

# Messenger and Visitor.

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THE CHRISTIAN VISITOR  
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**The Redistribution Bill.** The Dominion Government has promised to bring down a redistribution bill at the coming session of Parliament in accordance with the terms of the British North America Act 1867. The question which interests us is whether New Brunswick is to lose two members, Nova Scotia one, and Prince Edward Island one, which according to the last census they must. The B. N. A. Act Sec. 51 provides for a census and a redistribution of seats every ten years. Sec. 51 (1) provides that Quebec shall have the fixed number of sixty-five members. Sec. 51 (2) ascertains the number of members of the other Provinces by the simple rule of proportion, viz., as the population of Quebec: the population (say) of N. B. :: 65: the number of members for N. B., Sec. 51 (4) provides that "the number of members for a province shall not be reduced unless the proportion, which the number of the population of the province bore to the number of the aggregate population of Canada at the then last preceding readjustment of the number of members for the province is ascertained at the latest census to be diminished by one-twentieth." It is on this last sub-section that the contention arises. The word "Canada" is the important word. Canada is defined in the B. N. A. Act as comprising Ontario, Quebec, Nova Scotia and New Brunswick, unless otherwise provided expressly or impliedly. The Maritime Provinces' Premiers, and especially the Premier of New Brunswick, contended that "Canada" must mean that as defined in the Act, and not Canada of ten years ago, otherwise the whole spirit of the sub-section would be destroyed. For it was evidently known to the framers of the Act, that the French people multiply much faster than the English, so, in order that the self-esteem of any province might not be hurt by a member being taken away, unless its population increased more than 1-20, this saving clause was introduced. It is easily seen that if you take "Canada" as including what she does today, the whole effect of the clause is destroyed. Also, it was contended that the technical definition of "Canada" had been adhered to in former redistributions, or otherwise New Brunswick would have lost a member, which she did not. On the other hand it was contended, that this definition of "Canada" was impliedly enlarged, because, provision was made in the Act for the admittance of Prince Edward Island and Newfoundland. Also, we have the principle, that in construing a constitution you should construe it widely; the framers clearly intended Canada to increase in territory. If the Maritime Province Premiers are right in their contention, the number of members of the Province will not be reduced. It looks as if a reference may have to be made to the courts to settle the question.

**The Coal Commission.** The Coal Strike Commission has just finished its sitting and it will perhaps not be out of place to give here a short history of the greatest strike in the history of the world. Anthracite mining is one of the most perilous of occupations. The lives of more than two hundred men are every year sacrificed to this industry, in which one hundred and fifty thousand are employed, and more than two thousand annually meet with accidents, many of which are only a little less than fatal. There have been many strikes, but the most important prior to this was in 1877. The strike of 1902 resulted from a Convention held at Shamohen early in that year. The demands were: (1) An advance of 20 per cent. in wages; (2) a shorter day—eight hours instead of ten; (3) the weighing of coal that is mined, a recognition of what is called dockage. Dockage is explained by the fact that the coal, originally

mixed with rock and debris, is loaded on cars of a certain size, and when the coal is properly mined it is known how much coal there will be to a cubic foot. The operators say that it is possible to load the coal, so that it will remain on until it gets to the top; but the miners claim, that they should be paid according to the rate at the head of the shaft and not at the top, as much is thrown off on the way up. To the demand of the miners, the operators and others reply thus: "We cannot afford to recognize your union; we cannot afford to grant your demands, or to go on doing business as we have done the last two years. You have made coal mining intolerable to the employers. There have been in the last year and a half 250 strikes from very slight causes. It is impossible for us to employ or discharge our men. The following is a summary of the probable findings of the Coal Strike Commission, which has just finished its sittings. There will be at least a ten per cent. advance in the pay for mining, to take effect from the time the miners returned to work last October. The per diem employees will not have their wages increased, but will be recommended for the same pay for a day of nine hours. The system of pay will be regulated. Wherever practicable, the operators will be required to pay by weight, instead of by the car. When this cannot be done the pay will be by the lineal yard. The miners will have check docking representatives at their own expense. This will practically amount to a second increase in wages. There will be indirect recognition of the union, which will come when the findings are submitted by President Roosevelt to John Mitchell, as President of the Miners' Union. The cause of the strike as found by the commission, will not be comforting to the coal mining companies. The boycott will be condemned, and the principle will be laid down that a miner has a right to work without molestation, even though he does not belong to the union. The terms of the verdict are to hold good for three years and recommendations are to be made for settlements on wage and other questions at the end of that period. In local disputes the operators will be advised to treat with Committees of the miners and there may be a suggestion for a local board of arbitrators. The gain to the miners may be of some importance, but the cost to them and to the country at large is something beyond calculation. Strikes and their causes ought to become events of the past. It is the 'Golden Rule' in exercise, as between capital and labor which will make this possible.

**The New Department of Commerce and Labor.** The recent coal strike in the United States, with its grave consequences, brought forcibly to the attention of their Government the difficult question of how to settle and prevent such disputes. By the United States Constitution certain powers of legislation are given to the Federal Government and certain powers to the States Governments, and over some subjects both have jurisdiction. All the reserved power is given to the "People" from whom it can only be taken by a constitutional amendment which requires a four-fifths vote of all the States. The question in the United States was, which power had jurisdiction to legislate on trusts and strikes. This question could never arise in Canada, for by our Constitution certain powers are given to the Provinces to legislate upon, while all the rest are given to the Dominion. The difficulty in the United States was got over in the following way:—the President in his message to Congress, advised greater publicity in the formation and workings of these corporations together with measures to pre-

vent the watering of stock. Accordingly, Congress has just created a new department called the "Department of Commerce and Labor," with statistical jurisdiction over the internal trade of the country estimated at \$20,000,000,000. This department absorbs a number of existing Bureaus, as that of Lighthouses, Immigration, Census and Labor. It creates a "Bureau of Manufacture," whose province is to foster, promote, and develop, the various manufacturing industries of the United States, and their markets at home and abroad. It also creates a "Bureau of Corporations," with power and authority to make diligent investigation into the organization, conduct and management of the business of any corporation or joint stock company engaged in commerce within the United States and with foreign nations, and to gather such information and data as will enable the President of to make recommendations to Congress, such information to be made public.

**The Ontario Legislature.** The Ontario Legislature was opened on Wednesday of last week by Chief Justice Moss in the absence of the Lieut. Governor, Sir Oliver Mowatt, on account of illness, the result of a bad fall. This is the first meeting of the Legislature since the appeal to the constituency, the result of which has turned out more favorably to the Ross Government than was expected at the close of the polls on election day. The government of Mr. Ross has a clear majority, which is likely to be increased in subsequent bye-elections. The Opposition has made some gains, and a lively session may be expected. Several measures will be introduced, the most important of which will be that in relation to the development of water-power by municipalities. This is new. Inventions in the field of electric power transmission have made it possible to utilize the abundant water-power of the Province, for driving the wheels of industry in manufacturing centres. But the measure which will be looked forward to with the most interest by the majority of the people, will be the act which refers to temperance. There will be some warm and interesting debates before the session closes, or else all signs fail.

**Great Industrial Activity of N. S. and N. B.** We note with pleasure the prosperity and enlargement of the industries already in existence in N. S. and N. B. and the promotion of new ones. In Nova Scotia, a large company is projected for the purpose of manufacturing steel capitalized at several millions. The plant is to be situated at Parrsboro, Cumberland Co., where it will be able to utilize the extensive coal deposits at Springhill, and the iron ores at Torbrook and others located in Annapolis Co. Also, the Canadian Coal and Steel Co. lately organized in Montreal, which will now settle at Sydney instead of Anticosti, as first stated. This Company owns extensive ore deposits on the Labrador coast, and is now, it is said, negotiating for the purchase of some of the collieries in Cape Breton. Mention might also be made of some of the numerous bank changes. The federation of the Halifax Banking Co. with the Canadian Bank of Commerce; the increasing of the capital of the People's Bank of Halifax from \$8,000,000 to \$1,500,000; and that of the Royal Bank of Canada from \$,000,000 to \$4,000,000. In New Brunswick the lumber, pulp, and fishing industries are increasing. The proposed new pulp and paper mills to be erected at Grand Falls, on the Nepisiquit River in Gloucester County, by the Messrs. Harmsworth, proprietors of the London Daily Mail and London Evening News, and involving an expenditure of over \$2,500,000, promises to be a great boon to that part of the country. Altogether the outlook seems very bright for the Provinces in the next decade.



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

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

### Part I.

The problem that first presents itself in the consideration of this question, is not, it seems to me, one of definition, for the subject is sufficiently self-definitive, but one of application. That is, do the words of our subject apply to existing conditions or to conditions that ought to exist?

Are we to discuss a practical situation or to present a theory?

Are there institutions now in our land whose distinctive and pivotal purpose is the development of character? or must we seek to prove the necessity for their future existence? I have answered the question from the standpoint of the present and the practical. Undoubtedly we have Colleges and Academies whose central purpose is to develop the ethical rather than the intellectual, the spiritual rather than the physical. Such surely is the character of the four or more of the denominational schools in this country. Founded by Christian men whose aim was to provide Christians (with emphasis on Christian) education for young men and women governed by Boards, two thirds or all the members of which must be Christian men, officered by faculties consisting for the most part of avowedly Christian teachers, having the church and the Young People's Societies as their constituencies, these denominational institutions certainly emphasize in their tendencies and teaching, in their influence and ideals the supreme value of a character which will manifest itself not primarily in an intellectual but in an ethical and religious activity.

No one questions, I think, the value of the work which denominational schools have accomplished in the past for education in this country. They have been pioneer forces which advanced boldly into the wilderness and opened it in behalf of truth. Undaunted by difficulties which to any but men with hearts of faith and wills of steel must seem unsurmountable, the founders of our denominational institutions have planted schools, which have grown and flourished. From these schools for the most part have come the men, who have made this country great and glorious. All this is true and yet the question is forced upon us, Are these denominational schools still a necessity? Have they not accomplished their work which now may be carried on by other agencies? May we not look on them as a primary stage in the progress of education in this country, which now must give place to a wider and higher development? This is practically the position of President Angell of the University of Michigan and other prominent educators, connected with our state institutions who argue that the *raison d'être* of the strictly denominational school has ceased to be, and is now being done, and better done by colleges supported by the state. The claim is made that as far as intellectual work is concerned, the state school is and must be pre-eminent, and that the religious advantages upon the value of which denominational schools insist so strongly can be splendidly conserved by the college Young Men's Christian Associations, which it is said are doing a grand work of character building in the State Universities.

This argument merits a careful consideration. It is not denied that the State Universities are rendering effective and valuable service in the development of the intellect, perhaps even better service on the whole in that respect than the denominational schools are giving, nor is it denied that the Y. M. C. A. is a great power for good in university life but even with these concessions we believe that the schools whose primary purpose is the development of character, occupy a place which cannot be filled by any other institution whatever.

In the first place, the statement that the college Y. M. C. A. can do all that is necessary in the line of character building for the student, is seen on close examination to rest on a very slender foundation. As a matter of fact the Y. M. C. A. in State or any other University exercises directly but a limited influence. It reaches for the most part a class of young men who already have fairly well developed Christian character, and here the value of its work cannot be overestimated, but as a character forming influence, using the word character in its highest sense, the Y. M. C. A. cannot compete with the denominational schools. For while the character forming influences of the Y. M. C. A. is effective for a limited time and upon a limited number of students, the sum of such influences proceeding from the ideals, policy, government and the very atmosphere of a Christian school is operative throughout the whole college year and upon every student. But the main problem is not as to the relative values of the Y. M. C. A. and the

Christian college as aids in the development of character, but are the ideals which the Christian school represents of sufficient value to society to make its continued existence a necessity? As before stated such schools stand primarily for the development of character rather than the discipline of the intellect.

Is this a correct position? Is it the logical position for a school to put character building or anything else in fact before the discipline of the intellect. Should not the latter be the aim and object of all education?

There are many who will answer emphatically no, to this question and tell us that true education is not the development of one side of a man's nature, but rather of all sides. Schools do not or should not exist to make intellectual giants and moral pygmies or vice versa, but they exist to help man to attain a higher, truer, nobler, richer life. The purpose of education is not conserved surely, when there is thrust forward as the representative of the higher learning, a being who has become a mere machine to register facts, instead of a man with soul enlarged to comprehend and assimilate truth. Education then to be truly serviceable must be symmetrical. But it may be said, is not this argument from symmetry directly antagonistic to the position of the Denominational schools, which in opposition to the State College go to the other extreme and place the development of character before the discipline of the intellect? Are not in fact both systems wrong because unsymmetrical and unsymmetrical because unequal in respect to the over importance which they attach on the one hand to character development and on the other to intellectual training?

But is not this a misconception of the word symmetrical? A tower to be symmetrical does not need to be of equal mass all the way from top to bottom, but to be symmetrical its parts must be proportionately arranged with reference to its centre of gravity. A symmetrical educational system does not necessarily mean one in which equal emphasis is laid upon the physical, intellectual and moral development of the students, but rather one in which proportionate emphasis is placed upon these, in other words where each element of personality receives that attention due to its importance in the life of the individual. Is then the denominational school right in placing the development of character before the discipline of intellect? Is it thus paying due regard to the laws of symmetry and proportion in education. We believe so and for the following reasons:—

1. The development of character is fundamental to, or a necessary prerequisite to the discipline of the intellect. It may be well to say that the word character is used here in the highest sense to designate that in man which may be called the outcome of ethical endeavor. It is the residue of righteousness or holiness left in his nature from a long continued habit of doing right. Character is the mark which obedience to moral law sets upon a man, or it is an obedience of moral whole-someness or soundness.

Finally we may say that character is the result of the continued efforts to answer the question of ethics, "What is the good" rather than the question of the intellect, "What is the true." Which then is the fundamental question for us? The question of the intellect, or the moral nature? Without doubt the latter! For those acts and objects denominated good certainly bear a much closer relation to the welfare of the individual than mere questions of fact, because the good touches the will, the source of action, but the true not necessarily. The true has a general interest, or as we may say an intellectual interest, the good a vital, practical and personal one.

The striving of the individual toward the good, preserves, conserves and perpetuates life, but the attainment of fact does not necessarily secure this end. Now life is fundamental and that problem which deals with the conservation of life is also fundamental. Such then is the ethical rather than the intellectual.

This truth is illustrated in history. It has always been lack of moral rather than intellectual development which has weakened and destroyed nations. The Greeks emphasized the intellectual in their social and natural life. They failed to emphasize morality and they perished. Their intellectual development was not an evil, but their failure to seek the more important and fundamental development of character was fatal. So has it been with other nations and will ever be. According to a recent writer who has devoted a whole book (volume) to the elaboration of his idea it is not a high intellectual, but a moral development which will determine the question of the survival of races. That race will endure and thrive and bless the world which seeks for the highest type of character, rather than that race which is content with brilliant intellectual achievement alone.

Again development of character is seen to be fundamental to the discipline of the intellect, from the fact that the character of the individual determines his thinking to a great extent. He thinks as he is inclined to, by some force within. A whole system of philosophy in fact is built on the assumption that not intellect but will is the primal and fundamental fact of personality.

"The wish is father to the thought," says the old

proverb. How necessary then to have good or right wish as their intellectual progeny may be worthy. For if in the long run we are to have good thinking, it must be through good living. This is the soil from which the truest and noblest intellects spring. This same truth is expressed by Christ himself in the words, "He that doeth His will shall know of the doctrine." It was from the righteous, obedient life that knowledge was to come, and that knowledge it may be added was to be in proportion to the righteous doing. On what realm then should development be regarded as fundamental? Surely in the realm of the ethical which in the last analysis is determinative of thought.

The fundamental nature of the Ethical in man is seen also from the fact that while a disciplined intellect may be regarded as an instrument of personality enabling the individual to secure truer and greater results, yet character cannot be so regarded. For character is the man himself in a sense in which the intellectual processes cannot be. Like the sharpened axe the polished intellect can cut its way through tremendous obstacles when welded by the force of a purposeful character. Is it safe however, think you, to put the gleaming tool of a disciplined intellect in the hands of characterless men? Does it not then become a weapon of destruction cutting through the faith of the weak and bringing the hopes of multitudes to the ground? That education is to be commended surely which seeks to develop manhood; to make men first before it invests them with accoutrements of man's estate, which with knowledge also seeks to impart wisdom, which first develops character and then puts in its hand the sword of a disciplined intellect.

2. We believe that the denominational schools are right in emphasizing the ethical side of education also for the reason that the development of character is an urgent demand of modern life. It is the demand in the sphere of politics. The words "political" and "corruption" alas, run naturally together. But the conscience of the nation, ever growing more sensitive, will not tamely rest under its disgraceful charge, that its greatest, most corporate, most important acts are vitiated by bribery and other dishonesty. What is it that we need in Congress, in the Senate in our legislative and judicial assemblies? Is it men with the sharpest intellect? Yes, but we need more, men of righteous lives and incorruptible characters. Give us political morality and we are sure that political acumen will not be wanting.

Just as the nation at large is calling for a higher and truer development of character, so the city, growing under mal-administration, wasteful and dishonest expenditures, is calling loudly, almost despairingly at times for men who will not alienate her franchises without compensation, who will not barter away her privileges for bribes and bleed her treasury for their own self aggrandizement. The city wants men of ability, financial and legal but more and above all men of sterling character on her aldermanic boards.

As with the nation and the city, so with the corporation, so with the church, so with the home. Whatever may be said to the contrary, Christian character is respected, is in demand, will be the coming power in our country. Character in fact is so esteemed, so much in demand, that everywhere in society a constant struggle is going on among men, consciously or unconsciously, whose object is to discover each other's real character. There is a universal search for worth, for value in life and thought. It is the work of our schools to supply this demand, to send forth men in whose eyes blazes the light of truth, in whose faces is the divine stamp of righteousness before whom wrongs shall go down, and lies shall wither and corruption shall cease. This work our Christian schools have done and are doing today. Every year thousands of young men who have been taught the glory of a struggle toward the good, the worth and beauty of Christian character, go forth to fight the long hard battle in the direction of the ideal. All honor, not only to the men who thus live with faces towards the heights, but to those institutions which have preserved for us the ideals of faith, of righteousness, of duty and of Christian character. They are doing a work, which the state, the nation and the world cannot do without.

(Continued next week.)

### Influence of a Great Idea.

One of the truly great men of this age is Thomas A. Edison. Years ago a great idea took possession of him. As he developed it, it developed him. Success upon success has followed each the other. That idea has lifted him out of obscurity and linked his name to fame.

But it has also narrowed him. Its outworking has made him silent and abstracted, it has taken from him inclination for companionship and isolated him from men. Sometimes he is oblivious even in the presence of most cherished loved ones. He is, therefore, in some respects to-day less a man than he was twenty-five years ago.

But it is otherwise with the great thought of world wide missions. It enlarges every attribute of man's



nature. It broadens his sympathies, creates kinship for all peoples, intensifies the idea of a soul's worth; it creates patience, forbearance and courage; it tests, and in the testing increases faith; it illumines the gracious purpose of God, magnifies the cross, and drives one to his God with a conception in no other way realized of what divine Fatherhood may mean. Man is brought closer to man, and closer to man's Redeemer, and closer to his Redeemer's God.

Our Master was the divine Son of God. But he was also the Son of man having a complete human nature which grew and developed as does ours. The surroundings of his early life were not very favorable to greatness. His city was obscure, its people were uniform, his occupation was drearily monotonous and he knew what it was to be poor.

Yet very early in life he was possessed with its noble meaning: "I must be about my Father's business." Perhaps at first he did not know all that meant. But as the years passed and he went up to Jerusalem and saw at the annual festivals different nationalities and customs, he became filled with the thought that his mission was not local or transient, but that the Father's business reached unto the ends of the earth and the consummation of the ages.

As this thought grew, he grew also. Life's commonness and monotony could not retard it. Even the hills of the field, the birds of the air, a hen and her brood, a sower and his fields, the grain and the tares, a shepherd and his flock, a man and his sons, a prince and his feast had for him new and marvelous meanings. With such trite and ordinary material he came forth to be the teacher of generations and the light of the world. Could anything less than the colossal thought of world-wide redemption have done it? It was this which made it so easy for him to "find tongues in the trees, books in the running brooks, sermons in the stones, and good in everything."

Saul of Tarsus was really not a desirable character. He was narrow and educated. That meant a good deal. There is hope for a narrow, ignorant man; often education broadens him. But a narrow, educated mind if, indeed, there is any such a thing—one gives up in despair. University training had not broadened Saul. He was vindictive and merciless to an opponent. And there was some disability of body which was a drawback.

Yet he became a great man. Because he was converted? Yes, but not that only. There were hundreds all about him that were converted, of whom the world has heard nothing. Probably some of them were as capable as was he. It was conversion plus something, and that something was the idea of world-wide evangelization.

He soon realized he was to be an apostle not only to Jew, but Gentile; not only to freeman, but bondman; not only to men nearby, but men far off. This stirred him—stirred him until he became a great and profound thinker; stirred his energies until he heard Macedonian calls on all sides and in all days, and made missionary tours almost unto the ends of the earth; stirred him until he could bear stripes and imprisonments and martyrdom for Jesus Christ.

He is at one and the same time the greatest thinker and the greatest missionary of the Christian dispensation. It is not of chance that this is so. It was the stirring, uplifting and developing influence of great thought.

Let us not forget that William Carey began active life as a shoe-cobbler. After he consecrated his life to the work of Christ he was but a village preacher. Today he is honored and revered the world over as the father of the modern missionary enterprise; and not only as a great missionary, but as a profound oriental scholar. It is due not to the fact that he became a Christian and a preacher, but that he became such a Christian and such a preacher. He was won't to say: "We have the gospel, but those people out there in other lands and the islands of the sea have it not. Yet Christ's order is, "Go ye into all the world and preach." How can we be Christian and not act? That was the beginning of his world-wide fame. And it was that great thought burning in his soul which sustained him when rebuked, upheld him amid difficulties, and at every step of progress made him a greater man.

What is true of men is also true of churches. They do not become great, as Christ estimates greatness, by a multiplying membership, an increasing wealth, an eloquent ministry or a magnificent architecture; but by an enthusiastic consecration to its divine ideal which seeks to touch the ends of the earth. Illustrations are numerous in evidence of the fact that whatever a church may have in wealth or constituency, if it be self-centered it is also delinquent financially and otherwise both to its pastor and its own home field, while the organization which seeks to touch world wide humanity and is unselfishly consecrated to the quest has a rebounding prosperity at home in loyalty to personal obligations and breadth of influence. And this is true, however few its members or meagre its possessions.—Sel.

### Education.

Dear Pierrepoint.—Your ma got back safe this morning, and she wants me to be sure and tell you not to over-study. What we're really sending you to Harvard for is to get a little of the education that's so good and plenty there. When it's passed around you don't want to be bashful, but reach right out and take a big helping every time, for I want you to get your share. You'll find that education's about the only thing lying around loose in this world, and that it's about the only thing a fellow can have as much of as he's willing to haul away. Everything else is screwed down tight, and the screw-driver lost.

I'm anxious that you should be a good scholar, but I'm more anxious that you should be a good clean man. And if you graduate with a good sound conscience, I shan't care so much if there are a few holes in your Latin. There are two parts of a college education—the part that you get in the schoolroom from the professors, and the part that you get outside of it from the boys. That's the really important part. For the first can only make you a scholar, while the second can make you a man.

Education is a good deal like eating—a fellow can't always tell which particular thing did him good, but he can usually tell which one did him harm. After a square meal of roast beef and vegetables, and mince pie and watermelon, you can't say just which ingredient is going into muscle, but you don't have to be very bright to figure out which one started the demand for painkillers in your insides, or to guess next morning, which one made you believe in a personal devil the night before. And so, while a fellow can't figure out to an ounce whether it's Latin or algebra or history or what among the solids that is building him up in this place or that, he can go right along feeding them in and betting that they're not the things that turn his tongue fuzzy. It's down among the sweets, among his amusements and recreations, that he's going to find his stomach ache, and it's there that he wants to go slow and to pick and choose.

Does a college education pay? Does it pay to feed in pork trimmings at five cents a pound at the hopper and draw out nice, cooking, little "country" sausages at twenty cents a pound at the other end? Does it pay to take a steer that's been running loose on the range and living on cactus and perished wood till he's just a bunch of barbed wire and sole leather, and feed him corn till he's just a solid hunk of porterhouse steak and ole oil?

You bet it pays. Anything extra that trains a boy to think and to think quick pays; anything that teaches a boy to get the answer before the other fellow gets through biting the pencil pays.

College doesn't make fools; it develops them. It doesn't make bright men; it develops them. A fool will turn out a fool, whether he goes to college or not, though he'll probably turn out a different sort of a fool. From "Letters from a Self-made Merchant to His Son," by George Horace Lorimer.

### Why They Increase.

It is well known that the Baptists of Wales are much more thorough in their teaching and much more pronounced in their practices than are those of England or other parts of the kingdom of Great Britain. The Welsh Baptists are nearly, if not quite all, restricted communions. They stand for something; have convictions which they are willing to suffer for—if need be. Consequently they increase in numbers and in usefulness. They are honored of God and of men. Rev. Dr. O. A. Williams, who was reared in Wales and is now among the most useful of our American ministers, recently paid a visit to his native land, and has given some of his observations and impressions. Attempting to account for the disproportionate increase of the denomination in Wales, as compared with its growth in England, he names several causes, and among them restricted communion. He says:

There can be no doubt that their growth is to be attributed, in a large measure, to their strict adherence to what they believe to be New Testament teaching respecting baptism and the Lord's Supper. I asked this question of a large number of prominent pastors and laymen: "What, in your opinion, is the chief reason that the Baptists in Wales are so much more numerous in proportion to the population than in England?" The answer was the same, in every instance except one, "close communion." The exception came from the pastor of one of the most influential English-speaking Baptist churches in the principality. His reply was: "They will tell you close communion; but I do not agree with them and our church practices open communion." Then I asked him: "But does not open communion lead to open membership; that is, to the reception of members who have not been immersed or baptized in any form?" He replied: "Yes, but I do not believe in open membership; neither does our church practice it." Then I asked him another question: "But

do you not think that open membership, as practiced in many of the English Baptist churches, is an element of weakness in them?" He replied in the affirmative, without qualification. I was told by men thoroughly acquainted with the usages of the denomination that none of the Welsh speaking Baptist churches practiced open communion. They have very pronounced convictions on this subject, and believe that their position is the only consistent, logical, Scriptural one. It gives them much encouragement to know that the views and practices of American Baptists are in accord with their own, and that the principles which they have so long defended and for which they have suffered so much have found in the new world a more congenial soil, and a healthier atmosphere for their larger and fuller development.—Sel.

### A Correct Rendering.

A writer in The Cumberland Presbyterian is very much disturbed because Professor Farr, of the Theological department of Cumberland University, gives up Isa. lli. 15 as a proof text for sprinkling. Professor Farr, among other things, says: "The marginal reading in the revised version 'startle' for 'sprinkle,' presents the interpretation adopted by most students at the present time."

On this The Western Recorder says:

1. Professor Farr knows what he is talking about and his critic does not.

2. Even if the passage read 'So shall he sprinkle many nations,' it could not be argued that it had any reference to sprinkling for baptism unless it were first proved that baptism is sprinkling. There is not a scintilla of evidence that the passage has the slightest reference to baptism. Nothing is said about baptism in the connection, and baptism did not come into existence for many centuries afterward.

3. The Hebrew word *nashar*, here rendered 'sprinkle,' in King James' version, is thus defined by Davies in his Hebrew Lexicon: "To bound or spring; of liquid to spurt, to cause to leap for strong feeling; to make a start." And Davies, in that connection, translates that passage 'so shall he startle (or surprise) many nations.' And, as Professor says, this is "the interpretation adopted by most students at the present time."

The Septuagint version, which is the Greek version used by Christ and the apostles, translates *nashar* by *thaumazo*, which means to astonish. And this makes the passage intelligible. Leaving out the parenthesis, the passage thus reads: "As many were astonished at thee, so shall he astonish many nations." This is clear and plain, while to make it read: "As many were astonished at thee, so shall he sprinkle many nations," renders it unintelligible.

Putting in the parenthetical language the passage in full is thus: "As many were astonished at thee (his visage was so marred more than any man, and his form more than the sons of men) so shall he astonish many nations; the kings shall shut their mouths at him; for that which had not been told them shall they see; and that which they had not heard shall they consider." The American version put the parenthetical part in parenthesis, as above. The meaning is thus clear. The marring of his visage and form is mentioned as a reason for the astonishment of the "many," and then the astonishing of the many nations is enlarged upon by saying that kings shall shut their mouths in astonishment "for that which had not been told them shall they see, and that which they had not heard shall they consider." To insert "sprinkle" simply destroys the sense. Both the revised and the American versions put "startle" in the margin—"so shall he startle many nations."—Ex.

### Now is the Day of Salvation.

Canon Willberforce tells a pathetic story illustrating the force of the little word "now." It was of a miner who, hearing the gospel preached, determined that if the promised blessing of immediate salvation were indeed true, he would not leave the presence of the minister who was declaring it until assured of its possession by himself. He waited, consequently, after the meeting to speak with the minister, and, in his untutored way, said: "D'n't ye say I could have the blessing now?" "Yes, my friend." "Then pray with me, for I'm not goin' awa' wi'out it." And they did pray, these two men, until the wrestling miner heard silent words of comfort and cheer. "I've got it now!" cried the miner, his face reflecting the joy within; "I've got it now!" The next day a frightful accident occurred at the mines. The same minister was called to the scene, and among the men, dead and dying, was the quivering, almost breathless, body of the man who, only the night before, big and brawny, came to him to know if salvation could really be had now for the asking. There was but a fleeting moment of recognition between the two ere the miner's soul took flight, but in that moment he had time to say, in response to the minister's sympathy: "Oh, I don't mind for I've got it."—Herald and Presbyter.



## Messenger and Visitor

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S. McC. BLACK

Editor

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### The Church Conscience.

It has passed into a proverb that corporations have no souls. Perhaps it would be too much to assert that churches have no consciences; but just as men will often overlook things when acting together in a body so we have often noticed a church less scrupulous and exact, than a good many individual members of the same church. When men act together responsibility is often shifted, which is not the case when they act alone. The more sensitive conscience does not care to condemn as wrong what some less sensitive consciences regard as harmless. They do not come out strongly against what they firmly believe to be wrong, and as a consequence an average church conscience is developed which—if not so low in its standards, so futile in its restraints, as the conscience of the most worldly-minded members—falls a good way below the conscientious conviction of those members who may fairly be regarded as spiritually-minded.

The time was, and not so long since, when the Christian world was cursed with a spirit of antinomianism, that led men to regard themselves as practically free from moral restraints, because they were presumably in a state of salvation. Christian men and women have, in this generation learned that the acceptance of Christ does not free them from moral obligation, but rather broadens and intensifies the obligation which rested upon them when they were out of Christ. In a certain sense they are, having accepted Christ, no longer under the law, but every right-minded Christian feels that the law which Christ satisfied, but did not abrogate, is more binding on him than ever it was before. We have come to understand that Paul did not mean that the Christian was to be lawless when he talks about his becoming "a law unto himself." Individual antinomianism is dying out, but has there not grown up in place of it a sort of ecclesiastical antinomianism which really frees our churches from the binding force of the ten commandments? If not, why is it that individual church members are so ready to surrender or stifle their conscientious convictions, which they would not dream of doing in their individual capacity? The notion seems to be that the church is a holy body, and that its acts, whatever they may be, have an odor of sanctity about them, or at least are beyond reasonable reproach and criticism—simply because they are its acts; that its well-being is so important that any means is sanctified which tends to promote that end.

This is a notion which has been regarded as the exclusive possession of the Jesuits with whom we prefer that it should remain, and yet, we have a suspicion that this notion underlies a good deal of our vaunted church independency. In thought and act are there not some things that look very like independence of moral obligation and moral restraint? In the matter of calling and paying and dismissing a pastor, the church conscience very frequently sanctions practices which the conscience of a reasonably enlightened individual Christian would strongly condemn. In incurring obligations and meeting them, many a church manifests such a lack of moral sense that it has lost caste in the community, and as for credit, it has little or none.

Often have we heard the remark, "If any business house conducted its business as some churches do, the name of such a house would be a stench in the nostrils of the community."

These things certainly ought not so to be. A

church of Christ should be exceptionally scrupulous about meeting its financial obligations, rather than exceptionally lax. In all its relations with men it should stand four square. Many a pastor has suffered untold misery just because his church failed to meet its obligations to him promptly. The church officers who are responsible for the good name of the church should train themselves to act with a sharper, and keener moral sense than when they act in their own affairs. It should be the aim of every church member to elevate and purify, rather than debase, the church conscience. Above all a church has no more right than a man to do evil—or even to do that which is of questionable morality—that good may come.

### An Organic Member.

Who is he? Where is he to be found? At a church service not long since the following announcement was made, "Brother—an organic member of this church has gone to his reward." "An organic member! What is an organic member? It occurs to the writer that he has known in his experience, not a few persons connected with our churches, who could not justly be called 'organic members.' The term in which it was used is a new one, at least its application was not at all familiar.

An organic member ought to be joined to the body of the church. He cannot be joined to the pastor and a few of the more kindred spirits in the church. He is a branch of the tree; he is one in the whole family; a unit in the number; a soldier in the army; and nothing can change these relations. If others suffer and sorrow, he must share their sufferings and sorrows. A lack of fellowship, a turning away from the church because of some disaffection must be proof that the union was not organic.

There must be life in such a member, for his union with Christ will be vital. Could it be of such a member that Luther once wrote, "By faith thou art so glued to Christ, that of thee and him, there become, as it were, one person." How can a soul that is thus joined to Christ be unsympathizing and show no signs of spiritual life? How can he fail to understand the meaning of Christ's message to his people, to go forth, to save men everywhere! There is no difficulty in deciding whether a branch of the tree has life in it. If the season has passed without bud or leaf, or flower, we know the branch is dead, and so has no vital union with the tree. Growth is the evidence of life. If, by union with Christ, life has come into the soul, death can never reign in that soul again. Faith in Christ links us to an Omnipotent power, and secures to us a grace that is infinite.

Our Lord gives the disciples a blessed assurance when he said, "Because I live, ye shall live also. It is not the disciple living in himself, but Christ living in the disciple, that is the secret of a spiritual life. The apostle seems to have had such a persuasion, for he did not fear things present nor things to come."

If one is an organic member of a church, must he not always be an instrument for the advancement of the Kingdom of Christ? Will not such a member do his part in extending the gospel of his Lord and Master on the earth? Will he stop short of his own home, or church, or parish, or country? Will not the practical part of being a real member of the church appear just here? Hand and heart will be subject to the will; and if the will has been changed and given up to Christ, then He must have power to direct it. If He have not the power where does union with Christ come in? If the member is not His instrument, can he be subject to His will in any real sense? There may be little that we can do, but we shall have hands to take the stone away while he calls the dead back to life. We cannot increase the food for the multitudes, but we can help to seat them, and then bear to them the little that we had, with the Lord's blessing and increase. If the church were made up of such members, would it not be like a system of wireless telegraphy, with messages extending all over the world? Then with unbroken connections, and receivers properly adjusted what instruments of righteousness the members of our churches might, and would, become! My brother are you an "organic member" of the church into whose fellowship you have been baptized?

### Dominion Parliament.

The opening of the Dominion Parliament was a very brilliant affair. It is expected that this session will be a most important one. It will doubtless be prolonged. There will be many measures of importance introduced which will need to be carefully considered. The great prosperity of the country will be a strong temptation for the Government to further the schemes of railway promoters and others looking to the development of the great and growing West. It will be the duty of a loyal opposition to carefully scan all these enterprises so as to prevent unwise and hasty legislation. If it is true, as is hinted, that after the passage of the re-distribution bill, the Government is likely to go to the country, this fact of itself makes the present session of Parliament one of great significance. We can only hope that whatever measures are introduced they may be so improved, as to be of the greatest possible benefit to the country as a whole. It would be a good thing if an effort could be made to secure the entrance of Newfoundland into the Confederation. If the French Shore difficulty were out of the way we might hope to see legislation introduced with this end in view. Premier Laurier has a band of vigorous men about him, who are able to render him such assistance as he may need in guiding the ship of state. There will be some interest as to the course which the Hon. J. I. Tarte may pursue. He is not likely to be a silent observer of events as the session pursues its devious ways.

### Editorial Notes.

—The following lines will be read with interest by our readers. They express a truth which we are very apt to overlook in the rush and whirl of everyday life:

There's a hand on the rudder that will not flinch,  
There's no fear in the pilot's face  
As he guides the worlds, like boats in a storm,  
Through the rocking seas of space;  
And whether they make the harbor at last,  
Beyond the shoals and the swell,  
O, sail forever a shoreless sea,  
I know that all is well.

"Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee."

—We are indebted to an exchange for the following: "Rev Rowland Hill prayed in this wise for some of his congregation, who were habitually unpunctual at the church services: 'O Lord, bless those who are in their places, have mercy on those who are on the road, and save those who are getting ready to come.'" Mr. Hill once said of a preacher who preached about certain doctrines in a very soft way: He preaches the truth as a donkey mumbles a thistle—very cautiously."

A prayer like the above would not be amiss in some localities unless it should be regarded as "praying at" people, which is never true prayer.

—This story is told of Lord Kelvin, the distinguished scientist, that one day a coxcomb of a fellow who wanted to be considered as possessed of some scientific attainments, but who was known to have none, asked him what he considered the most valuable of his many discoveries. The reply which was not expected was: "I think that to me the most valuable of all the discoveries I have ever made was when I discovered my Saviour in Jesus Christ." It is the discovery of the age—of all ages, to the end of time. There is none like it in importance and far-reaching influence.

—The Commonwealth gives the following summary of Baptist progress in the United States for 1902. The associations have increased by 108, the churches by 377, the ministers by 248. The number of baptisms were 25,583 more than the preceding year. The net gain in membership was 61,399 while the seating capacity of the churches increased 291,132. The value of church properties has exceeded that of the past year by \$3,000,000, and the amount of the contributions for benevolence in round numbers was over \$1,000,000. This is a good showing, but it might be multiplied five and even ten fold in many instances, if all church members had "the mind of Christ."

—The letter addressed to E. H. Eaton, Esq. the chairman of the Board of Governors of Acadia University, by the President, Dr. Trotter, which appears upon another page is definite and explicit enough, not to need any explanation. The facts of the case are before the people. If the Baptists of these Provinces will raise \$100,000 by January 1st, 1908, then they may expect a similar amount from J. D. Rockefeller, Esq. It is gratifying to know however, that from time to time there will be paid into the treasury of the University by Mr. Rockefeller as many dollars as have been contributed from other sources. We are glad to note, and this is as it should be, that no general canvass of the churches will be made for at least two years, so as to enable the 20th Century Ministry Fund Committee to complete



their work. This is a plain intimation to that Committee to attend to business. To this, we have no doubt, they will give good heed.

Blood poisoning is a serious ailment. In most cases it has a fatal termination. It may be caused by a slight scratch on the finger, or other portion of the body, as well as from a more serious wound. But by whatever means the deadly microbe secures an entrance into the human system, once that is secured, the whole body is soon affected, and unless arrested death is sure to result. As in nature so in grace. It looks as if there was a similar process going on in the human mind. There is in the air the subtle poison of doubt as to the inspiration of the Scriptures—the reality of the atonement wrought out upon the cross of Jesus Christ, the condition of men who die in their sins. The latent, and in some cases open hostility, to these fundamental truths come from the poison of unbelief and pride of heart and intellect, introduced into the mind by the enemy of all righteousness, as blood poisoning is introduced by the microbe into the body. But while there is no sure remedy for the latter, there is a remedy for the former. It is the blood of Christ—that cleanses from all sin. Preach it brother minister as never before.

From Halifax

Since my last writing I have seen a number of notices of the death of Mr. Thos. J. L. Curry at Asheville, N. C. How he stood by the South in the Civil War, engaged in educational work, administered the Peabody fund and was minister to Spain have been told again and again. It was my privilege to see Dr. Curry only twice, and in peculiar circumstances. In the early spring of 1873, weak from a long illness, late on a Sunday morning I stepped into a Baptist church in Richmond, Virginia. Dr. Curry was in the pulpit. He was giving an address on education, and was raising money on the spot for the Baptist college in that city. He had secured the old lock of Culpeper jail in which Baptist ministers in olden times were lodged by the Episcopal state church of Virginia. This lock was rusty but could creak and click vigorously. Occasionally as Dr. Curry recounted the persecutions of Baptist ministers in the eighteenth century, and described their arrests and imprisonments, he would hold up the old lock and energetically work the key so that the grating clicks resounded through the house. I looked at some men that sat near me, and I found the device taking effect. At the feet of each man there was an amber pool of tobacco spittle, increasing in size and depth as time passed. By and by when the time came for the people to go forward and subscribe to the college fund, I saw that these pools had already expressed the deep Baptist benevolence in the souls of my neighbors. One after another rose and marched up to the front, and put down substantial subscriptions to the endowment fund of their much loved institution of learning. I was in the meantime casting about in my own mind whether or not we could use an old jail lock to work in the interests of Acadia College; but there was no case of serious imprisonment of a minister except that of the Rev. James Ennis, and in his case it was for disregarding the marriage law.

Again in the autumn of 1873 while the world's Evangelical Alliance was holding its meetings in New York, I went to hear Dr. Curry read a paper in a large church. The editor of the Methodist paper of New York presided. As Dr. Curry proceeded with his paper, he discussed some feature of truth dear to Baptists. The chairman rose and called him to order whereupon Dr. Curry flung his overcoat upon his arm and went rapidly down the aisle of the church and left the building. A large number present warmed their hands cheering him as he left. Just behind me, I heard clapping and cheering by words that was above the general outburst. On looking round there I saw the Rev. J. H. Porter, then of Fredericton. Dr. Curry had proved himself a man after his own heart; and he made his hands burn in expressing his views of his heroic conduct.

Shortly after that Dr. Bright of the Examiner had an editorial tiff with his brother who presided at this meeting. Thumb-screws had been used by the Methodist editor metaphorically of course, whereupon Dr. Bright sarcastically said, the last he had heard of thumb-screws was that the Methodist editor attempted to put them on Dr. Curry.

The North Church engaged the Rev. Arthur Baker and Mr. McLean to hold services in the Bloomfield mission. A good work was done by them co-operating with the pastor. Six have been baptized and the work still goes on. The evangelists left last week for Jeddore. Word from that place is that souls are turning to the Lord. After leaving Jeddore they will go to Mahone Bay to assist the Rev. Mr. Bezanon. After that it is hoped they will go to St. Margarets Bay.

Mr. Jenner speaks in the highest terms of the work of the evangelists in the North Church. The Rev. Mr. Millington has baptized 13 as the result of the extra services held in his church. The pastor and church are much encouraged.

Mrs. George Mason, sister of the Rev. C. H. Haverstock, and one of the excellent of the earth, an Israelite indeed in whom was no guile, came from her home near Boston, and passed away at the home of her sister, Mrs. Davidson, of this city. The writer conducted the services at the house. The burial took place at Hammond Plains her former home. Such saintly women are an honor to the Baptist denomination, many of them have passed away, and thank God many still remain with us.

I see, too, that Deacon John Lyons of Berwick rests from his labors after a pilgrimage of more than eighty years. John Lyons was made deacon shortly after I began my ministry in Berwick in 1858. He was as true as steel, as firm as a rock and as honest as the sun. He hated double dealing, shams and lies with every drop of blood in his veins. I count it an honor to have enjoyed the uninterrupted friendship of this good man for all these years.

Some public speakers in this city say that Halifax or parts of it are drunken and corrupt to an extent most alarming. Others say it is about as other cities are, and that is not saying much for it. Be this as it may, "A Citizens Reform Association" has been formed. E. D. King, K. C., has been made president. The object is to purify the city. This work will be attempted by electing honest aldermen and mayors. A public meeting has been held in one of the Methodist churches in the interests of this movement. The Rev. T. Fowler, M. A., Presbyterian; the Rev. Frank Fay Eddy, Universalist; and the Rev. W. H. O. Millington, Baptist, were the speakers. All the addresses were good. That of the pastor of the Tabernacle was clear, earnest, cutting and effective. The young men in the ministry are throwing themselves heartily into this work. They have put their hands to a hard task, but by perseverance and the special help of the Lord they may succeed.

The Rev. Mr. Waring has held a few extra services. An increasing seriousness is upon the people, and all are expecting conversions.

Dr. Birch is at present preaching for the Cornwallis street church. He is an eloquent speaker. Under his administration the church ought to prosper. It is to be hoped that our brother will remain permanently with this church. With help from the Home Mission Board, he might do some work in the outlying districts among the brethren of color.

Dr. D. R. Jack of St. John, editor of the Acadensis, gave a paper before the Halifax Historical Society last evening on the early periodicals in the Provinces. It was a carefully prepared paper worthy of a man who has the historic instinct. Dr. Jack was warmly thanked for his valuable contribution to the Society. At the close of the lecture the Rev. Mr. Armitage of Ontario, and now Rector of St. Paul's, Halifax, offered a resolution to the Society recommending it to memorialize the local Government to raise monuments to the Hon. J. W. Johnstone and the Hon. Joseph Howe. This motion, seconded by the writer, passed. About \$2000 are now on hand of public subscription for Mr. Howe's monument. It is desirable to raise as much for one to Mr. Johnstone. In such case, it is believed that the Legislature will add to these amounts and put upon the grounds connected with the Province Building suitable monuments to these two great men. REPORTER.

Letter From Dr. Trotter.

My Dear Dr. Eton:—Owing to the absence of Mr. Rockefeller from New York on a trip to the South, there has been some delay in obtaining his final word with respect to the recent proposal of the Board of Governors. At last, however, I am in a position to inform you definitely that he has endorsed the proposal, and has promised to give to the Board of Governors of Acadia one dollar for each dollar raised by them not later than January 1st, 1903, up to one hundred thousand dollars for one hundred thousand dollars.

There are certain provisions with which I need not now trouble you, all of them, however, entirely satisfactory.

In order that the moneys may be available for the Board as soon as possible, Mr. Rockefeller has arranged that remittances shall be made from New York at intervals of three months, beginning with April 1st next, each remittance to equal in amount the amount certified as having been raised by the Board for the three months preceding.

For the Board to raise one hundred thousand dollars within the next five years means a heavy undertaking; but in view of the noble enthusiasm and generous giving of our people in connection with the recent Forward Movement, in view of the inspiring and assuring character of the recent meeting of the Governors, and in view of the imperative demand for some comprehensive scheme such as is now contemplated in order that the permanence of the college may be secured and its efficacy guaranteed—in view of all this, I do not doubt for a moment that the undertaking will be faced with faith, courage and determination and that with God's blessing it will be carried to a successful issue.

In accordance with the Board's considerate arrangement, I am taking a few weeks of rest at Clifton Springs. I hope shortly to be in the enjoyment of full vigor and to be ready to enter upon the new campaign. When I return home I shall desire to meet the Executive Committee of the Board, and with their approval I will then address an open letter to the constituency, explaining in full the situation and outlining the plan of campaign.

Let there should be a misgiving in the minds of any of our people as to the effect of this new undertaking upon the Twentieth Century Missionary Fund, I think it would be well that they should understand from the first that, in all probability, the church as such will not be canvassed till the term assigned to that Fund by the Convention shall have expired. A campaign among individuals with larger means will necessarily be demanded as the first stage of the new undertaking.

I shall leave it with you as Chairman of the Board to make an announcement of the facts as given above in such form as may seem best to yourself.

Yours very truly,

THOS. TROTTER.

Clifton Springs, N. Y., March 6th, 1903.

Don'ts For The Prayer-Meetings.

Was deeply interested in your recent editorial on the prayer-meeting, and have eagerly looked for suggestions from pastors of experience, but in vain. Perhaps, however, a few words from an inexperienced pastor may move others to write. I shall put what I have to say in the form of a few "don'ts" for the leader.

Don't announce the meeting in a semi-apologetic manner, as if the meeting isn't of much importance, and it is immaterial whether people come or not.

Don't fail to begin the meeting on time, and close promptly on time. Others' time may be valuable if yours is not.

Don't let the meeting run in ruts. If "variety is the spice of life," it may be also of the prayer-meeting.

Don't fail to prepare thoroughly for the meeting. If your own heart is filled and warmed with the subject, your enthusiasm will be contagious.

Don't attempt to scold or nag the people into taking part. Nothing is more injurious to the meeting, or will tend to giving you more empty seats.

Now, Mr. Editor, in order to keep within the limits of one sheet of note paper, I must stop here, but will add, if these few "don'ts" are observed, it will go a long way toward "vitalizing the prayer-meeting."

"INEXPERIENCED."

New Books.

THE PIT: A Story of Chicago. By Frank Norris.

This volume is one of a series of three under the general designation—"The Epic of the Wheat," and under the respective titles, *The Octopus*; *The Pit* and *The Wolf*. The first, which deals with the war between the wheat grower and the Railroad Trust, preceded the volume herein noticed, which is the fictitious narrative of a deal in the Chicago wheat pit, while the third, which is yet to appear, will regard the subject of wheat from the standpoint of the consumer and will probably have for its pivotal episode the relieving of a famine in an Old World Community. *The Pit* is an interesting story and will probably find many readers. The author wields a graphic pen and at times exhibits a considerable degree of dramatic power. One principal love story, with variations, runs through the volume and is accompanied by another of a milder strain between persons closely associated with the principal actors in the drama. However the book is perhaps more a "wheat" story than a love story. There are graphic descriptions of scenes connected with the transactions of the Stock Exchange, and especially with the gambling in wheat. The story itself indicates how insidious and how powerful is the mania for gambling in stocks, how it lays hold of and overcomes men whose better judgment teaches them to regard it with suspicion and moral aversion, and how, having once made a successful attack upon one through the desire for wealth, it tightens its relentless grip until the excitement of the game itself becomes irresistible. The effect of the game, as in other forms of gambling, is to make men—some men, at least—reckless as to the stakes they play and as to their most sacred obligations in life. This book tells the story of a man who, already wealthy, was drawn into speculation in wheat, making money with great rapidity, and losing all that and his other wealth with equal rapidity at a turn of fortune's wheel. The book is an interesting one to read, it is in some measure instructive, but one cannot find much in it that is morally elevating, while its pages are bespattered with the profanity which is becoming all too common in the novels of the day.

—George N. Morang and Company, Ltd., Toronto.

SONGS OF AN ENGLISH ESAU. By Clive Phillips Wolley.

In this little volume of 133 pages, if we do not find much of great poetic merit, there is much which bears evidence of the author's powers of vigorous expression and gifts as a versifier. The tone of these songs, as the title might indicate, is masculine, with a flavor of Pessimism. The loyal sentiments to which the author gives expression have a flavor of Jingoism at times and the free, out-of-door life reflected in his pages is frequently of the wild and frontier sort. At times the author's verses are characterized by force rather than by elegance and chasteness of expression.

—George N. Morang and Company, Ltd., Toronto.



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

### Rufus.

BY THE HON. LADY AGLAND.

One hot July afternoon, a Victoria was waiting in front of an old country-house; and a few paces off under the cedar on the lawn sat two young women, each with a baby on her lap, while two nurses in white stood and talked together at a little distance.

"I must be getting home before it is too cool for Rufus," said one lady to the other. "I am so glad to have seen your sweet little daughter, and I think you are very lucky beginning your family with a girl."

"I don't at all agree, Katie, dear—boys are much nicer. However, it will be great fun for our two growing up so near each other. Why do you call him Rufus, when his name is James?"

"Because it would have been so hard on Jim to become 'old Jim' at five and-twenty! Besides, Rufus is so appropriate to his carrotty hair and rosy cheeks. He is going to be very handsome, don't you think so, Gracie?"

"Four months' superiority in beauty," laughed the other mother, "I allow it is great."

"Oh! I didn't mean to make comparisons!" said Lady Katherine. Petronilla is lovely too. Come, Willis, will you take baby? We must be going. Isn't it curious to think of these little creatures' destinies?" she added, as the small burden was transferred to the nurse's arms.

"It frightens me to think of bringing one up, but you'll do it better than I shall, at any rate," replied Mrs. St. John smiling—"you are so learned and clever."

"I shall have to make my novels pay if Rufus is ever to go to Eton! The first letter I wrote was to put his name down at his house. All his forebears were Eton-boys; it would be too bad if he were not. Just think! His grandfather would give in a minute, for a pair of horses he doesn't want, more than it would cost to pay for that boy's schooling! Well, it's no use grumbling. I married a poor man and Rufus will have to work. Good-bye Gracie, and get strong soon."

Petronilla St. John became the eldest of a numerous family, while James Fitz Gerald Ormiston, commonly called Rufus, remained an only child; but, as he grew older, he spent so much time in the St. John nursery and garden that he hardly knew the meaning of loneliness, and when he went to school he thought quite as much of seeing "Aunt Gracie" as he called her, and Petronilla, as of meeting his own parents.

The respective mothers smiled at first over the extreme attachment of these two young creatures, but when Rufus became a public schoolboy, and still preferred an afternoon with Petronilla to any other amusement, they began to wonder how it would end. "No man ever does marry his first love," said Lady Katherine, "and it's a pity to separate them while they are happy together." So matters were allowed to drift and the first cloud on the boy-and-girl friendship came when they were both about sixteen. It was the fourth of June at Eton, and Mrs. St. John brought Petronilla to see the cricket match and the procession of boats. Rufus, of course, was in attendance. His mother was too busy to come—a frequent occurrence—but, with his waistcoat and pale blue tie, he was radiant, as he conducted Aunt Gracie and Petronilla round the sights of Eton. He was a "wet bob," and therefore looked down on cricket, as indeed he did more or less on all games, perhaps because he did not play them well. Petronilla, however, was interested in the cricket, and her enthusiasm was particularly excited by the batting of one tall boy, who made by far the highest score of the eleven.

"Who is he, Rufus?" she cried.

Rufus rather grudgingly gave the required information. "That chap? He was my tag-master once. He is at Tutor's. His name is Hammond. His father is an Earl or something. Oh yes! he can play cricket, but he's an awful fool. He is only two Divs ahead of me, and he's leaving 'his half.'"

"He is batting beautifully," said Petronilla; and Rufus raged.

The worst of it was that, at tea in his tutor's garden, Mrs. St. John met Lady Fordyce, Hammond's mother, whom she had known years before, and Petronilla and the object of her admiration were introduced to each other, and for quite ten minutes Rufus was left out in the cold.

Who shall picture the rage and despair of a boy, on the verge of manhood, when he discovers that the being whom nature herself teaches him to reverence above all others—his mother—has descended to the level of the gutter women from whom one turns shuddering away! Yet it has come to this. Lady Katherine—brilliant, witty, married to a husband who knew better how to spend money than to make it fond of society, very nervous and excitable, craving incessant movement and variety—took first to drugs, and then to dram-drinking, and at length was discovered one day by her son in such a

condition that no doubt was possible as to its cause. Rufus wandered about for hours in his misery, and at length found his way, almost unconsciously, to Mrs. St. John's house, but even Petronilla's society was more than he could bear. "Aunt Gracie" soon guessed the cause of his trouble, though he could not talk of it, and soothed and comforted him as much as she dared. Poor Lady Katherine's falling had long been no secret to her, and she had often wondered whether the boy would find it out. But he was on the eve of starting for Oxford, and it was in an evil mood that he took up his residence as an undergraduate.

It was so easy for people to tell him to be good, and work! Why should he be good? Even his mother wasn't. Why should he work? His father never did a stroke. He was much cleverer than heaps of other chaps. He could enjoy himself first, and perhaps work later if he chose. His grandfather had paid for him at Eton and was paying for him at Oxford; well, his grandfather was rich and could afford it. As for him, he meant to have a good time.

It must be remembered he was a very handsome lad, with bright blue eyes, a winning smile and the graciousness of a Prince. He could pull a good oar, ride anything you like to put him on, and drive a team, and he could tell you the odds on any big race you chose to name. Yet for a while he kept straight. He loved Petronilla—loved her as a sister, perhaps, or did not think yet of anything else—and her influence shielded him from harm, while the remembrance of happy days with her took the taste out of coarser pleasures.

Mrs. St. John brought Petronilla to see Oxford, when Rufus had been there about a year, during the summer term, as owing to the South African war there were no commemorative festivities. They had various cousins and friends there besides Rufus, scattered about in different colleges, but the boy was jealous of none of them, until young Lord Hammond re-appeared one day, claiming acquaintance with Mrs. St. John and her daughter.

Petronilla at sixteen had been a tall strip of a girl who had outgrown all her frocks and did not quite know how to manage her limbs; at nearly twenty she had grown rounded and graceful, and though not strictly pretty, had the charm that is so undefinable yet unmistakable, of perfect purity and simplicity. Hammond was no longer an undergraduate, he had scraped through somehow, Rufus said, and taken his degree a year before; but he was back in his old haunts to look at the eight and to take part in a cricket match. Petronilla went to see that match, and discovered that his batting had improved, and his bowling made immense strides, since she had watched him play at Eton, four years before. She told him so, and he was pleased. Rufus heard, and was not pleased. Poor Rufus! Petronilla was coming to the age when maidens like something older than themselves. Four months was not sufficient difference. Petronilla, with all her innocence, was more mature than he. So he struggled to be a man, and in the effort, his innocent boyhood passed away.

Rufus did not pass his Moderations. He hardly pretended to try. The college authorities remonstrated with him, his tutor reasoned with him, but all to no purpose. If Petronilla had cared, he said to himself it would be different, but she was always about in London with that fellow Hammond—he supposed she was going to be married to him soon, and then he (Rufus) did not care what became of him. His home was unhappy, and with his second home bereft of its chief charm, he might as well go straight to the dogs at once. So he missed his chapels, was out late at night, went to race meetings, joined the rowdiest set in the university, and after one or two warnings was finally requested to depart, and not to reappear. Formerly, excuses rose glibly to his tongue; now he swallowed his disgrace in silence and apparent indifference, packed his traps and went straight up to his grandfather's in London. The old gentleman was very indignant, and after a stormy interview Rufus strolled into the park, very pale, and with dark lines under his eyes and dark thoughts in his heart. He was walking along, looking at no one, his hat pressed down over his eyes, when Petronilla's voice arrested him. She was crossing the road with her mother and passed close to Rufus, who raised his head and met her eyes.

"Oh Rufus!" she cried, gladly, "where have you been?"

He did not answer at first, but turned and walked beside her; then he said: "Is it true about you? Am I to congratulate you?"

She lifted a radiant face. "Who told you? It was only settled last night. And isn't it funny? Don't you remember when we were children, I used always to say I would either be an army sister and nurse you when you were wounded, or I would marry an Earl with an historic castle? Well, I am doing the nearest I can to the second," and she laughed gaily.

"You might do the first, too," he said "for I am going to South Africa."

"You are? Why? Have you left Oxford?"

"Yes, Oxford and I have had enough of each other. They told me clear out!"

"Oh, Rufus! have you been naughty?"

"Very naughty, so I am going to exile myself, and try and get killed, and a good riddance too."

"Nonsense! don't talk like that. You will come back a hero with medals and ribbons," she answered.

Her voice trembled a little, but, as he thought bitterly, she did not ask him to stay; yet he softened as he looked at her, and wondered if it was not worth while to pull himself together, so that Petronilla might remain his friend, even if she were never his wife.

Before many weeks had passed Rufus was in the Transvaal. The need for men was urgent, and a well-grown lad who could ride and shoot was eagerly accepted. For two years he lived the hard but healthy life of troops in the open, under discipline, with the stimulus of possible fighting to keep them keen, and the occasional experience of a skirmish to keep them steady. His correspondence with home was irregular; his father never wrote; his mother at first scrawled an occasional somewhat incoherent letter, then ceased writing altogether. Mrs. St. John and Petronilla wrote now and then. The marriage had not come off quite so soon as was expected. Something, apparently, had not been quite satisfactory, and Lord Hammond had gone off on a voyage round the world. Meanwhile, Petronilla seemed somewhat depressed, and her letters were short and did not tell Rufus much of what was passing in her mind.

As for Rufus, the change, the hard work and hard fare, was just what he needed. He learnt to think of others instead of himself; his old boyish spirits revived and he was soon the idol of his comrades. He escaped fever, and the end of the war was in sight before he received even a scratch, but his turn came at last; a bullet, fired at short range from behind a kopje which his company was just about to occupy, shattered his ankle and left him helpless on the veldt, and while he was lying there another shot caught him and passed through his lung. The lung healed with wonderful rapidity, but the ankle was more troublesome; more than once the doctors feared it would be necessary to amputate, and at last he was sent home, in order that the London surgeons might see what could be done.

By this time, he was very ill, and when he was quitted at Southampton he was only half-conscious and quite incapable of asking any questions. Lady Katherine—though he did not know it—had died two or three months before, and Mr. Ormiston had been forced to exert himself and correspond with the War Office authorities, and now went down to meet the transport and see his son taken to a London hospital. It was there decided that the removal of the injured foot was indispensable, and Mrs. St. John, who was in London with her daughter, received permission to see him a day or two after the operation had been performed. She could hardly keep back her tears when she recognized in the sunburnt, hollow-cheeked man who lie silently gazing at her, with a smile in his blue eyes, but too weak to speak, the fair, ruddy, talkative lad who had left England two short years before; but she sat by his bed, and spoke cheerily to him for a few moments, and as she rose to go he laid his thin hand on hers, and whispered "Petronilla."

"Petronilla shall come tomorrow," she said, and the blue eyes dilated.

Rufus did not sleep that night, and his fever was so high that the nurse was inclined to forbid visitors, but the piteous contraction of the eyes and mouth at the suggestion made her relent, and Petronilla was admitted for five minutes.

Petronilla, too, had suffered. The radiant freshness of her early youth was gone, but she seemed lovelier than ever in Rufus' eyes as she came and stood by his pillow. There was one question he dared not ask. "Take off your gloves," he whispered. She obeyed, wondering, and stroked his hot forehead with her right hand, while he stared at her left. She wore no wedding ring. "Where is Hammond?" he gasped. Now she understood.

"Married to a girl in Australia," she said, between smiles and tears.

"Thank God," said Rufus. "Kiss me, Petronilla," and he turned and went to sleep.—Sel.

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### Dog Stories.

The following stories are all from a wonderfully interesting book called "My dogs in the Northland." This is certainly a volume that every boy will want to read, describing, as it does, the various dogs of different breeds



that were the property of Rev. Egerton Young, a missionary in Alaska. One of these dogs was Jack, a magnificent St. Bernard. Jack was thirty-three inches high at the foreshoulders and weighed nearly 300 pounds. He was wonderfully intelligent, on one occasion saving his master's life during a blizzard in which they were lost. Wherever Mr. Young went, accompanied by Jack, the dog became a great favorite. Of one occasion, he writes:

"When I started off with him on a railway journey, I always took him to the baggage-car and left him there, with orders there to remain until we reached our stopping place, and I would come for him. He well knew what was expected of him and cheerfully obeyed. At the different stations where we stopped for passengers or baggage, Jack would frequently jump out upon the platform. But he never got left."

On one occasion he disobeyed his orders. A misplaced switch threw the engine and following cars off the track. As the baggage car tumbled down the embankment, its door flew open and out sprang Jack.

"We, of course, all sprang at once to our feet and rushed to the door. We were thankful to find it had not jammed, and so we were able to get out very quickly. But before I had run many yards, there was Jack coming at all the speed imaginable. The instant he recognized me he gave a howl of delight, and fairly springing upon me, he threw his great forepaws around my neck and held me with a grip like a bear, while he kissed me repeatedly in dog fashion and again howled out his joy that I had escaped injury.

"When I could get him down and quiet his delight a little, he happened to see Mrs. Young, and away he rushed for her, and again we had an exhibition of his delight that we had both fortunately escaped without injury. His remarkable conduct attracted much attention."

Jack's companion was a beautiful thoroughbred Newfoundland named Cuffy. As might have been expected from her origin, Cuffy was very fond of the water. The Mission Indians were accustomed to catch sturgeon, and bring them to the pond near by, where they grew secured and kept alive until needed for food. These sturgeon are very large fish, sometimes ten feet in length, and Cuffy greatly enjoyed plunging into the water and playing with them.

"There was an especially large one, that became quite friendly with Cuffy, although the dog never seemed to understand how it was that the fish could get out of sight so quickly. One great trick of Cuffy's was to firmly seize hold of the great fish's tail. The instant the sturgeon would feel this it would quickly dive, dragging Cuffy completely out of sight. It would not be long before the dog, spluttering and blowing, would come to the surface, and strike out for shore. As soon as the sturgeon was up and apparently looking for its playmate, Cuffy would plunge in to renew this unique sport."

The most remarkable instances of sagacity, however, are told of Voyageur, whom Mr. Young declares to have been "the finest leader dog I ever owned." He was never an affectionate or playful dog and always resented petting, but once harnessed to the dog-team this sullen, sulky dog became active and alert. In starting "all that was necessary was to point to some bold bluff or cliff, maybe twenty miles away, and say: 'Voyageur, this is our next point, now for it!'" Straight as a surveyor's line would be the trail he would make, as with traces taut, and without a guide or another word from his driver, he gallantly dashed along."

He was especially sagacious in travelling over ice that was melting below and was therefore dangerous, though the surface appeared firm. Voyageur would wind in and around these treacherous spots, but never keep the goal in view.

On one occasion, the traveling party recognized the signs of an oncoming blizzard, and knew they must exert themselves to the utmost to seek shelter and save their lives. Down swept the furious storm, however, and as the whirling snow hid everything from sight, the sleds were lashed together and the men tied themselves on, while the lives of all depended on the courage and intelligence of Voyageur. We wish there were space to give this story in full; it is a most remarkable instance of brute triumph.

For hours, in the raging blizzard, the dog unhesitatingly led the way until suddenly he stopped in his tracks and deliberately laid down. The men urged and coaxed, but he refused to move. Then (oh, that such things must be told) they beat him cruelly and kicked him brutally. It was noticed that he made no outcry, but took the terrible treatment in silence. Finally an experienced Indian guide was sent ahead, but he almost immediately returned.

"We are on the thin ice over the rapid current of the river," he shouted. "The dog has saved our lives!"

And so it proved. In the darkness they had reached the wide mouth of the Nelson river, while believing that they were still on the bosom of Lake Winnipeg. In this instance, the keenness of the dog had discovered the running water under the ice, and his prompt action had saved twenty lives.—Sel.

## The Young People

EDITOR . . . . . W. L. ARCHIBALD.

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

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### Daily Bible Readings.

Monday.—Our Lord rebukes the censorious critic. Matthew 7: 1-5.

Tuesday.—We must judge men by their fruits, in a judicial and brotherly spirit. Matthew 7: 15-27.

Wednesday.—A sharp and deceitful tongue. Psalm 52: 1-9.

Thursday.—Bridling the tongue. James 3: 1-12.

Friday.—Let us not boast in our praying, but confess our own sins. Luke 18: 9-14.

Saturday.—Generous recognition of the worth of others. II Samuel 1: 17-27.

Sunday.—Let us get the beam out of our own eye. Luke 6: 35-45.

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### Prayer Meeting Topic—March 22nd.

What Christ Teaches About Judging Others. Matt. 7: 1-5.

#### A DANGER SIGNAL.

"Judge not that ye be not judged." The strong language here used implies danger. Yet we must judge in the sense of forming opinions and estimates of others. He who "knew what was in man" would not have us fall as students of human nature. But that is not the kind of judgment against which we are so solemnly warned. Our Lord employs the same word in John 3: 17, "for God sent not his Son to condemn the world." The word there translated "condemn" is here rendered "judge." In John 12: 47 we hear him say, "I came not to judge the world," that is not to criticise it unkindly nor to deal uncharitably towards it. The warning is manifestly against that censoriousness which condemns everybody who does not come up to our standard. Such judgment has its source in self-righteousness and is fatal to the highest spirituality. Two reasons are given why we should avoid harsh judging.

#### SUCH JUDGMENT DOES NOT FALL TO THE GROUND.

"With what measure ye mete it shall be measured to you again." There is no law more inexorable than this. The man who is charitable in his judgments will have friends raised up to call him blessed, while the chronic fault finder will be paid back in coin. Society echoes back each judgment and each career. Marie Antoninette, riding to Notre Dame on her wedding day, commanded that all beggars, cripples and poor people be kept out of the line of procession. She could not endure for one brief moment the sight of those whom she despised. But what she gave to others she received herself, for not long afterward when bound to the executioner's cart she was borne over the same route to the place of execution the same crowd gazed upon her with hearts as unsympathetic as granite. We are bound to receive back what we give to society with interest carefully compounded. The other reason assigned by our Lord is harsh judgments of others is indicative of

#### GREATER SIN ON OUR OWN PART.

"Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" By this the master implies that the sin which the censorious man condemns in others are in relation to his own sin of uncharitableness in the ratio of the tooth-pick to the rafter. Wherefore thou art inexcusable, O man, whosoever thou art judgest for wherein thou judgest thou condemnest thyself." The very act of judging another is self condemnation. Let our hearts go out in gratitude to him who has warned us so earnestly against a danger it might never have occurred to us to fear. Let us also seek to apply our severity to ourselves and our charity to others.

J. H. MACDONALD.

Fredericton, N. B.

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#### "About Judging Others"

The judgment of God is the most just thing in the universe. When at last we stand before it, we shall say, "The Lord doeth right. There is no unrighteousness with him." His judgment is not arbitrary. It is as though he said to each man; "Choose for your self. You can make your own destiny. What you want to receive on the judgment day, give now. With what judgment ye judge ye shall be judged." No one can complain of this, surely. It is the Golden Rule, plus its consequences in eternity. "Whosoever ye would that God should do to you, that do ye now to men."

How is it that we so easily ignore this law? Some forget. Some think the judgment is far away, and may never come. Some say, "God is good and merciful, and will not remember." But the judgment is always with us. We are registering in our characters daily the decrees of the judgment. The judgment day will be the formal registration of what we have already wrought

into the fiber of our nature. It will just proclaim to man, "Be thyself forever."

We become the spirit of our judgments. If we judge men harshly we become harsh. If uncharitably, we become uncharitable. If unjustly, we become unjust. The character which expresses itself in judgment is itself confirmed by the judgment, and set the more solidly by reason of it.

Judgment of others is revelation of self. We see what we have the capacity for seeing. As the physicists used to say, "The eye sees what it carries in itself." If we see meanness in others, we may be pretty sure there is some in ourselves, especially if we habitually see the meanness in others. Judgement of men is both self-revelation and self condemnation.

It is a good safe rule to follow,—see the evil in yourself and the good in others. There is evil in us. There is good in others. It does not matter who we are, or who others are. We may be perfectionists, and others may be thieves, but the rule is a good rule even in such cases. In our conversation with people, let us be kind in speaking of others, and refuse to say cruel and unpleasant things. And the only way we can ever do this is to think with charitable and generous judgment.

Jesus calls things by very plain names. When he means hypocrisy, he says "hypocrisy." Having beams and seeing motes is just this. A beam is a pretty serious matter. It would be well for each of us to give attention to our own. We shall have to do some heroic work to get it out, and one of the best ways of getting about it is to stop discovering motes in our neighbor.

Because Jesus advises people to beware of judgment of others for fear of the consequences, it does not follow that he did not abhor it on the ground of principle. Who are we that we judge other men? To his own master each of us standeth or faileth. Our business is to stand steadily ourselves and to help others to stand with cordial sympathy, not criticism and judgment.

Be kind in judgment.

Be just in judgment.

Be your own judge, and let God judge others.

We shall have our duty often to define principle and stand for it. Let us do that without judgment of our neighbors personal motives

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#### Some Good Things to Learn.

Learn to laugh. A good laugh is better than medicine.

Learn how to tell a story. A well-told story is as welcome as a sunbeam in a sick room.

Learn to keep your own troubles to yourself. The world is too busy to care for your ills and sorrows.

Learn to stop croaking. If you cannot see any good in this world keep the bad to yourself.

Learn to attend strictly to your own business. Very important point.

Learn to hide your aches and pains under a pleasant smile.

Learn to greet your friends with a smile. They carry too many frowns in their own hearts to be bothered with any of yours.

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#### Cheerfulness.

I crave not that I may possess  
Command or world-wide praise  
Or gold; but only cheerfulness  
To last me all my days.

So that no matter what the drain  
That comes from white to white,  
Through grief, adversity or pain,  
I meet it with a smile.

And still I ask a little more  
Than this to round my need;  
I fain would have, from out my store;  
To give to those who need.

—Edwin L. Sab'n, in New Idea.

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#### Illustrative Gatherings.

When we love our neighbor as ourselves we are in a position, for the first time, to judge him justly. "But then we would not want to judge him!" Quite true; and therefore the command of Christ, "Judge not," is an easy one for a true Christian to keep.

The more faith men have in God the more faith they will have in one another.

There are none of us that are faultless, and while we may not consider our faults as great as some of our brethren, we should remember that our brethren look at our faults from a different point of view from what we do, and so it is always best to be charitable towards the faults and infirmities of others. There is always enough good in our brethren to engage our time and attention. Try it and see if you don't feel better.



## Foreign Mission Board

W. B. M. U.

"We are laborers together with God."

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

### PRAYER TOPIC FOR MARCH

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

DEAR BOYS AND GIRLS—Perhaps no month in the year is so eagerly looked forward to by the young people as the month of December. It is the month that is supposed to bring sleighing, coasting, skating, and all the joys of Xmas.

While we had neither sleighing or coasting here the month commenced in an especially good manner for on the very first day of it our three new missionaries landed in Vizanagram. A number of the missionaries were on hand to bid them welcome. For weeks beforehand their coming formed an important topic of conversation and their arrival was eagerly looked forward to. It was a great joy to the writer to be able to meet the Moncton friends so soon after leaving the homeland, and it was with heart felt gratitude to God that I bade them welcome. They stood their long journey very well and all three presented a fine appearance.

The next important event was Christmas. It was a beautiful day in Tekkali. Mr. and Mrs. Glendenning and Miss Harrison had been invited to spend it with us.

Somehow or other Santa Claus managed to get across the ocean and arrived at Tekkali on Christmas eve. When we retired everything was about as usual but next morning when we went into the sitting room the table was loaded with presents. It is a mystery how and when the change took place. Waiting till all were assembled we formed a circle around the table and sang—"Hark the Herald Angels sing," then each in turn recited a verse of Scripture bearing on the birth of Christ after which the presents were distributed as Santa Claus had marked them. Then we all sat down to our morning meal. At ten we went to our little chapel where a service had been arranged for. Several of the different schools were represented and all had some part in the service. I was able to understand and enjoy it rather better than a service of a similar character attended the previous year.

In the afternoon, men, women, and children to the number of about two hundred assembled on the mission compound. Mr. Higgins had arranged for a number of sports and for over an hour he and Mr. Glendenning were busily engaged superintending in races, games, tug of war, etc. Then we had some fire-works, including the fire wheel, etc. The fire wheel is made by tying rags soaked in oil to the ends of a long stick, setting fire to them and twirling the stick rapidly round the head and body. Master Frank has become expert at it. He can make the fire wheel as prettily and skillfully as any of the natives and has never once burned himself.

After that was over we all went into the chapel to see the wonderful Xmas tree. It was well loaded. Nearly 200 received bags of candy, oranges, plantains and pop-corn. They were as excited and made as much noise as the boys and girls in the home land.

As it was getting dark we sent all but the Christians and their children home. It had been arranged for them to remain and enjoy their Xmas dinner together. Ninety eight in all partook. There was an abundance of rice and curry and all pronounced it first class. Am glad they enjoyed it but for my part I very much preferred our turkey, vegetables, etc. Have not yet learned to like the rice and curry. To tell the truth I am not trying very hard.

It was about nine o'clock when the dinner was cleared away and the Christians returned to their homes. The thought that we had been enabled to make the day a pleasant one for them and for a number of the heathen made our own lives indeed a happy one.

Next day we were as long as could be getting ready to go to Vizanagram, where our conference was to meet. Before we left there the home boxes arrived. That is just about as important an event as the arrival of the new missionaries. The boxes had been expected several days before they came and when they really arrived all were eager to see the contents. Some of us were very agreeably surprised to find how kindly we had been remembered. You have no idea, dear friends, of the joy it gives, when thousands of miles from home to find that we are remembered and to know that amid all the rush of the Xmas festivities the friends in the home land still have time to think of their missionaries and to prepare gifts for them. It makes the distance seem so much less. Besides personal gifts this wonderful box contained a fruit

cake, some dried apples and some confectionary for each mission family, a lot of dolls, picture cards and rolls, toys, sewing utensils, etc., useful articles for the little boys and girls in this land, and a generous supply of bedding, etc., for the hospital. A large bundle of ready made garments found its way to Tekkali. As no address was given neither Mrs. Higgins nor I can write and thank the kind friends. If these lines should meet the eyes of any of them, we would like them to know that the clothes are much appreciated, some of our little ones are wearing them and are very proud of their pretty white suits trimmed with red, and look nice and comfortable in them. We intend keeping them and just giving them from time to time as they are needed. After a very pleasant conference we returned to our homes to begin the work of another year. What will the record be? You, too, dear boys and girls, are starting on a new year. May it indeed be a happy one, and may the record for each and all of us be better than any year before. With best wishes for all. Yours lovingly,  
Tekkali, Jan. 31st. FLORA CLAKKE.

A public meeting of the Woman's Missionary Aid Society was held at New Minas on Feb. 15th. Mrs. Nalder of Windsor being present, gave a very interesting address of the life and work of Ramabai, a converted Bramin. A collection of \$4.50 was taken for the Ramabai Association Fund.

MRS. TRUMAN BISHOP, Sec'y.

Report W. M. A. Society, St. Stephen.

30 years ago a little band of women of the Union St. Baptist church, met in the parsonage to organize a W. M. A. Society. Our organizer and first president was Mrs. Manning, now President of the W. B. M. U. The number was small only 9 members. Four of those dear sisters present with us that day have "crossed the river" and we know they are today "face to face with the dear Saviour whom they loved and served here. After the removal of our loved Pastor Manning to another field, there came to us the Rev. J. T. Eaton, whose wife had formerly been missionary in Burmah (going out under the American Board. Mrs. Eaton was elected President of the Aid and we carried on our meetings under her wise leadership during the period of their stay with this church. But there came a time when a pastor without a wife came to us, and as there was no sister in the Society who felt they could take the office of President, our Society disbanded. For several years we had no meetings, but mission money was given through other channels than the Society.

In 1885, our returned missionary, Mrs. Churchill visited St. Stephen, and re-organized the Aid with a membership of 18, which has since increased to 60. During this time seven members have had life membership certificates presented to them. The whole contributions of the society to Home and Foreign Missions during the last 18 years, is something over twelve hundred dollars. The smallest amount ever given for one year being 20 dollars, the largest \$112. And so our society has grown with the years, stronger with steadfast effort, in faith, in courage, brighter with zeal, with love, with sacrifice. Our service with all its incompleteness we can only lay it at the feet of him, "who for our sakes became poor. That we through his poverty might become rich."

I. R. Sec'y, pro tem

### Foreign Mission Board.

NOTES BY THE SECRETARY.

#### How it was Done.

There can be no question that Christian nations are in the ascendant in the world's affairs today, that the learning, the literature, the commerce, the arts, the great industries, the political power of the times are in their hands, and that it rests with them to shape the future of mankind. This position in the world's affairs was held by Rome at the beginning of the Christian era. The civilized world then was pagan; today it is Christian. And this tremendous revolution is supremely the result of Christian missions. Compared with this, there is no record in human annals that does not pale into insignificance. Rome's greatness was majestic, and has left a profound impression on the world, but it did not equal this; in truth, it was but the prologue to this swelling theme.—Missionary Herald.

There were over fourteen million of dollars given for the Protestant foreign missions last year. Of this England gave more than seven million, and the United States more than five million. May these two strongest nations in the world ever go hand and hand in the good cause.

Missionary Herald.

The soldiers of Garibaldi were once on the point of

mutiny. They sent him a message detailing their losses and helplessness. "What shall we have if we follow you farther?"

The answer was: "More hunger, cold, thirst, wounds; more of you will fall in battle; many will never see your homes again." But the hero's eyes gleamed with hope. The brave men sprang up: "We are the men; lead us on."

Shall we not so speak to the Captain of our salvation: "We are the men; lead us on." That is missionary heroism.

### Contributions to the Minister's Fund for Annuities.

Wallace River, per J. W. Nelson, \$5; Seal Harbor, John Crooks, \$2.50; Penfield Centre, A C Pool, \$5; Central Cheboque, Rev E J Grant, \$4; Arcadia church, Rev E J Grant, \$3; A M McMillan, \$2; Lucasville, I J Lingley, \$2; North Brookfield, B Y P U, Mrs N W Frank, \$10; Indian Harbor, P B Isnor, \$2; Port Medway, J W D-iley, \$2; Hampton, Isaiah Brown \$2 50; Isaac Prescott, Albert county, N B, \$5; Rev P R Foster, \$6 60; Miss Ida Parkie, \$2; Springhill, A G Purdy, \$30.

I had just begun to feel discouraged about getting the amounts from the churches for the ministers which are much needed, when a letter from Brother Purdy, of Springhill, enclosing \$30 from that church, and a letter of enquiry from Brother H. E. Gross, of Moncton church, which is a guarantee of another large contribution, when my discouragement vanished.—Will the ministers and clerks of the churches which have not yet taken contributions, please bring the matter sympathetically before their respective churches?

E. M. SAUNDERS, Sec'y-Treas.

CORRECTION.—In last week's issue, in the notice of the meeting of the Barrington Mission Band which reads "The idea presented itself," should be "The idea of a valentine party presented itself."

If the joys of this world have deceived you, and like the autumn flowers, lie dead at your feet, give them an honorable burial and turn to him who is your chief joy and in whose hands no hopes ever wither.—Sel.

## Rheumatism

No other disease makes one feel so old. It stiffens the joints; produces lameness, and makes every motion painful.

It is sometimes so bad as wholly to disable, and it should never be neglected.

M. J. McDonald, Trenton, Ont., had it after a severe attack of the grip; Mrs. Hattie Turner, Bolivar, Mo., had it so severely she could not lift anything and could scarcely get up or down stairs; W. H. Shepard, Sandy Hook, Conn., was laid up with it, was cold even in July, and could not dress himself.

According to testimonials voluntarily given, these sufferers were permanently relieved, as others have been, by

## Hood's Sarsaparilla

which corrects the acidity of the blood, on which rheumatism depends, and builds up the whole system.

**CANADIAN PACIFIC RY.**

Commencing Feb. 15 and until April 30, 1903,

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To North Pacific Coast and Kootenay Points.

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Or Write to  
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**FITS** Little's Pills cure the Epilepsy and kindred ailments. It is the only successful remedy, and is now used by the best physicians and hospitals in Europe and America. It is unconditionally recommended to the afflicted. If you suffer from Epilepsy, St. Vitus' Dance, or have children or relatives afflicted with it, send for a free trial bottle and try it. It will be sent by mail promptly. It has cured others every-where and has failed nowhere. When writing mention this paper, and give full address to **THE LEBING CO., 179 King Street West, Toronto.**

**Albert Co. Quarterly Meeting.**

The [day was beautiful and the representation from the churches was good. We had Rev. J. W. Brown from Havelock, Rev. H. V. Davies of Salisbury, Rev. A. T. Robinson of Sackville, Rev. N. A. McNeill of Pettitcodiac, from the Westmorland County quarterly meeting. We were all delighted to see our dear old brother Rev. Isa. Wallace and to hear him as well. From the conference led by Rev. Milton Addison, to the close of the Sunday School convention the interest was deep and powerful. The reports from the churches showed a progress all along the line. The sermon in the evening by Rev. M. E. Fletcher was a strong and touching discourse, appealing to the heart as well as the head, and will be productive of great good. The evangelistic service under the direction of Rev. Isiah Wallace brought quite a number to their feet for prayers, and the whole service was a great blessing.

Wednesday dawned cloudy and proved to be rather unfavorable so far as the weather was concerned. But the people came if it did rain. The interest did not abate, and when Rev. N. A. McNeill rose to read his paper on the subject, "The Obligation of the Church to give the Gospel to the Whole World," there was a fine congregation present. I will not make any comment on this paper as Bro. McNeill was asked to furnish the MESSENGER AND VISITOR with a copy for publication, you will probably have an opportunity to read it for yourself. Dr. Brown followed in an eloquent address along the line of paper read. Revs. A. T. Robinson, Isiah Wallace and F. D. Davidson also spoke to the subject of discussion.

I am not supposed to report the Sunday School convention, but it was run by the same men and in the same spirit. Dr. Brown taught a lesson which was very much enjoyed. The evening found a good congregation and a splendid meeting. Rev. A. T. Robinson was the first speaker. His subject was "The Church and the Sunday School." He held the congregation's close attention and we were all delighted with this splendid address. Rev. N. A. MacNeill was the next speaker. His subject was "The Necessity of Instruction in the Home." It was a grand address right from the heart to the heart. The choir rendered some fine selections of music. Mrs. Tingley sang a solo and Messrs. McNeill and Davidson a duet. We enjoyed our visiting brethren very much and hope they will come again. A brother remarked at the close: "If your quarterlies are all like this I will surely attend them after this." The next quarterly will be at Baltimore.

F. D. DAVIDSON, Sec'y-Treas.

**IT'S THE TRUTH**

Tell a man it's a food and he doesn't want to pay for it. Tell him it's a medicine and he says it doesn't look like it. Then tell him it's both a food and a medicine and he thinks you're playing some game on him.

Yet these are the facts about Scott's Emulsion of pure cod-liver oil. It is the cream of cod-liver oil, the richest and most digestible of foods. The food for weak stomachs. The food for thin bodies and thin blood.

But that's only half the story. Scott's Emulsion is also a good medicine. It gives new life and vigor to the whole system and especially to the lungs.

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

We will mail you  
**THE SATURDAY EVENING POST**  
Every Week from the time your subscription is received  
TO JULY 1, 1903  
For Only 50c

**STORIES OF AMERICAN LIFE**  
By OWEN WISTER



SKOOKUM SMITH AND FRISCO BALDY is the title of the next story in the series that Mr. Wister is now writing for this magazine. Skookum and Frisco are friends of The Virginian, and are the heroes of some surprising adventures.

**By WILL PAYNE**

TALES OF BLUE RIDGE: Six independent stories, which follow the rising fortunes of a printer's devil, and show how success and fame were won in the early days of the West.

**By GEORGE ADE**

TALES OF A COUNTRY TOWN: Only a humorist like George Ade could find a village boasting six characters with histories as plausible, and yet as absurdly funny, as those told in this series.

**By EMERSON HOUGH**

THE LAW AT HEART'S DESIRE: Tells how Justice first got a foothold in a little mining town and how her champion, Dan Anderson, secured the acquittal of his friend Curly, at whose door was laid the sudden death of a pig.

**By F. Hopkinson Smith**

Another popular contributor to the magazine is Mr. F. Hopkinson Smith. His next tale, entitled A POINT OF HONOR, is a clever, humorous story, which centres around a French duel over an absurd misunderstanding.

**THE SATURDAY EVENING POST**  
Is a Superbly Illustrated Weekly Magazine.  
Half a million copies sold every week. Everybody is reading it. The regular subscription price is \$2.00 a year. In clubs of 4 or more, \$1.25 each. All newsdealers have it at 5 cents the copy.  
The Curtis Publishing Company  
Philadelphia, Pa.

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

**Notices.**

The next regular session of the Lunenburg County Quarterly Meeting will be held at Westera Shore, Mar. 30, 31. A good programme is arranged for.  
M. B. WHITMAN, Sec'y.

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

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

**Personal.**

We learn that Rev. J. H. Balcom has resigned the pastorate of the North Brookfield church and is now open to a call from any pastorless church that may need his services. Brother Balcom is an earnest, devoted and self-sacrificing pastor, and will do good faithful work wherever he may be called. We hope that some good church may secure him speedily.

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

Dear Sirs.—I have been a great sufferer from rheumatism, and lately have been confined to my bed. Seeing your MINARD'S LINIMENT advertised, I tried it and got immediate relief. I ascribe my restoration to health to the wonderful power of your medicine.  
LEWIS S. BUTLER.  
Burlin, Nfld.

**GATES' Life of Man Bitters**  
is what you need to recuperate and fortify your system against the trying fluctuations of temperature of the winter season. The system which is unfortified against the rigor of our northern climate will succumb to colds and coughs or grip, which may lead to consumption and decline.  
**Nothing Will Be Found** superior to the "Life of Man" as a recuperative agent. It strengthens the organs to better withstand the winter cold, and builds up the whole system. This fact was fully verified many years ago. Hence people now use Gates' Bitters preferably to any other.  
50 cents per bottle.  
Sold everywhere by  
**C. Gates, Son & Co. MIDDLETON, N. S.**

When answering advertisements please mention the Messenger and Visitor.



**The D.P. Emulsion**  
Trade-mark

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

**JUST A COLD  
SETTLED IN THE KIDNEYS,  
BUT IT TURNED TO DROPSY.  
IT WAS CURED BY  
DOAN'S KIDNEY  
PILLS.**

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

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

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

**Not Only Relief; A Cure.**  
**ASTHMA**

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

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

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

**HIMROD MFG CO.,**  
14-16 Vester St., New York.  
For sale by all druggists.

**FUR SCARF FREE**

Soft, warm, glossy black. 5 ft., 6 inches long, 5 inches wide, made of selected full fur, skins with 6 fine full tails. A handsome, stylish fur, given free for sending 40c. each only 10 large packages of **Sweet Pea Seeds**. Each package is so carefully decorated in 12 colors and contains 42 of the rarest, prettiest and most fragrant varieties in every imaginable color or color. **Everybody buys them.** Many Sprites, Mamie Hills, Ont., said: "I do sooner open my parcel than I had all the Seeds said." A 50c. certificate free with each package. Write on a post card today and we will mail the Fur Scarf! Don't delay. Mrs. Murphy, Arthurs, Ont., says: "I am delighted with my fur. Everyone thinks it is beautiful." **Price 50c. Seed Co., Dept. Toronto.**

**The Home**

**REJUVENATING FURNITURE.**

As regards repainting furniture or wood-work it may be said that paint is a great beautifier. While enamel is, of course, the very prettiest thing, if you are able to put it on properly. My own experience is that this requires a professional hand, and other people may be cleverer about spreading it on thin and even. The bright red or dark green paints so favored for porch or lawn furniture is also suitable for a country bedchamber, with matting on the floor and muslin curtains.

A most attractive room for two little girls was once made by giving various battered chairs and bureaus a coat of red paint, as well as the bedstead, which was a three quarter iron one, badly scaled off. The paper in this room is a Japanese design of flying birds and palms, brown on a white ground, and there are some brown Japanese rugs on the floor.

Dark green paint is admirable for dining-room or library, suppose that your side-board and table are not worth refinishing. Blue china, silver, and linen can hardly have a better setting than a dark green buffet or serving table. Good papers can be had for the walls in large, closely woven patterns of green and brown, with gleams of yellow or orange. A blue and green Morris paper, and plain blue curtains are effective also, though somewhat severe unless the room is a sunny one. Odd pieces of wicker or raffia furniture look particularly in place among red or green painted furniture.

Another kind of paint to be highly commended from practical experience is that known as "drop black." It dries quickly and makes a dull, ebony-like surface.—The Pilgrim.

**THE POTENT ONION.**

Another of nature's remedies that deserves liberal patronage at this season is the onion. Within its silvery skin are potent preventatives or remedies for half the ills that flesh is heir to—scurvy, carache, sleeplessness, biliousness, coughs, colds, sore throat, smallpox, diphtheria, croup, scalp affections, nervousness, it gives tone to the stomach, clearness to the vocal organs, and beats all the complexion beautifiers in or out of the market. With all these points in its favor the objection to its odor ought not to count, especially as it was Dean Swift who said:

This is every cook's opinion—No savory dish without an onion. But let your kissing should be spoiled. Your onion should be thoroughly boiled.

For those who wish their onions raw—and if they are to do their best work as complexion purifiers and tonics they are better so—there is still balm in Gilead. Select mild onions—Bermudas at this season—peel, slice thin, cover with hot water and let them stand half an hour. Turn that water off and pour on more. In another half hour drain, pressing the onion to extract as much of the aromatic oil as possible. Put on the ice to crisp.

**FRIED ONIONS.**

While it may denote a plebeian taste to avow an open predilection for fried onions, many a person of good standing in the community cannot deny a sneaking fondness for them served as an accompaniment to a fine juicy steak or a delicate dish of liver.

Cooked in this fashion—well worth "making a note on"—much may be forgiven the participant. Cut in slices and soak in milk for ten minutes. Then dip in flour and plunge in boiling fat hot enough to brown them instantly. The trouble with the usual mussy mess of fried onions is that they have been cooked too long. Over five minutes is their undoing. Take out with a skimmer and put on brown paper to remove the last vestige of grease. Thus properly treated they will be firm and thoroughly delicious.

**BAKED ONIONS.**

If you have an invalid in the family or a convalescent whose appetite needs codding, give them an onion baked in the skin. It must be thoroughly tender and well done, so allow an hour for the baking. Remove the outer cover, which has served to assist the onion in cooking in its own steam; put the white tender centre in a pretty china saucer, dust with salt, tuck a bit of sweet butter in the centre of the white bosom, and serve at once.

**ONION SOUP.**

Parboil the onions, preferably in two different waters; then boil until soft in milk and water; pour through a pure strainer, thicken with a little flour, dust with salt and pepper and season with butter.

**HINTS FOR HOMEMAKERS**

A simple dessert whose garnishings give it quite a company touch starts with some small light cakes baked in round tins and served fresh from the oven, with a hot chocolate sauce poured over them and a spoonful of whipped cream placed lightly on top of each.

Bananas can be served as a vegetable if they are used green. Cut the fruit in halves, stew twenty-five minutes in a very little water, drain, cover with a cream sauce such as is used with cauliflower, and serve hot.

The ripe fruit is delicious as a garnish to meat. Cut round slices from ripe firm bananas, fry in butter, and lay a few on top and around a broiled steak as it goes to the table.

"Collar" is the unusual name applied in England to a preparation of meat that is only slightly different from one often served here. Equal parts of cold cooked ham and tongue are put through the meat chopper, and afterward pounded to a paste, a little dry mustard added, and the whole heated. When warm press down in a bowl, put on a weight, and let stand to get cold, and pack into form. Slice thin and serve at lunch or supper.—Harper's Bazar.

**A NOURISHING DRINK.**

The whites of raw eggs are very nourishing. A good way to prepare the drink, according to one who knows, is to break the white into a jar with what milk is desired and shake the two thoroughly together. A pinch of salt should be added. An English specialist recommends to adult patients suffering from anemic condition the daily consumption of eight or ten egg whites. They can be taken clear and with ease if the eggs are kept very cold, broken into a cold glass and used at once. Another excellent drink is made by beating the white of an egg to a froth and adding a tablespoonful of rich cream and a spoonful of brandy. This is a very nourishing cordial for an invalid.

**HOW TO MAKE BABY SLEEP.**

You can make baby sleep by giving him laudanum or the "soothing" stuffs which invariably contain opiates. But no sensible mother will do that. The way to make baby sleep happily and in comfort is to take away the cause of his wakefulness. This cause is located in his little inside—nowhere else. Babies seldom have anything the matter with them but their stomachs, and it is safe to say that the baby who cries unreasonably is complaining of his stomach. There is no ailment of a baby's stomach that Baby's Own Tablets may not cure right away. They make baby cheerful and happy and give him sound natural sleep—not the drugged sleep produced by soothing stuffs. Mrs. Wm. Smith, Lewistown, Ont., says:—"My babe used to be very restless and sleepless, but since giving him Baby's Own Tablets, he is better as a rule, sleeps better and is better in every way." These Tablets cure all the minor ailments of little ones, and can be given to the very youngest babies. You can get them from any druggist or they will be sent post paid at 25 cents a box by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont.



**Indigestion**  
and nervousness are often the result of hurried meals.

**Abbey's Effervescent Salt**

stimulates and tones the digestive organs, enabling the stomach to digest perfectly. Those who suffer will find Abbey's Salt a perfect corrective of all stomach disorders. Dyspepsia cannot be cured by doctoring the effect. Abbey's Salt removes the causes by enabling the stomach to do its work properly. A most laxative. At all druggists.

**Was So Nervous She Could Not Sleep At Night.**



Had Palpitation of the Heart and Loss of Appetite—Are You One of Those Troubled in this Way? If you are, **MILBURN'S HEART AND NERVE PILLS** will cure you. They cure Nervousness, Sleeplessness, Anaemia, Faint and Dizzy Spells, General Debility, and all Heart or Nerve Troubles.

Read what Mrs. C. H. Reed, Cobocok, says about them:—Over six years ago I was troubled with palpitation of the heart and loss of appetite. I was so nervous I could not sleep at night. I took **MILBURN'S HEART AND NERVE PILLS**. They cured me, and I have not been bothered since.

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

**Household Cares**

are lightened and time and patience, mess and trouble are saved by the woman who uses that English Home dye of highest quality, **Maypole Soap**, because it washes and dyes at one operation. Brilliant, fadeless. Quick, easy, safe, sure.

**Maypole Soap**  
Sold everywhere  
10c. for colors, 15c. for black.

**FREE LANTERN AND ENGINE**

Splendid Magic Lantern with powerful lens—also projector of pictures in colors and all sizes. Engine with brass boiler, brass steam chest, steel piston rod and fly wheel, and Russian fan burner—complete. Given for sending only 1 doz. large packages of **Sweet Pea Seeds at 10c. each.** The packages are beautifully decorated in 12 colors, and each one contains 42 of the rarest, prettiest and most fragrant varieties of every imaginable color. You can send 5 and 4 packages in every house. A 50c. certificate free with each package. Write on a post card today and we will mail the Seeds post-paid. When bill comes \$1.25 and we will forward immediately both the Lantern and Engine. **THE DOMINION SEED CO., DEPT. 1688 TORONTO, ONT.**



# The Sunday School

## BIBLE LESSON.

Abridged from Peloubet's Notes.

First Quarter, 1903.

JANUARY TO MARCH.

Lesson XIII. MARCH 29.

REVIEW.

GOLDEN TEXT.

Lo, I am with you alway, even unto the end of the world.—Matt. 28:20.

EXPLANATORY.

The first twelve chapters of the book of Acts, which we studied last year, relate the history which centered in Jerusalem, and centered chiefly the Jewish element in the church.

Then one of the offshoots from Jerusalem took root in the city of Antioch, three hundred miles to the north, which thenceforth became a new centre, concerned chiefly with the Gentile element, a missionary church from which the gospel reached out to every country of the Roman Empire.

**RADIANTS FROM THE JERUSALEM CHURCH**—The Jerusalem church was also a centre of missionary operations. Though not recorded in the Acts, we learn from other sources with great probability that Peter was a missionary to the Jews as far as Babylon and Rome. Andrew was a missionary to the Jews to Scythia, Asia Minor and Greece. John was a missionary to the Jews to Asia Minor, especially Ephesus. Jude was a missionary to the Jews to Assyria and Persia. Thomas was a missionary to the Jews to Syria, and perhaps Persia and India. James was a missionary to the Jews to Egypt and Palestine.

First missionary journey of Paul and Barnabas through Asia Minor.—Acts 13:1-15:40. Two or three years. A. D. 47-50.

Second missionary journey. Paul and Silas, through Europe. Acts 15:41-18:23. Two or three years. A. D. 50-52.

Paul's third missionary journey, through Europe and Asia. Acts 18:23-21:16. Three or four years. A. D. 53-57.

### MR. GLADSTONE IN A NEW LIGHT.

The Rev. Newman Hall tells in The New Age, recently, an interesting story of Mr. Gladstone, related to him by Sir Francis Crossley. When Mr. Gladstone was Chancellor of the Exchequer, he used to go to the Church of St. Martin's-in-the-Fields, which, as many people know, overlooks Trafalgar Square. One day Sir Francis was dining with the vicar, who had recently been to see a sick crossing sweeper. The vicar asked the crossing sweeper if anyone had lately visited him.

"Yes, Mr. Gladstone," answered the invalid.

"But how came he to see you?" asked the vicar.

"Well," answered the crossing-sweeper, "he had always a nice word for me when he passed my crossing, and when I was not there he missed me. He asked my mate, who had taken my place, where I was, and when he heard that I was ill, he asked my address, and when he was told he put it down on paper. So he called to see me."

"And what did he do?" asked the vicar.

"Why, he read some Bible to me and prayed," was the answer.

### COLLEGE PROFESSORS

Talk of Foods.

The New York papers recently contained a long account of the so-called discovery of a celebrated professor in one of the leading universities. The "discovery" related to a new and successful way of treating wheat and barley to prepare the starchy part by dry baking, so it would be made more digestible and nutritious. Thereupon Prof. Livingstone commenting on the discovery of the other Professor says: "A discoverer who was a business man first and a scientist afterward found that such food could be made more digestible when cooked with dry heat instead of by boiling in water, and has already placed on the market the food which he discovered prior to Dr. —"

This refers to Grape-Nuts the most scientifically made food known. Grape-Nuts can be easily digested by baby or anyone with a weak stomach and the food contains the most powerful rebuilding element known, particularly as relates to the rebuilding of the brain and nerve centres. It is a delicious food requiring no cooking but ready for instant service just as it comes from the package. A recipe book free in each package describes many delicious dishes made from Grape-Nuts.

### WORK OF THE LOWLY.

There lived in an English town a little old woman seventy years of age, poor and feeble. A sermon on foreign missions so fired her enthusiasm she went and offered herself as a missionary for Africa. The rector gently told her that her work was at home. She might pray for the cause and send her alms. So she began saving her pennies from her very scanty earnings, anxious to do something for the missionary work. In that same place there lived a rich young nobleman, who cared more for his dogs than for religious enterprises. He at length heard of the old lady and of her singular zeal and self-denial—for it became the talk of the community. He went to see her one day. He found her in tears utterly disappointed and discouraged. She said that people only laughed at her, and that all she had gathered together as the fruit of so much pains amounted to but a few shillings. "My barley leaves are worthless!" was her despairing cry. That very night she died. The next day found the young lord sitting silently and alone with his head bowed, held by his hands. The spirit of God was moving on his heart. The result was that he that night wrote a letter offering himself as a missionary to Africa.

### THE RIGHT WAY.

"After all," said Captain Abram, getting picking up the treacherous rake and resting his benignant hand upon it, "of religion ain't somethin' to be messed right in along with our daily livin', then I don't know what it is. Now, for instance, the religion even jest in tuckin' a man's bed in to the foot, way it ought to be tucked." —From "Flood Tide," by Sarah P. McL. Greene.

### LIFE'S LITTLE ILLS.

Are the Ones Which Cause the Greatest Amount of Suffering.

It is every day ill that distress most—those which seize you suddenly and make you irritable, impatient and fault-finding. The root of these troubles lies in the blood and nerves, and you cannot get rid of them until the blood has been made rich and pure, and the nerves strengthened and soothed. Dr. Williams' Pink Pills will do this, and will do it more speedily and with more lasting results than any other medicine. In proof of this Mrs. James Patterson, Chilliwack, B. C. says:—

"My daughter was in poor health, and her system badly run down. She was pale, suffered from severe headaches, and very nervous. We decided to give her Dr. Williams' Pink Pills, and after using six boxes, she is a strong, healthy girl. I gladly recommend the pills in similar cases."

These pills cure all blood and nerve troubles, such as anaemia, neuralgia, indigestion, heart trouble, rheumatism, St. Vitus' dance, partial paralysis, kidney troubles and the weaknesses which afflict women. Be sure you get the genuine pills with the full name "Dr. Williams' Pink Pills for Pale People," printed on the wrapper around the box. If in doubt, send direct to the Dr. Williams Medicine Co., Brockville, Ont., and the pills will be mailed, post paid, at 50c. per box, or six boxes for \$2.50.

### SCIENTIFIC BASIS OF SABBATH LAWS.

Henry S. Baker, Ph. D., of St. Paul, writes: "We are apt to think that a rest of twelve hours, with a sleep of about eight, fully recuperates us after a day of hard work at physical or mental labor, or both. The microscope shows such a view to be wrong. Even twenty-four hours is not quite enough time, strange as it may seem. The microscope shows that more than thirty hours, possibly thirty-three or thirty-six, are needed to restore a cell to its proper size and condition after severe fatigue. In other words, man is so made that he needs a Sabbath on Saturday evening to Monday morning of complete rest to be as good as new. Without this he is never at his best, physically, mentally, morally or spiritually. So we find the fourth commandment in the nineteenth century echoed from the biological laboratory with tremendous emphasis and again we are compelled to admit that he who spoke of Sinai must have made the brain cell and understood its secret working. Again is our faith made firmer that the Old Book is not wholly man-made." Twentieth Century Quarterly.

## HEAD BACK LEGS ACHE

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

# Painkiller

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

There is only one Painkiller, "FERRY DAVIS"

## I. T. KIERSTEAD

Commission Merchant  
AND DEALER IN ALL KINDS OF COUNTRY PRODUCE  
City Market, St. John, N. B.  
Returns Promptly Made. ap15

### Notice of Sale.

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

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

Dated the seventeenth day of February A. D. 1903.

F. F. DeMILL,  
Administrator of the Estate and effects of Alfred H. DeMILL, assignee of the Mortgagee.

George W. Gerow,  
Auctioneer.

### Equity Sale.

THESE will be sold at Public Auction on Saturday, the 25th day of April, next, at 10 o'clock, noon, at Chubb's corner (so called), in the City of Saint John, pursuant to the directions of a certain decretal order of the Supreme Court in Equity, made on the 18th day of December, A. D. 1900, in a certain cause therein depending wherein Lewis J. Almon and Allen O. Farlie, Trustees under the last will and testament of Charles Lawton, deceased, are Plaintiffs, and Harry K. McLellan and Annie McLellan, his wife, Edna D. H. Flood, Thomas J. Flood, and Samuel C. Drury, doing business under the name of J. Drury & Son, Defendants, with the approbation of the undersigned Referee in Equity, the lands and premises described in the first paragraph of said Plaintiff's bill and in the said decretal order as follows, that is to say:—"All that certain lot, piece or parcel of land and premises situate, lying and being in Lansdowne Ward, in the said City of Saint John, in what was formerly the Parish of Portland, described as follows in the deed or conveyance thereof from George W. Roberts and wife to Thomas B. Barker, recorded in the office of the Registrar of Deeds for the City and County of Saint John in Book F, No. 5 of Record, pages 126, 127 and 128, commencing on the southeasterly side of road leading to the Suspension Bridge, five hundred and thirty (530) feet distant from the Indiantown road or at the centre of the iron gate now there, thence south forty-eight degrees and thirty minutes west along the said road leading to the Suspension Bridge ninety-five (95) feet to an iron bolt or pin, thence south forty-five degrees east two hundred and eighty-four (284) feet to a stake on the corner of a log wall or garden fence, thence north fifty-seven degrees east ninety-five (95) feet to a bolt in a log in said fence, thence northwesterly to the centre of the iron gate the place of beginning, the said piece or parcel of land being part of lot No. 2, conveyed by R. Simonds and wife to the said George W. Roberts by deed recorded in the said Registrar's office in Book F, No. 4 of Records, pages 215, 216, the said lot being subject to and together with the right of way and passage and easement mentioned and granted by the said deed of conveyance from the said George W. Roberts and wife to the said Thomas B. Barker and more particularly mentioned therein, with the erections and improvements thereon, and the rights, members, privileges and appurtenances thereunto belonging. And the mortgaged premises described in the second paragraph of the Plaintiff's bill and in the said decretal order as:—"All that certain lot, piece or parcel of land heretofore sold and conveyed by George W. Roberts and wife to David V. Roberts by deed dated 15th June, A. D. 1892, and recorded in the office of the Registrar of Deeds for the City and County of Saint John in Book F, No. 5 of Records, pages 141, 142 and 143, the said lot being situate in Lansdowne Ward, in the said City of Saint John, and described as follows:—"On the easterly side of the road leading to the Suspension Bridge, and commencing on the south-eastern side of the said road at a point distant four hundred and fifty (450) feet from the Indiantown road, on the said road leading to the Suspension Bridge at the northwest corner of a stone wall, thence south 48 degrees and 30 minutes west along the said road leading to the Suspension Bridge eighty (80) feet to the centre of the iron gate now there, thence southeasterly two hundred and eighty-four (284) feet to a bolt in a log in the fence at the rear of said lot, thence north 45 degrees east forty-five (45) feet to a bolt in a log in the same fence thence north 16 degrees, east eighty-five (85) feet to another iron bolt in a log in the same fence, thence north 78 degrees, west eight-five (85) feet to a stake, thence north 41 degrees and 30 minutes, west one hundred and eighty (180) feet to the place of beginning, the said lot being part of lot Number 2, conveyed by Richard Simonds and wife to the said George W. Roberts by deed recorded in the said Registrar's office in Book F, No. 4 of Records, pages 245 and 246. Also all that certain other lot, piece or parcel of land situate in said Lansdowne Ward, conveyed by Edward Simonds and wife to the said David V. Roberts by deed recorded in the said Registrar's office in Book N, No. 5 of Records, pages 188 and 189, described as commencing on the Douglas road (being the road leading to the Suspension Bridge) as the northern corner of a lot at present (1888) owned by the said David V. Roberts, thence running southerly along the eastern side line of said lot one hundred and eighty (180) feet, thence at right angles to Harrison's street, to a point distant one hundred and fifty (150) feet from said street, thence parallel to said street to the western side line of a lot at present (1888) under lease to one Simon B. Sizley, thence northwesterly along the said western side line to Douglas road aforesaid, and thence southwesterly along said Douglas road nine-two (92) feet to the place of beginning, the said two (2) lots or pieces of land before described having been conveyed by the executors of the said David V. Roberts to the said Harry E. McLellan by deed dated 17th May A. D. 1898. Also all that certain other lot, piece or parcel of land, situate in Lansdowne Ward aforesaid, heretofore sold and conveyed by George W. Roberts and wife to Thomas B. Barker by deed recorded in the office of the said Registrar in Book F, No. 5 of Records, pages 126, 127 and 128, and by the said Thomas B. Barker conveyed to Samuel F. Wilson by deed recorded in said office, Libro 89, folio 401 and 402, and by said Samuel F. Wilson to the said Harry E. McLellan by deed dated 25th April, 1899, registered No. 70847, the said lot being described in the said deed to said Samuel F. Wilson as follows:—"On the southeasterly side of Douglas Avenue or the road leading to the Suspension Bridge, and bounded as follows: Commencing on the southeasterly side of the road five hundred and thirty (530) feet distant from the Indiantown road or Main street, on Douglas Avenue or the road leading to the Suspension Bridge or at the centre of the iron gate now there, thence south 48 degrees and 30 minutes west along the said road leading to the Suspension Bridge ninety-five (95) feet to an iron bolt or pin, thence south 45 degrees, east two hundred and eighty-four (284) feet to a stake or the corner of a log wall or garden fence, thence north 17 degrees, east ninety-five (95) feet to a bolt in a log in said fence, thence northwesterly to the centre of the iron gate, the place of beginning, the said piece of land being part of lot Number 2 (2) conveyed as herebefore stated and mentioned by the said Richard Simonds and wife to the said George W. Roberts, the last described lot being now subject to a mortgage given by the said parties hereto of the first part to the said parties hereto of the second part as security for the sum of twenty-five hundred (250) dollars with interest, the said mortgage bearing date the first day of June, A. D. 1899, No. 70848; together with all the rights of way, roads, passages, easements, privileges and appurtenances to the said three (3) several lots of land belonging or in any way appertaining thereto or hereto, the said lots intended to be hereby conveyed, having together a frontage of two hundred and sixty-seven (267) feet on the southeastern side of said Douglas Avenue or the said road leading to the Suspension Bridge, with the erections and improvements thereon, and the rights, members, privileges and appurtenances thereunto belonging."

For terms of sale and other particulars apply to the Plaintiff's Solicitor or the undersigned Referee.

Dated at the City of Saint John this 14th day of February, A. D. 1903.

W. A. EWING, Referee in Equity.  
E. H. McALPINE, Plaintiff's Solicitor.  
GEORGE W. GEROW, Auctioneer.

Herbert Flood, the Calais National Bank of Calais, Maine, and Samuel C. Drury, doing business under the name of J. Drury & Son, Defendants with the approbation of the undersigned Referee in Equity, the lands and premises described in the first paragraph of said Plaintiff's bill and in the said decretal order as follows, that is to say:—"All that certain lot, piece or parcel of land and premises situate, lying and being in Lansdowne Ward, in the said City of Saint John, in what was formerly the Parish of Portland, described as follows in the deed or conveyance thereof from George W. Roberts and wife to Thomas B. Barker, recorded in the office of the Registrar of Deeds for the City and County of Saint John in Book F, No. 5 of Record, pages 126, 127 and 128, commencing on the southeasterly side of road leading to the Suspension Bridge, five hundred and thirty (530) feet distant from the Indiantown road or at the centre of the iron gate now there, thence south forty-eight degrees and thirty minutes west along the said road leading to the Suspension Bridge ninety-five (95) feet to an iron bolt or pin, thence south forty-five degrees east two hundred and eighty-four (284) feet to a stake on the corner of a log wall or garden fence, thence north fifty-seven degrees east ninety-five (95) feet to a bolt in a log in said fence, thence northwesterly to the centre of the iron gate the place of beginning, the said piece or parcel of land being part of lot No. 2, conveyed by R. Simonds and wife to the said George W. Roberts by deed recorded in the said Registrar's office in Book F, No. 4 of Records, pages 215, 216, the said lot being subject to and together with the right of way and passage and easement mentioned and granted by the said deed of conveyance from the said George W. Roberts and wife to the said Thomas B. Barker and more particularly mentioned therein, with the erections and improvements thereon, and the rights, members, privileges and appurtenances thereunto belonging. And the mortgaged premises described in the second paragraph of the Plaintiff's bill and in the said decretal order as:—"All that certain lot, piece or parcel of land heretofore sold and conveyed by George W. Roberts and wife to David V. Roberts by deed dated 15th June, A. 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Roberts, the last described lot being now subject to a mortgage given by the said parties hereto of the first part to the said parties hereto of the second part as security for the sum of twenty-five hundred (250) dollars with interest, the said mortgage bearing date the first day of June, A. D. 1899, No. 70848; together with all the rights of way, roads, passages, easements, privileges and appurtenances to the said three (3) several lots of land belonging or in any way appertaining thereto or hereto, the said lots intended to be hereby conveyed, having together a frontage of two hundred and sixty-seven (267) feet on the southeastern side of said Douglas Avenue or the said road leading to the Suspension Bridge, with the erections and improvements thereon, and the rights, members, privileges and appurtenances thereunto belonging."

For terms of sale and other particulars apply to the Plaintiff's Solicitor or the undersigned Referee.

Dated at the City of Saint John this 14th day of February, A. D. 1903.

W. A. EWING, Referee in Equity.  
E. H. McALPINE, Plaintiff's Solicitor.  
GEORGE W. GEROW, Auctioneer.



From the Churches.

Denominational Funds.

Fifteen thousand dollars wanted from the churches in 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. Johnson, 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. STRANS, CHARLOTTETOWN.

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

DIGBY, N. S.—Baptized one more on Sabbath morning, a young married woman who comes to us from the ranks of Rome.

A. J. A.

March 9th.

CANTERBURY.—We have had no pastor here in these three churches for two years. First and Second Canterbury church and Dow Settlement. Mr. W. A. Allen from Temperance Vale has paid us a visit, he was with us a week. The church has been revived under his labors and sinners converted. There has been a great shaking here among the dry bones, but he has returned to his churches in Temperance Vale. We don't know when he will return we thank him kindly for his visit.

ENOCH DOW.

BASS RIVER, N. S.—The church here is in deep affliction our pastor having to leave to get special treatment on account of the failure in his voice, and shortly after leaving his wife was stricken down with typhoid fever, and died. Sister Lawson was a woman greatly beloved by all who knew her, she was pleasant kind and sympathetic and promised to be of great value to the church. Our prayer is that God would pour into the heart of the bereaved the oil of joy for mourning and the garments of praise for the spirit of heaviness. Pastor Bates from Amherst supplied for us the third Sunday in February and Pastor Ingram the first Sunday in March; both very successfully.

CHURCH CLERK.

HOULTON, MAINE.—The First Baptist church, Houlton, Rev. J. A. Ford, M. A., pastor has had a good year. The balance of the original debt of nearly \$10,000 was paid March the first amid much rejoicing. The fine old bell that had remained silent since the church was remodeled was placed in the new tower and rang out its invitation to the worshippers on the first Sunday in March. Sixty members have been added to the church roll since the new pastorate began, and at least ten more will be received before many weeks. Thirty new families have been added to the parish, within eighteen months making over one hundred persons added to the parish population. The Ricker Academy with which the church is closely identified is having a prosperous year with an attendance of nearly 150.

GRANVILLE MOUNTAIN.—Last Sabbath I baptized seventeen rejoicing converts at Hillsburn, Granville Mountain, for Bro. C. A. Collishaw, making 28 in all since the work began. The baptisms were very impressive and significant to many hearts who witnessed the scene, others are on the way. The work is moving gloriously on. Bro. Collishaw is doing a good work. Bro. McCabe of Acadia, spent his summer vacation upon this field last season, preparing the way for his successor. The field is an extensive one and requires a man of abounding grace and grit to undertake the work needing to be done. Brethren pray for our home mission churches and give.

T. A. BLACKADAR.

FREEMONT.—Three years ago we repaired our meeting house at the cost of \$1200. Considerable anxiety at that time was felt by some about the debt. Thank offerings were taken on two occasions. The people responded generously and the debt was cut down to \$258. Recently another special effort was put forth and now the debt is wiped out. During this time our church has responded to numerous calls. Our contributions for Convention Funds are not as large as formerly, owing to the interest centered in raising the debt. Now the way is clear for our people to concentrate their benevolence in our Denominational Finances.

E. H. HOWE.

NORTH CHURCH, TOPEKA, KANS.—This church has just passed through a very remarkable series of revival meetings. The five churches in the north end of the city planned a union meeting, built a large tabernacle to seat 3000 persons, and engaged the

well known evangelists, F. E. and W. R. Oliver, better known as "the Oliver Brothers," to conduct the services. The tabernacle meeting continued 4 weeks and was followed by special services in all the participating churches. In the Baptist church we continued for two weeks the pastor preaching every night. The results have been very remarkable. The ordinance of baptism was not administered until the special meetings had closed. On the last two Sundays I have baptized 115 persons, 17 others stand approved for baptism, 9 have united by letter and experience, and still others are applying for membership at every service. As a direct result of the meetings there will be at least 150 additions to the church. A large number of these are people of mature years, including many heads of families. Several husbands and wives have been baptized together, remarried into a higher union in the Baptistery. Several notorious drunkards were converted, and are now "clothed and in their right mind." Our noble church rallied to the work in a way that rejoiced the pastor's heart. In the Sunday school whole classes were converted. Our church membership now numbers over 500, and our Sunday school has a regular attendance of almost 400. Three months more will close the thirteenth year of my pastorate with this church, and for all the many blessings of this happy period I desire to fervently thank the Father of all mercies.

W. B. HUTCHINSON.

Baptist Quarterly Meeting.

The Quarterly District Meeting of the Baptist churches of the counties of Colchester and Pictou met pursuant to notice in the Baptist church edifice, New Glasgow, on Wednesday the 4th inst. and continued in session through the following day.

Rev. G. A. Lawson, the president, had so far recovered his health as to enable him to be present, much to the delight of the delegates and friends. The first session was devoted principally to the consideration and discussion of the work of the denomination. After devotional exercises, Pastor Hutchings gave the hand of welcome and fellowship to Rev. W. M. Smallman, the new pastor. In his address Mr. Hutchings made kindly reference to Mr. Smallman as his classmate at Acadia College, and also to the arduous and successful labors of the late Rev. David Freeman, the founder and first pastor of the New Glasgow Baptist church. Rev. Adam S. Green of Truro read a very interesting and scholarly paper on the contrast between the Commandments of Moses and those of Jesus Christ, and a hearty vote of thanks was tendered the reverend gentleman. Addresses on Home Missions, Education and Acadia College and Foreign Missions were respectively delivered by Revs. W. T. Dimock, I. M. Beard and A. M. McLean. A collection was taken and with devotional exercises the meeting closed.

On Thursday morning at 9 o'clock a very helpful and inspiring social service was conducted by Mrs. Silas Morrison of Onslow.

The enrollment of delegates brought out the pleasing fact that the number in attendance was much larger than usual, and that all the pastoral fields but one were represented, the reports from the churches were hopeful and inspiring, and indicative of progress spiritually and financially. Additions had been received, at Immanuel 3, Brookfield 2, Lower Stewiacke 1. Onslow in addition to their regular contributions, had pledged \$100, towards the support of Rev. Mr. Glendinning (in India) a large part of which had already been paid.

Rev. G. A. Lawson the beloved president of the Quarterly who has recently been sorely afflicted in the loss of his wife, was presented with an address expressive of the tender sympathy of the Quarterly.

An excellent sermon was preached at 2:30 by pastor Dimock, and at 3:30 the W. M. A. S. held a meeting presided over by Mrs. (Rev.) M. M. Smallman in her usual graceful and pleasant manner. In the absence of Mrs. Martell the report was presented by Mrs. Roop. The scriptures were read by Mrs. W. P. King, and prayer offered. An inspiring address was then delivered by Mrs. Nalder of Windsor which was listened to with the closest attention, and frequently endorsed by hearty ejaculations of approval.

At the commencement of the evening service a most complimentary address was presented to Rev. A. E. Ingram the secretary of the Quarterly Meeting in view of his retirement from the pastorate at Lower Stewiacke, and beyond the counties of Colchester and Pictou. The address referred to the work and worth of Pastor Ingram to the Quarterly and to the cause of Christ generally and regretted his removal. An evangelistic service of a high order was then held.

Rev. W. H. Jenkins was the preacher, the sermon was pointed, pithy, forceful and convincing, several brief and earnest addresses and numerous testimonies followed, and at its close their were numerous expressions of hope for the future of the New Glasgow Baptist church under the kind, wise, and tactful leadership of Pastor Smallman and devoted wife. Sec'y

King's County Conference.

The meeting of King's County Conference was held at Port Williams on the 10th inst. Two Devotional services were held conducted by Gordon Baker and J. A. Huntly, respectively. "Pastoral Visitation" was the subject of the morning's discussion. While admitting the importance of this department of pastoral work, the consensus of opinion was that the changed conditions of these times necessitate changes of methods; that the pastor must have time for the necessary preparation for his duties; that in the larger fields he cannot visit his people as frequently as he might desire; and that the churches need to have a better knowledge of the many demands made upon their pastors, and to expect less in the way, at least, of merely social calls.

In the afternoon pastor Corbett presented an informing analysis of the Epistle to the Romans.

A deputation from the Annapolis County Conference came to confer with the brethren of this county respecting a readjustment of certain sections within the two counties in order to more successful Christian work. A joint meeting was held for this purpose some three years ago but there were difficulties in the way of carrying out the purposes contemplated at the time seemed insurmountable. It is hoped that the time has arrived for a settlement of the matter in a way that shall be for the best interests of the respective churches. If the brethren in certain sections of the Counties can agree to work together as Providence seems to design they should, much would be gained for themselves, and much for the advancement of God's kingdom in these parts. Committees were appointed to visit the fields, and, if possible, arrange for the necessary changes at an early day.

The Missionary Meeting in the evening was addressed by Pastors L. D. Morse and E. R. Hatch. The good friends at Port Williams gave a supper to the delegates in the vestry of their church, and in other ways added to their comfort and enjoyment.

It was decided in the interests of good fellowship to meet in joint Conference with the brethren of Annapolis County at Melvern Square in May.

M. P. FREEMAN Sec'y

WEAK LUNGS.

Made Sound and Strong by the Use of Dr. Williams' Pink Pills.

Weak lungs mean weak health, continual coughs and colds—touches of grip and bronchitis, then deadly pneumonia or lingering, hopeless consumption. Weak lungs are due to weak blood. The one sure way to strengthen weak lungs is to build up your blood with Dr. Williams' Pink Pills. Every dose makes rich, red blood, and every drop of rich, red blood adds strength, vigor and disease-resisting power to weak lungs. Thousands of weak-lunged, narrow chested men and women have been made strong, healthy and happy by the use of Dr. Williams' Pink Pills—and they will do the same for you. Mrs. J. D. Nims Smith, Winnipeg, Man., says: "I contracted a severe cold, which developed into bronchitis and lung trouble. The best of doctors and many different kinds of medicine failed to help me, and my friends all thought I was going into rapid consumption. I had no appetite, was forced to take to bed, and felt that only death would release me. My brother urged me to try Dr. Williams' Pink Pills, and to please him I began them. A few boxes proved they were helping me, and I began to get real strength. I continued the use of the pills and was soon able to leave my bed and sit up. I grew stronger day by day. The cough that had racked me almost beyond endurance disappeared, my appetite returned, and I am again strong and healthy, much to the surprise of all who saw me while I was ill. Dr. Williams' Pink Pills cured me after other medicine failed and I shall always praise them."

Bear in mind that substitutes and ordinary medicines will not cure. See that the full name, "Dr. Williams' Pink Pills for Pale People," is printed on the wrapper around every box. Sold by all medicine dealers or sent post paid at 50c. a box or six boxes for \$2.50 by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont.

CONSUMPTION Prevented and Cured.

Four marvelous free remedies for all sufferers reading this paper. New cure for Tuberculosis, Consumption, Weak Lungs, Catarrh, and a rindown system.

FREE.

Do you cough? Do your lungs pain you? Is your throat sore and inflamed? Do you spit up phlegm? Does your head ache? Is your appetite bad? Are your lungs delicate? Are you losing flesh? Are you pale and thin? Do you lack stamina? These symptoms are proof that you have in your body the seeds of the most dangerous malady that has ever devastated the earth—consumption. You are invited to test what this system will do for you, if you are sick, by writing for a

FREE TRIAL TREATMENT

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Mrs. Rev. H. B. M

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689

### MARRIAGES.

**TOWNES-CORNING.**—At Oak Bay on Feb. 23rd by Rev. H. D. Woods Arthur Townes to Victoria Corning both of Peschagan, Charlotte Co.

**SMITH-MASON**—At the parsonage Chester, N. S., March 7th, by Rev. Rupert Osgood Morse, M. A., Howard Smith of Chester and Carrie Ada Mabel Mason of Mason's Island, Lunenburg Co., N. S.

**GIFFIN-BAKER**—At Halifax, Jan. 19th by Rev. H. W. O. Millington Whitman Giffin of Isaac's Harbor, to Mrs. Elizabeth Baker of Tanook.

**ALLEN-MCARTHY**—At Springhill, N. S., March 11th, by Rev. H. G. Estabrook, William D. Allen of Northport, N. S., to Carrie McCarthy of Springhill, N. S.

**TRITES-STILES**—At the residence of Mr. and Mrs. Clifford Hicks, Dorchester, N. B., on March 14th, by Rev. Byron H. Thomas, Wilford J. Trites and Frances A. Stiles, both of Dorchester.

### DEATHS.

**BYRSON**—At Wittenburg, N. S., Feb. 24th, the infant daughter of Mr. and Mrs. John H. Bryson.

**SPEAR**—At South Brookfield, Queens Co., Feb. 28 James Spear, aged 66 Thirty years ago Brother Spear united with the Brookfield church, and has ever been faithful to his profession. He leaves a widow who has the sympathies of all.

**MCLENNAN**—At North Brookfield, Queens Co., March 3, Allen McLennan, aged 44 years. From a boy he has been a follower of Christ, and died rejoicing in the Lord. He leaves a widow and three children to mourn their loss.

**NICHOLSON**—At Petitediac, March the 8, Mrs. Mary A. Nicholson in the 59 year of her age, leaving a husband, two sons

and three daughters. Sister Nicholson was a member of the Petitediac church and lived a meek and humble life. May God bless the sorrowing ones left behind.

**RETTIE**—At Moncton, March 3, 1903, at the age of 31 Lizzie, beloved wife of Mr. L. R. Rettie of Truro. Our sister's death adds another to the mysteries of life. The divine power is evident, the divine purpose is veiled. But while God does not explain himself we know His heart is true and the mystery of life is the mystery of mercy. Our sister was a member of the Prince St. Baptist Church of Truro, and a member of its choir. Both her husband and her two little ones have suffered a great loss, and need the ministry of the hand that has deprived them of the one they loved.

**THURBER**—At Freeport, Digby Co., N. S., January 27th, Eleanor A. Thurber, aged 84 years and 10 months, leaving two sons and two daughters to mourn their loss. Her end was peace. The last year of her life was passed under great bodily affliction, but it was borne with great patience. Toward the end she seemed to view the glory awaiting her. She talked beautifully on the passage, "Behold I lay in Zion a chief corner stone, elect, precious: and he that believeth on Him shall not be confounded." 1st Peter 2:6

**DIMOCK**—At the home of his daughter, Mrs. Annie Woo's, Brookline, Mass., March 8th, Harris Harding Dimock, aged 83. The deceased was the youngest and last surviving child of Rev. Joseph and Betsey Dimock. Other members of the family were Rev. David W. C. and Anthony, Daniel, Joseph, George, Hannah (Mrs. David Crandall) and Betsey (Mrs. Joseph Burbridge). Mr. Dimock was the father of eight children of whom three sons and one daughter have preceded him. He leaves one son William, South Boston, and three daughters, Mrs. Brown, Springfield, Mass., Mrs. Palmer, Medford, Mass., and Mrs. Woods, Brookline, Mass. The funeral service was conducted by Mrs. Woods' pastor, Rev. A. A. Shaw.

**VEASEY**—At St. John, March 5th, Mary E. beloved wife of George A. Veasey aged 55 years. Deceased was a daughter of the late Wm. Wallace of Jerusalem, N. B., was converted early in life and baptized into her home church by the late Rev. Chas. Burnham. About five years ago she and her husband united with the Main Street church, St. John. Her Christian life was quiet but genuine. None can say she was not faithful to her covenant. The sick found in her a comforter, the needy a helper, the church a consistent member, and her husband a true helpmeet. Her illness was sudden and of short duration. She met with her fellow-members in the weekly prayer meeting on February 27th and a week from that we met around her coffin. Our sister was also a prominent worker in the North End W. C. T. U. and had been appointed to help carry out its plans for their Easter bazaar. A husband and son remain to mourn their loss to whom we extend our Christian sympathy.

**AKRLEY**—At the home of her son, John Akreley, Southampton, York Co., on Mar. 1st, Mrs. Ann Isabel, relict of the late Obadiah Akreley passed from earth to the home on high. She leaves to mourn her departure eight children. In St. John, Mrs. Emma Powers and Mrs. John F. Hestbrooks in Temperance Vale, Mrs. Chas. P. Scott, in Woodstock, Mrs. Fredrick Moore, in Somerville, Mass., J. W. Estabrooks, in Penn. U. S., Allen and in Southampton, John and Harris. She also leaves three sisters: 2 in Cal., U. S., and one in St. John and a brother, Charles Watson in Boston. There are thirty-seven grand children and forty great grand children. The departed was for about two years a great sufferer, but she endured all with Christian patience and looked forward with bright hope to the time of her earthly release. Religion to her was a life. All through the years her home was a home to the weary traveller and especially such to the ministers of the gospel. She rests from the toil and conflict of earth, but she still lives in the fragrance of her hallowed life.

**SCHAFFNER**—At Pine, Oregon, Jan. 16th, Ernest S. Schaffner, aged 38 years. The deceased was third son of Deacon John and Susan Schaffner of Lawrence, Oregon, N. S. O. Jan 8th while engaged in work in the mine of which he was an owner, he was the victim of an accident a staving timber which terminated fatally eight days later. While still in his youth he was converted, and baptized into the fellowship of the Nazarene church by Pastor J. Claik. During the intervening years he has proven the genuineness of his religious experience by a life characterized by usefulness and self-denial. Because of his largeness of heart, and thoughtfulness for his friend, he was a general favorite with all who knew him. About two months before his death he married Miss Mary Wilson of his adopted town. The young widow in the first instance, as well as the bereaved father, mother and relatives in the home land have the sympathy of a host of friends. The funeral services were conducted Jan. 19, Rev. C. S. Coberly of Richland, Oregon, assisted by the I. O. O. F. of which order he was a member. Three brothers and one

sister (wife of Rev. O. N. Chipman, Canso) survive him.

**MACMILLAN**—On the tenth of February at Montreal occurred the sudden death of a young man of much promise and nobility of character, George MacMillan, son of Hugh MacMillan, New Haven, P. E. Island. The deceased was a second year's art student at McGill University and held a high rank in his class. Appendicitis suddenly developed and although the best medical skill was employed he died within a few hours of his father's arrival from P. E. I. where the sad message of his son's condition had been wired. His last words were a loving testimony to his faith in God and heaven. The boy is a severe one to his parents who less than three years ago lost another brilliant son Talmage R. MacMillan, a graduate from the same university. Memorial services were held at the Young Men's Christian Association and at Rev. F. M. Dewey's church, Montreal, in both of which the deceased was an active Christian worker and stood in high regard. George was buried at the Clyde River cemetery next his home where an impressive service was conducted by Rev. J. L. McIvor assisted by Revs. Raymond, Brown, Thomas and Fullerton. We laid him away in the hope of a glorious immortality cheered by thoughts of Christ and the resurrection and the continuity of life in the higher school beyond. The deceased was a grand son of Rev. Malcolm Ross, one of our pioneer pastors in P. E. Island.

**COLPITTS**—Thomas M. Colpitts died at Albert Feb. 9th, aged 66 years, of a grippe. Our brother was baptized at Elgin, Albert Co., by Rev. James Herritt, over 40 years ago. Thirty-three years ago he married the widow of the Rev. E. M. Starratt, who survives him. They had four daughters, three of whom are still living, two reside at home and one in Wolfville. He leaves also two brothers and two sisters out of a very large family. Two of his stepsons bore testimony to his Christian character, by saying "that he was the best man they ever knew." One made use of this expression as he looked into the face of the dead. The other wrote those words from U. S. A. matter is established in the mouth of two witnesses. We regret his departure but know he is at rest, and with this assurance are comforted. His body was interred in the lot at Elgin. The funeral services were conducted by the pastor assisted by Rev. J. K. King (Meth.), Rev. H. H. Saunders, conducted services at the grave.

**HAYWARD**—At Woodstock N. B., March 14th, of consumption, Amos H. youngest son of Sheriff Hayward aged 17 years and three months. He had been a member of the Rockland Baptist church for five years and was a wonderful sustained during the months of illness but preceded his death by the consciousness of the abiding presence of the comforter divine. Those who ministered to him, and others who visited him received a blessing as they witnessed his sweet resignation to the will of God. A short service was held at the home on the 10th conducted by the Rev. Z. L. Faith and the body was taken by train to Coldstream where on the following day a service was conducted by the pastor in the church in

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### NOTICE.

NOTICE is hereby given that application will be made to the Legislature of New Brunswick at its approaching session to revive, extend, and amend the act of Assembly

45 Vic Chap 60 entitled an act to incorporate the St. John Canal and Dock Company;

Also to revive, amend and consolidate therewith the acts of Assembly

49 Vic Chap. 68 entitled an act to revive, continue and amend the several acts, relating to the Courtney Bay Bridge Co.

180 45 Vic Chap 87 Entitled an act to revive, continue and amend the several acts relating to the Courtney Bay Bridge Co.

Also 40 Vic Chap 20 Entitled an act to continue and amend an act passed in the 16th year of the reign of her present Majesty intitled an act to incorporate the Courtney Bay Bridge Co.

Also 16 Vic Chap 60 Entitled an act to incorporate the Courtney Bay Bridge Co.

And any acts in amendment thereof. Giving powers to the Company to acquire, construct, own, and operate Canals, Docks, Railways, Warehouses, yards, vessels and any and all facilities for their business. Also powers in regard to expropriating, reclaiming, improving, laying out and using; leasing and otherwise disposing of lands for the above and other purposes.

Also to supply power or electricity for manufacturing or other purposes.

Also to receive any aid that may be granted therefor.

And generally to promote the above or any undertaking connected with shipping, storing, manufacturing or other facilities in the neighborhood of St. John in the province of New Brunswick.

J. S. ARMSTRONG,  
for applicants

### Should Have Changed

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

Students in attendance always have first claim on us. Prospective students next. And we have been rushed with work.

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

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As we are now enlarging our Training School we will consider applications for our two and one half years course. For application blanks address SURR. OF NUSSARS, LANDS Worcester Square, Boston, Mass.

### NOTICE.

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

W. A. BARNES,  
Secretary Annual Meeting.

St. John, N. B., Feb. 13th, 1903.

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LOADED UP WITH IMPURITIES.

IN THE SPRING THE SYSTEM IS LOADED UP WITH IMPURITIES.

After the hard work of the winter, the eating of rich and heavy foods, the system becomes clogged up with waste and poisonous matter, and the blood becomes thick and sluggish.

This causes Loss of Appetite, Biliousness, Lack of Energy and that tired, weary, listless feeling so prevalent in the spring. The cleansing, blood-purifying action

### BURDOCK BLOOD BITTERS.

eliminates all the pent-up poison from the system, starts the sluggish liver working, acts on the Kidneys and Bowels, and renders it, without exception,

**The Best Spring Medicine.**

### OPPORTUNITY.

There is a legend of a youth who started down the avenue of life with bounding step and laughing eye, and as he tripped along the shining way, there met him from time to time an angel form bearing upon his brow the name "Opportunity," and who, holding in his hands a vase of lovely flowers, bade the wayfarer accept them, telling him that they contained the pledge of deepest spiritual blessing. But the reckless youth hastened on, for the way seemed long and bright and he thought, "There will be other opportunities; why should I linger now?" And so the years rolled by. A score of times the angel was passed, with neglect and scorn, and only once in a while did the foolish traveller stop to notice that in his left hand the angel held a shining dart concealed under the folds of his mantle. At last the air began to grow cold and chill. The leaves were falling around the travellers feet; the birds had ceased to sing, and many a warning seemed to say that his journey was reaching a crisis. Suddenly he found his way obstructed. Reaching out his hand, a cold gate reached across the path, and as he looked at the inscription upon it he shuddered, as he spelled out the dreadful word, "Death." The end had come at last. Shuddering and almost fainting, he sank upon the ground, when hissing through the air there struck him a dart, followed by another and another and as he lay wounded and dying in agony, he noticed that these darts were flung by the angel forms that he had scorned in the years gone by. They were the opportunities he had despised and wasted, and now they were visiting him with the bitter retribution.

### HE NEVER MADE WATCH SPRINGS.

God gives man everything in the rough. He is to work out his salvation by attacking the "rough" things, digging for the ore, building the smelter, finding processes by which he shall by and by have the best steel for his watch springs—and every other helper which steel has proven to be to the world. Had God made the watch springs, man would have suffered an irreparable loss. There would have been no need of digging in the earth for the rare material, and the whole history of the triumph of human effort and genius would have been lost. The only history we have made worth reading is the struggling history; the only biography worth writing is that which tells of struggle and achievement. Every man finds his life as he seeks for the real treasures of life. "Short cuts", no matter of what desired point, are invariably disastrous roads. The ransomed host came up to the place of privilege and honor, "through great tribulation." It isn't worth while to get up any other way; one would not know what to do, or how to behave himself, if he "climbed up some other way." Take the main road; cutting across lots may seem to be a shorter way, and "lots of fun," but the old roval road is the only safe road, because it is the hardest road, and generally the longest. Everything that one sees is the result of some man's struggle; of sitting up nights to find nature's secrets; of burning midnight oil to find the reason of things and get clear into nature's heart. Keep away from the bargain counter; only soiled goods are sold there, and they are always dear. You are an inheritor of a rich past; become an owner by honest conquest. God flings before every soul a world to be gained; a world in the rough; don't cry because of the roughness; you will never shine up the jewels by tears—it requires rubbing for that! Thank God that he did not make watch springs!—Sel.

### CRAWLED UNDER THE FENCE

The children of a friend of mine were chased across the field by a ferocious cow. "We were saved, mamma," said the little girl, "we were saved in answer to prayer. I told Tommy he must pray while we ran; but he said he didn't remember any prayer, only what papa says at breakfast and I told him to say that so he yelled, 'For what we are about to receive, make us truly thankful,' and then we crawled under the fence and were saved."—Riv. Henry Van Dyke.



## DRESSED DOLL FREE!

**GIRLS**, would you like to have this beautiful dressed doll? If so, send us your name and address on a post card and we will send you one doz. large, beautifully colored packages of Sweet Pea Seeds postpaid. Sell them at 10c. each, return us \$1.20 and we will immediately send you the most beautiful Doll you have ever seen. Dolly is fully and fashionably dressed, including a stylish hat, underwear trimmed with lace, stockings and cute little slippers ornamented with silver buckles. She has lovely golden curly hair, pearly teeth, beautiful eyes and jointed body.

Eva Gilley, New Westminster, B.C., writes: "I received your pretty Doll and am very much pleased with it. It is a perfect beauty and far exceeds my expectations."  
 Lizette Spence, Newdale, Man., writes: "I received the Doll and think it is a fine specimen. It is the loveliest Doll I have ever had."  
 G. R. McDonald, Bonaville, Tex., Newfoundland, writes: "Thanks very much for my beautiful Doll. I am more than pleased with it."  
**GIRLS**, just stop and think what a truly wonderful bargain we are offering you. You can get this lovely big Doll completely dressed for selling only ONE DOZEN packages of Sweet Pea Seeds. Each package is beautifully decorated in 12 colors and contains 42 of the rarest, prettiest and most fragrant varieties in every imaginable color. They are wonderful sellers. Everybody buys.

Margie Sinclair, Shelburne, Ont., writes: "I sold all the seeds in a few minutes. It is a pleasure to sell them."  
 Mary Spence, Miss Mills, Ont., writes: "I never opened my parcel than I had all the seeds sold. They went like wildfire."  
 A 50c. certificate free with each package. Girls, write us at once and this beautiful Dolly will be your very own in a short time.  
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### OVERRULED FOR GOOD.

The very things that have seemed most unfavorable to God's people often turned out for their good. What harm did the "persecution which arose about Stephen" do to the church of Christ? "They that were scattered abroad went everywhere, preaching the Word." What harm did the imprisonment do to St. Paul? It gave him time to write many of those epistles, which are now read all over the world. What real harm did the persecution of bloody Mary do to the cause of the English Reformation? The blood of the martyrs became the seed of the church. What harm does persecution do the people of God at this very day? It only makes them cling more closely to the throne of grace, the Bible, and prayer. Let all true Christians lay these things to heart, and take courage. We live in a world where all things are ordered by the hand of perfect wisdom, and where all things are working together continually for the good of the body of Christ.—J. C. Ryle.

## SUPERIOR MERIT

Remarkable Curative Properties of a Remedy for Indigestion and Stomach Weakness.

Stuart's Dyspepsia Tablets, a preparation for the cure of dyspepsia and the various forms of indigestion and stomach trouble, owe its great success as a cure for these troubles to the fact that it is prepared for disease and weakness of the stomach and digestive organs only, and is not recommended or advised for any other disease.

It is not a cure-all but for any stomach trouble it is undoubtedly the safest most sensible remedy that can be advised with prospect of a permanent cure. It is prepared in tablet form, pleasant to take, composed of vegetable and fruit essence, pure pepsin and Golden Seal, every one of which act effectively in digesting the food eaten, thereby resting and invigorating the weak stomach; rest is nature's cure for any disease, but you cannot rest the stomach unless you put into it something that will do its work or assist in the digestion of food.

That is exactly what Stuart's Dyspepsia Tablets do, one grain of the digestive principle contained in them will digest 3,000 grains of meat, eggs or similar wholesome foods, they will digest the food whether the stomach is in working order or not, thereby nourishing the body and resting the stomach at the same time, and rest and nourishment is nature's cure for any weakness.

In persons run down in flesh and appetite these tablets build up the strength and increase flesh, because they digest the forming food which the weak stomach cannot do, they increase the flow of gastric juice and prevent fermentation, acidity and sour watery risings.

Stuart's Dyspepsia Tablets can be found at all drug stores at 50 cents per package.

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Also twenty-six acres of orchard land adjoining the camp grounds, part under cultivation and filled with sixteen hundred fruit trees, consisting of Apples, Plums, Pears and Peaches—the variety of plums are largely Barbons, and abundant and New bearing—abundantly. Five minutes walk to station. Also one of the finest farms in the Valley. Cuts from 60 to 70 tons hay, large orchards—bearing and just in bearing. Produce now 500 to 1,000 bushels apples per year and will soon produce 1500 bushels. Modern House finished throughout, nearly new, two barns—all in first class order.

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This and That

BEECHER AND HIS FIRST REVIVAL.

Henry Ward Beecher relates that when he was a pastor in Indianapolis he visited Terre Haute and took part in a revival meeting which was in progress there, the first meeting of that character in which he had ever worked. "I came home from that meeting," he says, "praying all the way." When he reached home he gave an enthusiastic account of what he had seen and heard. The next night he began a series of protracted meetings. He had looked for a large response, but the room was not more than two thirds full and "the people were apparently dead to spiritual things." Such was his own verdict. On the second night he made an impassioned appeal for any who felt their need of salvation or a spiritual quickening to remain after the meeting had dismissed. Only one person, a poor German servant girl, responded to his invitation. "All the children of my friends, the young people that I knew very well," declared Mr. Beecher, "got up and went out. I remember that there shot through me a spasm of rebellion. I had a sort of feeling, 'For what was all this precious ointment spilled?' Such sermons as I had preached such an appeal as I had made, with no result but this!" But immediately there flashed through him a conviction of the value of any soul bought with the blood of Christ. Tears came to his eyes. His pride was all gone. He felt that he would be willing to labor all his days, if only he might be the means of winning one such "little one" to the Master. That was the spirit that was needed, and the results followed as a matter of course.

enacted, and he said: "Well done, my son; that was well done for your first shot. You will soon be a fine sportsman." "Never, father; never again shall I destroy any living creature. If that is sport, I will have none of it. Life is more beautiful to me than death, and since I cannot give life, I will not take it."—Dumb Animals

LORD ROSEBERY'S RESTLESSNESS

A peculiarity of Lord Rosebery's temperament is a certain, almost morbid, restlessness, says Mr. T. P. O'Connor, in "Pearson's Magazine." An acquaintance of his told me that once he paid a visit to Dalmeny, his beautiful seat, immediately in the neighborhood of Edinburgh. They lunched, and the acquaintance sat down to have a quiet chat and a smoke after the meal, and he felt more inclined for it because it was a very hot day in summer, but Lord Rosebery suddenly rose, proposed a walk at once in Edinburgh, and his request was a command; but it was a dreadful walk. Everybody who has ever spent any time in Lord Rosebery's society in the country is struck with this intense restlessness. He sits down under a tree, but in a few minutes he is again rambling over the grass. Sometimes at night he seems to revive in the strange manner and freaks of another century, for at ten o'clock the carriage drives up to the doors, and the master of the mansion goes out for a long drive, either alone or in the society of some of the guests whom he has bidden to his table. Any ordinary reader of the daily paper can also read that Lord Rosebery is constantly out of England at Vienna or Castilleu, at Madrid, or at Naples.

HIS RESIGNATION.

A certain Dr. H. was called to a church. He reached the town on a late train Saturday night, was entertained at the home of one of the deacons, and the next morning entered the pulpit and preached his first sermon as pastor. Returning after service to the home of his host, he learned incidentally that the call tendered him there had not been the unanimity that he supposed was implied. The vote had been twenty-eight for and twenty against him. Imagine the surprise of the congregation at the evening service to hear the following: "Inasmuch as I was not correctly informed concerning the voice of this church in the call extended to me to become its pastor, I hereby tender my resignation, to take effect at the close of this service." To show that he was in earnest he rose at five o'clock the next morning, quietly left the house where he was entertained, and walked six miles to another station in order to escape the questioning of his parishioners.

An Irish clergyman, during his first curacy, found the ladies of the parish too helpful. He soon left the place. One day thereafter he met his successor. "How are you getting on with the ladies?" asked the escaped curate. "Oh, very well," was the answer. "There's safety in numbers." "I found it in Exodus" was the quick reply.—Youth's Companion.

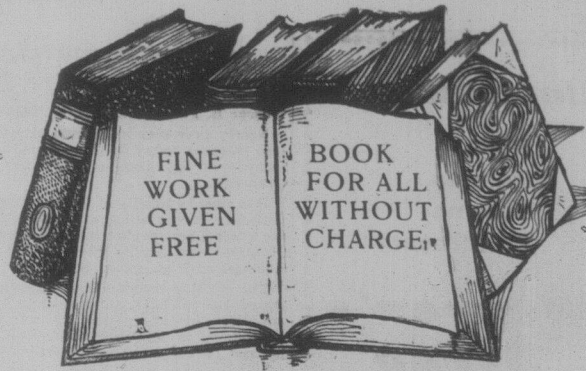
WAS REFUSED LIFE INSURANCE.

Rejected on Account of "Coffee Heart."

Life insurance companies have fully established the fact that the use of coffee causes an organic derangement of the heart shortening the long beat and imperiling life. For this reason habitual coffee drinkers are refused life insurance in many cases. A well-known merchant of White's Creek, Tenn., proprietor of a large store there, says:—"Three years ago I was examined for life insurance and to my surprise was rejected because my heart action was at times out of place 15 beats in 60."

"I consulted several good doctors and was invariably advised by them 'Do you drink ardent spirits? use tobacco? or drink coffee?' to the first I answered 'Very little' to the second 'No' to the last 'Yes' and they would all say 'Quit coffee!'"

"I determined to do this. I had read about Postum Cereal Coffee and bought and used it and I liked it as well as the best of real coffee and as a result of its use in place of coffee I find myself without a skip in my heart action and I can get insurance on my life cheaper by 25 per cent (notwithstanding the advance in age), than I could when I first commenced using Postum." Name furnished by Postum Co., Battle Creek, Mich.



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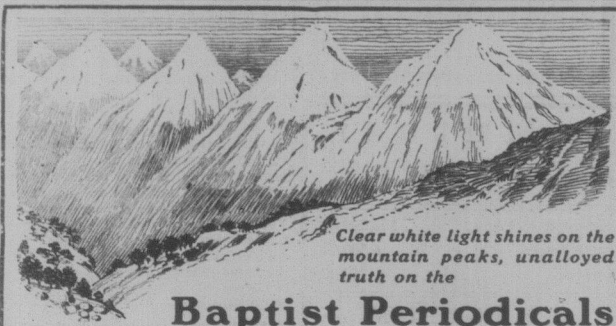
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**News Summary**

George D. Grant, Liberal, was elected in North Ontario, Tuesday, defeating George E. Foster, Ex-Financial Minister.

Nearly 4,000 men in Indiana were forced into idleness today by the closing of the factories of the American Window Glass Company.

It is stated officially at Glasgow that the Canadian Pacific will next month inaugurate a direct service between Glasgow and Montreal, employing the Beaver line steamers until others are built.

The board of revenue has completed the census of China, showing it to have a population of 426,477,000. The number of inhabitants in Manchuria, Mongolia, Tibet and Turkestan were only estimated.

A news cable from London says: "I am able to state definitely that Baron Alverstone, Lord Chief Justice of England, has accepted the chairmanship of the British side of the Alaskan boundary tribunal."

It is estimated that the amount of stock lost through the slump in Dominion Iron and Steel March 12th by investors at North Sydney, Sydney and Glace Bay reached in the vicinity of \$75,000. Some of the investors who held it on heavy margins are financially embarrassed as a result of the break.

Norman Argo, said to have been the original "Uncle Tom," is dead at Point Lick at the reputed age of 111 years, says a despatch to the Tribune from Lancaster, Ky. Argo was born a slave and belonged to General Sam Kennedy, a wealthy planter of Gerard county and a former member of the Kentucky legislature. Mrs. Stowe obtained most of the material for "Uncle Tom's Cabin," from the Kennedy plantation.

A bill has been introduced in the House of Commons to amend the libel law. It provides that no action for the recovery of damages can be taken against any proprietor, editor or publisher of a newspaper, until the party aggrieved has convinced the Attorney-General that there is a reasonable ground for action. The object is to prevent the institution of proceedings of frivolous pretexts with the object of extorting blackmail.

The ice boats between the Capes are doing good work and are carrying a large number of passengers to and from Prince Edward Island every day that it is fine enough to cross the Straits. Competent people at the Cape say that a good ice-breaking boat could have crossed at the Capes almost every day since the Stanley got caught in the ice. The ice fields are thinning out considerably. The sun and milder weather are doing considerable to make them.

In the House of Lords, London, the Prevention of Corruption bill, which makes it a penal offence to offer or accept gifts or bribes with the view of influencing business, passed its second reading. The proposed act is similar to a bill introduced in Parliament by the late Lord Russell. Both the Lord Chancellor and the Lord Chief Justice, in supporting the adoption of the bill, commented on the increase of the evil, and declared that in the interest of the morality of business it was necessary to take some action.

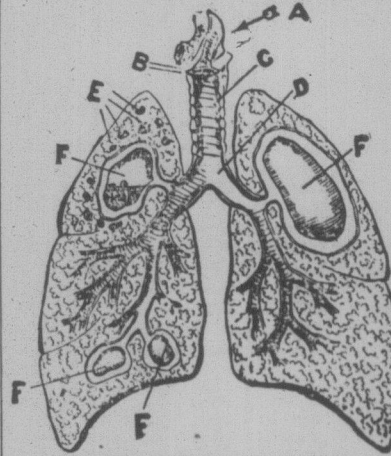
We wish again to call the attention of our readers to "Biblical Studies," the new periodical issued by the American Baptist Publication Society. These studies cover the Old and New Testaments and consist of one hundred lessons. They give a concise yet comprehensive view of Scripture history and teachings. They are especially adapted to adult classes and for home study. Better work was never done in this line. The thirty lessons on the Old Testament entitled "Preparation for Christ" are now bound together and can be had at 25 cents per copy. They are so arranged that several weeks may be given, if necessary, to the study of each lesson. Send for sample.

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

**COUGHS THAT KILL**

**Bronchical Trouble Brings Consumption**



The Bronchial Tubes and the Lungs.

This shows how Bronchial Trouble brings Consumption. A, epiglottis. B, vocal cords. C, windpipe. D, bronchial tubes, inflammation in which is a terribly dangerous thing. E, ulcers in lungs. F, cavities formed by ulcers eating into lung tissues,—the result of unchecked bronchial trouble.

If you have a bronchial cough, start to cure it NOW. Don't neglect it any longer. Be warned in time. Bronchial trouble is almost Consumption. Unless you check it, it's bound to become Consumption. It's a terribly deceptive—terribly dangerous ailment, for all it seems nothing but an irritating cough. That tickling in your throat; that persistent annoying hacking; that frequent raising of phlegm—mean serious inflammation in your bronchial tubes. They lead directly to the lungs. If your bronchial trouble goes on, the germs must enter the lungs,—they can't help it. After that—it's too late.

Don't be deceived by the idea 'twill "wear off." Don't be deluded by patent medicine advertisements. Don't be discouraged by physicians who tell you a bronchial cough is incurable. It's true enough that the ordinary doctor can't cure it. A trouble so deep seated—so little understood, can be cured only by a specialist—by one who has the tremendous experience, gained in treating thousands of such cases. Let me cure your bronchial cough. I can do it. I have cured countless cases—serious ones, where all other treatments had failed. My treatment is no experiment—it's absolutely certain—absolutely sure. Reader, are you skeptical? Write at once and learn what I can do for you. For eighteen years I've been studying, doctoring, and CURING bronchial trouble. My method is different from all others. It's founded on my own scientific discoveries. I've spent a lifetime in perfecting it. 'Twill cost you nothing to find out about it. I will gladly give you

Following are some of the Common Symptoms of Bronchial Trouble

- Do you raise phlegm?
- Is your voice hoarse?
- Do you cough at night?
- Do you take cold easily?
- Do you get all stuffed up?
- Do you have a "sacking" cough?
- Do you have pain in the chest?
- Is it hard to breathe sometimes?
- Is it hard to get your throat clear?
- Do you sometimes cough until you gag?
- Do you spit up phlegm in the morning?
- Does your cough seem to wear you out?
- Are you worse in spells of damp weather?
- Is there a rasped feeling in the throat?
- Do you cough at times till you almost choke?
- Is there a tickling deep down in your throat?

**FREE CONSULTATION AND ADVICE**

I will study your case carefully and send you the most valuable information. Let me show you what I'll do for you entirely without charge. You can place perfect confidence in whatever I say. If I find your trouble incurable I'll tell you so plainly. In all my years of practice I've made it a point of honor never to take a case that's beyond help. Real Consumption cannot be cured. Bronchial trouble, PROPERLY TREATED, can. Take it in hand now before it's too late. Don't lose any time—write today.

Answer the questions, yes or no, write your name and address plainly on the dotted lines, cut out and send to Health Specialist Sproule (formerly Surgeon British Royal Naval Service) 7 to 18 Doane St., Boston. He will give you, absolutely free, reliable advice in regard to the cure of your trouble.

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

It is the BEST FLOUR made.

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**If You Like Good Tea try RED ROSE.**