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Temperance Legislation in Ontario.

Advanced temperance legislation in some form is one of the matters with which the Ontario Legislature is expected to deal during its present session. If the Government is not prepared, on the strength of the Referendum vote of 1902 to enact prohibition to the full extent of the powers of the Province, it is evidently disposed to accept that vote as a mandate for an important step in that direction. The *Globe*, the principal organ of the Government, says: "The fact that this temperance question will not drop is proof of its importance. Its steady continuance through generation after generation is because it touches the rights, the duties, and the self-interests of men. It is moral as well as social and commercial, and every step forward reveals the necessity for still another step. The persistent recurrence of the temperance question in every political campaign proves not only the irrepresible vitality of the question, but also the inadequacy of any solution thus far presented. The present license system, with its open barrooms and organized traffic, is not the last stage of the temperance movement in Canada. That system has served an excellent purpose and was necessary in the evolution of the temperance movement. Some day it will be seen to be outgrown, and the new ideas will work through new machinery." What the Government contemplates as the next step in the way of temperance legislation is probably foreshadowed, though somewhat vaguely, in the following sentences from the *Globe's* editorial: "What should be the next step? Some say an amended license law. Others would go at once and directly to the utmost limits of prohibition allowed by the constitution to Provincial Legislatures. The referendum vote gave that alternative a strong argument. Is there between these two extremes of temperance opinion any intermediate stage which would have a more substantial force of public opinion behind it? In answer there comes a voice stronger and steadier than either of the others, calling for the closing of the barrooms and the sale of liquor only in shops under some form of public control. That proposal has gathered strength and impressiveness during the past year, and not a few ardent temperance advocates find in it the organizing idea of the legislation they regard as best suited to the conditions and needs of the present situation in Ontario. But that is a large question and claims full and serious consideration."

Nova Scotia's Finances.

The financial statement presented to the Nova Scotia Legislature by Premier Murray on Wednesday last, indicates that the Province has enjoyed another prosperous year, and that the government revenues have been correspondingly large, yielding a very respectable surplus over expenditure. The total revenue received for the year was \$1,243,581, an increase over that of 1902 of \$103,000. The total expenditure was \$1,177,330, leaving a balance in the treasury of the Province of \$66,250. The development of Nova Scotia's mineral wealth in recent years and the royalties derived from that source have been reflected in a steadily increasing revenue. The royalties from minerals during the past year yielded the handsome sum of \$619,234, exceeding the Dominion subsidy by nearly \$190,000. The increase in royalty since 1894 indicates the rapid development of Nova Scotia's coal mining industries. The figures for the years were as follows:—1894, \$242,657; 1895, \$251,910; 1896, 274,028; 1897, \$270,387; 1898, \$277,870; 1899, \$319,150; 1900, \$413,874; 1901, \$437,726; 1902, \$487,948; 1903, \$619,234. In addition to its ordinary expenditure the Government has during the year expended nearly a million dollars on capital account made up as follows: Agricultural College, \$7,464; Larger Bridges, \$127,984; Debentures issued on first mortgage Central Railway, \$425,000; Nova Scotia Hospital improvement, \$840; Railways \$398,982; Road Making Machinery, \$403; School for Blind \$14,000; Smaller Bridges, \$17,200; Sanitarium \$4,579; Victoria General Hospital improvement, \$3,225. The two largest items in the expenditure on capital account were the sums advanced for the purchase of Nova Scotia Central Railway and the construction of the Halifax and South-Western Railway Company, in both of which cases the Government had what it considers ample and satisfactory security. In order to finance this sum of nearly a million dollars satisfactory arrangements were made in London to secure money from time to time to make these advances.

The G. T. P. and the Eastern Section.

In connection with a reception tendered him in Moncton on Friday evening last, the new Minister of Railways and Canals made a speech which is of interest particularly for its reference to proposed Grand Trunk Pacific Railway. It has been announced that the Company is seeking some modification of its contract—a matter which Parliament will be asked to consider—and it has been surmised as probable that the Company had asked for the elimination of the eastern section of the proposed road. Mr. Emmerson's speech, however, gives no support to this supposition. On the contrary he emphasized the statement that there was no proposal to cut out the eastern section of the G. T. P. There was not, Mr. Emmerson is reported as saying, a suggestion, not even the suspicion that it is even desired by those interested in the scheme and upon whom the burden of it in a very large degree depends. It was true that certain modifications had been asked for in connection with the contract, but while he was not in a position to state just what the modifications were, he assured his hearers that they would be found to be of a very moderate character indeed. There is of course much difference of opinion as to the advisability of constructing the eastern section of the proposed G. T. P. under the terms of the contract, but whatever different opinions may be entertained in this connection, the Minister of Railway's speech would seem to make it clear that there is no proposition on the part of the Government or the Company to eliminate that part of the contract.

The Fiscal Question in England.

According to the reports which from time to time, during the past months have reached this country in reference to the propaganda in the interests of a policy of protection and preferential tariff, in which the late British Colonial Secretary and his followers have been engaged, it has seemed difficult to resist the conviction that Mr. Chamberlain was sweeping all before him, and that free trade England was being rapidly converted to the acceptance of a fiscal policy of a very different character. There can be no doubt that the efforts of Mr. Chamberlain and of other able men associated with him have had a very considerable influence to modify British public sentiment in the direction of protection. Mr. Chamberlain himself is reported as saying that he believed the country was with him. The result of the by-elections held in England during the past few months would however, appear to indicate that such a conclusion is somewhat premature. It is true that two or three elections have been held in which the issue was Mr. Chamberlain's protection policy versus free trade, and the result was the return of the Government or "Chamberlainite" candidate. But as in these instances the Government candidate was returned by a diminished majority, the result could not reasonably be regarded as indicating a general change of public sentiment in favor of protection. On the other hand, three elections have been held within the last few weeks which seem to indicate quite the contrary. In Norwich which was considered a safe Government constituency, having returned the Conservative Candidate in 1895 with a majority of 800, a Liberal free-trade Candidate has been returned with a plurality of 1200 over the Government and protectionist candidate. In Mid-Devon and Gateshead also, Mr. Chamberlain's trade policy has been quite emphatically condemned in the election of Opposition candidates with largely increased majorities as compared with the results of the last previous elections.

Trade Figures for 1903.

It is quite probable that the report recently published in respect to Great Britain's trade for the past year is having the effect of disposing the people of England to give very careful consideration to the subject before committing themselves fully to the support of Mr. Chamberlain's scheme of fiscal reform. The facts embodied in this report would seem to agree very poorly with Mr. Chamberlain's dismal prophecies as to the future of British trade under a free trade system. The Board of Trade returns go to show that in spite of any depression which may have existed in certain industries and branches of trade, the volume of Great Britain's trade for 1903 is registered in figures that break

all records. The total trade for 1903 reached £503,000,000, the highest by £25,000,000 in the history of the country. The *New York Evening Post* in comparing the trade returns of Great Britain and the United States recently presented some figures which are interesting and instructive. The *Post* shows that the high water mark in the export trade of the United States was the calendar year 1900 when the country exported to the value of \$1,477,946,000. Great Britain's exports for 1903 were \$1,802,235,000. The comparison with England's own former record is equally striking. In 1890 British prestige in the world's markets was at its highest, yet its exports then were only \$1,317,650,000. This is an increase of \$482,000,000 in thirteen years. The American export trade made a larger increase in the period, so that it was evident that though Great Britain was expanding its exports, the United States was expanding still more rapidly. It is to be noted, however, that during the three years since 1900, while British exports have increased by \$346,000,000, the United States export trade shows a decline of \$16,000,000.

Schemers and the Public.

In the following paragraph, the *Montreal Witness* gives a hint to electors which is worthy of their attention. "In judging of candidates for legislative and parliamentary positions the electors should keep in mind that though sessions are growing unconscionably long, the number of public measures is comparatively small. Much of the time is taken up with measures seeking some concession at the expense of the public, or some invasion of municipal rights for the benefit of the incorporators. Especially in the case of the provincial legislature it is all important to get men who can be trusted to hold the interests of the public superior to those of schemers. Private legislation is now more important to the public than at any previous time. The Government and the Opposition may be trusted to look after public measures, but as regards incorporating bills there is an increasing necessity for vigilance on the part of private members. Companies that seek greater powers than are conferred under the Joint Stock Companies Act need particularly to be watched, but while public attention is directed to debates, which have little practical value, the far more important proceedings in committees pass unnoticed."

The situation as between Russia and Russia and Japan. Japan does not appear to have changed materially during the past week. The opinion that war will be averted is however, we judge, held with less confidence than it was a week ago. Russia has not yet replied to Japan's latest note, and there is, to say the least, reasonable doubt that when the reply is given it will be found acceptable to Japan. There is no doubt that Russia desires peace, if it can be secured on her own terms. So does Japan. But whether Russia's desire for peace is strong enough to cause her to comply with the conditions upon which Japan insists in regard to Russia's position in Manchuria is another question. It would seem evident from the news which is being received from the Far East that Japan is not putting much confidence in Russia's pacific declarations, but goes on with her preparations for war as if she believed it to be inevitable. A Japanese newspaper is quoted as saying: "Every hope of securing the legitimate demands of Japan diplomatically has been abandoned, and the government, therefore is compelled to take such steps and to reserve to itself such freedom of action as will ensure perpetual peace in the Far East."

—Rev. Ellis Fray of Jamaica in an article in the *London Baptist Times* writes, in reference to the hurricane which occurred on the Island last summer, that it not only ruined a large part of the exportable produce of the Island and of the provision fields of the people, but it also destroyed thousands of the homes of the peasantry and nearly one-third of the Baptist chapels. In nearly all the parts of Jamaica visited by the hurricane it was hoped the work of rebuilding the homes of the people would be completed by the end of the year. Then, under the leadership of their pastors, the churches will have to face the great work of rebuilding their chapels. This it would seem impossible for them to accomplish without help from their brethren in England and elsewhere.

The Industrial Guild of the Great Commission.

BY REV. A. T. ROBINSON, A. M.

Yes, the new organization appears to have a very lengthy name, but—there are others; for instance, The Woman's Baptist Missionary Union, The American Baptist Publication Society, The Baptist Young People's Union of America, The Epworth League of Christian Endeavor, and The Society for the Prevention of Cruelty to Animals, all of which have managed to live and do good work. For short we call our Society the Guild. The full name, like a king's titles, simply indicates its place and purpose.

In these days when churches are wearied with organizing, any new thing in that line must be prepared to give some large, seven-by-nine, reasons why sentence of death should not be passed upon it, else it is likely to be bundled out to the guillotine with scant ceremony. By grace of the editor let me therefore advance a few such reasons for the Guild.

The Industrial Guild of the Great Commission is an organization which was formed largely as an experiment last spring at Mount View, a tributary of the Middle Sackville Baptist Church. Its industrial character and wholly missionary in purpose, as its name is designed to show. In its inception and progress thus far it has been so successful that it would seem to have been "A plant of God's own planting," and hence a thing worthy the consideration of others who may be interested in anything calculated to advance the interests of the kingdom of Christ on earth. It has demonstrated, in terms of hard cash its right, at least, to a fair hearing. For convenience sake I shall speak of: What led to the organization of the Guild; The makeup of the Guild, and What the Guild has done and is designed to do.

I. What Led to the Organization of the Guild. The consideration of certain facts led to it. For example,

(1) That Jesus Christ is still waiting for his command, "Go ye into all the world," to be carried out. That there are thousands of young men and women whom God has raised up to go who cannot go because the Mission Boards have no money wherewith to send them; and the Boards have no money wherewith to send them because the money is locked up in the breeches pockets of God's people; that it is so locked up because his people have not been sufficiently trained to give, and that, in order to train a man to give he must be caught young. It is painful to witness the church chasing the man whose fingers have stiffened around his dollar. A hard time she has of it to make him let go.

(2) That the youths of to-day form the churches of to-morrow; that it is the business of the church to train them to benevolence, and to "do it NOW"; and that the best way to do it now is by doing it. No lessons are riveted on the brain like those that are shaped into form in the concrete under our own hand. Pedagogy recognizes this when it praises and provides for the kindergarten, sloyd and manual training. The objective world reacts on the subjective with profit.

(3) That the trend of the age is altruistic and missionary. Herbert Spencer, looking back on the changes of sentiment that have taken place, and are now taking place, thinks it not only possible but probable that "It will become a matter of wonder that there should ever have existed those who, though it admirable to enjoy without working at the expense of others who worked without enjoying." An American millionaire tells us "it is a disgrace to die rich," and Prof. Coe complains that less than three per cent. of the hymns in a certain prominent hymnal, deal with Christ and Christian activity in an objective spirit; and, in that symptom he finds a chief reason why men do not attend church in greater numbers. Be that as it may, surely, the root of Christianity is altruism, and churches and men are mighty only as they are altruistic. The inspiring Ecumenical Conferences of the last decade are but the prophecies of the approaching day when the church shall deem it her chief function to raise men and money for missions.

(4) That there are three factors in the production of wealth—land, labor and capital, all of which may generally be found available in any rural community.

These and other considerations seemed to constitute a kind of call to go out and till some of the unclaimed bog lands of the public domain. There is much latent power in nature, and in the impulsive and unsoured young lives around us, but the question is, how to harness it to the great purposes of life. The Guild is one modest attempt to answer that difficult question. The various "talent" schemes which from time to time appear, have recognized and sought to meet it, but so far as I know, they have generally been sporadic, unorganized or loosely organized, and adapted chiefly to urban communities. They are apt to be ephemeral, and they do good while they live, but why not systematize and crystallize all this effort into one co-operative productive scheme which should have for its objective the greatest task that ever challenged the faculties of man, and for its motive the "G" and the "L" of the great commission of earth's rightful Lord, our King, Emmanuel?

II. The Makeup of the Guild. It is a co-operative productive society. Unlike all the other organizations of the church, it deals primarily with things and enters into the open markets of the world, doing business in be-

half of the King of Heaven it is true, but asking no favors of anyone on that account. The whole body is composed of group units of production called Firms. These firms may have one or more members, and they go under various styles. Maybe it is a father and his seven-year-old son who are responsible to the Guild for the planting of a bushel of potatoes, and the hoeing, picking, sorting and bagging of the increase thereof. In that case the firm is known on the books as, say, Elliott & Son. Maybe it is two neighbor boys of fourteen who form a partnership as Njck & Tuck. Or again it may be a boy of sixteen or seventeen who takes into partnership with him his sister of fourteen and his brother of ten. In our Guild last year it was just such a firm, Jas. Cook & Co., (James, Ernest and Lottie, children of Deacon Cook) that won first place by producing the largest returns of the season. We want the little people in it, and, generally they are coazy to get in. In this case the older ones are glad to have them in, since in prospect it lightens their labors. The father, too, has a glow of satisfaction in feeling that for once anyway he is leading his young hopeful in the good way; and the juvenile head of the other firm feels the importance of being at the front of the noble procession that is marching in the right direction and going to bring something tangible to pass.

As the Guild aims to inculcate a manly and womanly spirit of independence in its members, no gratuities are received. There are other noble missionary organizations open to receive them. The Guild has an abundance of labor in the stout young arms and willing hearts, but it requires land, seed, and maybe some fertilizer to make that labor productive. The capital for these is found in the characters of the firms. Integrity has a commercial value on the street, and why not in these clean young lives? The firms buy the seed (and fertilizer if any is needed) and rent the necessary land on their own credit. The cost of this becomes a first charge against the crop in the fall. They present their accounts made out on blank bill heads, to the commissioners. All above the cost, of production goes to missions. The teacher of the public school will gladly put the form on the blackboard for them. These bills are passed by the commissioners and paid by the treasurer on the annual day of returns. Incidentally they get a little training in business. The commissioners' report at the public meeting shows in detail what each firm has done.

The young folks are apt to take eagerly to the proposition early in the spring, for children love action, but, alas! if their enthusiasm is quickly kindled it as speedily dies again, and by the time dogdays have arrived the whole scheme is in danger of falling down. Hoeing potatoes and picking bugs in the hot sun, while the trout are sleeping in the shade of the willows and the "deepole" is silently calling him to wash and be clean, seems to little Billy a sin against nature. So he suggests that they go and have a swim and come back after supper. It is three weeks before they get back, and meanwhile the bugs have walked off with the crops. To guard against this, two or three young men are chosen as commissioners. These young men are the strategic men in the enterprise. They should be old enough to have the necessary technical knowledge, without being so old as to be weighed down with the cares of a family and farm, and young enough to be mobile and in touch with the young life around them. The Guild relies on them to keep an eye on the various crops and to rally with a kindly word of banter, those who may have been wanting in attention to business. Boys have a tender spot if you can only find it.

The Guild is closely related to the church, as a subsidiary organization. It aims to create new wealth, not to divert streams from the mills already grinding and to create in the man of to-morrow such a spirit of benevolence as will enable him to discharge his responsibilities toward all the great claims of the kingdom, as he comes up to them. That it may be clear that the church is head and not tail of the kite, the pastor (or the two senior deacons where there is no pastor) appoints the commissioners. Moreover these are the important men, and it is not well to leave their selection to popular vote, since popular vote half the time doesn't know what it is doing. Free countries are really ruled by committees. The pastor, if he be a producer, is honorary president of the Guild; and presides, assisted by the president, at the public meeting on the annual day of returns. This strengthens the Guild by giving it not only his tactful assistance, but through him the countenance and moral support of the whole church. The usual officers are elected by ballot, but the president must be chosen from among the commissioners. This may tend to centralization of power, but inasmuch as the commissioners are cabinet officers, supposed to outline and submit a policy for the year, it would hardly do to have the chief executive officer ignored in their counsels. When it comes to the cold realities of commerce centralization is what is wanted anyway. Special provision is made for those who want to join the Guild and are not free to engage in the chosen industry. They may present an equivalent in cash, only it must be cash definitely earned for the purpose of accomplishing the great task.

III. What the Guild has done and is designed to do. The Guild has been thus far of course an experiment, but the experiment has been so successful as to suggest greater things for it in the providence of God. The Guild had thirty one members in sixteen firms last year. The mem-

bers ranged in age from five to forty five; but more than 50 per cent were under seventeen years of age. There were cheerful volunteers for no others were wanted, and they were in at the finish. They voted to have each firm produce a bushel of potatoes and care for the product. The crop was affected the crop considerably, yet we had a net profit of \$36.64 clear for missions, after paying for rent, seed and fertilizer. In many instances these were offered gratuitously declined with thanks, and I am now more confident the course on our part has gone far to strengthen public confidence in us. The firm I was in paid fifty cents for seed and twenty five cents for rent, though both were gratuitously pressed on us. The gathering for organization had all the enthusiasm of a political meeting, and the annual public meeting on returns day showed something deeper yet, a wide spread interest in what had been accomplished and the glad presence of the blessed Master himself, approving all.

Thirty six dollars and sixty four cents may not seem a very large sum, but there are one or two things to be said about it. First it is largely new wealth; secondly, it wasn't grown on missionary soil, for the giving to missions of the whole settlement so far as the church records of the preceding year show, did not amount to more than ten cents, if we except a dollar or two to the Woman's Missionary Aid Society. Thirdly, the land is not the best, and there was nothing in the constituency to give any a priori guarantee of success. Indeed the attempt was regarded even by well wishers as a very doubtful expenditure of energy. That it has been an unqualified success from start to finish may perhaps be accounted for on the ground that the great Author of missions has been pleased to set his seal to our feeble and very obscure attempt in the line of the great task he so long ago assigned.

"Where a man's treasure is there will his heart be also." The door is now open for enlargement of soul by instruction in world needs. The boy's interest, and the man's for that part, now follow his dollars without solicitation, and he is anxious to know what became of them and what they are doing. He learned independence, and he learned liberality and the joy of it, by earning and giving something that was worth while. Many people have no joy in giving because they give just enough to the Lord to make them feel mean. Every time the boy hoed a hill he did an utterly unselfish act and was by so much a better man. Every time he was tempted to bag a bad potatoe for sale he was up against a great temptation to petty commercial dishonesty in order to make a big showing. The Guild helped him over that by teaching him to throw away two good potatoes rather than put one doubtful one in, since the Lord doesn't sell bad potatoes and we were doing business for him. We all found ourselves greater by bracing up to the great world-task and positively enjoyed our labor of love in the fields. Give a boy ten years of such education and he will know somewhat beyond his own parish and feel for it too. As of old, our people are destroyed for lack of knowledge.

As to what the Guild is designed to do, it may be said that it can be worked in any rural or semi-rural community where two or three earnest, level headed young men or women can be got to take it in hand. It is adapted to the world. We raised potatoes, but if we were in the wheat belt we should have put in a bushel of wheat instead. In the fruit belt a strawberry bed or an orange or apple tree and in small towns an onion bed or bean stalk in the back yard, anything to save the boys of the present and the man, the church, and the world of the future. I see no reason why several thousand dollars for missions should not be raised this year by this means in these provinces, nor why, ultimately, throughout this continent, and the world, a million or more every year should not be raised and nobody feel it, especially since God is the silent partner and heaviest contributor in the concern.

The genius of the Guild is essentially undenominational. I am a Baptist from the crown of my head downward, but I say better a thousand times a Methodist, a Presbyterian, or an Anglican missionary than no missionary. God bless them all. They are noble men and have done good work. Therefore where there is not sufficient energy in a settlement to have one or more denominational Guilds, let them unite in love and have one strong one operated on a pro rata basis of division. The lesser may not be sacrificed, but neither should it take precedence of the larger truth. We do not love our denomination the less but the world more. Should anyone be so interested as to wish to organize a Guild, a copy of our constitution and bye-laws will gladly be sent on application, either to the writer, or to the secretary of the Guild—Mr. Wm. Wheaton, Mount View, N. B.

The Sin of Saul.

The character of Saul, the first King of Israel is etched on the pages of the Book of Samuel with dramatic precision and clearness. We know only a few of the incidents of his long reign, but those that are recorded are thoroughly typical. They are not opaque, we see through them as through a lens, and each one of them reveals the same personality.

What does a careful study of them all reveal but this, that the essential fault of Saul was that lack of faith which

the apparent advantage above the clear revelation of the will of God! Over and over again it comes out. At Gilgal it was natural enough for him in view of the fact that the Philistines were dispersing, not to wait for the coming of Samuel before offering the sacrifices in preparation for the battle, after the defeat of the Amalekites it was natural enough for him to preserve Agag and the best of the cattle. If he had not been acting under divine direction he would have been praised for his prudence and sagacity for doing as he did, but that is just the point, he was acting under divine direction, and put his perceptions of expedience and advantage above the clear will of God.

Strictly speaking, no modern instance affords a strict parallel with the temptation of Saul. Naturally we can never be as certain as Saul was that God wishes us to do or not to do what does not involve an essential moral element. Today there are no prophets with authority to interpret the will of God in such matters. But the parallel holds strictly in regard to all actions that have a moral element. We are more certain that God wishes us to do right than Saul was that Samuel was a true prophet, and he never seems to have entertained any doubt of that. The root of faith is putting the revealed will of God above our own perceptions of pleasure or advantage. At bottom faith is fidelity to our moral convictions. Saul showed that he wanted faith by trusting to his own sagacity as the guide of his action. We show our want of faith when we vary from purity or honesty, or from thorough loyalty to our best ideals, because of the apparent loss or disadvantage fidelity to them would involve. In making faith the root of character, the scriptures are in the profoundest accord with the facts of human life. All good men have faith; they could not be good without it, or fail to be good with it. Good deeds are not really good unless they spring out of faith. That is the supreme test of their moral quality. And if the man of faith is not saved no one is saved.

The case is not changed when we speak of faith in Christ, for a man receives or rejects Christ by precisely the same mental and moral processes as those by which he resists the temptation to impurity or deceit.

Our Sunday school teachers will find great advantage in enforcing such ideas on the basis of this narrative. The notion that faith is a different thing in the Old Testament from what it is in the New; that the condition of salvation was changed by the preaching of the Gospel; that a man can be good without faith or bad with it—these misconceptions vitiate so much of our religious thinking that one who sets the great matter in a proper light renders an inestimable service to Christian thought and life.—Watchman.

Enduring Hardness.

There is a wide difference between a civil and a military life. A civilian may live a life of ease and self-indulgence, but a soldier cannot. To leave home, to live in camp, to sleep on the bare ground, to march through rain and sleet and mud, to subsist on meagre fare, to fight in battle and to suffer from wounds and diseases which are incident to army life, is no small hardship. Paul's counsel to a disciple of Christ is "Endure hardness as a good soldier." There is remarkable similarity between the life of a soldier and the life of a Christian. One who enters upon the service of Christ expecting a life of ease and self-indulgence is doomed to disappointment. Jesus did not promise his followers ease and luxury, honor and riches, thrones and palaces. He said to those who offered to follow him: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" "If any man will be my disciple, let him deny himself and take up his cross, and follow me."

The early Christians found it necessary to endure hardship. They endured as seeing Him who is invisible. They took joyfully the spoiling of their goods. They gave thanks to God that they were counted worthy to suffer shame for the sake of Christ. Christians are sometimes heard complaining that their lot is hard. Where is our power of endurance? Ought we not to be ashamed to complain?

"Must I be carried to the skies.

On flowery beds of ease?"

Shall we not be willing to endure for the kingdom of God what others endure for the country? Shall not Christians endure for the cross of Christ as much as others endure for the stars and stripes? Shall we not endure for salvation what others endure for political freedom? Shall we not endure for glory of heaven what others endure for the fading glory of earth. "Endure hardness as a good soldier."—N. Y. Advocate.

Inspiration of the Bible.

BY E. M. SAUNDERS, D. D.

NO. 5.

Christ's claims were amply justified by his holy life, teachings and miracles—miracles crowned by the foundational miracle of his resurrection—the strangely different life he led after he came from the dead and his ascension to heaven witnessed by his disciples and confirmed by angels

and by his apostles and follows. He had told them, that it was necessary that he should depart and rise the third day, that upon them might come the promise of the father. They were commanded to tarry in Jerusalem until they were endued with the promised power of the Holy Ghost. All this came to pass, and was seen in the majesty and glory of Pentecost. The sound as of a rushing, mighty wind, the tongues of fire, gifts to speak in different languages, the sudden illumination of the apostles and other disciples, and their mighty and effective preaching, vindicated all that Jesus had arrogated to himself in respect to doctrines and his mission on earth. The multitudes came under the influence of this demonstration of the spirit's power. Galilean preachers were understood by men from Parthia, Flam, Media, Mesopotamia, Judea, Cappadocia, Pontus, Asia, Phrygia, Pamphylia, Egypt, Libya, Cyrene, Crete, Arabia, Rome and Jews from different parts of the world and converts to Judaism, who had come with them. How these men, imbued with the Holy Ghost, went everywhere preaching and founding churches, Luke the beloved physician, has told us in the Acts of the Apostles.

Under the then passing dispensation, the people had received messages from Heaven, "In sundry times and divers manners, God had spoken unto the fathers by prophets." Now the voice is clearer and more emphatic—God speaks by his Son. The modes by which God conveyed his will to ancient seers were various; but Christ who "thought it not robbery to claim equality with God, speaks in his own name. "Lazarus come forth" is different from the ceremonies observed by Elijah and Elisha when they raised the dead. Both in the history of the Old and in the introduction and establishment of the New Covenant, doubt and disbelief, in respect to the coming of the communications from Heaven, accompanied and confirmed as they were by miracles and signs, could not be permanently rooted in the hearts of the people. As has been stated, Jesus adopted the same means to convince all classes in regard to himself and his work, that had been employed in Israel's previous history, to assure them that their sacred books were the word of God. Multitudes of people, diseased and demoniacs were healed by him.—He predicted that his own works, great and numerous though they were, would be followed by even greater works, to be wrought in his name by his disciples, after they had received the promised gift of the Holy Ghost. And so it was. The miracles of speaking in other languages, the spiritual illumination of the disciples, the breaking down of racial and national prejudices, the conviction, conversion and baptism of the thousands, linked together the two covenants and enthroned Christ as the author and Lord of both. The evolving of God's plan becomes clearer and clearer, as the history of supernatural revelation draws near to its close. From beginning to end God employed the same means to establish and confirm the authenticity and genuineness of the messages sent by him to the world through the prophets, the apostles and other inspired men.

Christ, the predicted Messiah, stands between the two revelations—the old and the new. Of the former Scripture he says, "These are they which testify of me: search them;" and, concerning the messages of those called and sent by him, he says, "He that heareth you heareth me." The opening of the final book is this, "The revelation of Jesus Christ." To close the final addition to the communications, extending over thirteen hundred years, he says, "Surely I come quickly." There the crucified Son of God appears, clasping to his heart with his pierced hands the books of the two dispensations, and declaring to the world that, taken together, they were the word of the living God; and, that these "Scriptures cannot be broken." And yet our ears and hearts must be lacerated by flippant, higher criticism, revelling in the light of the "letter which killeth;" but blind to the light of the Spirit which giveth life, in teaching us that here is a collection of sixty-six books, a little library written in a period covering more than a thousand years. That they are held together in the embrace of the crucified and risen Son of God, that by a striking metaphor, Christ himself is their substance scarcely merits the notice of the rational school. This divine voice and speech is of account so small to them—these self-appointed interpreters of God's message to the world, that if mentioned at all by them, it is done in a mechanical, perfunctory manner.

"In the beginning was the word, and the word was with God, and the word was God," means to them some abstraction that floated in the mental vision of Greek philosophy, and was materialized by John in one of his fervid rhapsodies. To them no illumination seems to come from a Saviour on a Roman cross, crying, "It is finished," a Saviour returning to Jerusalem, a conqueror from Joseph's empty tomb, a Saviour swept from sight of his disciples through the trackless air to the home of "His Father and their Father, to his God and their God." All this grand spirituality, calling out of the infinite depths of the heart of the eternal Son of God, to the spiritual depths in the hearts of those whose lives "are hidden with Christ in God," and receiving responses to the well-understood and welcome voice, "Speak Lord, thy servants hear," is ignored by the higher criticism of today. All this is dismissed to give room for the cold, intellectual calculations. When God in infinite mercy shall open again the windows of heaven, as he has done again and again in the past, then the chaff of

the higher criticism, piled heaven high on Israel's threshing floors, will be carried and scattered by breath divine. However, a grain of wheat will be left—the word of God tried in this additional fire will shine with added lustre, and will be even more precious than ever.

At Pentecost the prophecies of the Old Testament, the predictions of Christ himself and of Mary his mother had their fulfillment. Believers multiplied and churches were organized. Miracles and signs attended the ministry of the heralds. Phenomenal progress was made. Before the end of the first century of the Christian era Christianity had spread over a large portion of the world-wide Roman Empire. This rapid progress was greatly accelerated after Paul, the learned and irrepressible Pharisee and Hebrew was converted and added to the staff of Christian preachers. He declared that he had a gospel neither received nor taught by man, but which he had obtained by the revelation of Jesus Christ. What does he say of Christ, his contemporary, whose followers he first persecuted? Look his epistles through, read them in the light of nearly twenty centuries. Examine all he said of Jesus of Nazareth and his mission. Let the accumulated results of Christ's claims and doctrines and Paul's visions, beliefs, defence and proclamation of them speak to honest, loyal hearts and what is the verdict? Is it that there is merely a collection of sixty-six books—a little library—or is it from the Genesis to the Revelation one book rather? The vision is one, the voice is one, the word is one, and it is the vision, the voice and the word of God. The material forms sixty-six books; in spirit and in truth it is the word of God—one book.

According to history both heathen and Christian, Christianity was founded about A. D. 30. This supposes the time of Christ's birth to have been four years earlier than the fixed date. By the end of the first century all the books of the New Testament had been written, and were in circulation among the churches. Tacitus and Suetonius refer to the crucifixion. Eusebius, a Christian historian of the fourth century, says Christ was put to death under Pontius Pilate who was procurator of Judea from A. D. 26 to A. D. 36. All the Christian writers who refer to the crucifixion state that Christ died about this time. The fathers of the first, second, third and fourth centuries agree that the books of the New Testament were written before the end of the first century. The writers claim to have been eye witnesses of the ministry of Jesus, or to have known those who were. In the books of the New Testament are many specific references to persons and events of the first hundred years of the Christian era. The references made by the Fathers to the four gospels, thirteen epistles of the Acts of the Apostles, one epistle of Peter and one of John are unmistakable. The person, work, character and mission of Christ exhibited in the four gospels have harmonious treatment in all the parts of the New Testament. All unite in sustaining His claims to infallibility. Christ promised the Holy Spirit to his disciples. He would "bring all things to their remembrance," "guide them into all truth," "take of the things of Christ and show them unto the disciples and tell them of thing to come." Early writers say that Mark received his information from Peter. Let no one, however, suppose that the sacred writers could rely wholly upon their own unaided memories of what they had heard and seen. Much less upon the account received by them at second hand. The treachery of the best of memories, and the confusion and distortion of facts by honest people, are well known, especially to men in the legal profession, and to men whose work it is to write history.

Father Manning gave to Dr. Benedict, Boston, as the place of the ordination of T. S. Harding, although he lived within seven miles of him when he was ordained. Confusion entered into the good man's mind. The church records give particulars of the ordination which took place at Wolfville. Inspiration was needed in recording dates and events. The early writers state that all the New Testament, except Mark and Luke, the Acts, the Epistle of James and Jude, the second of Peter and Hebrews were written by the Apostles. The internal evidence of the other books make it clear that they also were written by inspiration. The accuracy of the books of the New Testament, their originality and harmony with the other scriptures, and divine authority claimed by the writers, raise them high above the apocryphal writings.

Let us understand the meaning of all that comes to us. The knife is sharp and the tendrils bleed, and things that seem very beautiful and very precious are unsparingly shorn away; and we are left bare, and, as it seems to ourselves, impoverished. But oh, it is all sent that we may fling our force into the production of fruit unto God. And no stroke will be a stroke too many or too deep if it helps us to that. Only let us take care that we do not regret for the vanished good harm us just as much as joy in the present good did; but let us rather, in humble submission of will to his merciful knife, say to him, "Cut to the quick, Lord, if only thereby my fruit unto thee may increase."—Alexander Maclaren, D. D.

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BAPTISTS AND BAPTISM.

Baptists are frequently accused of making over-much of baptism. As a matter of fact they make much less of it than many others, for while there are many who regard it as a condition of salvation—a sacrament by which regeneration is effected, Baptists regard it as merely a symbolic rite, having fitness and significance for those only who through repentance and faith have become true disciples of Christ. Baptists are frequently stigmatized as illiberal and accused of blocking the way to a larger and more intimate fellowship among evangelical Christians, simply because of their rigid adherence to a particular mode of administering an ordinance. The answer which Baptists have always made to charges of this kind is that they are, as liberal as the Scriptures, which in all such matters are their authority, permit them to be. They are always ready to meet their brethren at least half way in any proposal for closer fellowship, which does not involve violence to the teachings of the New Testament. But if they are asked to depart from the doctrines and ordinances taught and established by Christ and his apostles, they feel that this is something which no one has any right to require at their hands and which they have no authority to grant. As to baptism, they are persuaded by their reading of the Scriptures, supported by the weight of exegetical and historical scholarship, that the ordinance chosen by our Lord as the initiatory rite to membership in his church, is a thing of definite symbolic significance, that it was administered to those, and to those alone, who professed repentance toward God and faith in the Lord Jesus Christ and that it involved the immersion of the candidate in water. They believe that it was not without a divine purpose that our Lord chose this ordinance rather than some other as the visible sign of union with himself and his church. They see in it a beautiful and most expressive symbolism which they cannot doubt was in the mind of the Apostle Paul when he wrote in his letter to the Romans: "We were buried therefore with him through baptism unto death; that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with Him by the likeness of His death, we shall be also by the likeness of His resurrection." With the example and the precept of their Lord as to baptism before them, believing as they must that in the New Testament days men and women were immersed on profession of their faith in Christ, considering the beautiful symbolic teaching of baptism and the momentous and perpetually significant truths to which it bears witness, Baptists have ever felt bound by sacred obligations of loyalty to their Lord to stand firm for the baptism which He enjoined. It is of course mere childishness to say that the question involved is merely one of much or little water. The question from the Baptist point of view is whether an ordinance divinely given shall be so changed by human authority as to rob it of its proper symbolic significance and virtually to substitute another ordinance in its place. With all good-will toward their brethren of other denominations, with the largest appreciation of their piety and their good works and with the sincerest desire for Christian fellowship with them, Baptists do not find it possible to do otherwise than to stand for the doctrine and practice of baptism which they find in the New Testament.

—Just as there are people that are so in the habit of thinking they are sick that they never get well, and nothing less than a fright or an earthquake will convulse them into convalescence, says Dr. C. H. Parkhurst, so Society and the Church and the State are full of competent incapables who are good for nothing simply because they have never commenced to imagine that they are good for almost anything and have never been so circumstanced or have never had responsibility so rolled upon them as to shake them out of their incapacity.

A PROPOSED TESTIMONIAL TO DR. J. C. MORSE.

It is not our custom to publish letters of resignation in these columns. To do so, considering how easily and frequently in these days the tie which unites pastor and people is severed, would involve far too large a demand upon our space. But circumstances alter cases and the facts in connection with Dr. Morse's pastorate and resignation are certainly such as to justify this departure from an almost invariable rule. We may add that we shall be ready to break our rule again in the case of any of our ministers who shall have faithfully and continuously served the same people as pastor for more than three score years. We know that the following letter addressed by Dr. Morse to the churches he has so long and faithfully served, will be read by many readers of the MESSENGER AND VISITOR with deep and tender interest:

SANDY COVE, N. S.

Dec 16 1903.

To the First Digby Neck Baptist Church, worshipping at Waterford, Centreville, and Lower Rossway.

DEAR BRETHREN AND SISTERS:—As I look back over my nearly 63 years pastorate among you, it is with great gratitude to Almighty God that I recall the wonderful displays of His power among you, in the salvation of many precious souls, and the planting of churches of regenerated believers. While I count it the greatest joy of my life to have been permitted to preach His blessed Gospel among you, I give our Lord all the glory of the work wrought among you.

During these more than three score years, I have baptized, married and buried many of your loved ones, whom I shall meet in the glory land, and rejoice with them forever in the presence of our ascended Lord.

For sometime it has been a growing conviction that the time was drawing near when I would have to lay down the work I love so dearly, and have rejoiced in so long. Now that the time seems to have arrived, when though "the spirit is willing, the flesh is weak," and I must lay down the Shepherd's crook for another to take up. With feelings of great regret I therefore ask you to do what you have not been asked to do for nearly 63 years: that is, to accept my resignation as your pastor, to take effect December 31st, 1903.

During the 63 years of your existence as a church, you have had but two pastors settled among you, a record not to be found in these provinces, probably not on this continent. I pray the great Head of the Church to speedily send you a pastor after His own heart. And that you will rally around Him unitedly, and faithfully work with Him in the advancement of our Lord's Kingdom among you. Pray for me, as I shall for you, that the Saviour we have served together, may become increasingly precious as the years go by. "Farewell, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

Your affectionate pastor,

JOHN CHESTER MORSE.

Few men, we believe, have been less influenced by worldly motives than the man who for nearly sixty three years has preached the gospel to the people on Digby Neck. They are not a wealthy people, and they have not been able to make their pastor rich in this world's goods, though he is abundantly rich in heavenly treasure. We are glad to learn that Dr. Morse's friends on the Neck, showing their love and appreciation for him by raising as a testimonial a sum of money which shall aid in making the closing year of his life more comfortable. This is as it should be. We are sure, too, that there are among the readers of the MESSENGER AND VISITOR in other places a larger number who entertain a warm admiration and love for this aged servant of the Lord, this man of sterling character and stainless life and who will gladly embrace the opportunity of giving expression to their feelings toward Dr. Morse in a subscription to the fund which is being raised for his benefit. It is not our purpose to urge this upon our readers, and we are sure that all that is necessary is to state that the opportunity is open, in order to secure, by the united contributions of those who shall read these lines, such a sum as will be of great benefit to Dr. Morse and his family, and which will be to him a most grateful testimony of the large place which he has in the hearts of his brethren. We are authorized to say that Mr. B. Havey, Digby, N. S., has kindly consented to act as treasurer of the fund which it is proposed to raise, and our acquaintance with Mr. Havey enables us to assure our readers that their contributions could not be entrusted to safer hands. Those who desire to participate in this testimonial are accordingly requested kindly to send their contributions to Mr. Havey in Digby before the end of February.

Editorial Notes.

—From a paragraph in *The Congregationalist* we infer that Dr. Horr, editor of *The Watchman*, has accepted the call to the chair of Modern Church History in Newton Theological Seminary, which, as noted in these columns, he received some weeks ago. *The Congregationalist* intimates that Dr. E. F. Merriman, associate editor of *The Watchman*, is to become its editor-in-chief.

—It meant a great uplift for Simon when Jesus called him from his fishing boat on the Sea of Galilee to be a fisher of men. Great was the work, and great the reward set before him. But we should not think that it is only those who are called Apostles and ministers that are to be fishers of men. To every soul whom the Lord calls into

fellowship with himself the opportunity is given of being a co-worker with him in gathering other souls into his kingdom. Work for Christ and for the kingdom, if he conceives the meaning of his call, is his real business in life. The rest is by the way.

—The subject discussed at considerable length by the Rev. A. T. Robinson on another page, has the merit of novelty and is presented in an attractive manner. It will give the readers of the MESSENGER AND VISITOR something to think about. Perhaps some of our wise and experienced brethren will feel moved to give our readers the benefit of their advice in this connection. There can be no doubt that the raising of potatoes or other fruits of the ground for the aid of the Lord's work is a good investment of labor, providing of course, that it does not involve any neglect of other duties. The educative influence of such work should be excellent, as Mr. Robinson clearly shows. There is a decided objection, as Mr. R. recognizes, to adding to denominational machinery. We think that any work of the kind, if undertaken, should be simply in connection with the local church and should not be expanded into another denominational society. There can be no doubt that if the young people in connection with our churches and congregations can be led to work systematically in the way indicated by Pastor Robinson, the result would be a large sum for missions and other religious work, and indirectly an education of great value to the young people themselves.

Wolfville Notes.

The Rev. L. D. Morse began his pastorate at Wolfville on Jan. 12th. He preached on Lord's day, Jan. 17th, to large congregations. On Thursday evening, Jan. 21st, a public meeting of the church and congregation was held to extend a cordial welcome to the pastor and Mrs. Morse. Dea. C. W. Rosco presided, Rev. M. P. Freeman read from Ephesians 4, Rev. W. B. Boggs, D. D., offered an earnest prayer thanking the Great Head of the church for the church and its equipment, for His promise of protection and enlargement, for the gift of the pastors, and for the coming of Mr. Morse on whose ministry he implored the rich blessing of God.

The address of welcome on behalf of the church was given by Prof. E. S. Wortman, LL. D., the senior deacon in order of appointment. Dr. Wortman's words were aptly chosen and his thoughts were suggestive as will be seen from the following notes of his address.

To say to you "Welcome!" and to say it sincerely and very heartily were an easy task. I should be but carrying out the impulse of my heart. I am, however, charged by this church with a weightier mandate. I am asked to express to you, as fully as I may, the feeling of welcome that exists in the hearts of this people, to whom you have come as spiritual leader—a welcome that was waiting for him who should be our pastor, that has been growing in our hearts since you accepted our call, and that increased and glowed under the ministrations of your first Sunday with us.

To measure this sentiment, so wide and deep, and then to express it to you in any adequate degree, would require strength of perception and gift of utterance greater than mine.

In attempting to estimate the volume of this sentiment, I must, I think, try to look at some of the elements of which it consists—some of the causes, out of which it grows. Quite obviously, it depends upon the nature of the relations into which we are entering, modified, perhaps, on the one hand, by our circumstances and character and habits of thought and feeling, and, on the other, by what we believe you to be.

We welcome you as a fellow-citizen, but we welcome you in a vastly higher sense and to far closer and dearer relations. We hand over to you the key to our deeper feelings, our most serious convictions, our highest aspirations—to that part of ourselves which takes hold of what is mystical, if you will, but most real and vital. With all our Baptist ideas of individual independence and freedom of access to the Unseen—all our rejoicing that we have one High Priest who has entered for us within the veil, yet we yearn for the visible undershepherd, who shall come to us with shining face from the mount of higher contemplation and communion to interpret to us the will of the Almighty and to stimulate and guide us by precept and counsel. We are not eager to learn "some new thing." We inherit the profound convictions of our fathers; we reverence their Bible, in its teachings, its warnings, its promises and even its stately English expression, and their Saviour is the centre of all our theology, the foundation of all our hope, the incentive and encouragement to all high and worthy effort. But we are aware that our theory may be exalted to the skies, while our practice is in the dust. We know that we need "line upon line and precept upon precept." We look too for new light, which the devout student shall flash for us into inexhaustible but imperfectly explored mines of truth.

We, are to some extent, conscious of our obligation to the community in which we are placed. True we may by our lives preach to our neighbors this gospel that we believe necessary to their purity and advancement and eternal

weal; but in order to do this effectively we need on these lives the influence to which I have referred, exerted by a godly leader. Then we believe we further owe to the community the faithful, efficient "preaching of the word," and so we feel that our pastor, while following the impulse of his own soul, is also our proxy, and is discharging for us an obligation to our fellow citizens—that through him, as well as in ourselves, we are coming nearer to the exercise of those functions which the Master devolved upon us when he called us the "Salt of the earth," and "a city set upon a hill, whose light cannot be hid." Because the duties that we, in our own conception, assign to you are so great and onerous and exalted; because we look to you for so much influence upon our own lives, because we transfer to you so great a share of our responsibilities; because we have confidence in you—in your qualities of heart, in your mental endowments, in your intellectual acquirements, in your conceptions of truth, in your purity of life and singleness of purpose—because of all this, the sentiment of welcome that glows in our hearts is deep and full and sincere.

We welcome you to this town, which is, in our view, no mean centre. We open to you this pulpit, whence through many years has issued an influence that has been strong and wide spread and beneficent, and which for the future offers opportunities that are grand and imposes responsibilities that are grave.

We welcome you to our homes. There we shall expect you to share our purest joys, as our children, aided by your teaching, shall grow up in the fear and admonition of the Lord. There too we shall lean upon you in our deepest griefs, when the hand of the Lord shall be heavy upon us—when our confidence fails, we shall draw upon your stronger faith and find support in your sympathy.

And to the companion who shares your more intimate life, who claims a part of your cares and responsibilities, who apprehends with the fine instinct of womanhood and wifehood, yet with smooth brow sends you forth from the soothing, strengthening influences of a cheerful home to meet the problems of your daily work—to Mrs. Morse we equally say welcome.

I have sketched broad boundaries to our expectations, yet we know that your own standard is even higher than ours. For ourselves, we promise you support and co-operation and sympathy and loyalty. On behalf of this people, I thus publicly bid you welcome; but as the days go by, you will read in these hearts the deeper and more spontaneous welcome which these too formal words are inadequate to express.

May the Lord give his approval to the relations into which we are entering, and grant that we, with united hearts, with faithfulness and wisdom and unremitting effort, may worthily carry forward, under his guidance, the work which he has committed to our hands.

Dr. Trotter, on behalf of the educational institutions, greeted the pastor and Mrs. Morse with graceful and appropriate words. The church is of course the great institution but the pastor at Wolfville cannot forget the large number of young people who are in his congregation, who will carry something of his spirit and message to the ends of the earth. The opportunity of the pastor at Wolfville is greater than that afforded by any other Baptist church in Canada. The members of the institutions have a keen sense of dependence on the Wolfville pulpit for maintenance of their best ideals and the sustenance of their best life. They have confidence in the character, ability and experience of Mr. Morse as qualifying him, under God, to do for the schools what the churches desire to have done. Mr. Morse as a son of the Academy and of the College comes home equipped for the best service. Rev. E. M. Dill, B. D., pastor of the Presbyterian church, and the Rev. G. F. Johnson, pastor of the Methodist church, spoke in fine spirit on behalf of their people.

Pastor Morse replied to the addresses with due acknowledgement of the kindness to himself and Mrs. Morse of the several speakers. With much becoming modesty he disclaimed the possession of extraordinary gifts and asked the continuous prayers of the people that he might be faithful to Christ. He believes in God and expects that the world will be fruitful unto God. N.

From Halifax.

The noteworthy events in the life of Halifax are not many. Below zero weather for many years has not sustained itself in this city as it did in the first cold snap we had. For six days, a heavy snowstorm notwithstanding, the mercury was kept day and night below the zero point. This kind of weather has descended upon us again, but after a day and two nights the signs are indy.

The Rev. Dr. Boggs gave a lecture on India in the North Church. Views of the country by modern device were laid under tribute to impress the lecture on the minds of the audience. Out of his experience of thirty years he could speak of the religious, social and political life of the people, and the progress and the promise of progress made by the Christian religion. The thousands of students who graduate from the five universities have lost faith in the heathen system of religion, and are casting their idolatry to the winds, and are looking for a new religion. By the grace of God these young men may be of great assistance in raising the millions of India to a higher level. With few exceptions they embrace Christianity as a system of

truth and point to it as the religion for India in the future. The lecture was in aid of the "Good Samaritan Hospital Society" of the North Church.

The thought of the city is very much directed in the religious sphere to remote and root subjects. For instance "What is Religion" was discussed by Bishop Courtney before the Y. M. C. A. By the way the genial and popular bishop has resigned his place in the diocese of Nova Scotia, and has become a simple rector in New York city. He will be a favourite wherever he lives. He is genial and not lacking in tact. Rev. H. F. Waring makes the work in his Bible class after the morning service, which is attended by about eighty persons, more like that of the class room in a theological school than of the ordinary Bible class. Having gone over a number of preliminaries, judged by him as important to know as methods for studying the Bible, he has now begun the study of the Gospel by Mark. Last Sunday evening his sermon was on the subject, "Did the people of the Old Testament believe in a place of future punishment." As Reporter did not hear the sermon, he is indebted for his knowledge to the newspapers. The meaning of school seems to have occupied much of the time of the preacher. The Rev. Frank Fay Eddy, pastor of the Church of the Redeemer, known as the Universalist church, praised Mr. Waring for his courage and scholarship. He welcomed him into his fraternity. But as the old Testament teaching on that and other doctrines, is only rudimentary—partial—it is probable that when Mr. Waring gets into the teaching of the New Testament on this subject, Mr. Eddy will be obliged to part company with him.

Rev. Isaiah Wallace is now engaged with Rev. Mr. Jenner in holding a series of revival meetings in the North church. He has more invitations to assist pastors than he can meet. Port Matland is the next church which he intends to visit. The veteran evangelist seems full of hope and energy. On Sunday last he was 78 years old. The North Church got his birthday sermon which they enjoyed much.

The Week of Prayer passed over without any special manifestations of spiritual power. A sensational report of the meeting of the Alliance at which arrangements were made for the Week of Prayer, caused a little disturbance of the brotherly feeling which for all these years has characterized the Evangelical Alliance of Halifax. But it will pass over, and harmony still prevail.

Reporter had a look into a meeting of the Board of Governors of Acadia College last week. The doings of that body, intended for publication will be given to the public by Dr. Trotter. Having seen a reference to Dr. Sawyer giving the faculty of the College his views of Herbert Spencer's philosophy, I took occasion to call his attention to this matter, during a pleasant hour I had with the Doctor. I remarked to him that all the notices I had seen of Herbert Spencer had been very tender. This, the Doctor thinks is the spirit of the age. But, in reply to my question, how does Mr. Spencer's philosophy affect religion, he made some general statements carefully expressed; but to the effect that the system of philosophy taught by Mr. Spencer has been, and will continue to be, harmful to evangelical truth. It would be a great favour to the readers of the M. and V. if Dr. Sawyer would put his views into form, and publish them in that paper. With an interruption of a few years, Dr. Sawyer has been at work in Acadia College since the early autumn of 1855. Dr. Chute has had a serious attack of illness; but has recovered and is at work. Dr. Trotter, now that Dr. Keirstead is appointed Deputy Administrator, can go among the churches and feel that the work at the College will be thoroughly attended to. After about thirty years experience in the Board of Governors, I can tell the readers of the M. and V. that never before has there been more sincere dependence on God in that body than at the present time. Never before has the Board been so strong in men. They trust each other. Discussion free, thorough and full is encouraged. The fellowship is sweet and brotherly. May the Lord continue this condition of things in this governing body.

All the ministers in Halifax are laboring hard and are looking for spiritual blessings. The North church has remembered Mr. and Mrs. Jenner in the holidays with thoughtful and kind donations. Rev. Mr. Porter passed through Halifax a short time ago, we had a pleasant interview with him. He has closed his labors at Tancook, and seeks another field. Rev. George Taylor, late of Jeddore, is staying for the present in Halifax. He, too would be glad to resume pastoral work. The Rev. L. J. Lingley has commenced work at Margaret's Bay.

The many friends of Dr. Welton have leaned with sincere regret, that he is not able to attend his classes at McMaster. The hope and prayer of all is that his strength may return, and that he may soon be able to resume his much loved labors. It was very gratifying to his many friends to learn that the students in appreciation of his person and work have secured a fine oil painting of him for the University. REPORTER.

Acadia Notes.

On Tuesday, the 12th inst., the Board of Governors met in a special meeting, summoned at the request of the President of the College, to consider proposals looking to the fuller relief of the president from his duties of internal

administration during the prosecution of the canvass for the Second Forward Movement. Dr. Trotter has been able to give but little time to the new movement, owing to the responsibilities of administration within the college, and recently he decided that it was imperatively necessary that he obtain some substantial relief.

A carefully prepared series of recommendations was submitted to the Board by the President, and substantially adopted.

It has been arranged that during the canvass for the new movement, the president may, as he finds it necessary, deputize his duties and responsibilities with respect to internal administration to Dr. Keirstead. Under the deputy leadership of the Faculty, all things pertaining to the internal administration of the college will be attended to without suspension or delay. In this way the president's mind will be relieved from care when away, and from an accumulation of administrative duties whenever he returns home. The college will also be protected by the unbroken administration of its internal affairs. As Dr. Trotter expects to be away, on and off, during the greater part of 1904, Dr. Keirstead has already been appointed for a year to what is essentially the Deanship of the Faculty.

In addition to the above leading item of business, the Board empowered the Executive to grant the use of the college building and one of the boarding houses for the use of a Summer School for Sunday School workers, if such a school shall be organized in accordance with action taken at the last meeting of the Baptist Convention. The Executive was also instructed to engage forthwith a competent architect to examine into the matter of fire escapes in the several buildings, and to proceed without delay to the construction of whatever additional facilities may be deemed necessary.

After the adjournment of the Board, the Ministerial Committee of the Board had two sessions in conference with Rev. W. E. McIntyre of St. John, and Rev. E. J. Grant, of Arcadia, officers of the two Baptist Home Mission Boards relative to some co-operative alliance of the college with these Boards in respect to the service of students as workers on the Home Mission fields during the vacations. A gracious and earnest spirit pervaded these conferences, and it is hoped that out of them real advantage may come to the Kingdom of God in respect to all the interests concerned. The visit of the two brethren, who came on the invitation of the Ministerial Committee, was of great service and was much appreciated. While they were in the ground an informal meeting of all the ministerial students in the College and Academy was convened, at which informing and stirring addresses were made by Mr. McIntyre and Mr. Grant on the work of the Home Mission Boards, and on the demand for an increase of the self-sacrificing missionary spirit, especially among the young men, in order that the hard places may be heroically conquered for Christ, and the work assigned us as a people may be worthily performed. The meeting will, we believe, bear fruit in an increase of true consecration. The brethren also attended the Wednesday evening prayer-meeting in the college, and spoke to the student body as a whole.

Certain proposals have been matured by the Ministerial Committee, which has the oversight of the ministerial students in the college, and also discusses the Payant Aid Fund, which proposals brethren McIntyre and Grant have been asked to place before their respective Mission Boards for consideration. May the good Lord give to his servants wisdom in all things, that the Kingdom may be promoted and His name glorified. M.

Maritime Baptist Historical Society.

In a recent issue of the MESSENGER AND VISITOR I suggested the propriety of all the pastors writing historical sketches of the churches where they had labored, for the periods over which their labor extended.

I have had some after thoughts on this matter which have reduced the matter to a better system, at least in my mind. The plan clearly stated is this—

Let each pastor who is now laboring, or who has labored in the Maritime Provinces make a list of the churches where he has labored. Then let each write as fully as possible from memory or such notes as he has preserved, a historical sketch of each church for the period or periods during which he labored there. Let each sketch be complete in itself so that it can be foisted by itself with the name of the church, and the dates of the period written upon the back. Then let all these sketches written by the various pastors be forwarded to Prof. E. W. Sawyer, librarian of Acadia College. He will receive them and sort them, so that all the sketches written for any particular church may be placed in a prepared envelope or some receptacle made ready to receive them. Now it will be seen that if this work is fully and completely done continuous histories of all our churches will be written as far back as the labors of our living pastors extend. There will be of course many gaps caused by the death of many of our pastors of this generation; but in many instances these gaps could be filled in by others. It will be also seen that this will form an admirable repository of information for the writing up of obituary notices in the future, and for the gathering of material to write concerning the life of any pastor. I would suggest that these sketches should continue up to January 1st, 1904, and that on the first of each year each pastor should continue the record over that year.

This plan will provide for the history of this present period, or rather the period over which this present generation has gone. Concerning the past we should certainly avail ourselves of every means now within our reach—but soon to be beyond our reach—that we may learn and record what our history has been. Let all the members of this society interest themselves in this matter in an earnest and systematic way, that the end for which we as a society exist may be secured.

Let the members report through the MESSENGER AND VISITOR concerning their work.

Who will second the movement to have our pastors write up the history with which they have been identified? Hopewell Cape, Jan. 19. J. W. Brown, Sec'y.

* * The Story Page * *

"Love Hopeth All Things."

BY MALDA SHACKLETON.

"Sunshine bright and strong streamed in through the window and oathed the careworn face and bent form of an old man.

It was a cold day in March and there were no customers in the little bookstore.

Mr. Anderson took a book from the shelves and sat down near the window. He turned the pages rapidly, reading a sentence here and there; then he read slowly, his eyes were closely fixed upon a paragraph, he read it over and over and wondered at the gracious words which proceeded out of his mouth.

He had read it a score of times, without a thought; it stood out upon pages now in letters of light. Tears gathered in his eyes, trickled down his face and dropped upon the page before him.

His own words of the morning—of many mornings—came up in contrast. They echoed through his heart and made it ache. What did Jesus say? "Gracious words."

He glanced toward his daughter, but she was busy with her needlework. The old man bowed his head and gave way to the grief that had been surging through his heart for years.

Long ago, his only son, a bright boy, had gone to college. It was the old story of blighted hopes.

About the time Victor came home his only sister married a promising lawyer from another state. Victor had been admitted to the bar and a strong friendship sprang up between the two and a partnership was formed.

To all appearance they had every hope of success. However, it was soon rumored that both members of the firm indulged in strong drink.

Within a twelvemonths it became an accepted fact that Victor Anderson was travelling the downward road, and one night when he was taken home in a state of beastly intoxication it was no longer possible for his father to be deceived.

Had Mr. Anderson waited until Victor was in a condition to reason, his tearful, heartbroken pleadings might have availed, but he went to him the next morning when the effect of the liquor was wearing off. Victor was suffering unspeakable torture physically and mentally which made him irritable and unreasonable.

His father's words annoyed and then angered him. They quarreled and after that the old cordial relations between them were never renewed.

Concealment no longer being possible, Victor indulged more openly in liquors; his descent became correspondingly more rapid.

The next year was an eventful one. Mrs. Anderson died, hurried into her grave by the shadow which hung over her home.

A few months later, while returning from an adjoining town, Mr. Weston, the brother-in-law and partner of Victor, was thrown from his carriage and instantly killed. The hostler who brought his horse knew that he had been drinking, and urged him to remain until morning, but with the persistence of a drunken man he insisted upon going then. A few hours later the horse returned with fragments of the harness clinging to him. A search was at once instituted. Mr. Weston was found beside the road, dead.

For a few months after this Victor did a little petty logging. He was an able counsellor, but clients would not hunt in back alleys or bar rooms for a lawyer, when they were more than likely to find unfit to transact business. He became a common drunkard, blackening stoves, cleaning carpet or doing any work, however menial, using the avails of it to buy liquor.

Mrs. Weston was a patient, loving sister. Their father, seeing her toil, deprivations and anxiety, became bitter toward Victor. Still he could not give him up. He was past so, but his heart cried out unto God continually to let him live until Victor was "a new creature in Christ Jesus."

While he sat with bowed head a new prayer arose in his heart, a new love came in answer to it; a new peace rested upon him.

Mrs. Weston went home in time to prepare the evening meal. An unsteady step aroused Mr. Anderson. He heard Victor asking for the evening paper.

He rose at once, lighted the lamp and laid the papers out in a subdued, patient way, which made Victor turn and look into the careworn face.

"Better not go with the papers until after supper, it must be nearly ready," said Mr. Anderson. His voice was kind and sympathetic. It carried Victor back to his boyhood. He laid the papers down mechanically and went to the stove. His face wore a puzzled look. There was a strange feeling in his heart. He was accustomed to harsh words. A stern rebuke would have passed unnoticed, but his father's softened tones brought a mist before his eyes and through it he looked down the years at a wasted life.

"Come, my son, daughter must have supper ready by this time."

They left the store together after Mr. Anderson had

turned down the lights and locked the door. Both remembered that it had been years since they had walked together.

The lights of home shone through the windows in a cheery way and as Victor stepped upon the piazza his sister turned and looked expectant toward the door. It seemed to him his mother's own face—such a bright loving face, in spite of the heartaches its owner had known. His heart reproached him and a great wave of tenderness toward his sister surged through his being.

Supper was eaten in silence. This was not unusual, but Mrs. Weston could not help feeling there was a difference. Victor ate little and hastily left the house with the keys.

"Poor Victor!" sighed the father as the sound of his steps died away. "We must love him more."

Meanwhile Victor took his papers and went his usual rounds. This done he turned mechanically to the saloon, where he usually spent the remainder of the evening. It was early and but few were there. He drank a glass of whisky and then sat down apart from the others to smoke.

He tried to read, but could only see a sweet face with loving eyes. When the place began to fill up he quietly withdrew.

"What's the matter with Vic tonight?" asked one of the loungers.

"Nothing. You know he is always morose unless he's two-thirds over," answered the bartender.

Victor paced slowly up and down the street. The air cooled his feverish head. A restlessness came over him and he walked on and on.

In a palatial mansion on one of the residence streets sat a young girl. The house and its appointments were perfect. The room was flooded with a soft light which made the rich carpets and draperies suggestive of oriental luxury. Choice exotics were upon the table and near it, herself, the most exquisite bit of coloring in the room, sat Dorothy Harrison. She was not yet out of school and was dressed as became a school girl, albeit her clothing was of the finest material and made in the daintiest manner.

Dorothy had been in the library an hour. The marble clock over the fireplace struck the half hour after eight and she had studied but little. A step sounded in the hall and immediately there appeared in the doorway a magnificent specimen of young manhood. He crossed the room and looked fondly down upon Dorothy, who was several years his junior. He had carried her in his arms and taught her to walk. They were more to each other than most brothers and sisters.

Looking down upon the paper where she was idly tracing a name he smiled and then started in surprise.

"Victor Anderson! Why Dorris, I can't imagine two people who are farther apart."

"I know," answered Dorothy slowly, "and yet I've thought of him so much that I traced his name mechanically. I meet him every morning. The girls make fun of him, but I cannot. He looks so forlorn and wretched that my heart aches for him. Think of what he might be, and poor old Mr. Anderson growing feeble every day, and dear, patient Mrs. Weston manages and no one seems to care. I walk behind the others and try to be brave enough to speak to him and invite him to come to the meetings, but he looks so solitary that I am afraid to do it."

"What made you think of all this, little sister?"

"You remember Dr. Howard's talk to the young people. He said all the work a great many would ever do for Jesus would be done while they were in school, for they would be called home before their school days were over, and you know," said Dorothy softly, "I may be one of those. I couldn't think of any work nearer than this man who is ruining himself and killing his father and sister."

Norton Harrison was deeply moved. He had labored with respectable sinners, but was this young sister in a home sheltered by love, reaching down into the gutter after a soul which in her pure eyes still bore the impress of its Maker.

He kissed the earnest face, leaving a bright, warm tear glistening upon her cheek and then went into the hall and slipped into his overcoat.

"Where now?" asked Dorothy, as he reached for his hat. "To seek and to save that which was lost, God helping me."

The snow creaked under his feet as he walked down the street with a feeling of self-condemnation in his heart. He reached the business streets and just ahead of him was Victor standing irresolutely before a saloon. Norton passed his arm around the wailing figure and drew him on down the street, saying as he did so, "Victor, the Lord Jesus wants you and he wants you now."

Victor began to tremble. He tried to speak, but his voice was lost in a choking sound. Norton led him on.

"I'm gone too far. He hasn't any use for me," stammered Victor at last.

"He loves you and wants you, my brother."

"Come in here and we'll talk it over," said Norton, leading Victor up the stairs and into the reading room of the

Y. M. C. A., which was still open, although the room was deserted.

Standing there by the fire Norton took both of Victor's cold hands into his own warm ones and looking earnestly, lovingly into his face said: "Decide tonight, Victor. There is every reason for doing so. Jesus loves you; he died for you; he wants you. Youth, father and sister have waited years for you to decide for Christ. Come now and there will be joy in heaven and earth."

The tears trickled down his face. He could hear his father's call to supper: "Come my son." Why not go home tonight and be a son of the Most High, a joint heir with Christ. He shook his head. Everything is against me. It's no use," he groaned.

"His strength is made perfect in weakness. You want to come, don't you, Victor?"

"Yes, yes," sobbed the man, "but I don't know how."

"Let us ask Jesus to make the way plain."

They knelt together. Norton pleaded with God as he never did before, when the quivering form at his side exclaimed: "O Lord, I'm a sinner! I don't deserve pardon." "Ask mercy in Jesus' name. He has purchased your pardon. Ask for faith to receive it," said Norton, scarcely less moved than the man at his side. There was a long silence. The gray head went down, his grasp of Norton's hand tightened, his whole body vibrated with emotion, then he raised his head and turned his shining face toward Norton whose heart thrilled with joy akin to that "in heaven over one sinner that repenteth."

Norton opened the Bible and pointed to a verse and Victor read: "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

They were soon standing in the little sitting-room. A look of intelligence swept across Mrs. Weston's face as she looked from one to the other. Victor's eyes sought his father's face and a vague light shined in his mother when a child at her knee rose to his lips: "Father I have sinned against heaven and in thy sight and am no more worthy to be called thy son."

Mr. Armstrong looked from Victor to Norton and then slowly comprehending, he threw himself into Victor's arms, and sobbed out his joy.

Dorothy heard Norton's step on the stairs. "What news?" she asked as he passed her door.

"There is joy in heaven to night. Thank God you thought of Victor, for he has given himself to Jesus and his dear old father is wild with joy," answered Norton.

Jesus keeps those who trust him.

A new sign hangs outside an uptown office and clients are numerous, but many who have no legal business call to hear the lawyer talk in convincing language of the love that saves to the uttermost, and some, seeing the great change wrought in him, believe.

Victor has a well worn Bible upon his desk, on the first page of which is written: "God bless Norton Harrison." "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

In Victor's office there often sits an aged man with bent form whose time worn face shines with the light of contentment and love. Across the margin of many leaves of his Bible he has written: "And all bare him witness and wondered at the gracious words which proceeded out of his very mouth."—Michigan Christian Herald.

The One Who Failed.

"Mr. Wright, may I speak to you a minute?"

The busy lawyer gave his revolving chair a whirl, and faced a tall, resolute-looking boy, with a strap of books across his shoulder.

"Certainly, Philip; sit down my boy."

"Thank you, sir, I haven't time; it's almost school hour. I just want to say, Mr. Wright, that I'd like you to get some one else for an Epworth League leader in my place."

"You want to give up your job, Phil?"

"I don't want to exactly, but I think I ought. The truth is, Mr. Wright, I've failed, and I know somebody else could do better."

The gentleman was thinking what a young face this was to wear that bitter sense of failure so plainly written out; but he spoke encouragingly.

"Why do you think you have failed, Philip? What about the 'try, try again' plan?"

"We did try again, Mr. Wright. You know we set ourselves to prevent Dobbs from opening a saloon on the corner of Bolton and Pelham Streets. We worked like everything getting petitions signed. But we failed; the saloon is open, and the very boys that we were trying to help by keeping the saloon away, are jeering at us all the time now, and calling us church lambs, and pretty pigeons, and things like that."

Mr. Wright could not help smiling at the very unlaughable expression of this leaguer, but there was no time to discuss the matter now.

"Suppose you don't take any steps about giving it up

until the next meeting," he said. "I would like to be with you at that meeting. I have just been reading a true story about one who failed. It is a thrilling tale; I would like to tell it to the boys. What do you say?"

"Thank you, sir; that will bring the boys together. I'm sure. Some of them are pretty low down—worse than I am! Thank you, Mr. Wright; good morning," and the door swung to on boy and books.

The next Sunday afternoon the league members rallied in great force. Mr. Wright had organized them a year before, and given them a start; but he had a Sunday afternoon mission school in a distant part of the city, and this was the first time the boys had heard from him for some time. The meeting was called to order by Philip Sears, who read a few verses from the Bible; a short prayer was made by another of the boys, and "Onward Christian Soldiers," was given in fine style. Then Mr. Wright got up and faced the boys.

"Your leader has been telling me," Mr. Wright said, in his easy, you-and-me style, "that your chapter has failed in a first-class fight it has been waging against the whiskey business, and that you boys are a good deal cut up over the failure. I think this is a good time to repeat to you a true story of a fellow who failed on a big scale about three hundred years ago, whose failure any one of us would now be proud to claim.

"When I tell you that this young Englishman made four stubborn, painful, dangerous, attempts to find a western waterway to the Indies; that he got nearer to the North Pole than any other sailor of his day; that he failed every time to find the Northwest passage, and that he was finally turned adrift in an open boat, with his young son, on a wild waste of waters, never to be seen or heard from again—perhaps you can name my man who failed?"

Mr. Wright paused. "Henry Hudson" said one of the older boys, recognizing the tragedy.

"It was Henry Hudson," continued the storyteller, "who thus made four big, expensive, and humiliating failures; and finally lost life in a shameful and pitiful way, as far as ever from the goal of his purpose.

"But look here, boys, Henry Hudson's first voyage opened up the great Spitzbergen whale fisheries, by which thousands of families have been supported, commerce advanced, and the interests of the race served for those hundreds of years. Henry Hudson's second voyage opened up the fur trade, which has been almost as great an enterprise as the other. Henry Hudson's third voyage—setting sail from the Zuyder Zee this time—established the Dutch on Manhattan Island, and laid the foundation for the city of New York; and his fourth voyage gave his name to one of the most beautiful rivers of America, and an example of noble heroism and skill to all future races of men. How is that for a failure, boys?"

The young people sat very still in their places, but there was a glow on their faces, and their eyes were shining. Unless I am much mistaken, that corner saloon began to be in danger while that tale was being told. Mr. Wright did not have much more to say.

"Take care," he concluded, "how you dare to write 'failure' on a word into which a man or boy has real y put the strength of his life. If the thing pleases God, though it may seem to go down like Henry Hudson's body, fathoms deep, he is keeping for it—somewhere, somehow—a glorious success, like the great sailor's. And I give you my word, my young friend, I believe the baffling of a single saloon is more important in eternity than sailing across the Arctic Sea."

Philip Sears did not give up his place. Those young Christians took a brace; and gave themselves another year's lease on their job (the saloon's license ran for a year), and the last I heard of the matter was a message sent them by a business man who had refused to sign their first petition, and jeered at them for "a meddlesome pack of kids." Now he sent them word to come and see him about the matter again—he liked the fellow that never knew when he was whipped!—The Classmate.

An Arctic Episode

A polar bear and a Greenland whale
Invited a big, brown seal,
A caribou and an E. kimo
To come to an Arctic meal.

The polar bear was a gracious host
And met his guests with a grin;
"You deer," he said to the caribou,
"To the seal, 'What lovely skin!'"

He gave a hug to the Eskimo,
And serving the snowflakes twice,
He asked the whale if he'd be so kind
As to pass some cakes of ice.

The whale went off for a fresh supply
And returned with a wondrous spout.
The bear was calmly smacking his lips,
And looked uncommonly stout.

"Oh, where are the guests?" called out the whale,
"I've covered 'em up with fur,"
Old Bruin replied, "The air was chill,
And now, good evening, sir."

"You're an ursine pig," called out the whale,
"A selfish, greedy lubber."
"Oho," said Bruin, "and what are you?
I've heard you're chiefly blubber."

Then off he sailed on a floating berg,
And was quickly lost to view.
While the whale dried up his icy tears,
And dined upon seafoam stew.

—C. E. Marsh, in *Congregationalist*.

The Young People

EDITOR

A. T. DYKEMAN.

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

Officers.

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

Our Missionary's Salary.

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

NOTE. Send your remittances to Sec'y-Treasurer Lawson through your regular church Treasurer.

Our Sec'y-Treas's Letter.

FELLOW-UNIONERS.—In your New Year's Resolutions, I trust one written in indelible ink is to be found relating to our B. Y. P. U. work. Will you make that resolution a very active one?

We need you, your prayers, your purses. This work is your work, it is the Lord's work and we stand for "Loyalty to Christ." He has given us our marching orders: Go, take, if you cannot go, help others to take the message of life to the dying.

At our recent convention we as a Maritime Union decided to undertake the support of a Missionary in the foreign field. Some of the Societies have already made pledges. What have you done? So far I have not received a farthing from any society. The need of fellow-disciples is great. This is our opportunity. Do not overlook the fact, that all monies contributed for the special object, are to be paid to the treasurer of your church, and he in turn is to forward it to the undersigned, who will acknowledge all remittances in our B. Y. P. U. column. Please keep this matter before you and ere another week goes into Eternity do something toward raising your part of the needed sum. There are other matters of importance, but this is first and we bring but one before you now. More anon.

Yours for service.

G. A. LAWSON, Sec'y Treas.

Bass River, Nova Scotia Jan. 13, 1904.

Dear Young People: Be sure and read the above letter of our Sec'y-Treas. It is timely and suggestive. He says we stand for "Loyalty to Christ," that means "Loyalty to Missions." Dear Unioners get to work for God.

Daily Bible Readings

Monday—The Christian's Responsibility. Matt. 5: 13-16.
Tuesday—All went Preaching. Acts 8: 1-4.
Wednesday—A Work for Each Member. Rom. 12: 1-8.
Thursday—In All the Earth. Isaiah 12: 1-6.
Friday—A Self-Centered Church. Rev. 3: 14-22.
Saturday—Ambassadors for Christ. 2 Cor. 5: 17-21.
Sunday—All the Nations. Matt. 28: 16-20.

Prayer Meeting Topic.—January 31.

Every Christian Called to be a Missionary. Luke 24: 44-49.

These words of our Lord, recorded by Luke, fully and forcibly reveal the privilege and duty of every Christian to be a missionary. The purpose of God and the revelation of His grace, as expressed in the Scriptures and in the life and resurrection of Jesus, is "that repentance and remission of sins should be preached in His name unto all nations."

MISSIONARY WORK IS CHRIST-LIKE.

We are never so like our Master as when we are seeking to save the lost. He came to give light, to reveal a truth, to show us the Father and to bring us into harmony with the divine will, however manifested, whether it be in the mysterious and manifold works of nature, or in the grand and gracious work of redemption. So, the mission of the Christian, by living in conformity to the life principle of the Son of God, is to give light, to reveal truth, to harmonize all the forces of nature and every expression of the Divine will with the well-being and eternal happiness of the human race. This is a great work, but it can be accomplished, because.

MISSIONARY WORK IS ESSENTIALLY GOD'S ENTERPRISE.

Every phase of the work, whether it be evangelical, educational or philanthropic is due to the Divine activity in controlling persons and events to accomplish His purposes. A careful reading of the Acts of the Apostles is sufficient to establish this fact.

When Peter was summoned to preach to the Gentiles in the house of Cornelius, he received his orders not from any church or council, but directly from God, (Acts 10: 20.) The Apostle Paul, says of his commission, "For neither did I receive it, from man nor I was taught it, but it came to me through revelation of Jesus Christ, (Gal. 1: 12.) When the church at Antioch ministered unto the Lord and sought

divine direction, the Holy Ghost said, "Separate me, Barnabas and Saul for the work, whereunto I have called them (Acts 13: 2). In reporting to the churches at Antioch and Jerusalem the Apostles rehearsed, not what they had done for the Lord, but what the Lord had done with them and how He had opened the door of faith to the Gentiles (Acts 14: 27, 15: 4).

In the same spirit Peter before the church at Jerusalem declares how God made choice of him as the agent whereby the Gentiles should hear the words of the Gospel (Acts 15: 7) James also refers to the way in which God visited the Gentiles to take out of them a people for His name and concludes by saying, "The Lord doeth all these things."—Acts 15: 17.

MISSIONARY WORK IS SUCCESSFUL.

It cannot be otherwise when Christians "work together with God." The early Christians were wonderfully successful. Their numbers soon increased more than forty fold (Acts 1: 15, 4: 4). And yet, their methods of working were not extraordinary except in the sense that they used only the means appointed by God.

We believe God's attitude toward the world is unchangeable. He is not a God of love and merry one day and a God of wrath and vengeance the next. He is not favorable to one generation and averse to another. He is ever the same, always a God of love. "His mercy endureth forever." This being the case the conditions of success in missionary work are precisely the same in our day as they were in the days of the early Christians. Repentance, faith, prayer, gifts and testimonies, linked with the presence and power of the Holy Spirit, did the work in those days. The same means are essential and available now and the same results would follow if every Christian responded to the call to be a missionary.

W. M. SMALLMAN.

Illustrative Gatherings.

(Selected by the Editor.)

THEME.—"The Christian a Missionary.

The Son of Man is come to seek and to save that which was lost. —Jesus.

Ye are the Light of the world. —Jesus.

The world is my parish. —Wesley.

There's a mine in India. I'll go down into the pit if you'll hold the ropes. —Wm. Carey.

The Church exists for India as well as for worship. Every member of the body, is intended to serve. When any member refuses to perform its proper function there is soreness, disease and paralysis. —Joshia Strong, D. D.

In order to shine, a Christian does not need great talents or wealth or conspicuous position. Every consistent, right-living child of God, be he never so humble, is a candle shining where his Lord has placed him.

Theodore Cuyler

No stream from its source
Flows seaward, however lonely soever its course,
But some heart is gladdened! No life
Can be pure in its purpose and strong in its strife
And all life not be purer and stronger thereby.
—Owen Merdith.

I believe that Christ has imposed on all his disciples a life of active benevolence; that he who refrains only from what he thinks to be sinful, has performed but a part and a small part, of his duty; that he is bound to do good and communicate, to love his neighbor, to give food and drink to his enemy, and to endeavor, so far as in him lies, to promote peace, truth, piety, and happiness.

Daniel Webster.

The Sin of Idleness.

Idleness is a sin.

1. Against self. It arrests right development of character. It robs of rich rewards. It induces spiritual disease.
2. Against society. Our neighbor has claims upon us. The world at large has claims upon us. Society is a great organism. Neglect of duty on the part of one impoverishes and enfeebles others.
3. Against God. Activity is commanded. — Ex.

Good, but for What?

There are a great many good people in the world, but what are they good for? They do not drink; they do not swear; they do not gamble; they do not use tobacco; they keep the Sabbath day; yes, they even attend divine worship regularly, and so we say that they are good people. But what are they good for? Their goodness is of the negative kind. While they do not do anything bad, neither can we say that they do anything good. They never join in the song services; they never lift their voices in thanksgiving or prayer; they never go forth on missions of love and mercy; they never give for any noble purpose; and if they are asked to lend any assistance in any way, it is, "Oh, I can't do that; get some one else to do it for you." While we call them good people, and class them among the better element of the community, yet in our more sober, thoughtful moments we are led to ask ourselves the question: What are they good for?—Rev. C. W. Davidson.

Foreign Mission Board

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR FEBRUARY.

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

We take great pleasure in placing before our readers this address by Miss Flavia Allen. It is full of helpful suggestions for the conduct of Mission Bands. Will not all workers in the department give it careful study and put into practical use these methods? They are simple and can be carried out by any one in country or town. While we are praying for our Mission Bands this month may a great revival of interest and enthusiasm come upon them and many young ladies be led to engage in this blessed work, thus bringing great joy into their own lives while being made a blessing to others.

Address on Mission Band Work Given at the Yarmouth County Quarterly Meeting, Dec. 8th.

Published by request of Dr. J. W. Manning.

We are all glad to meet again in our Woman's hour. This hour is becoming very precious to me, and I trust that it may become to the Baptist women of this County a very bright and helpful hour; an hour in which we shall gather strength and courage to go forward in the work of the Master which lies all about us.

If we could look back over the history of the W. B. M. U. for the past thirty-three years, we would find that it has been rich in results. It has been one of the chief educational influences among missionary lines in our churches since it began in 1870. It has been a great source of growth and development to the Christian women of our land, placing upon them responsibilities which has brought into active service the best powers of mind and heart of which they are capable. I shall always thank God for this work, it has been a great blessing to me.

But the phase of our woman's work which is the most deeply interesting to me, and which has in it the largest promise for the future—is the Mission Band work. I wish to speak particularly about the Band work this afternoon. The hope of every land is in the children; and in the Band work we are dealing chiefly with the children. The plan that seizes and impresses childhood tells mightily for victory. The Roman Catholic Church begins with childhood in training its priests. Some consider that one of the chief reasons why Buddhism developed in numerically the largest faith in the world, is the fact that during its early history so much attention was devoted to the children. The minds of the young are unprejudiced and most susceptible to Christian influence. They are the most hopeful class, because the future depends so largely upon them.

How it thrills one to be permitted to touch these unfolding lives—these beautiful buds of promise. Will these lives unfold in beauty and usefulness? The answer to this question depends largely upon the touch which they are receiving today from you and from me. I feel that God has given me a special call to work among the children and sometimes it seems to me that I must devote my whole time and energy to them.

"Give us zeal and faith and fervor make
Us winning, make us wise,
Single-hearted, strong and fearless,
If you hast called us, we will rise!
Let the might of thy good spirit go with
every loving word,
And by hearts prepared and opened be
Our message always heard!"

Those who are leading Bands in this county often appeal to me to suggest some method of making Band work more interesting. The only way in which I can be of help to them, is to tell them about my own methods of conducting Band work. Methods which I have tried and proved. Band work should be soul-winning. Our first aim should be, each soul in our Band for Jesus. For how can we ever teach children to give in the truest sense of the word, unless we first plant in their hearts a desire to give themselves to Him who died to win them. As we go before our Bands and look down into the little faces we have learned to know and love may this prayer arise from all our hearts.

And in the Book of Life let each one be
Inscribed as in eternal lines by Thee!
O Saviour, let each name be written there,
Not one be wanted in those pages gleaming!
Hear, Shepherd of the lambs, this fervent prayer,
Forever be Thy blessing o'er them streaming!

I do not allow my Band to drift into a rut, but seek to make some change and variation in the order of each service

and to make this service different from all other services in the church. I have brought some of my Band work here to-day simply to illustrate my talk. I have here my cradle roll. I call this my cradle roll, but its purpose is three-fold.—Cradle, birthday and honor rolls combined.

On the first roll I have the names of all the babies that I can obtain in the community. As soon as the little names are written down here, they are also written upon my heart and become subjects of daily prayer and loving thought. I visit them in their homes, thus becoming acquainted with the home influence which surround them. Gradually they learn to know me and to love me, and the reward is blessed and worthy of all the hard work, when you hear a cry of delight from the cradle as you approach it, instead of the cry of fear which first greeted your appearance. Satan sows his seeds of evil even beside the baby's cradle, why should not the servants of the Lord Jesus be there first with the good seed of the kingdom?

On the second roll I have the names of all the juniors in my Band with the dates of their birth, then as a soul-winning agency I send out little dainty birthday letters. I have had some of the most blessed results from this method of personal work. Even the babies have their birthday letters. But you ask what good can come from writing to a baby? The baby cannot read the letter, but the mother reads it. Sometimes that little letter goes to a mother who is not a Christian. Perhaps she has never thought very much about the baby's soul, or about the great and wonderful trust which God has given her, and then that tender little letter drops into her hand, and somehow the baby has a new meaning to her after that; somebody else is caring for the baby's soul, while she, its mother had never thought very much about the most precious part of her little treasure. It is not something which she has read or heard about babies in general—it comes nearer than that—it is her baby, for whom you are caring—: And so the way in which that letter will influence the baby will be through the mother. I have two rolls which I call my honor rolls. On the first I have the names of all the juniors—babies included—and each one who is present at the Band meeting has placed beside his or her name a tiny red star. Then at the end of each quarter, those who have been present at the three meetings during the quarter have their name placed upon the honor roll with quite a large gold colored star beside each name. They can thus have their names on the honor roll four times during a year for good attendance. One of my baby's has his name on the honor roll this quarter, his parents have brought him every Band day. We have a great many tender supplemental lessons from the cradle roll as it hangs in our Band room, and the children cannot see it unless they think of these lessons.

The central picture on my cradle roll is one of Jesus when he was a little babe in the arms of his mother, Mary, above him is a beautiful angel child and clustered all around him are babies of different nations, and your imagination can picture the many lessons we can draw from that. Thus I draw lessons from everything even from the stars which they win for good attendance. When they see the stars they think of precious little talks which we have had, of how they themselves can become stars. If they will give their hearts to Jesus they will shine as bright beautiful stars in the crown which Jesus will wear through all eternity. After they become stars then they can win other stars, or souls, to adorn that beautiful crown. Then I give them Daniel 12:3: "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." This passage of scripture contains both of these thoughts—becoming stars and winning stars. The wise ones are those who accept Jesus and His salvation. Only the wise ones can be used of God in turning many to righteousness.

I use pictures to illustrate every lesson that I teach. Scenes in the Orient seemed very misty and vague to children, and with pictures we can make these distant lands seem more real to the childish mind, and they remember the lessons far better in this way. With my pictures I beautify my Band room, making it cheerful, attractive and instructive. I arrange my small pictures on large sheets of pasteboard which I buy at the bookstores. In this picture I am teaching them two of the isms of Hinduism—viz. Pantheism and Polytheism. I give them the terms which they would find in reading missionary literature and then explain and simplify everything for the children. Pantheism is the worship of nature or the doctrine that all nature is a part of God therefore worthy of worship, such as the sun, moon, trees, rivers, mountains, etc. Polytheism, or plurality of gods or to make it still more simple for the little ones—a very very large number of gods or deities, putting the number on the board, 330,000,000 gods. I use the blackboard a great deal in this work. Then we can draw a comparison between the worship of all these numerous gods, with the sweetness, purity and blessedness of worshipping the one true living God who alone can save us.

Pictures which teach some distinct phase of missionary work I do not put in a miscellaneous collection, but arrange them for a separate lesson, such as medical missions,

Dyspepsia

That means a great deal more than pain in the stomach, else it might be easily cured.

It means that that organ lacks vigor and tone and is too weak properly to perform its functions.

It means, too, that much that is eaten is wasted and the system generally under-nourished.

W. A. Nugent, Belleville, Ont., had dyspepsia for years; so did H. Budan, San Luis Obispo, Cal. Mrs. C. A. Warner, Central City, Neb., was so afflicted with it she could scarcely keep anything on her stomach and became very weak and poor.

Hood's Sarsaparilla

permanently cured these sufferers, according to their own voluntary statements, as it has cured others. Take it.

or work among the lepers. With the lessons which I prepare and send out into the homes, with my mite boxes and with my birthday letters, I am keeping the Mission Band work constantly before the home which is important. In our public meetings we keep the Band work and Mission work in general before the church. We also have our badges, made like the W. B. M. U. badges, only we have the initial letters of our band name worked upon them in white. I believe that these things give character to the work in the child's mind, and with our badges I keep the thought in their minds, that we have a name, and that we must live our name as well as bear it. When the spring time comes again, in addition to our regular band lesson I am going to give short lessons on character or the great value of spiritual beauty over all other kinds or forms of beauty, using as illustrations the wild flowers of the field, as they come in their season. I use the wild flowers because they grow fragrant and beautiful under the Divine watch care alone. God alone can impart to us spiritual strength and beauty.

I use the different parts of the plant to illustrate different truths, such as the roots from which the plant derives nourishment from the soil, and the different parts of the flowers calyx, corolla, stamens, pistil, pollen, etc., to illustrate the attributes of a beautiful character, such as "love, joy, peace, gentleness, goodness, truth." I am always careful not to use botanical terms which the little ones could not understand.

As the little ones roam through the fields in their play the wild flowers are constantly reminding them of the tender, loving lessons which we have had in our Band on character, or spiritual beauty—beauty that never fades—that knows no death—beauty nurture and sustained by God alone. There are grand possibilities in this work among the young if we will only take hold of it, and put into it the brightness, energy and winsomeness which we put into things less worthy of our attention. This work belongs to woman's sphere—a work among mother and children.

"O woman look! behold your mission fields,
The ripening grain invites your sickles keen;
The moon has faded, the moon is past
There is no time to dally, or to dream
Haste to the task a Saviour's love appoints.
To bind, or glean, or garner 'till he come.
And you shall find inscribed on cross and crown,
Love's benediction, set in stars—"well done."
—FAVIA ALLEN, County Secretary

Yarmouth, N. S.

The Home Mission Committee of the W. B. M. U. met in Truro, Dec. 28th. Mrs. C. H. Martell presided and a profitable half hour was spent in devotional exercises, in which earnest prayer was offered not only on behalf of our work in the North West in which we are so much interested, but that a special blessing this year may attend the efforts being made in our own Provinces to carry the gospel into the destitute places. Various matters connected with the work were discussed, and it was decided that we make an effort to prepare a Home Mission concert programme to be used by our Aid Societies and Mission Bands to assist in raising funds for this work. Mrs. Gunn of Belmont gave an interesting account of the recent visit of her two daughters to Grande Ligne taking with them a large box of household articles contributed by our Aid Societies. She spoke of the gratitude expressed by Mrs. Massé for these very useful gifts. Reference was made to the intended removal to Yarmouth Co. of Mrs. Martell, and all present expressed much regret that we should no longer have with us in our Committee meetings this dear sister whose presence has been so helpful and whose earnest words have been an inspiration to all. On motion the name of Mrs. Judson Carter of Truro was added to the Home Mission Committee. The meeting closed with singing "Blest be the tie that binds."

L. W. KING, Sec'y. H. M. Com.

Mrs. Gunn wishes to acknowledge with thanks parcels of articles for Grande Ligne from the following Aid Societies: Wallace River, N. S., Middleton, Windsor, Berwick, Clarence, Belmont, Great Village. In a letter just received from Mrs. Massé, she says: "I want to again thank you for collecting so many useful things for our benefit, and will you be kind enough to tell any whom you may see or to whom you may write that we do appreciate their gifts. We were so pleased with the rugs. One was particularly nice and represented a great deal of work. I just want to thank you once more for your continued interest in our work, and ask you to pray that God may bless us abundantly again this year and that many souls may be led to him."

THIN PEOPLE

want to get fat and fat people want to get thin—human nature. If you are fat don't take Scott's Emulsion. It will make you gain flesh. If you are thin Scott's Emulsion is just what you need.

It is one of the greatest flesh producers known. Not temporary gains but healthy, solid flesh that will fill out the body where it is needed.

There's nothing better than Scott's Emulsion for weakness and wasting.

Scott's Emulsion is a food-medicine; not a stimulant; not a mere "extract" or so-called "wine" of cod liver oil. It contains the whole oil perfectly emulsified, which is the only way of preserving its valuable properties.

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

Notices.

Our Twentieth century Fund \$50,000

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

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

Treasurer for New Brunswick and P. E. Island,

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

Field Secretary,
Rev. H. F. ADAMS,
Wolfville, N. S.

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

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

ANNAPOLIS COUNY CONFERENCE

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

E. LeROY DARIN.

The next session of the Digby Co. Quarterly meeting will convene at Centreville, Digby Neck, on Feb. 8th and 9th.

A. J. ARCHIBALD, Secretary.

The next session of the Shelburne County Baptist Quarterly Meeting will be held with the church at Sand Point, Feb. 2nd and 3rd 1904.

E. P. COLDWELL, Secretary.

The Hants County Baptist Convention will convene with the Baptist Church at Hantsport on Monday and Tuesday Feb. 1st and 2nd. Opening session at 10-30 A. M. Monday, usual Railway arrangements. Delegates please send in their names to pastor Quick, Hantsport.

The King's Co. N. S. Conference will meet D. V., at Cambridge Feb. 8th and 9th. There will be an evangelistic service on Monday evening and three services on the day following beginning at 10.30 o'clock, A. M. It is expected that the Home Mission Field agent Rev. M. W. Brown will be present and also Pastor W. F. Parker of Windsor. Let there be a good delegation present from the churches, on that occasion.

M. P. FREEMAN, Sec'y.

Next regular meeting of the Cumberland Co. Quarterly Conference will be on Monday and Tuesday, Feb. 8 and 9 at Westbrook. 7. Devotional Service, Monday P. M.

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

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

WELCOME E. BATES, Sec'y.
Will those intending to be present kindly notify the Clerk of the church.

MRS. E. G. LEWIS,
West Brook Mills, N. S.

The N. B. Baptist S. S. Convention.

We are looking forward toward the securing of a Baptist Field Secretary for our S. S. work in this Province.

Personally we heartily endorse all that has of late been said through your columns of the work of the Interdenominational S. S. Convention. There can be no doubt that much valuable service has been rendered the cause by that institution, and that it will continue to do blessed work in which we can all join hands, but we just as emphatically assert, and abundant evidence is at hand for the statement—that there is room and an absolute demand for a Baptist S. S. Convention for this province. We are being more assured of this fact as we continue to learn of the condition of our Sunday School work.

We must as a Denomination put more force in our S. S. work if we expect the largest results in the future. We cannot expect a Baptist S. S. to be organized in a mixed community through the influence of an Interdenominational S. S. Convention. In all fairness the new school thus organized will likely be a union school, and will likely remain so even if Baptist influence should thereafter largely predominate in that particular community. We must care for our own work. It is more necessary that we should have a Baptist S. S. Convention because we have an Interdenominational S. S. Convention.

Directors are sending in lists of Baptist schools in each county. When all are in is our purpose to address them in a circular, asking them to guarantee at least 5 cents per registered member towards paying the salary and expenses of a Baptist Field Secretary.

Two schools, Chipman and Briggs' Corner, Queens Co., have sent in their acceptance of the 5cts. per member proposition. This is good. Let other S. S's. show their enthusiasm in the same way. Let all the directors complete their work as soon as possible, and let us all by a united and determined effort lift our S. S. work into a better condition. J. W. BROWN, Sec'y.
Hopewell Cape, Jan. 19.

RESOLUTIONS OF SYMPATHY.

The York and Sunbury Quarterly at its late session adopted resolutions in reference to the late Rev. W. D. Manzer, and the late Deacon M. S. Hall, expressing a deep sense of the loss sustained in the death of these brethren and appreciation of the valuable services rendered by them to the Quarterly Association, the gospel ministry and the denomination, and also commending the bereaved families to the care of a kind Providence.

Preacher's Story Revives Memories.

The announcement that Dr. W. S. Rainsford is to write a life story has called up memories of the early days of his work in connection with historic St. George's Church. One enthusiast, who is something of an antiquarian as regards the city's history, has just called attention to the first St. George's Church when it was in the lower part of the city. It stood in 1811 in Beekman Street, closed by Cliff, a district now given up entirely to business purposes, but the energetic searcher has found the site and found, too, that a building there still bears the name of St. George's Building to recall the church of old. One interesting memory that clings to the earlier St. George's is the fact that Washington Irving was baptized there, he having been born close by on Golden Hill. Dr. Rainsford will tell of the later history of the church in his book which will bear the title of "A Preacher's Story of His Work," and will be published shortly by the Outlook Company.

DIVIDENDS.

THE OBISPO RUBBER PLANTATION CO.

The Republic Development Co., contractors for the plantation "San Silverio el Obispo," announce the earnings from that property for the year 1903 as eight per cent., payable January 2, 1904, to share contract holders of record December 15, 1903.

Maxwell F. Riddle, Treasurer.

NOTE:

This Plantation has previously paid 7 per cent. for 9 months of 1901 and 10 per cent. for the year 1902--total, 25 per cent. to date

These earnings are entirely from side issues or temporary sources of revenue resorted to for an income on capital invested during the period necessary to develop the main portion of the property to Rubber, Cacao and Vanilla.

This work has been underway for three years and will require four years more. Then the income will be in the neighborhood of 100 per cent. on present investment. Meanwhile 7 per cent., 8 per cent. and 10 per cent. is being earned and paid investors.

Fill out Coupon for Particulars.

Investors will appreciate the clear, concise information given, covering the investment and its many attractive features.

Subscriptions can be in any amount from \$60 annually, payable cash or FIVE DOLLARS A MONTH on each share.

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Send prospectus, book of Plantation pictures, views of practical experts, business men, scientists, governmental reports, inspectors reports, opinion of shareholders, etc., to

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When Your Joints Are Stiff

and muscles sore from cold or rheumatism, when you slip and sprain a joint, strain your side or bruise yourself, Perry Davis' Painkiller will take out the soreness and fix you right in a jiffy. Always have it with you, and use it freely. USE

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MILBURN'S

LAXATIVE PILLS

Are a combination of the active principles of the most valuable vegetable remedies for diseases and disorders of the Liver, Stomach and Bowels.

CURE CONSTIPATION

Stink Headache, Jaundice, Heartburn, Catarrh of the Stomach, Diarrhoea, Blisters and Pimples.

CURE BILIOUSNESS

Dyspepsia, Sour Stomach, Water Brash, Liver Complaint, Sallow or Muddy Complexion.

CLEAN COATED TONGUE

Sweeten the breath and clear away all waste and poisonous matter from the system. Price 25c. a bottle of 5 for \$1.00. All dealers & The T. Milburn Co., Limited, Toronto, Ont.

The **Maritime Business College,** Halifax, N. S.

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

KAULBACH & SCHURMAN.

ALLEN'S LUNG BALSAM

will positively cure deep-seated **COUGHS, COLDS, CROUP.**

A 25c. Bottle for a Simple Cold. A 50c. Bottle for a Heavy Cold. A \$1.00 Bottle for a Deep-seated Cough. Sold by all Druggists.

CANADIAN PACIFIC PUBLICATIONS.

- "The New Highway to the Orient."
- "Westward to the Far East."
- "Fishing and Shooting in Canada."
- "Time Table with Notes."
- "Around the World."
- "Climates of Canada."
- "Quebec—Summer and Winter."
- "Montreal—The Canadian Metropolis."
- "Houseboating on the Kootenay."
- "Across Canada to Australia."
- "Banff and the Lakes in the Clouds."
- "The Yoho Valley and Great Glacier."
- "The Challenge of the Rockies."
- "Western Canada."
- "British Columbia."
- "Tourist Cars."

WORLD'S FAIR, ST. LOUIS, APR. 30TH TO DEC. 1ST, 1904. Write for descriptive matter, rates, etc., to **C. B. FOSTER,**

P. O. Box 100, ST. JOHN, N. B.

The Home

WATER IN DISEASE.

It would seem that everybody ought to know the value of a remedy so easily obtained as water. Yet though there is no remedy of such general application—and none so easily obtained as water, nine persons in ten will pass by it in an emergency to seek for something of less efficacy. There are but few cases of illness where water should not occupy the highest place as a remedial agent. A strip of flannel or a napkin folded lengthwise and dipped in hot water and wrung out and then applied around the neck of a child that has the croup will usually bring relief in minutes. A towel folded several times, dipped in hot water, wrung out and then applied over the seat of the pain in toothache or neuralgia will generally afford prompt relief. This treatment in colic works like magic. We have known cases that have resisted other treatment for hours yield in ten minutes to this. There is nothing that will so promptly cut short a congestion of the lungs, sore throat or rheumatism as hot water when applied promptly and thoroughly. Pieces of cotton batton dipped in hot water and kept applied to old sores and new cuts, bruises and sprains is the treatment now generally adopted in hospitals. Sprained ankles have been cured in an hour by showering it with hot water, poured from a height of three feet. Tepid water acts promptly as an emetic, and hot water taken freely half an hour before bedtime is the best of cathartics in case of constipation, while it has a most soothing effect on the stomach and bowels.

In this connection it is interesting to know that a distinguished children's doctor believes, from his practice, that infants, generally, whether brought up at the breast or artificially, are not supplied with sufficient water, the fluid portion of their food being quickly taken up and leaving the solid too thick to be easily digested. In warm, dry weather healthy babies will take water every hour with advantage, and their frequent fretfulness and rise of temper are often due to their not having it. A free supply of water and restricting the frequency of nursing have been found at the nursery to be a most effectual check in cases of incipient fever, a diminished rate of the number of gastric and intestinal complaints being attributed to this cause.—Woman's Magazine.

CHILD CULTURE

The world is gradually becoming aware of a few practical facts that it has persistently ignored. One of these is that there is such a thing as individuality in childhood. This idea is being carried out in a few experimental schools, notably that of Dr. John Dewey, of Chicago, which aims to prepare children for college in 12 years, beginning with the kindergarten. The course of study is as unique as it is practical. When taking the subject of textiles the raw material is brought in, and the children are shown how to wash the wool, card, spin and weave it. In somewhat the same spirit a new department has been attempted in France. At the age of 15 French girls begin a course on morals, developed from practical talks on conduct and moral philosophy to psychology. Such objects as the family, society, one's country, and personal duties are discussed. These subjects cover a realm of suggestions which in America the teachers leave to the parents, who frequently ignore them. It is, therefore, interesting to note these lessons as being taught to girls of 15. Acting on the words of Madame Necker, that "woman is intended to perfect life, to animate, beautify, and scantify it," these girls are taught that woman is the centre of the family, the soul of the household, and that on all superior men the influence of an intelligent mother is apparent.—Woman's Home Companion.

AN INEXPENSIVE WAY IN WHICH TO FURNISH A GIRL'S ROOM.

I furnished my daughter's room very prettily at small cost. I had an iron bed, two chairs, and an old table. I bought twenty yards of India linen at three and one-half

cents a yard. For the two windows I made single window curtains with deep ruffles. This required seven yards. I also made a cover for the bed, with a six-inch ruffle all around, using ten yards. I draped the table, first making a foundation cover of five cent lining, which may be obtained in any color. I used blue. I purchased a square mirror for one dollar. This was not large but good. I procured a box three feet long, eighteen inches high and eighteen inches wide for ten cents. This I covered with three yards of denim, which cost fifteen cents a yard, making a very nice shirt waist box and window seat. I lined this box with five cent lining. I bought two and one-half yards of chintz—delft blue predominating—and made cushions for the chairs, which I had enamelled white at the cost of fifty cents. I fastened two iron brackets to the wall, and placed a board twelve inches wide on these, making a nice book shelf. The floor of the room I covered with a delft blue denim, which cost fifteen cents a yard. The wall I decorated with prints have tones, and two water color pictures. The mirror was suspended from a hook immediately above the table, making a dressing table.—Woman's Home Companion.

CHICKEN TERRAPIN.

Cut up the remains of cold chicken into small pieces, being careful not to get any skin in the dish. Put into a skillet or chafing dish one half pint of cream or rich milk. Mix together one tablespoonful of flour, and one of butter, and when the cream comes to a boil stir this in. Season with a small teaspoon of salt and a dash of pepper. Have ready two hard boiled eggs, chopped fine, mix with the chicken and stir into the thickened cream. Let the mixture come to a boil and serve. This is a delightful way to use up "odds and ends" of chicken.

BEEF CANNELON.

Two pounds of the round of beef, the rind of half a lemon, three sprigs of parsley, one teaspoonful of pepper, one eighth of a nutmeg, two tablespoonfuls of melted butter, one raw egg and half a teaspoonful of onion juice. Chop meat, parsley, and lemon rind very fine. Add other ingredients and mix thoroughly. Shape into a roll about three inches in diameter and six in length. Roll in buttered paper, tie securely and bake thirty minutes, basting with butter and water. When cooked place in a hot dish, gently unroll from the paper and serve with Flemish sauce, tomato or mushroom sauce or any other you may prefer. There will be enough left to serve cold for the following day's luncheon.

THE VALUE OF CHARCOAL.

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

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

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

Charcoal sweetens the breath after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

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

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

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

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

Relieve those Inflamed Eyes!

Pond's Extract

Reduced one-half with pure soft water, applied frequently with dropper or eye cup, the congestion will be removed and the pain and inflammation instantly relieved.

CAUTION! 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.

WHY ARE THE GRADUATES OF

Fredericton Business College

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

Send for free catalogue. Address, **W. J. Osborne,** Fredericton, N. B.

The Doctor's

ORDERS:

Fresh Air Good Food



For all those threatened with **Consumption.**



Are a True Heart Tonic,

Nerve Food and Blood Enricher. They build up and renew all the worn out and wasted tissues of the body, and restore perfect health and vigor to the entire system. Nervousness, Sleeplessness, Nervous Prostration, Brain Fag, Lack of Vitality, After Effects of La Grippe, Anemia, Weak and Dizzy Spells, Loss of Memory, Palpitation of the Heart, Loss of Energy, Shortness of Breath, etc., can all be cured by using

Milburn's Heart and Nerve Pills.

Price 50c. a box or 3 for \$1.25. All dealers or **THE T. MILBURN CO., LIMITED, TORONTO, ONT.**

BEWARE

Of the Fact that

White Wave

disinfects your clothes

and prevents decay.

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

First Quarter, 1904.

JANUARY TO MARCH.

Lesson VII.—February 14. Jesus Forgives Sin.—Mark 2: 1-12.

The Lesson includes the three parallels, Matt. 9: 1-8; Mark 2: 1-12; Luke 5: 17-26, together with a glance at the preaching tour throughout Galilee (Mark 1: 35-45).

GOLDEN TEXT.

The Son of Man hath power on earth to forgive sins.—Mark 2: 10.

EXPLANATORY.

SCENE I. JESUS PREACHING IN A PRIVATE HOUSE IN THE CITY. EVERY ROOM IS CROWDED TO OVERFLOWING. THE MULTITUDE THROUGH THE DOORS AND OUT INTO THE STREET TO HEAR HIS WORDS.—VS. 1, 2.

THE GOSPEL PROCLAIMED TO SINFUL MEN.

1. AGAIN HE ENTERED INTO CAPERNAUM. THE central point of his work, at the conclusion of his Galilean tour. AFTER SOME DAYS. Some days after the healing of the leper (Mark 1: 40-45), and when the excitement concerning that miracle had quieted down. IT WAS NOISED (rumored, reported) THAT HE WAS IN THE HOUSE. Rather, "at home," there being no article in the Greek. Perhaps, either at Peter's house, as in our last lesson, or that occupied by his mother and brethren (Matt. 4: 13).

2. MANY WERE GATHERED TOGETHER. Thronging the house with Oriental freedom, crowding and pressing around the doors in their eagerness to hear the young teacher and miracle worker, who was creating no little excitement. Among them were leading Pharisees and learned and influential men from all parts of Galilee and as far away as Judea and Jerusalem. AND HE PREACHED. Spoke, was speaking, when the paralytic was brought to the house. THE WORD. The Word God had sent by him; the good news of salvation. "And the power of God was with him to heal" (Luke).

SCENE II. FOUR MEN APPROACH, BEARING A LITTER ON WHICH WAS LAID A MAN SICK AND HELPLESS FROM PARALYSIS, ANXIOUS TO BE CURED.—V. 3.

THE SINNER SEEKING SALVATION.

3. WHILE JESUS WAS PREACHING THEY CAME UNTO HIM, BRINGING ON A LIGHT WOODEN FRAME OR STRETCHER, ON WHICH WAS LAID HIS BED.

ONE SICK OF THE PALSY. Palsy is a contraction of the word "paralysis," a compound of two Greek words signifying beside, and to loosen; hence, disabled on one side; "a disease which deprives the part affected of sensation or the power of motion, or both according as the sensory or the motor nerves or both, are attacked.

SCENE III. THE CROWDS PREVENT THEIR ENTERING THE HOUSE. THE PARALYTIC IS CARRIED UP THE OUTSIDE STAIRS. AN OPENING IS MADE IN THE FLAT ROOF, AND THE SICK MAN IS LET DOWN WITH HIS BED INTO THE ROOM WHERE JESUS IS PREACHING.—V. 4.

DR. FED HIMSELF.

Found the Food that saved His Life.

A good old family physician with a life time experience in saving people finally found himself sick unto death.

Medicines failed and—but let him tell his own story. "For the first time in my life of 61 years I am compelled to publicly testify to the value of a largely advertised article and I certainly would not ren these lines except that, which seems to me a direct act of Providence, saved my life and I am impressed that is a bounden duty to make it known.

"For three years I kept failing with stomach and liver disorders until I was reduced 70 pounds from my normal weight. When I got too low to treat myself, 3 of my associate physicians advised me to 'put my house in order' for I would be quickly going the way of all mankind. Just about that time I was put on a diet of Grape Nuts predigested food. Curiously enough it quickly began to build me up, appetite returned and in 15 days I gained 6 pounds. That started my return to life.

"A physician is naturally prejudiced against writing such a letter but in this case I am willing to declare it from the housetops that the multiplied thousands who are now suffering as I did can find relief and health as easily and promptly by Grape-Nuts. If they only knew what to do. Sincerely and fraternally yours." Name of this prominent physician furnished by Postum Co., Battle Creek, Mich.

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

EARNEST EFFORTS TO BE SAVED. OBSTACLES OVERCOME.

4. COULD NOT COME NIGH UNTO HIM FOR THE PRESS. THE crowd which filled the house, and the narrow street on which the door opened. THEY UNCOVERED, literally, dug through, THE ROOF, which was made of branches and twigs covered over with earth, and could be easily dug through, and easily repaired. THEY LET DOWN THE BED, the mattress, by the four corners. The roof was so low that no cords were needed, but those below could receive the man from the hands of the four on the roof.

SCENE IV. JESUS USES THE INTERRUPTION TO ENFORCE HIS TEACHING. HE TELLS THE SICK MAN THAT HIS SINS ARE FORGIVEN.—V. 5.

FAITH AND FORGIVENESS.

5. WHEN JESUS SAW THEIR FAITH. SHOWN by coming to him, and by their persistence in overcoming obstacles. All five showed faith in this way. But Jesus looked down into the sick man's heart, and saw a true faith beyond all desire to be restored to health. His sickness had led him to see his need and made him receptive of higher longings and hopes. R. Glover lays the most stress on the sick man's faith, as the source and bulwark of the faith of the four. "There are no sufferers whose affliction has been hallowed who are not centres of spiritual influence to some friends or neighbors round them." SON. A word of loving endearment. Matthew adds, "Be of good cheer," take heart. THY SINS BE (ARE) FORGIVEN THEE. Be is not imperative, but the old form "are." Jesus grants him the greater blessing first, not only for his own sake, because he desired it most, or at least it was the blessing he most needed, but also as an impressive lesson to his hearers on the higher value of spiritual healing.

SCENE V. JESUS PROVES HIS AUTHORITY TO FORGIVE, BY RESTORING THE SICK MAN TO HEALTH, AND SENDS HIM HOME.—VS. 6, 12.

THE ASSURANCE OF SALVATION.

6. THERE WERE CERTAIN OF THE SCRIBES, the leaders of the nation, the teachers of the law, the theologians, the legislators, the politicians of Israel. REASONING IN THEIR HEARTS. The Greek word is that from which our "dialogue" is derived. They held a dialogue within themselves.

7. WHY DOTH THIS MAN THUS SPEAK BLASPHEMIES? THE R. V. is more vivid; "Why doth this man thus speak? he blasphemeth," by arrogating to himself the power to do what only God can do, thus claiming to be divine. To blaspheme is to speak injuriously, to slander God. Blasphemy is practically uttered treason against God and his kingdom. It was a capital crime, the one for which in his trial Jesus was condemned to die. WHO CAN FORGIVE SINS BUT GOD ONLY? Sins, as distinguished from crimes, are against God, and, therefore, only God can forgive them; for in the nature of things only he against whom the offense has been committed can forgive.

8. JESUS PERCEIVED IN HIS SPIRIT. "Contrasted with knowledge acquired through the senses; . . . without hearing what was said, he knew inwardly, intuitively, what was going on in their minds." WHY REASON YE? Matthew says, "Wherefore think ye evil?" Why do ye misjudge, and put an evil construction on my words? "Man cannot live by snapping turtle alone." The attitude of these scribes was not conducive to the best character or to the discovery of truth.

9. WHETHER IS IT EASIER TO SAY, ETC. "In our Lord's argument it must be carefully noted that he does not ask which is easier, to forgive sins or to raise a sick man; for it could not be affirmed that that of forgiving is easier than this of healing; but which is easier to claim, this power or that; to say, 'Thy sins be forgiven thee,' or to say, 'Arise and walk?' . . . It would be easier for a man equally ignorant of the French and Chinese languages to claim to know the last than the first. Not that the language itself is easier, but that in the one case multitudes could disprove his claim; in the other, hardly a scholar or two in the land."

10. YE MAY KNOW THAT THE SON OF MAN. THE Messiah. "the head and representative of the new humanity," the Son of God manifested in the flesh. HATH POWER BOTH right and might, authority and power. The proof lies in the indorsement of God to Jesus' claims to be the Messiah. The miracle was the signature of God to his nature and mission.

11. ARISE. Which would be impossible without a miracle. TAKE UP THY BED. This would show the completeness of the cure on the spot, which would be impossible if the cure were a medical result.

12. HE AROSE, TOOK UP THE BED, AND WENT FORTH BEFORE THEM ALL. A living witness to Jesus, unimpeachable, and making the cure a visible illustration of the work which Jesus came to do.

SCENE VI. THE EFFECT ON THE MULTITUDE.—(V. 12.) INASMUCH THAT THEY WERE ALL AMAZED. Luke adds, "They were filled with fear." The miracle awakened a religious awe in their minds, such as men ever feel in the presence of a great and mysterious

power. AND GLORIFIED GOD. Luke adds, "Saying, We have seen strange things to-day." They ascribed the honor and glory to God, as the source of this beneficent power. The good deeds of God's children honor God, and lead the souls of men toward him (Matt. 5: 16).

So when Bunyan's Pilgrim reaches the cross, and his burden of sin falls from him, he leaps for joy; and three shining ones come to him, one saying, "Thy sins are forgiven thee." Another strips him of his rags, and clothes him with a new robe. The third sets a mark on his forehead, and gives him a book with a seal upon it.

Bishop Simpson preached some years ago in the Memorial Hall, London. For half an hour he spoke quietly, without gesticulating or uplifting of his voice. Then, picturing the Son of God bearing our sins in His own body on the tree, stooped as if laden with an immeasurable burden, and rising to his full height he seemed to throw it from him crying: "How far?" "As far as the east is from the west, so far hath he removed our transgressions from us." The whole assembly as if moved by irresistible impulse, rose, remained standing for a second or two, then sank back into their seats. A professor of elocution was there. A friend who observed him and knew he had come to criticize, asked him, when the service was over, "what do you think of the Bishop's elocution?" "Elocution?" said he. "He's got the Holy Ghost"—YOUTH'S COMPANION.

HER COMMENT.

To the late Herbert Spencer the minds of lunatics have an odd fascination. Mr. Spencer was a frequent visitor to a number of asylums, and he recounts some unconscious witticism of a lunatic. Sometimes he would tell of the criticism a lunatic woman made on a sermon that was preached in her asylum. This criticism was brief, but it was telling. "To think," said the woman, pointing toward the clergyman, "to think of him out and me in."

WHAT SULPHUR DOES

For the Human Body in Health and Disease.

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

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

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

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

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

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

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

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

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

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

Burdock BLOOD BITTERS

CURES

Dyspepsia, Bolls, Pimples, Headaches, Constipation, Loss of Appetite, Salt Rheum, Erysipelas, Scrofula, and all troubles arising from the Stomach, Liver, Bowels or Blood.

Burdock BLOOD BITTERS

Burdock BLOOD BITTERS

Mrs. A. Lethangus, of Ballyduff, Ont., writes: "I believe I would have been in my grave long ago had it not been for Burdock Blood Bitters. I was run down to such an extent that I could scarcely move about the house. I was subject to severe headaches, backaches and dizziness; my appetite was gone and I was unable to do my housework. After using two bottles of B. B. B. I found my health fully restored. I warmly recommend it to all tired and worn out women."

You are the Man

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

THE E. R. MACHUM CO., Ltd
ST. JOHN, N. B.

Agents Wanted.

Bells 100 lbs. to 10,000 lbs. McShane's
Any tone desired—Chimes, Pairs, Single.
McSHANE BELL FOUNDRY, Baltimore, Md., U.S.A.

Do you feel Nervous

and broken down? Why not recuperate with a bottle of

GATES'

Life of Man Bitters?

It will renew your vigor, strengthen you bodily and hence also mentally, and make you feel easily equal to the daily tasks. Why endure nervous headaches, weariness and dejectedness when a 50 cent bottle of "Life of Man" Bitters will remove these symptoms and restore your health. Do not wait but obtain a trial bottle at once from your druggist, or write direct to

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

To Housekeepers!

Woodill's

Green Ink Powder.

DO YOU USE IT?

From the Churches.

SIONAL FUNDS.

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

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

TRURO, N. S., PRINCE ST. CHURCH.—On Sunday morning, January 17th, it was my privilege to baptize a young lady attending the Provincial Normal School.

W. N. HUTCHINS.

LUNenburg, N. S.—Our annual meeting held on the 12th inst, closed our financial year. Through the energy of our pastor, the willingness of the people by God's blessing we were able to close the year with sufficient funds to pay our pastor's salary and all bills for current expenses. We have also paid \$100 on repairs to the parsonage, and by the generosity of the Mite Society the pulpit has been furnished with a new suit of chairs. Our finances were never in better condition. The interest in the services on Sabbath and midweek continues. On last Wednesday evening we enjoyed the best prayer meeting we have had for some time. We also have a large and interested Bible Class.

CHESTER.—The annual business meeting of the Chester church was held on Monday, Jan. 11. The reports submitted showed that the year was closed without any deficit and all bills paid. This is a unique experience for the church. During the year twenty-six names were added to the membership roll. Two members have died. The benevolences surpassed those of past years, while the expenditure for improvements on church property during the past two years amounted to \$1000. The pastor was kindly remembered at New Year's with the present of a purse of money to buy a new watch—enough for a high grade one. An even more substantial token of appreciation came at the business meeting which unanimously voted an increase of \$100 in salary. For these ways of "making heaven at home" the pastor is very grateful to the church. We long now for the new birth of the unsaved. ROBERT OSGOOD MORSE.

HOPEWELL.—A Roll Call of the Hopewell Church was held at Hopewell Hill on Wednesday, Jan. 13. The forenoon was given up to a business meeting, in which matters relating to the whole field were considered. The roll call proper was held in the afternoon. In the evening a platform service was held in which strong and vigorous addresses were given by Rev. J. B. Ganong, B. D., of Hillsboro, and Rev. A. F. Brown of Harvey. The presence of these brethren was much appreciated by the church, and a hearty vote of thanks was extended to them at the close of the service. An offering of \$88 was made in the afternoon towards paying the debt on the parsonage, and an offering of about \$800 was taken in the evening to defray expenses. The parsonage matter, concerning which there has been some misunderstanding is now in a fair way of being amicably settled. Special services are being held this week at the Cape. We are looking to the Lord for a blessing. Evidences are abundant that earnest faithful work was done by my predecessor Rev. F. D. Davidson. One sow and another reaps. A very large and enthusiastic Normal Class has been formed at the Cape for the study of Hurlbert's Normal Lessons, meeting at the parsonage on Monday nights.

J. W. BROWS.

Hopewell Cape, Jan. 19.

DIGBY N. S.—It has been some little time as I have seen a report from Digby, and since there are some changes, mayhap a few words will be in order. On the evening of Dec. 14th, Pastor Archibald baptized six from Upper Rossway using the Baptistery at Digby. On Dec. 27th, the Sunday School gave an excellent concert in the Church, the proceeds from the same have been invested in music books for the vestry. At the annual business meeting every department showed progress. The finance committee show an expenditure of \$1549.00 with the balance on the right side. The Pastor reported 23 added to the church, 21 by baptism. Three Dea-

cons were appointed, David Sproule, N. A. Cummings and B. Havey. The last named has recently come to us from Bridgetown and bids fair to be of great assistance to the church. During the past year we have spent as a church \$110.00 on the improvement of the cemetery. I desire those who wish to correspond with us to know that I have resigned the clerk-ship of the Digby church, and that Mr. T. P. Stubbert has been appointed to that office. Very truly,

R. J. THORNE.

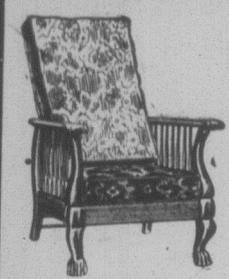
NORTH BAPTIST CHURCH, HALIFAX.—This church was organized Jan. 16th, 1848. Among the pastors who loved and labored for souls, and whose works still remain were Revs. John Miller, S. N. Bentley, A. H. Munroe, J. E. Goucher, J. F. Avery, J. W. Manning, D. G. MacDonald, Z. L. Fash, and J. H. Jenner present pastor. The organized membership of 16 to-day numbers 448; of these 151 are men and boys; the noble band of sixteen are all gone home to their reward, and many who have been equally true and loyal have followed. The old gospel of repentance, faith and baptism have been faithfully proclaimed and scores have rejoiced in finding peace and joy in Jesus. Several of our boys are to-day preaching the same old gospel and others are honorably filling important professions in life. The various departments of church work are being carefully managed and much earnest and prayerful consideration is given to the development of Christian character and life of our youth. Pastor Jenner with some twelve or more devoted men and women conduct the work of our mission at Bloomfield street in this city. This mission is wholly supported by the church and by it many have found the Saviour. Evangelistic services are held there three times a week. There is an up to date Sunday School of 130 scholars enrolled, and nearly four hundred religious visits were made during the year by the energetic committee. The financial statement of the church, including the Mission, show a clear balance sheet with some surplus, and grand work done in every department. We begin 1904 in a series of special evangelistic service and we are fortunate in securing Rev. Isa Wallace to assist the pastor in this work. Already there are indications of good results. Pastor and Mrs. Jenner received several surprises of a happy nature during the Xmas season; among these were a purse containing gold sovereigns, a silver cake basket, a beautiful bound edition of the latest American Revised Bible, a barrel of apples, and many other useful gifts. Accompanying these was a suitable resolution unanimously passed by the church setting forth the love and esteem in which the pastor and family are held. On Tuesday evening, Jan. 6th, 1904, the annual business meeting of the church was held, and whilst recounting our blessings the clerk read a letter from Bro. Manning rejoicing with us in the goodness of God toward the dear old church, etc, etc. A resolution was passed instructing that a suitable letter be prepared expressing New Year greetings and love of the church for those who had labored so faithfully to win souls and build up the cause of Christ when among us. Said letter was to be sent to Bros. Goucher, Manning, Mac-

BABY'S DANGER.

The fact that so-called soothing medicines put children to sleep is no sign that they are helpful. On the contrary they are dangerous and distinctly harmful—the little one has been merely drugged into temporary insensibility, the seat of the troubles has not been reached. Never give the child an opiate except under the watchful eye of a competent physician, and remember that all "soothing" medicines contain opiate. When your little one is not well, when it has any little stomach or bowel trouble, or any of the minor ailments of the little ones, give it Baby's Own Tablets, and it will be safe. This medicine is sold under a guarantee that it contains no opiate or harmful drug. Ask any mother who has used this medicine and she will tell you how her little one has thrived and grown well and strong after taking the Tablets. Mr. T. B. Mitchell, the well known druggist, Oshawa, Ont., says:—"I can safely recommend Baby's Own Tablets from the splendid results they have given my customers, and from having used them in our own home." You can get the Tablets from any druggist or by mail from The Dr. Williams Medicine Co., Brockville, Ont., at 25 cents a box.

GIFT EASY CHAIRS

ALL KINDS!



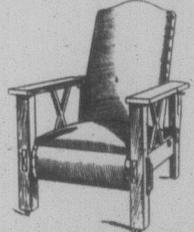
\$10.50
MORRIS CHAIR, golden oak frame, shaped front legs, back adjustable with rod, loose reversible cushions in corduroy, green and red shades.

Gift Chairs for Women



\$8.75
MORRIS CHAIR, oak frame, golden finish, loose cushions, covered with fancy figured velour.

Gift Chairs for Men



STREIT MORRIS CHAIR, with footrest attachment, frame of golden oak, polished spring seat, back and head rest, upholstered in figured velour, brown or dark green, or dark maroon corduroy. \$17.00.

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

BENS DORP'S COCOA is a good substitute for tea and coffee.

BENS DORP'S

It is not destructive to the nerves, on the contrary it is nutritive and wholesome

WEST INDIA TRIPS

are now the order of the day. For \$130, one can buy a ticket from Halifax to Demerara, calling at nearly a dozen ports in the West Indies and returning to Halifax or St. John in 42 days. Booklets describing this trip, will be sent on application to us.

PICKFORD & BLACK

Halifax, N. S.

Donald, and Fash. We are deeply interested in and pray for the welfare of Zion at home and abroad and as our work is large we need your earnest prayers on our behalf. On behalf of the church
GEORGE A. MACDONALD, Clerk.

Grateful Mention

On Friday evening the 8th inst, the good people of Kinnear Settlement came together to enjoy an "old fashioned donation" in the Baptist church. A goodly number from Havelock joined to help make the evening more enjoyable. At the close I was handed \$30.00 in cash, which with produce given and promised will total in the vicinity of \$32.75. I wish to publicly thank the friends for their kindness.
N. A. MACNEIL.

Prof. Pictel, of Berlin, has been experimenting with the effects of extreme cold on fish life. He has found that many fishes remain alive in a temperature of 45 degrees below freezing point, but they then become so hard and brittle that they splinter like a piece of ice when struck against a hard substance.

At Rexton, Kent county, on Sunday morning, a double tenement house belonging to Messrs. J. & T. Jardine and occupied by John Martin and Louis Herbert, was burned. Both families lost all their belongings, escaping in only their night clothes. The fire was discovered at one o'clock and before the families had escaped the roof was falling in. Mark Robichaud, a carpenter working on J. & T. Jardine's new saw-mill, fell a distance of 25 feet and received a bad shaking up, but no bones were broken. It is expected he will be around in a few days.

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

A Cough, Cold, or Sore Throat requires immediate attention, as neglect often results in some incurable Lung Disease. BROWN'S BRONCHIAL TORCHES are a simple remedy, containing nothing injurious, and will give immediate relief. 25 cts. a box.

MARRIAGES

BANKS-SMITH.—At the home of the bride, Dec. 23rd, Owen Banks and Amy Smith, by Rev. R. Mutch, both of Burton, Sunbury Co.

WARD-DRYDEN.—At the home of Hermon Ward, Hopewell Cape, Jan. 6, by Pastor J. W. Brown, John H. Ward and Olevia Dryden, both of Hopewell Cape, N. B.

WEBB-JOHNSON.—At Springhill, N. S., Jan. 18, by Rev. H. G. Estabrook, Alex. W. Webb, of Lynn, Colchester Co., N. S., and Mrs. Evelyn M. Johnson of Little River, Cumberland Co., N. S.

LEWIS-SABEAN.—At Port Lorne, Annapolis Co., on January 14, by Pastor R. B. Kinley, Elmer E. Lewis to Eliza Jane Sebean, all of Port Lorne.

GOODINE-MILLER.—At the parsonage, Maudville, by Rev. N. B. Rogers, Henry Goodine of Oromocto, N. B., to Lillie Miller of Dalhousie, Restigouche Co., N. B.

MCLEOD-SCHOFIELD.—At the Parsonage, Lawrenceville, N. S., Jan. 11th by Rev. W. L. Archibald, Wm. R. McLeod and Cora May Schofield both of New Albany, N. S.

JOHNSON-CORBITT.—At the residence of the bride's father, Williamston, N. S., Jan. 12th, by Rev. W. L. Archibald, Horace M. Johnson, of Lower Granville, N. S. and Annabel Corbitt, daughter of W. A. Corbitt, Esq., of Williamston, N. S.

FALTHEINE-HILTZ.—At the home of the bride's parents, Chester, Dec. 30, 1903, by Pastor Rupert Osquod Moore, Harry Faltheine and Iva Gertrude Hiltz, both of Chester.

DOUGHERTY-O'CONNOR.—At 51 Queen St. St. John, on 23rd inst. by Rev. G. O. Gates, Robert Dougherty, of Fredericton, and Ellen O'Connor, of Halifax, N. S.

JONES-DRAKE.—At the home of the bride's parents January 20th, by Rev. A. F. Browne, John Herman Jones of Pownal, and Ellen Drake of Cornwall.

DEATHS

WELLS.—At Rivers'ide, Albert Co., Jan. 13, Ethel Wells, aged 21 years, daughter of Mr. and Mrs. Newton Wells.

MOWATT.—The infant son of Henry Mowatt, North Forks, died on the 14th inst, aged 10 months, their only child.

PEARSON.—At Riverside, Albert Co., Jan. 14, at the home of her daughter, Mrs. Copp, Mrs. Thos. Pearson, aged 76 years. She leaves 5 sons and 3 daughters to mourn her loss.

DROSS.—Bro. Edward Dross of Midland, after a long period of suffering, bravely and cheerfully borne, died on the 8th inst, leaving a wife, four sons and a daughter to mourn for him. A consistent and valuable member of the 2nd Chipman church is lost in Bro. Dross.

KNOX.—Miss Betsy Knox of North Forks, aged 73, was called home on the 14th inst. This sister was for many years a consistent member of the 2nd Chipman church and until overcome by the infirmities of age, was a regular attendant at the services. She was laid to rest in the cemetery at Briggs' Corner on the 18th inst.

MCQUARRIE.—At Sydney, C. B., on Jan. 12th, Mrs. Lauchlin McQuarrie aged 50 yrs. Our sister was a consistent and active member of the Pitt St. Church. She leaves to mourn a husband and three sons with a large circle of friends. May God bless and comfort them in their loneliness.

CROWELL.—At Barrington Passage, Shelb. Co., N. S., Dec. 12th, 1903, Ina Ethel, daughter of Capt. Alex. and Mrs. Crowell, aged 29 years and 3 months. She was baptized during the pastorate of Rev. T. M. Munro and though she had delicate health for several years, yet she sought to fill her place as a servant of the Master, and in her quiet way made a deep impression for good.

MCVEAN.—On Jan. 10th last, our Bro. John McVean, after a somewhat lengthened and painful sickness, borne with Christian patience entered into rest. He united with the East Point Baptist Church on Oct. 4th, 1863, being baptized by Rev. John Shaad, of blessed memory, and was ordained a deacon on Oct. 29th, 1869. On Tuesday funeral service was conducted by the pastor, assisted by Rev. H. T. Murray (Christian Church) when a very large number of friends and relatives assembled at the home and followed the remains to their last resting place. May God support the widow and children in their loss!

COY.—At Presqui, Me., December 28, 1903, Mrs. G. W. Coy, relict of the late Dencon G. W. Coy, of Upper Gagetown, in the 80th year of her age. She leaves three sons and five daughters to mourn the loss of a devoted Christian mother. Early in life she was baptized into the fellowship of the Upper Gagetown Baptist Church and lived in its

fellowship until called up higher. The funeral was conducted from the Baptist Church in Upper Gagetown, N. B. and was largely attended by friends and relatives, among whom were seven of her children, and one brother, Deacon Wm. Esterbrooks, of Upper Gagetown.

MOSES.—At Hebron, Jan. 3rd, 1904. Frederick Moses aged 20 years. This young brother was born in the United States, of Nova Scotia parentage. His parents returned to Hebron some time ago, and last August failing health compelled him to join them here. That dread disease consumption claimed him as its prey. He was not a church member, but he found peace before his death and passed triumphantly home. Appropriate services were held by the pastor. The family circle have the sympathy of the community.

HUMPHREY.—At the home of her daughter, Mrs. Hebert Trites, Petitediac, Jan. 18th, Mrs. M. Humphrey, widow of the late Alfred Humphrey of New Canaan, Queens County, aged 69 years, leaving one son and three daughters, several brothers and sisters. Sister Humphrey was a daughter of the late deacon John Corey of New Canaan, and the oldest of the family of twelve, Rev. E. C. Corey of this village and Rev. N. N. Corey Boundary Creek are brothers of the deceased. Our sister was married twice. Her first husband was William Manzer of St. Mary's York County, by whom she became the mother of six children two of which passed over the river years ago. For several months before her death she was subject to extreme suffering she longed to be at rest with her Saviour, often repeating Christ suffered more and my heavenly home is bright and clear. The funeral service was conducted at the house by the Rev. N. A. McNeil pastor of Petitediac Baptist church.

Will St. John Telegraph please copy.

PATTEN.—At Wellington, Yarmouth Co., N. S., Jan. 20th, deacon Stephen Patten aged 86 years and 10 months. He married Chloe Crosby, sister of our esteemed deacon and church clerk, James Crosby, Dec. 31st, 1840. Eleven years ago she entered into rest and ever since he has longed to join her. Shortly after their marriage, they removed to Richmond, N. S., and while there he professed faith in Christ and united with the Lake George Baptist church. In 1865 they returned to Wellington where they have since lived. In Jan. 1866, he united with the Hebron Baptist church and in May, 1872, he was chosen deacon, which position he has faithfully and honorably filled. Sixteen months ago he received his first stroke of paralysis, from which in a measure he rallied, but a little more than a week ago, he was again stricken, and on the morning of 20th inst. he peacefully "fell asleep." Eight children were given them, four daughters and four sons, five of whom survive to mourn the loss of a good and faithful father. The funeral services at house and grave were largely attended, showing the esteem in which the deceased was held. "Blessed are the dead who die in the Lord."

BANKS.—The Baptist church in Berwick, N. S., has sustained a great loss in the departure of Dea. Ezekiel Cleveland Banks. On the evening of Dec. 24th, '03, he peacefully closed his earthly life for the higher service with Christ and the fellowship of the glorified in heaven, having nearly completed his 77th year. Two sons and two daughters mourn the loss of a devoted father, his wife having died about three years ago. Bro. Banks was both of Christian parents in the vicinity of Nictaux. About fifty years ago, in that great revival in Nictaux and surrounding country, under the labors of Rev. W. G. Parker of precious memory, he gave his heart to Christ and united with the church in that place. From that day to the close of his life he ever adorned his Christian profession. His wife was Susan Dodge, daughter of Dea. Ambrose Dodge. She was an exemplary Christian and a devoted wife and mother. Their first home after marriage was in Stewiacke, Col. Co. His labors there in connection with the church were abundant, he was chosen deacon and assisted largely in the erection of a suitable place of worship in that place. About twenty-six years ago he moved with his family to Waterville, Kings Co., and was received as deacon into the Berwick church, which office he filled with honor to himself and to the satisfaction of the church. As a Christian he was humble, charitable and consistent. There was in his life a beautiful blending of cheerfulness and gravity, and with men he was ever just. All the interests of the denomination had a place in his affection, prayer and support. Especially was the welfare of the Church very dear and for which his whole-hearted benevolence found expression. He loved the worship of God's house, and was ever the true and faithful friend and helper of the pastor. The husband and wife were alike "given to hospitality." Many of our ministers and others

found a welcome in that comfortable home on the "old post-road." As a husband and father he was loving and manly. "His children rise up and call him blessed." The funeral was largely attended on Dec. 26. Pastor L. D. Morse had charge and preached from Phil. 1:21. Several other ministers were present and took part in the services. On Lord's day, the 17th inst. a memorial service was held in the church at Berwick. Rev. E. O. Read, his former pas or conducted the meeting, and preached from Luke, 2:29. Rev. A. Chipman, who was for a time his Pastor in Stewiacke spoke on both occasions and made mention of Bro. Banks self-sacrificing efforts for the cause in that place. All the exercises, both at the funeral and afterward in the church, were appropriate and impressive. "Help, Lord, for the Godly man ceaseth." "Servant of God, well don e.

Personal.

Rev. H. P. Whidden has accepted a call to the First Baptist church, Dayton, Ohio.

Rev. C. H. Martell, lately pastor at Great Village, N. S., and formerly pastor of the First Cornwallis church, has accepted a call to the Third Yarmouth church, and has entered upon his work with an encouraging outlook. Mr. Martell's address is Pleasant Valley Corner, Yarmouth Co. N. S.

Rev. Alexander White, formerly pastor of the Main St. Church, St. John, entered upon his work as pastor of the First Avenue Baptist church, Toronto, on Sunday, the 10th inst. He was greeted by very large congregations and the outlook for a successful pastorate seems to be most hopeful. Mr. and Mrs. White have many friends in St. John who will heartily wish them a large measure of happiness and success in this new field of service.

The board of county judges, which heard assessment appeals from Ottawa court of revision, has decided that the city has a right to assess property released from the crown. An appeal was taken by the Canada Atlantic Railway Co. against an assessment of \$128,000 on property leased from the government in connection with the central depot. It is said that \$3,000,000 worth of property there is affected by this decision.

EVERYDAY AILMENTS.

Almost Invariably the Result of Poor Blood or Weak Nerves.

If your health is impaired in any way, however slight, this article should interest you. Ask any doctor and he will tell you that most ailments from which men and women of the present day suffer are due to weak, watery blood, or disorders of the nerve forces. In your case the trouble may only be making a start—showing itself in a tired feeling, a derangement of the digestion perhaps an occasional headache or a feeling of nervousness. These symptoms are too often followed by a complete breakdown of health. In such cases there is no medicine which will bring back health and strength as quickly as Dr. Williams' Pink Pills. Thousand of weak and weary men and women owe their present good health and increased vitality to this medicine.

These pills make new, rich red blood, and restore shattered nerves. This is the whole secret of the wonderful success of Dr. Williams' Pink Pills. Here is a bit of strong proof. Mrs. W. J. Clark, sr., Boston, Ont., says: "I suffered a great deal from a complication of troubles; rheumatism, liver trouble and pains about the heart all adding to my misery. A thorough use of Dr. Williams' Pink Pills cured me and now at the age of fifty-two all aches and pains have left me and I am enjoying the best of health." This is the verdict of all who give Dr. Williams' Pink Pills a trial. But you must get the genuine with the full name "Dr. Williams' Pink Pills for Pale People" on the wrapper. If in doubt send direct to the Dr. Williams' Medicine Co., Brockville, Ont. and at 50 cents a box or six boxes for \$2.50

These trade-mark crimson lines on every package. GLUTEN FLOUR For DYSPEPSIA. SPECIAL DIETETIC FLOUR. K. C. WHOLE WHEAT FLOUR. Unlike all other goods. Ask Grocers. For book on sample write Farwell & Rhines, Watertown, N. Y., U.S.A.



FIBROID TUMORS CURED.

Mrs. Hayes' First Letter Appealing to Mrs. Pinkham for Help:

"DEAR MRS. PINKHAM:—I have been under Boston doctors' treatment for a long time without any relief. They tell me I have a fibroid tumor. I cannot sit down without great pain, and the soreness extends up my spine. I have bearing-down pains both back and front. My abdomen is swollen, and I have had flowing spells for three years. My appetite is not good. I cannot walk or be on my feet for any length of time.

"The symptoms of Fibroid Tumor given in your little book accurately describe my case, so I write to you for advice."—(Signed) Mrs. E. F. HAYES, 252 Dudley St. (Roxbury), Boston, Mass.

Mrs. Hayes' Second Letter:

"DEAR MRS. PINKHAM:—Sometime ago I wrote to you describing my symptoms and asked your advice. You replied, and I followed all your directions carefully, and to-day I am a well woman.

"The use of Lydia E. Pinkham's Vegetable Compound entirely expelled the tumor and strengthened my whole system. I can walk miles now.

"Lydia E. Pinkham's Vegetable Compound is worth five dollars a drop. I advise all women who are afflicted with tumors or female trouble of any kind to give it a faithful trial."—(Signed) Mrs. E. F. HAYES, 252 Dudley St. (Roxbury), Boston, Mass.—\$5000 forfeit if original of above letters proving genuineness cannot be produced.

NOTICE OF SALE.

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

NOTICE is hereby given that under and by virtue of a power of sale contained in a certain Indenture of mortgage bearing date the twentieth day of June in the year of our Lord one thousand eight hundred and seventy nine, and made between the said Edward Willis of the City of Saint John in the Province of New Brunswick and Dominion of Canada, Newspaper Publisher, and Sarah his wife, and the said James A. S. Morrill of the same Place, Newspaper Publisher, and Maria E. his wife of the one part, and Robt. Norris Merritt of Morristown, in the state of New Jersey in the United States of America, Clerk in Holy Orders, Thomas Gray Merritt of the City of Saint John aforesaid, Barrister at Law, and David P. Escott Merritt of Froy Harb in the Province of Ontario in the Dominion aforesaid, Clerk in Holy Orders, Executors and Trustees of a d under the last Will and Testament of Taoma Merritt late of the said City of Saint John Esquire deceased of the other part and registered in the office of the Registrar of deeds in and of the City and County of Saint John in Book T, Number 7, of record pages 31, 132, 133, 134, 35 and 136 on the 1st day of June A. D. 1878, there will, for the purpose of satisfying the moneys secured thereby, default having been made in the payment hereof, be sold at public auction on Saturday the second day of April A. D. 1904 at the hour of 12 o'clock at the first room, at Chubb's Corner so called in Prince William Street in the said City of Saint John in said County of Saint John and that the lot in lot, piece and parcel of land situate in Queen's Ward in the City of Saint John fronting the City Lot above described on the East side of Canterbury Street and extending Eastwardly preserving the same width of thirty feet, sixty-two feet, more or less, and situated on land owned formerly by John L. Esmond fronting on Queen's Street and bounded southwardly by lands owned by the late Henry Esmond and more particularly as bounded by the late William T. A. Esmond being the lot of land and premises hereinafter conveyed to the said Edward Willis and James A. S. Morrill by mortgage and by indenture bearing date the twentieth day of September in the year of our Lord one thousand eight hundred and seventy nine at which time the building known as the "Morning News" office was stand together with the buildings and improvements thereto and appurtenances to the said lands belonging or in any way appertaining Dated the twenty-first day of December A. D. 1903.

T. G. MERRITT, D. P. MERRITT, Surviving Executors and Trustees under the will of Thomas Merritt. EARLE REID & CAMPBELL, Solicitors for mortgagees.

VIM TEA quality explains VIM TEA success

THE GOSPEL AS A BOON.

The New Testament makes it very clear that the Christian life, on one side of it, involves imitation, self-sacrifice, self-denial. There are some motives to which the disciple of Jesus is inaccessible, some things that he will not do. But this self-repression and self-restraint is never for its own sake. It is always that the soul, through it may attain a nobler power, a larger freedom, a diviner peace. Is not that just the truth that too much of our popular Christianity fails to recognize? We teach the necessity of self-denial; we do not make equally clear the rich and large life into which discipleship opens, and for that reason the call to discipleship seems like a call to gloom and depression, instead of what Jesus always made it a summons to life and power and joy.

But no man can utter this invitation who has not verified the reality of the promise in his own experience. You may speak the whole dictionary full of words about the blessedness of following Christ, but what you say will only be words unless you have seen and felt this blessedness in your inner life and are speaking about what you have known rather than what you imagine or what you think you ought to say.

There have been many explanations of the remarkable triumphs of the early Christians in the first four centuries. Gibbon's famous

For Singers and Speakers

The New Remedy For Catarrh is Very Valuable.

A Grand Rapids gentleman who represents a prominent manufacturing concern and travels through central and southern Michigan, relates the following regarding the new catarrh cure, he says:

"After suffering from catarrh of the head, throat and stomach for several years, I heard of Stuart's Catarrh Tablets quite accidentally and like everything else I immediately bought a package and was decidedly surprised at the immediate relief it afforded me and still more to find a complete cure after several week's use.



"I have a little son who sings in a boy's choir in one of our prominent churches, and he is greatly troubled with hoarseness and throat weakness, and on my return home from a trip I gave him a few tablets one Sunday when he complained of hoarseness. He was delighted with their effect, removing all huskiness in a few minutes and making the voice clear and strong.

"As the tablets are very pleasant to the taste, I had no difficulty in persuading him to use them regularly.

"Our family physician told us they were an excellent preparation of undoubted merit and that he himself had no hesitation in using and recommending Stuart's Catarrh Tablets for any form of catarrh.

"I have since met many public speakers and professional singers who used them constantly. A prominent Detroit lawyer told me that Stuart's Catarrh Tablets kept his throat in fine shape during the most trying weather, and that he had long since discarded the use of cheap lozenges and lozenges on the advice of his physician that they contained too much tannin, potash and opium as to render their use a danger to health.

Stuart's Catarrh Tablets are large pleasant tasting lozenges composed of catarrhal antiseptics, like Red Gum, Blood Root, etc., and sold by druggists everywhere at 50 cents for full treatment.

They act upon the blood and mucous membrane and their composition and remarkable success has won the approval of physicians, as well as thousands of sufferers from nasal catarrh, throat troubles and catarrh of stomach.

A little book on treatment of catarrh mailed free by addressing F. A. Stuart Co., Marshall, Mich.

chapter on the causes of the spread of the Christian faith enumerate some of those that are most palatable even to a skeptical observer. But it is evident that neither Gibbon the skeptic, nor Milman his Christian commentator, is satisfied with the explanation. The one vital, important thing that both these men overlook is that the early Christians showed by word and act that they had discovered the great secret, of peace and joy. The Epicurean found them happier than himself with all his self-indulgence. The Stoic found that they had attained a peace and a power for which he had striven in vain. We have only to read the inscriptions on the tombs and monuments of Christian Rome, which Lanciani has unveiled, to be deeply impressed with this. They spoke of present joy and strength in terms that convinced the stout and profligate Romans that they were describing realities. They spoke of the future life with as much certainty, as the Roman of the day of Tiberius spoke of Gaul or Britain, though he had never visited those lands.

We do not believe that in any age any men have greatly succeeded in commending Christianity who have not been able to present it as a boon that they have personally tested. And those who have presented it in that way have seldom failed to elicit a deep response in the hearts of the men of their time. Such preachers may have been defective in their doctrines; they may have mistaken a part of the truth for the whole, but, like Philip when he went to Nathaniel, like the woman of Samaria hurrying to the men of her town, like Peter at Pentecost, and like Paul at Corinth, they declared that they had found a boon that would make them strong and happy. The self-denial to which such preaching calls men is not a miserable and self-conscious asceticism, it is the flinging aside of a garment and the girding of the loins that one may win a splendid prize.—Fx.

BE CAREFUL HOW YOU BUILD.

It is not enough for a man to build a ship so that it looks beautiful as it stands on the stocks. What though a man build his vessel so trim and graceful that all admire it, if when she comes to be launched she is not fit for the sea, if she cannot stand stormy weather, if she is a slow sailer, and a poor carrier, if she is liable to founder on the voyage? A ship, however comely she may be, is not good for anything unless she can battle with the deep. That is the place to test her. All her fine lines and grace and beauty are of no account if she fails there. It makes no difference how splendidly you build, so far as this world is concerned your life is a failure unless you build so that you can go out into the great future on the eternal sea of life. We are to live on. We are not to live again, but we are to live without break. Death is not an end. It is a new impulse.—Beecher.

There has come into our churches the idea that our services ought to be made a means of diversion. You are aware, as well as I am, that frequently men have had to utter protests against the engrafting upon religious life and work the element of amusement, and I for one insist that religious services ought to be so thoroughly religious that people should have time to think. The present tendency is to run off short, sharp, scintillating things that will prevent people from thinking at all. The religious life, therefore becomes more shallow in the church, it declines in the community. If we are to see an advance in religion, the church must take herself more seriously.—Loimer.

Sooner or later we find that life is not a holiday, but a discipline. Earlier or later we will discover that the world is not a playground. It is quite clear that God means it for a school. The moment we forget that, the puzzle of life begins. We try to play in school. The Master does not mind that so much for its own sake, for he likes to see his children happy; but in our playing we neglect our lessons. We do not see how much there is to learn and we do not care. But our Master cares. He has a perfectly overpowering and inextinguishable solicitude for our education; and because he loves us, he comes into the school sometimes and speaks to us. He may speak very softly and gently, or very loudly. Sometimes a look is enough, and we understand it, like Peter, and go out at once, and weep bitterly. Sometimes the voice is like the thunder clap startling a summer night. But one thing we may be sure of—the task he sets us is never measured by our delinquency. The discipline may seem far less than our desert, or even to our eye ten times more. But it is not measured by these. It is measured by God's solicitude for our progress, measured solely by God's love; measured solely that the scholar may be better educated when he arrives at his Father's home.—Henry Drummond.



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Mr. Jacob Jamieson, Jamieson Bros., the well-known Contractors and Builders, Welland, Ont., tells of how he was cured: "For fourteen years I was afflicted with kidney trouble which increased in severity the last five years. My most serious attack was four years ago, when I was completely incapacitated. I had terrible pains across my back, floating specks before my eyes and was in almost constant torment. I could not sit or stand with ease and was a wreck in health, having no appetite and lost greatly in flesh. I had taken medicine from five different doctors and also numerous other preparations to no purpose. I finally began to take Doan's Kidney Pills and before I had taken five boxes the trouble left me and I now feel better than I have for twenty years. Those who know me know how I was afflicted and say it is almost impossible to believe that I have been cured, yet they know it is so. I have passed the meridian of life but I feel that I have taken on the rosy hue of boyhood."

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INTERCOLONIAL
RAILWAY

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

TRAINS LEAVE ST. JOHN.	
6—Mixed for Moncton	6.30
2—Express for Halifax, the Sydneys and Campbellton	9.00
4—Express for Point du Chene,	7.00
26—Express for Point du Chene, Halifax and Pictou,	13.15
8 Express for Sussex	12.15
134—Express for Quebec and Montreal	17.10
	18.00
10—Express for Halifax and Sydney.	23.25

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

All trains run by Atlantic Standard Time 24.00 o'clock is midnight.

D. POTTINGER, ager.

General Man.

Moncton, N. B., Oct. 9, 1903.

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THERE IS NOTHING LIKE **K.D.C.**
FOR NERVOUS DYSPEPSIA
HEADACHE, DEPRESSION OF SPIRITS, ETC.
PREPARED BY DR. J. C. AND W. L. S. WHITE, 100
FRONT ST. W., TORONTO, ONT.

This and That

THE BRAVERY OF A WOMAN.

'How brave is a woman?' asks 'The Baptist Commonwealth,' and answers its own question thus:

That depends on circumstances. It is woman's nature to be afraid of little things. She screams when a mouse runs over her feet. Fear clutches her heart when she is alone at night. Almost every woman will say, 'I'm a terrible coward.'

That is only true to a very limited extent. When the time for bravery comes the grandness of a woman's unselfish courage is apparent. And when love nerves heart and hand, you have a force to move the world.

Dr. and Mrs. William H. Logan left their good home in Bethany, Ill., at the call of duty, went to China as missionaries. Mr. Logan became very ill with appendicitis. It was eight hundred miles to the nearest doctor.

He told Mrs. Logan that his only chance for life lay in an operation, and asked her to carefully listen to his instructions, and perform it.

Can you imagine a position more tragic? And her unskilled hand might slay the one she loved!

She listened to Dr. Logan. She prayed, too, then gave him an anesthetic, and successfully removed his appendix.

After that came loving care and tender treatment, until he had rallied sufficiently to be moved, when Mrs. Logan took him eight hundred miles by waggon and rail to a physician, who completed the treatment.

Are women brave? Mrs. William H. Logan has answered the question. Florence Nightingale never did a more heroic act than was performed by the missionary woman hundreds of miles from civilization.—'Christian Guardian.'

CHINESE PLACE NAMES.

Tung means east; si, west; nan, south; pe, north; while tsin, kin or king stands for capital or metropolis, as in Peking (northern capital) and Nankin (southern capital). Tien means heaven, so Tientsin means heavenly

QUIT COFFEE

Said the Great German Specialist.

It disappoints some people to be told that coffee causes the disease. But it is best to look squarely at facts and set the face towards health for that's more fun than anything else anyhow. A Cincinnati man consulted a Berlin physician on nervous diseases and says:

"Four days ago I was an habitual coffee drinker having used it for 25 years and being naturally of a nervous wreck, greatly suffering from insomnia, almost constantly constipated and weighing only 128 pounds.

"I consulted physicians and took medicine all the time but had no relief. About three years ago and a half ago I went abroad and while in Berlin heard frequently of a great physician, Prof. Mendel, an authority on nervous trouble, so I resolved to consult him.

"Prof. Mendel surprised me very much by asking me if I were a coffee drinker and on my telling him I used it two or three times a day he said, 'It is poison.' After carefully examining me he told me there was nothing the matter with me whatever but what could be entirely cured in 30 days by letting coffee and other stimulants alone and quieting.

"I had a hard time following his advice. I did not know what to do until I came home and told my wife who got some Postum. We tried it but at first did not like it, then we went over the directions on the package together and found we had not boiled it long enough. That was the beginning of the end of trouble for the Postum was delicious after that and I drank it regularly and it helped from the start.

In a very short time I began to feel much better and in the last three years I haven't been absent from business one hour on account of ill health for my health is fine now. I have a good appetite, sleep well and weigh 175 pounds. Name given by Postum Co., Battle Creek, Mich.

Any nervous person who drinks coffee will feel better from 10 days use of Postum in place of coffee. Trial easily proves this. There's a reason.

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

metropolis. Ho, or Kiang, means river; so Pei-ho is north river, Si-Kiang, west river.

Che means seven, so Che-kiang is seven rivers. Shan is mountain, and Shan-tung is east mountain, and Shan-si west mountain. Pai is white, and Pai-shan, white mountain. Hai is sea, and Kwan stands for gate, so Hai-kwan (the maritime customs) is gate of the sea, and Shan-hai-kwan is mountain and sea gate. Shang is a city, Shanghai, city by the sea. Hoang is yellow; Hoang-Ho, Yellow River and Hoang-Hai, Yellow Sea. Yang means ocean, and Tse son; hence Yang-tse-Kiang is son of the ocean river, and Tientsu, son of heaven (The Emperor). Ku or Kow is a mouth or pass, and Ta, big or great, so Ta-ku means big mouth (of Pei-ho) while Nankow stands for south pass (from Mongolia). Hu is a lake; ling a hill; hsiang a village; hsien a tax district. Fu is a prefecture; tai, a governor; tao, a circuit; so tao-tai is a governor of a circuit, and fu-tai is a governor of a prefecture. Chao, or Chiao, is a bridge; li, a Chinese mile; pa, eight; and thus Pa-li-kiang is the eight mile bridge. Cho or Chow is a depot or stopping place; hence, Tung-chow, eastern depot (of Peking). Shen is a province, and Shen-si a Western province. Yamen is a police station or official residence, and Hui, a secret society, or club. Tsing means pure or clear; so Tsing-kiang is a clear river, while Ta Tsing, means great pure (name of present dynasty), the Kwo being a kingdom or empire, Ta-Tsing Kwo signifies the Empire of the Great Pure (China.—Daybreak.

LOOKING FOR SPORT.

She was city bred, and had the usual fear of cows.

"Why she asked when the danger was past, did you take me across this lot?"

The small country lad chuckled. "I thought it would be fun," he said, "to see you climb a tree." Then after another chuckle: "And it was."—Chicago Post.

TOLD AGE BY HIS HORNS.

Mr. John Morley, a few days after the publication of his 'Life of Gladstone,' told in a speech at Sheffield, a story of Mr. Gladstone's boyhood.

"The lad," he said, "was in the country. A farmer was showing him over his estate. The farmer would pause before each field to describe it, and before every cow, horse and pig he would make a brief biographical address.

"Finally they came to a small field that contained a large black bull.

"That is a fine bull there, Master William, said the farmer. 'A very fine strong, two-year-old bull.'

"Two years old?" said the boy.

"Yes, two years, sir."

"How do you tell its age?"

"Why, by its horns."

"The little boy frowned. He paused a moment. Then his countenance cleared.

"Ah," he said, "by his horns. I see. Two horns—two years."

A MISSPENT YOUTH.

One of the best known stories about the late Herbert Spencer has so often been told as to have become almost classic. The philosopher was invited to a game of billiards by a young man, who soon began to score rapidly. In fact, the hundred was over in a very few breaks, during time Mr. Spencer had plenty of time to think but little opportunity of playing. Somewhat annoyed at the one-sided continuation of things, the philosopher put up his cue with the remark, solemnly uttered:—"Young man, a certain amount of dexterity in games of skill is commendable, but proficiency such as yours is evidence of a misspent youth!"

A Russian newspaper, the 'Novy Krai,' considers that Great Britain is making a terrible mistake in seeking to circumvent Russia in the Tibet question at the moment when there appears to be a possibility of an Anglo-Russian rapprochement. But it must be remembered that, but for our move forward in Tibet, we should never have known that there had been a chance of a rapprochement.—Punch.

MESSRS. C. C. RICHARD'S & CO.

Gents,—I have used your 'MINARD'S LINIMENT' in my family and also in my stables for years and consider it the best medicine obtainable.

Yours Truly,
ALFRED ROCHAV,
Proprietor Roxton Pond Hotel and Livery Stables.
Roxton Pond, July 4, 92.

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

WEAVER'S SYRUP

Will cure them permanently by purifying the Blood.

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This is conclusive proof of their strength, color, and general high quality.

What stronger argument do you need in their favor?

Do you need to ask any questions now about Flour values.

To Intending Purchasers—

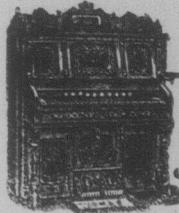
Do you want an ORGAN of Superior workmanship, Beautiful in design, made of the best materials and noted for its purity and richness of tone? If so you want the

"THOMAS"

for that instrument will fill the requirements.

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MANUFACTURERS AGENTS.

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IT CURES
Spavins, Ringbones,
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T. B. BARKER & SONS, LTD.
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HOMESTEAD REGULATIONS

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

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

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

(1) At least six months' residence upon and cultivation of the land in each year during the term of three years.
(2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.

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

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

A settler who avails himself of the provisions of clauses (3) or (4) must cultivate thirty acres of his homestead, or substitute twenty head of stock, with buildings for their accommodation, and have besides 30 acres substantially fenced.

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

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

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

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

A GUARANTEED CURE
For DYSPEPSIA (OR MONEY)
IS FOUND IN **K.D.C.** REFUNDED!
Highest endorsement. Write for testimonials & guarantee.
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NEWS SUMMARY.

There is a serious outbreak of smallpox in Ontario County.

A dental corps is to be added to the army medical service.

Sir Frederick Borden has gone to Boston for medical treatment.

The biggest wheat field in the world is in Argentina and is owned by an Italian. It covers over 100 square miles.

Applications from China for more missionaries have been shelved by the Presbyterian foreign mission committee owing to the low state of the general fund.

A proclamation declaring the railway commission act to come into force from and after the first day of February has been issued.

A Madrid despatch states that seven hundred inmates of the insane asylum at Ciempozuelos will be set at liberty, as the General Consulta has refused to vote the funds necessary for their maintenance.

Announcement was made on Monday at nearly every playhouse in Chicago that under the new ordinance there is no hope of continuing in business. The retroactive provisions of the measure put the older theatres beyond hope of again opening their doors.

The large parish church of St. Cunegonde, Montreal (Catholic) was burned to the ground on Tuesday afternoon, together with the adjoining presbytery. Total loss, \$140,000; insurance, \$80,000.

Hon. W. S. Fielding who has been working under high pressure for some time past having had a couple of important departments to look after, has gone to New York for a rest. He will go as far south as Washington.

At Peterboro, Ont., fire on Tuesday destroyed half a dozen stores and business places, including the offices of the Dominion Express Co., MacMillan & Maguire, stock-brokers, etc. The loss is \$30,000; insurance about \$12,000.

One of the officials of the Hungarian State Railways, a lawyer, has startled his colleagues by resigning his appointment and becoming a shoemaker's apprentice. He is a follower of Tolstoy.

At Woodstock Monday the vote in the town election resulted in the choice of Lindsay for mayor with 365 to 187 for Carr. The councillors elected are: Jones, Burt, Dibble, I. W. Fisher, Stevens and Gallagher.

L. H. Kauffmann, who is supposed to have represented a New York tobacco house, was found dead in bed at the Windsor Hotel, Montreal, on Wednesday evening. A towel was wound tightly around his neck, with which he had strangled himself.

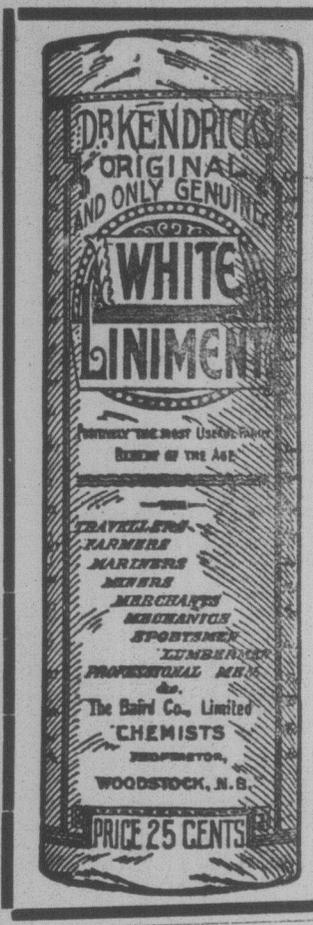
In the Maritime Winter Fair building at Amherst, N. S., there will be offered for sale at public auction on February 5th, at 10 a. m., about forty pure bred animals for breeding purposes, including Shorthorns, Gurnseys, Herefords, Ayrshires, Jerseys and Holsteins. These animals are described as being of good quality and in good breeding condition.

The cheapest postal service in the world is that of Japan, where letters are conveyed all over the empire for two sen—about 7-10 of a penny. This is the more wonderful considering the difficulties of transport over a mountainous and irregular country, which has less than 100 miles of railway, while wagons can only pass over a few of the chief roads and the steamers connect but a small number of coast stations.

Education is obligatory in France, but the law cannot compel children to remain at school after the age of 13. The other day a Paris schoolboy rose in the middle of the lesson, deposited his books on the desk, and moved toward the door. "Where are you going?" demanded the teacher. "Sir," replied the boy imperturbably, "I was 13 4 minutes ago. You have no longer a right to keep me in school." He then disappeared.

Lady Marjory Greville, daughter of the Earl and Countess of Warwick, and Viscount Helmsley, heir apparent of the Earl of Faversham, were married at Warwick on Tuesday. King Edward sent Lady Marjory a diamond and ruby brooch, accompanied by an autograph note reading: "To Queenie on her marriage, with the best wishes for her happiness from Edward R."

At the annual dinner of the Canada Club in London, on Tuesday night, Colonial Secretary Lyttleton ruffled the feelings of the Canadians present by upholding Lord Chief Justice Alverstone's recent ruling in the Alaska boundary case. The Duke of Marlborough smoothed matters out by a tactful speech, in which he recalled his visits to Canada, paid a tribute to Canadians for their love of the late Queen Victoria, and mentioned his personal experiences in South Africa where he said he witnessed the bravery and resourcefulness of the Canadian troops.



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LINIMENT

A WORLDLY MIND.

It is easy to fall into the sin of loving the world. The world is constantly with us and makes a deep impression on our minds because of the intimate relation which we sustain to it. Almost unconsciously we fall into the habit of thinking on worldly things talking about worldly interests, fixing the affections on worldly goods, and eagerly seeking after earthly gratifications and possessions. In this state one seldom lifts his eyes above the low rim of the world's horizon.

The next step is to become satisfied with world. There are men who boast that this world is good enough for them, and they have no interest in and no desire for any other. Their talk is about farms and fields and stores and stocks and bonds and fruits and worldly values and eating and drinking and taking ease. Their idea of the best life is to have as large a share as possible of this world's goods and to be filled with its pleasures.

This world is good. It is not to be despised. The Creator made it for a good purpose, and placed us here because it is a good place to begin that long journey through eternity upon which we have entered. But few know how to use the world. Paul says, "Use the world as not abusing John," it says, "Love the world." But what do we see? A mad rush and scramble after the world. We have heard a deal recently about the strenuous life. What is the strenuous life? You will not find out what it is by going to the dictionary. You may learn what this generation thinks the strenuous life is by reading the morning papers, by visiting Wall Street, by going through a mammoth commercial establishment, by witnessing a game at golf or football. It is straining every nerve to win the race. To win the race in athletic sports, in financial operations, in political campaigns, in educational improvement, and in all worldly pursuits, is the aim of ambitious young men.

But there is another strenuous life far more worthy. Straining every nerve to win the Christian race, to reach the goal of a pure heart and a crown of glory, is the highest aspiration. No disappointment there. "Thy that run in a race run well; but one receiveth a prize." In this race all win the prize. Philip Doddridge had the right idea of life when he sang:

"Awake my soul, stretch every nerve,
And press with vigor on;
A heavenly race demands thy zeal,
And an immortal crown."

For 1904

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

SNOW & CO., Limited.

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GETTING EVEN.

The leader of a certain band, who was re-hering one of their publications, stopped the music abruptly and frowned at a stout little fellow who was putting all the other musicians out.

"Say, Heerman," he demanded, "what do you mean by playing a lot of half notes where there should be whole notes?"

Heerman lowered his instrument.

"Veel," he said, "I make explanations by you. You cut down my wages half brace don't you?"

The leader stared in amazement. He had done so, but—

"Ud I continues to make der notes wit my instrument, but dey will be half notes un til der wages is put back to whole brace. What ist fair ist fair, and't id?"

How did that poem of yours turn out?
Oh answered the author, there was the difference of opinion that usually attends the production of a masterpiece. The postmaster insisted that it was first class matter and the editor insisted that it was not.

If you like Good Tea try **RED ROSE.**