travellers to call on you.
AMHERST BOOT & SHOE CO. LTD.

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

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

NEWS SUMMARY.

At a meeting of the Irish parliamentary party on Monday, John Redmond was re-elected chairman for the coming session.

Independent sheet steel manufacturers of Cleveland have advanced the price of steel \$2 a ton at least, saying present figures are below cost.

William C. Whitney, secretary of the United States navy in Mr. Cleveland's cabinet, died in New York on Tuesday. He had been operated on for appendicitis.

The position of secretary for the railway commission has been given to D. A. Cartwright, barrister, a member of the law firm of MacDonald, Cartwright, and Garvey, Toronto. Mr. Cartwright is a son of Sir Richard Cartwright.

The colonial fisheries department has received advices that seven vessels, hailing from American, Canadian, and Newfoundland ports, are adrift amid the ice floes in the Gulf of St. Lawrence. It is feared that the crews of some of these boats may perish.

An old woman who for twenty years past has lived in a small room in St. Petersburg, has been found dead of privation. The officials found \$8,000 in a cupboard and a further search resulted in the finding of securities valued at \$1,000,000. The woman leaves no heirs.

The Eddy paper mills, Ottawa are humming, and the paper makers evidently have given up hope of winning the strike. The employees maintain that there has been no defection from their ranks and that they are comfortable with the weekly strike pay drawn from the International Brotherhood.

The Department of Militia has received a despatch from the War office stating that a special committee appointed by the commander-in-chief has under consideration the allotment of guns captured from the Boers during the late war. Of the total number which fell into the hands of the British troops twenty have been allotted to the colonies so that Canada's proportion will be five of six.

Mr. Dillon, an authority on Russian affairs, says that the Czar is an intensely emotional man, but has schooled himself to hide his feelings. At the death of his father he broke down and wept like a child, but none knew of the agony of heart he was suffering. He is a brilliant linguist, a good classical scholar, a sportsman. His many-sided knowledge has won the encomiums of best informed men. Lyon Playfair, dining with him one day at Windsor, found him "singularly well read," and declared "it required all my knowledge of geography to keep up with him."

An exchange says: The ministers of the Porte, after having decided that Turkey should not be represented at the St. Louis exposition, were influenced to change their decision when the following facts were submitted: Since the establishing of direct steamship service between New York and Turkish ports, freight rates have been reduced from \$6.75 to \$4.26 a ton; the value of Turkish imports to the United States has increased from \$4,000,000 to \$8,000,000 a year, and the United States is buying from Turkey direct more than \$10,000,000 a year.

Flanking the great floral clock on the north side of the palace of Agriculture at the World's fair will be the six largest vases ever built. As the clock with its dial 100 feet in diameter, appears to be constructed entirely of flowers so will the vases appear to be built of Flora's most beautiful offerings. These giant vases, in the tops of which are oblong beds 12 feet by 16 feet are designed by Mr. Harkinson, superintendent of floriculture, and they stand on the slope of a terrace 30 feet wide having a slant of 30 degrees. The vases assume the form of mammoth baskets of flowers, and so tall is each basket that the handle rises several feet above the top of the terrace.

Heavy selling and a violent break in prices marked Tuesday's business in the New York cotton exchange, the day's slump being even more sensational than the recent advances which have steadily sent cotton quotations upward until they reached the highest level since 1873. Under the influence of a number of causes and enhanced by the belief of many operators that its culmination has been reached, quotations for all months collapsed to the extent of from \$6 to \$8 per bale and utter demoralization ruled in the pit. No failures were reported, but the violent fluctuations represent losses of millions distributed throughout the market. The close was about steady at 20 to 50 points above the low points of the day.

CRIMINAL FACTORIES.

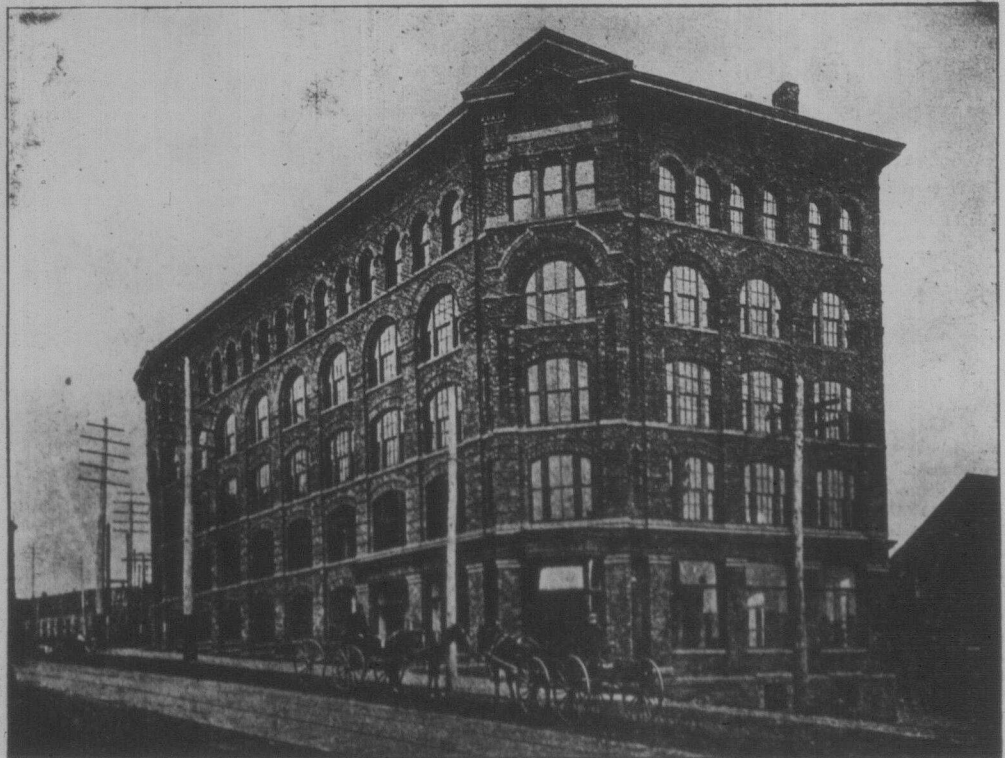
The Venago Vindicator writes as follows about the jail population of the Windy City: "Chicago prisons can accommodate 1,500 victims. They now contain 1,612. The problem of how to make room for the increasing hordes perplexes the mayor. Build larger, or let the 'Birds' out sooner. If Chicago would choke off the saloons there would be renting room in the jail; the tax be cut one-half, and morals and manners be bettered a hundredfold."

Nov. 5th 1903

THE MARITIME MERCHANT

215

THE LARGEST TEA WAREHOUSE IN CANADA



THE illustration on this page shows the largest tea warehouse in Canada, and probably the largest in America. It is the new warehouse of T. H. Estabrooks, on Mill Street, St. John, N. B.

The building is 110 feet long and about 70 feet wide, with five floors and basement, and the offices, on the ground floor, are the finest, outside of the leading banks, of any business offices in the city of St. John.

The occupation of this new building by Mr. Estabrooks, marks another stage in the development of a business that has grown with a rapidity truly wonderful. Nine years ago T. H.

Estabrooks had a small warehouse and one clerk. He was then located on Dock Street. Later, he moved to the finest warehouse on North wharf. Now he is in his own building, specially built for the blending, packing, and shipping of teas, and has a staff of seventy persons. He employs fifteen travellers, has branch offices in Toronto and Winnipeg, and his trade extends throughout Canada, Newfoundland, the West Indies, and into the United States.

Mr. Estabrooks has ample floor space in his new building to store teas and to carry on the work of blending, packing, and labelling to advantage, with the latest and best machinery invent-

ed for that purpose. The name of Red Rose Tea is now familiar to the people throughout Canada, and the new building is the home of Red Rose.

The new building has been designed in such manner as to facilitate to the greatest degree the work of blending and packing teas, and nothing is wanting in that respect.

Looking back at the small beginnings of nine years ago, and realizing that no less than fifteen clever men are kept busy selling the goods from this establishment, the conclusion is inevitable that Mr. Estabrooks' teas are good teas, and that the merchants who deal with him are satisfied with results.

WIDE AWAKE BOYS.

When General Grant was a boy his mother one morning found herself without butter for breakfast and sent him to borrow some from a neighbor. Going without knocking into the house of his neighbor, whose son was then at West point, young Grant overheard a letter read from the son stating that he had failed in examination and was coming home. He got the butter, took it home, and without waiting for breakfast, ran down to the office of the Congressman from that district. "Mr. Hamar," he said will you appoint me to West Point?" "No; so and so is there, and has three years to serve." "But suppose he should fail, will you send me?" Mr. Hamar laughed. "If he don't go through, no use for you to try." "Promise you'll give me a chance, Mr. Hamar, anyhow." Mr. Hamar promised. The next day the defeated lad came home, and the Congressman laughing at Uly's sharpness, gave him the appointment. "Now," said Grant, "it was my mother's being out of butter that made me General and President." But it was his own shrewdness to see the chance and promptness to seize it that urged him upwards.—Christian Advocate.

FLEET-FOOTED DOGS.

Comparatively few people realize of what remarkable speed dogs are capable. Some remarkable statistics in regard to this have been gathered by M. Dusolier, a French scientist. After pointing out the marvellous endurance shown by little fox terriers, who follow their masters patiently for hours while the latter are riding on bicycles or in carriages, he says that even greater endurance is shown by certain wild animals that are akin to dogs. Thus the wolf can run between fifty and sixty miles in one night, and an arctic fox can do quite as well if not better. Nasen met one of these foxes on the ice at a point more than seventy miles north of the Sanikow territory, which is 480 miles from the Asiatic coast. Eskimow and Siberian dogs can travel forty-five miles on ice in five hours, and there is one case on record in which a team of Eskimow dogs traveled six and a half miles in twenty eight minutes. According to M. Rusolier, the speed of the shepherd dog,

and those used in hunting ranges is from ten to fifteen yards a second. English setters and pointers hunt at the rate of eighteen to nineteen miles an hour, and they can maintain this speed for at least two hours. Fox-hounds are extraordinary swift, as is proved by the fact that a dog of this breed once beat a thoroughbred horse, covering four miles in six and a half minutes which was at the rate of nearly eighteen yards a second. Greyhounds are the swiftest of all four-footed creatures, and their speed may be regarded as equal to that of carrier-pigeons. English greyhounds which are carefully selected and which are used for coursing, are able to cover at full gallop a space between eighteen and twenty three yards every second.—Our Animal Friends.

More ships have arrived at Boston, the number of idle sailors who refuse to work under the condition of five dollars a month reduction in the wages was increased on Monday until it reached 400. According to the seaman's union a dozen or more coast-wise vessels are held because of the inability of the owners to secure crews of either unionists or nonunionists.