

Messenger and Visitor.

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The Disaster at Frank. The disaster at Frank, in Alberta, on April 29, is one of the most disastrous in Canadian history.

Frank is a coal mining town of about 4000 inhabitants on the eastern slope of the Rocky Mountains, fifteen miles from Crow's Nest Pass, fifty miles east of Fernie, and fifty-four miles west of McLeod. It appears, that at an early hour in the morning, a prodigious land slide from the top and side of Turtle Mountain, one of the peaks of the Rockies, which tower far above the village and coal pits, buried the mine and part of the town of Frank under a mass of rock. It is estimated that eighty three lives were lost. The magnitude of the land slide is seen when it is known, that it will take 2000 men, two months, to repair the C. P. R. track. Help is being sent by the Government and towns in the vicinity.

The Trans-Canada Railway. So much is being said and written about the Grand Trunk Pacific Railway and the McKenzie and Mann system, that the Trans-Canada Railway project has been almost forgotten. But the scheme of the proposed railway is far from being dead. The directors have had three engineering parties surveying the route all winter. Their reports are most favorable. The proposed line is one of the most direct which can span the continent. Comparatively few people know anything of the vast stretch of Canadian possessions extending from Quebec to James Bay, thence to the northern end of Lake Winnipeg, and on to Fort Simpson, on the Pacific coast. Yet this is the route of the Trans-Canada Ry., and is of the greatest importance from an Imperial point of view. The proposed line will run considerably to the northward of the other trans-continental lines, although passing through part of the finest belt of wheat lands. The engineers at work along the proposed line report fine timber lands, and magnificent deposits of coal, iron, copper and gypsum. Fort Simpson, the Pacific terminus of the line, is said to have the finest harbor on the Pacific coast, north of San Francisco. The climatic observations along the line of route are very favorable. A branch line to Winnipeg will bring that town 256 miles nearer an ocean port than it is at present. The directors of the Trans-Canada Ry. figure upon a freight rate from Winnipeg to Quebec for the wheat of Manitoba and the North West Territories, which will be a saving of several cents a bushel on the present rates. In view of the possibility of an Anglo-Japanese alliance, and of a great trade between England, Canada and Japan in the near future, it is interesting to note that the distance from Liverpool to Yokohama via Trans-Canada, is shorter by 720 miles, than by any other lines. The Trans-Canada Railway is one of the possibilities of the near future.

Progress in Medical Science.

The world seems to have reached a period of progress in medical science. The antitoxin for diphtheria recently discovered has proved most successful, and it is now believed that physicians can successfully fight that dreaded disease. Amongst the still more recent discoveries is that of an anti-typhoid serum, obtained by Dr. Allan Macfadyen, Director of the Jenner Institute of Preventive Medicine, in London. This announcement has attracted great attention. Typhoid fever is so constant and terrible a scourge to the human race, that the discovery of a specific for it would be one of the greatest benefits possible. Dr. Macfadyen found, that by crushing the microscopic cells of the typhoid bacillus in liquid air, the intercellular juices can be obtained apart from their living organism, and that

these juices are highly toxic. By injecting them in small repeated doses into a living animal, its blood serum is rendered powerfully antitoxic and bactericidal, that is to say, it becomes an antidote alike to living typhoid bacteria, and to the poison that may be extracted therefrom. It is also announced, that Dr. William Councilman, professor of pathological anatomy in the Harvard medical school, has discovered the germ that causes smallpox. He claims that the cause of smallpox is a protozoa, the lowest form of animal life, and this is responsible for the highly contagious character of the disease. Thus, we are advancing in the right direction, but there is still a wide field yet undiscovered.

Britain in Somaliland.

The cause of the British reverse, which occurred in Somaliland on April 17, seemed to be over confidence and rashness on the part of British officers leading native troops. In this case, a small reconnoitring force of about two hundred men was practically wiped out by the Mad Mullah and his troops. British Somaliland is on the Gulf of Aden, and was formerly a dependency of Egypt, but was declared a British protectorate in 1887. It comprises 60,000 square miles, and an unknown number of people. These are chiefly Mohammedan Somalis. Berbera, the chief town, has a population of 30,000 inhabitants. The Mullah overran Northern Somaliland in 1901, and last year when an expedition was sent against him, he retreated to the desert. On Oct. 6, however, the British main column was surprised and after desperate fighting retreated, losing 150 killed and wounded. The Mullah's force was then estimated at 15,000 and he probably has more now. The reverse of October last made it clear that a larger force must be sent against the fanatic, and it was a flying column of this larger force, under Colonel Cobbe, that was destroyed. Brigadier General Manning, in command of the British forces in Somaliland, upon receipt of the news of the disaster, immediately set out to relieve Colonel Cobbe, met and defeated the Mad Mullah's forces near Gumburru. About 2000 of the Mullah's men were killed. The British loss is not known.

The British Post Office Banks.

England has a flourishing system of Post Office Savings Banks. We have somewhat the same system in Canada, but the people do not patronize it as they do in England, perhaps, the reason is, because we have such a fine and complete system of banking. In England, they are building a gigantic structure in South Kensington as headquarters for this system. The building covers a little over four acres of ground, has been four years under construction, and costs about \$1,350,000. In 1861, this system of Post Office Banks was established. In 1880, provision was made for the savings of the humblest, by the introduction of slips to which unused penny postage stamps could be attached, and which, when filled with stamps representing one shilling in value, would be accepted as a deposit of that sum—this being the minimum. At the present time not far short of \$500,000 is saved by this means annually. In the same year, facilities were provided for the investment of small sums of money in Government stocks through the Post Office Savings Banks, and in 1884, a plan of life insurance and annuities was added to the ordinary business of the department. Since then other extensions to its service have been made. During the forty years of its existence, the administrative staff of the bank has increased from twenty persons to 3,062. There are no fewer than 9,000,000 depositors, and 15,000,000 deposits and 6,000,000 withdrawals are made in the year, through the 14,000 P. O. banks now in existence.

Russia in Manchuria.

The recent demands of Russia upon China in reference to Manchuria are the most flagrant breach of faith ever exhibited by a civilized nation, and have aroused Japan, England and the United States. A year and a half ago, Russia agreed with the other powers concerned in suppressing the Boxer uprising to withdraw her troops and retire from Manchuria, and solemnly declared, that she had no intention of acquiring an inch of territory in China or Manchuria. She also agreed with the other powers to maintain "the open door," which means that all nations shall be on the same commercial footing in the ports of China. The time has now come for her to fulfil her promises and evacuate Manchuria. But on April 23, Russia presented China with a document, and declared that no steps would be taken in the evacuation of Manchuria until it was signed by China. The terms of evacuation are as follows: First, There shall be no new treaty ports and no new foreign consulates in Manchuria. Second, The customs revenue of New Chwang shall be paid into the Russo Chinese bank and not into the Chinese customs bank. Third, No portion of Manchuria shall be alienated to another Power. Fourth, Only Russians shall be employed in an administrative capacity in Manchuria, whether military or civil. Fifth, The administration of Mongolia shall remain as it is at present, i. e., Russian. Sixth, Russia shall be allowed to string telegraph wires on all Chinese telegraph poles in Manchuria. In short, Russia demands as condition to her withdrawal, that she retain financial, commercial and military control of the country. So far China has refused to accede to these demands. Britain, the United States, and Japan, will vigorously protest against these demands. This is probably as far as the United States would go, but it is different with Great Britain and Japan. According to the terms of the Anglo-Japanese alliance, Britain is not bound to join Japan, if the latter made war on Russia. But if France or any other nation should join Russia in the war, then Britain would be bound to help Japan. If Russia insists upon her demands, it is probable that the long talked of partition of China will take place.

The British Budget.

Mr. Ritchie Chancellor of the Exchequer, delivered the budget in the British House of Commons on April 23. This budget is the first British peace budget for a number of years, and was in many respects cheerful reading to the English people. The most gratifying details were the reduction of four pence in the pound on the income tax, which will amount to some \$42,500,000, and the abolition of the corn tax, against which there has been much agitation in England. The abolition of the corn tax will be a blow to many Canadians, who secretly hoped that by this tax, England might be able to grant a preference to the colonies, and thus open the way for an Imperial customs union. But that is not yet, great events move slowly. The most important facts of the budget are the following: The total cost of the wars in South Africa and China has been \$1,085,000,000; the charge for the reduction of the national debt is \$35,000,000, and, if it is not augmented, the debt will be wiped out in fifty years; of the total taxation, \$326,650,000 will be raised by indirect taxation and \$301,850,000 by direct taxes; the total war debt is \$798,500,000. The estimated expenditure for 1903-1904 is \$721,655,000, a reduction of \$160,000,000 as compared with 1902; the receipts are estimated at \$873,850,000, leaving an estimated surplus of \$52,000,000. The estimates for the army and navy amount to \$310,000,000. An interesting item was the estimated receipt of \$4,685,000 for the next fiscal year on Suez canal account. Neither the sugar, coal or tea taxes are to be interfered with. Mr. Ritchie said, that one satisfactory feature of British trade for the past year had been the comparative few trade disputes and the willingness of employer and employee to come together for fair discussion and settlement.

Letter From Burma.

I write this in my boat as I journey from village to village among the Karens in Mergul district. This is the most southern division of Burma, extending from Tavoy on the north, to the tenth degree of latitude in the south terminating in Victoria Point. On the coast is the Mergul Archipelago, a very large number of islands of all sizes, perhaps from a hundred square feet to a hundred square miles in area. The large ones are inhabited by both Burmese and Karens, and all are constantly visited by Celones, a wild tribe living entirely in boats and moving from island to island, to fish, or gather wild honey, or such leaves and roots as can be eaten. For the past few years quite a business has been done in pearl fishing. It was begun by a firm of firms in Australia, but not being very successful they sold out to natives who do a prosperous business. The shells in available depths are now nearly exhausted and the work must be given up for four or five years till new ones grow. Of course the government controls this like all else, and each boat, carrying one diver, pays a yearly tax of about one hundred and thirty dollars.

About twenty fathoms is the greatest depth a diver cares to attempt, and there have been a few accidents at that. The diver and the air tube pressed by the weight of water. The divers are all from the Philippine Islands. If they could go down in fifty fathoms it is supposed large quantities could be obtained. Of course the business consists in gathering mother of pearl, with the hope of finding real pearls between these large shells. These latter are of many sizes and qualities, some black and worthless, others of crystal purity and almost untold value. I was recently shown one about as large as a cherry that the owner is holding at ten thousand dollars. He has refused seven thousand. It will no doubt find its way to some Indian rajah, to be worn as an ornament or kept to exhibit his wealth.

Some of these islands are not islands, as my country would say, but great rocks with high perpendicular sides, and great caverns running far in that can only be entered by carrying ladders. In these caves and crevices edible bird's nests are found and during the dry season, the only time a boat can approach these rocks, many are engaged in gathering these nests. For this privilege the government obtains a revenue of three thousand dollars a year. It is a difficult and hazardous undertaking, requiring the use of ropes, ladders and staving. The bird that makes these nests is not unlike a swallow, and about the same size. No other place will it use for a nest but these rocks. As there are cliffs and crevices where even a Chinaman cannot go, enough young birds have been hatched to keep up the supply. No attention is paid to eggs or young birds if found in the nests. The nests must be taken. A pound of these nests sells here for ten dollars.

The mainland in the long ago was no doubt just what the Archipelago is now, a vast number of islands of all sizes. The sea has been filled up by soil and light matter brought down from the hills and mountains far to the east and great mangrove swamps have been formed. This filling up process still goes on, and the coast is changed into mud banks, and these into mangrove swamps. In the years to come, great rice fields will be seen where now the sea rolls in over shallow banks, sometimes considerably to my discomfort.

These swamps are covered with forest trees of the kinds that grow in salt water, and at spring tides are surrounded by it from a depth of two or three inches to as many feet. But every high tide leaves a deposit of mud by which the land is gradually raised till it becomes suitable for cultivation. If the trees are down and the trunks and branches left on the ground the progress toward a field is much more rapid. In some of these plains there may be a soil of fifty feet and downwards of the richest quality. One of the several services we try to render the Karens is to get grants of land in these swamps, with remission of taxes for several years. I am now getting grants with exemption for eleven years. Of course no Karen could by himself find his way through the various requirements necessary to effect this.

All over these swamps are hills or patches of high ground just like the islands on the coast. There are also high rocks without a handful of soil, corresponding to the rock islands in the sea. Instead of birds their dark caverns are inhabited by innumerable bats. From the roofs of some of these caves hang the most beautiful stalactites. How I wish I could get one down and send it to Wolfville. I may some day.

This great expanse of swamp is intersected by rivers or rather inlets swarming with fish and prawns, and a Burman prefers getting his living from the sea to the labor of cutting down trees and making a field. A Buddhist is not supposed to take the life of anything, even the smallest insect, but he argues that he does not kill the fish. He simply removes them from the water, and if they choose to die he is not responsible. Here is carried on the making of that vile thing, *gnapee*, the Burman word for prairie fish. Almost all Burmans and Karens eat this terribly offensive thing at every meal, and it is no doubt one of causes of so much sickness and so many early

deaths. This is the case among Karens particularly, as they have so many other injurious habits. The Burmans are a little more cleanly. How this strange custom ever originated seems to be a mystery, but some light is thrown upon it when it is known that it is never eaten, probably cannot be eaten, till it is plentifully mixed with red peppers. From these the drug capaicin, is extracted. Rotten fish only destroys the body, but red peppers are most injurious in other respects. No doubt the evil one had this in view when he introduced the custom. For many years we have not allowed it in our school and to this we attribute our almost entire immunity from sickness which is such a burden in other schools. Up to the present we are alone in this reform.

Since I began this trip, almost a month ago, I have seen a good deal to encourage. We have never had so many pupils in our jungle schools. After the meeting of our Association in January we sent out twenty-seven of our best boys and girls to teach during vacation. Some of these have more than fifty pupils, scores of them from heathen families. The books we use are catechisms of Scripture teaching and so these children learn much of the vanity of idolatry and of our duty to serve God. I have baptized sixteen, all bright, young people and all abstainers from tobacco. Indeed some have never used this injurious thing, no more than children of clean families at home. The two last villages I have visited were entirely heathen when we came to Burma. The same can be said of the village in which our Association was lately held. Now there is a fairly large church and able to entertain nearly six hundred visitors from Thursday till Monday with lack of nothing. What has God wrought?

A Sabbath on tour is a very busy day. Indeed the services begin Saturday afternoon when every Karen church has a meeting. Saturday is often called "preparation day." Early Sunday morning a meeting is held for prayer and conference, usually led by a Karen, but the missionary is supposed to take some part. About ten the preaching service by the missionary followed by examination of candidates for baptism and other matters and often continues three or four hours. At about five, baptism service and later the Lord's Supper. Quite often my boat, where I sleep and take my food, is two miles from the chapel, and this distance in the heat is quite an item.

I get a good deal of time to read as I go from place to place, all depending on the weather and on having some one to pilot on board. I have stood five hours at the helm without rest. One little book has so greatly interested me that I want to recommend it particularly to our pastors and students for the ministry. It is *Extempore Prayer*, by Rev. M. P. Telling, Ph. D., Toronto. It is highly recommended by many whose opinions are valuable, among them our own O. C. Wallace and Chas. A. Eaton. Brethren you cannot afford to do without it. Read it and it will do you good.

H. MORROW.

Mergul, Burma, March 3.

Dr. Dowie and Zion City.

BY REV. D. O. PAKKRE.

Rev. Dr. John Alexander Dowie, the Divine Healer, and founder of the Christian Catholic church in Zion, and the self styled Elijah the restorer, is a small man of three score years and ten, hale and vigorous as a youth, bald headed, with bandy legs, a high brow and pleasant face, mustache and luxuriant whiskers, and pictured in his clerical robes reminds one of the famous picture of the prophets of Israel. If measured by his achievements he is one of the most remarkable men of this or any past age, eclipsing Mahomet and the founders of Mormonism. The press, the pulpit and the people with one accord are in battle array against him, and in many respects misrepresent him. He is denounced as a false prophet, a base and unscrupulous imposter, seeking only his own aggrandizement and enriching himself with the tithes and offerings exacted from his followers. In this he is only reaping what he has sown, for in vulgar abuse he scandalizes every one outside of Zion, and in turn is paid back in his own currency. For want of space it is not my purpose, now, to write much of his religious doctrines.

Forty-two miles north of Chicago, on the west side of Lake Michigan, in about two years he has built a city with a unique population of twelve thousand, and rapidly increasing every day. It has several fine buildings that are gems of architectural neatness, of which I may name, the college, the Elijah Hospital, a grand fire proof hotel of 600 rooms, Zion City Lace Factory, and the Shilo Tabernacle. He does a large banking business, and has a flourishing department store with a post and express business all over the country. Not a foot of the city is owned by any one except Dowie who is "monarch of all he surveys." The land is leased in lots for eleven hundred years, expiring January 1st, A. D. 3000. In the dream or prophecy of this remarkable man, Zion City is only the first of such to be planted all over the world, and culminating with their capital in Jerusalem. At this date of 3000 years he prophesies that the Christian Catholic church will be the one church of the world, wicked-

ness be no more, and that Christ in his second coming will be here and give eternal blessings to all. In his purchase of the land, in the drafting of the charts of incorporation, and the development of every department of the city of which he is general manager, he has availed himself of the services of the shrewdest and most competent specialist he could secure. The laws of the city are iron clad, and so fixed that no change can ever be made in them, even by the State Legislature, and by these laws, these four articles of commerce are for ever prohibited; pork, tobacco, intoxicating liquors and medical drugs, gambling dens, breweries, distilleries, houses of ill-fame, dance halls and lodge rooms for secret societies are also prohibited. He denounces sickness, drugs and doctors as the works of the devil, and preaches that all secret societies, have the same parentage, and that all the ministers of the world outside of Zion, belong to the same fraternity. Recently in this village with two venerable ministers sitting at my side, in a Dowie meeting, I heard one of his distinguished preachers call all the preachers of the world outside of Zion liars and scaly-wags. I will quote a few lines from Dowie sermons, entitled, "Secret Societies Exposed and Condemned," preached in the presence of thousands in his great Auditorium in the city of Chicago, which may give an idea of the style and spirit of the man.

There is not any use fighting over these old battles in old Jerusalem; we have got to fight them in Chicago. (Amen) Ministers preach eloquent sermons about Paul fighting with beasts at Ephesus. I wish they would fight with beasts at Chicago. (Amen).

Lots of beasts here to fight. There is the Roman beast and the Secret Society beast; there is the tobacco beast and whiskey beast; there are all kinds of dirty beasts round about Chicago—not to speak of the pig (Laughter). Again, "Nobody comes into Zion who brings medicine with them, or if they do, either the medicine go or they go, and no body gets into Zion who smells—you know how. (Laughter) You s***kpot! You dirty s***kpot! There is one house you can't get into. No beerpot or s***kpot can enter Zion home anyhow. You have to go somewhere else." For the sake of decency, the stars in place of letters are mine. With all his faults multitudes are following him in South America, Europe, Asia, Africa and Australia, and I learn there are a few in my own homeland of Nova Scotia. Two large families went from here last week—devout followers of the prophet—and now have their hearts and home in Zion.

I will close with an extract from a letter just received from a friend of four score years in Nova Scotia, who for some time has followed the doings of the Prophet of Zion. She writes: "Dowie is to my mind one of the strangest characters of our time. I really take more interest in his financial schemes than his religious ones, but he must be possessed of almost superhuman powers to sway and control such masses of men and women both physically and mentally."

North Springfield, Vermont, April 23.

Hamilton Echoes.

Since there has been no notes from the Seminary in your paper this year, a few lines may not be out of place.

The Seminary year opened September 11th with an entering class of sixteen. The attendance at the Seminary is somewhat smaller this year owing to the number who have dropped out of the present senior class; but an average class in the fall will bring us up to our regular number.

There are seven provincial boys in the Seminary this year: Rev. J. B. Champion, formerly of the Sussex Baptist church, in the senior class; F. O. Erb, W. B. Smith, and E. V. Buchanan in the middle class; A. C. Horsman, H. J. Perry and the writer in the junior class.

During the year we have listened to a number of lectures given before the Seminary. Those of especial interest to the writer were one on "Crisis of Evolution" and a second in the same course, "Man and Christianity," delivered by Prof. John M. Tyler of Amherst College; also three lectures on "the Sunday School," by Rev. A. H. McKinney, Ph. D. of New York.

The Patron's day address for this was delivered by Pres. Hyde of Bowdoin College on "Elements of Personality," in which he set forth the Epicurean, Stoical, Platonic, Aristotelean and Christian (Love), types of character that go to make up a strong personality.

Pres. Rhee of Rochester and Pres. Needham of Columbian University, Washington, D. C., were present as guests of honor at the Patron's Day.

We were very glad to receive a visit from Rev. J. H. Balcom of North Brookfield, N. S., who has been visiting J. C. Whitney of the class of 1905. Mr. Whitney, by the way, though not a Province boy, yet we may almost claim him, since he is known there, having served with much acceptance the church at Port Hawkesbury; resigning only because he felt necessary to pursue a further course of study.

Your paper is a welcome visitor to our Reading Room every week. I regret you have not been able to record a pastor for Port Elgin; it is a promising field for an energetic man and I trust something may be done soon.

Yours sincerely,
C. P. CHRISTOPHER,

Glimpses of the Prophets.

Joel.

PROF. J. R. SAMFREY, D. D.

Many men of the different periods of the history of Israel bore the name Joel. All that we know of Joel the prophet is gleaned from the roll of his prophecies, and that is little indeed. He was the son of Pethuel, a man otherwise unknown to us. From a study of the prophecies of Joel we learn that he was almost certainly a Judean and an inhabitant of Jerusalem. He was well acquainted with the services of Jehovah's temple. It is impossible to read his prophecies and not be impressed with his culture and literary skill. His book is a fine specimen of pure classic Hebrew. His outlook on the nations was broad, and his grasp of the principles of the divine government was firm and strong.

DATE OF JOEL.

Nowhere in the Scriptures are we definitely informed as to the time when Joel lived and prophesied. The date of his prophecy becomes, therefore, purely a question of literary and historical criticism. This department of research, in contrast with textual or lower criticism, has been rather unfortunately called Higher Criticism. Many questions in the Higher Criticism of the Old Testament have decided theological bearings, but the date of Joel has little to do with debated questions in theology. One may be a decided conservative, and hold that Joel is one of the latest of the Old Testament prophets, or a radical critic, and accept the early date of Joel. The arguments in favor of a very early date for Joel are stated in an admirable manner by Prof. Kirkpatrick in "The Doctrine of the Prophets." Prof. Driver argues strongly for a late date in his excellent short commentary on Joel and Amos. Orell and Kirkpatrick seem to this writer to have the best of the argument, hence we locate Joel in the reign of Joash of Judah, about 830 B. C., according to the revised chronology. During the minority of Joash the good priest Jehoiada directed Judah's policy. At such a time it would be natural to appeal to the priests to lead the people back to Jehovah. The absence of allusion to any king in Judah would be easy to account for. It seems more likely also that Amos quotes from Joel than to suppose that Joel is quoting from Amos for the phrases in common seem more thoroughly imbedded in the context in Joel. Amos takes as his text a quotation from Joel. Compare Joel 3: 16 with Amos 1: 2.

Let us open the prophetic roll and read for ourselves. (The purpose of this series of studies in the prophets will not be accomplished unless the men and women who have the goodness to follow it are induced thereby to read afresh the prophetic scriptures. That is indeed a commendation devoutly to be desired.)

TERRIBLE DESTRUCTION BY LOCUSTS AND DROUGHT

Read the first chapter of Joel and note how terrible the distress in Judah must have been. Locusts have swept over the country and barked the very trees of the field. All the crops have been destroyed. Wine and oil, wheat and barley, vine and fig-tree have been involved in one common ruin. It is time for the ministers of God to gird themselves with sack-cloth and assemble the people of the land in the temple of Jehovah to entreat his mercy. A terrible drought has followed on the heels of the locusts. The beasts of the field pant in mute appeal to God.

This picture seems clearly to refer to a literal visitation of locusts and drought in Judah.

YET MORE TERRIBLE VISITATION AT HAND.

The prophet sounds an alarm in Zion, announcing that "the day of Jehovah" is at hand. This significant phrase always points to some signal manifestation of the justice of God. Joel pictures it as a day of darkness. Jehovah has a mighty army on the point of invading the land. He likens the locusts to horsemen and their noise to the rattling of chariots or the crackling of fire in a stubble-field. They advance in serried ranks, each one moving forward in his own path, and no weapons can check their course.

CALL TO FASTING AND PRAYER.

Hear the words of this earnest prophet as he addresses the people of Jerusalem: "Yet even now, saith Jehovah, turn ye unto me with all your heart, and with fasting, and with weeping, and with mourning, and rend your heart, and not your garments, and turn unto Jehovah your God; for he is gracious and merciful, slow to anger, and abundant in loving kindness, and repenteth him of evil" (Joel 2: 12, 13). Joel emphasizes the element of sorrow in repentance. It is evident that he does not overlook that change of mind and reformation of life which must be included in all genuine repentance. While calling upon the people to assume the outward garb of mourning, he points out clearly that God wishes the heart to be rent in deep penitence rather than the garments.

JEHOVAH HAS PITY ON HIS PEOPLE.

Evidently Joel's call to prayer did not go unheeded. The priests assembled the people before the temple and entreated the favor of Jehovah. Joel 2: 18 is the divid-

ing line between threat and promise. The terrible scourge of locusts and drought brought the people to repentance and reformation of life. Joel had encouraged them to trust in the mercy of their God. "Then was Jehovah jealous for his land, and had pity on his people." This verse is to be interpreted as a historical statement. Joel's ministry was not in vain.

REMOVAL OF THE ARMY OF LOCUSTS.

Joel now predicts that Jehovah will take away the devastating army and scatter the locusts east and west. Both the Mediterranean and the Dead Sea are covered with the departing pests. The pastures and the trees revive again, rains will be given for their season, both the former rain and the latter rain. Threshing floors shall be full of wheat, and the vats shall overflow with new wine and oil. Prosperity shall be seen on every hand, and will be a proof that Jehovah is in the midst of Israel.

OUTPOURING OF THE SPIRIT OF JEHOVAH

Temporal prosperity is not enough. Jehovah is going to pour out in the coming time his Spirit upon all flesh. This spiritual refreshing will stand in striking contrast with the terrible drought of the past. The Spirit will be given in such profusion that even slaves will receive this marvelous gift. All classes of society are to share in this great blessing, and deliverance shall come to everyone who calls on the name of Jehovah.

Every reader of the New Testament knows that Peter at Pentecost claimed the supernatural events of that day as the fulfillment of the prophecy in Joel. No other day in history witnessed such a glorious fulfillment of the prophet's words. At the same time it is well to remember that the prophecy is applicable to the new dispensation as a whole, and had repeated fulfillment.

HEATHEN NATIONS TO BE JUDGED

Judah and Jerusalem were in danger not only from locust and drought, but also from nations, many of whom broke into the country and carried away captives to be sold into slavery. Jehovah promises protection to his people against invaders.

Joel calls upon heathen powers to arm themselves and come into the land of Judah. It will fare with them as with the enemies from the East in the days of Jehoshaphat, when the heathen invaders destroyed each other. Jehovah will roar from Zion against his foes, and will lay waste the lands which have vexed his people.

Isaiah's vision goes farther and predicts the conversion of heathen peoples to Jehovah. It was not given to Joel to make a complete program of Jehovah's dealings with the Gentiles.

JEHOVAH'S PEOPLE TO BE DELIVERED.

"Jehovah will be a refuge unto his people, and a stronghold to the children of Israel." Like many other prophets, Joel pictures physical nature as being in sympathy with Jehovah's purpose to bless his people: "And it shall come to pass in that day, that the mountains shall drop down sweet wine, and the hills shall flow with milk, and the brooks of Judah shall flow with waters; and a fountain shall come forth from the house of Jehovah, and shall water the valley of acacias." All prophecy, both in the Old Testament and the New, looks forward to the final victory of the saints over the foes of God's reign. The kingdom of God shall prevail over all opposition, and the people of God will dwell in quietness and safety under the protecting presence of Jehovah.—E. C.

Answering Our Own Prayers.

BY REV. DAVID JAMES BURRELL, D. D.

It is a mistake to dismiss our petitions with an "Amen," or leave them behind us when we close the closet-door. Let us carry them out to our offices, to our workshops, to our round of household duties. Let us bind them like a rosary upon our necks to be our constant meditation. Let us labor all day long for their fulfillment. Earnestness and faith while at the mercy-seat are not enough, they must be supplemented by an honest effort to realize our supplications, with the help of God.

Kneel down to offer your petitions with importunate confidence; and then rise up to strive for their fulfillment. Pray for the blessing as zealously and trustfully as though it must come direct from God; and then work for the blessing as though it all depended on yourself. This is both philosophy and common sense. Prayer and work go arm in arm. The match was made in heaven. What God hath joined together let not man put asunder.

It is well to look heavenward with a feeling of dependence; but they are fools who fold their hands and open their mouths like the Jews at Iabraham, and expect the clouds to drop manna free and plentiful as hoar-frost.

It is well to pray, "Give us this day our daily bread;" but this does not exempt us from the obligation of that old decree, "Thou shalt eat thy bread by the sweat of thy brow."

It is well to wait on the Lord for his tender mercies; but blessed is that servant who shall be found waiting, not in his bed, but in the vineyard with sleeves rolled up and perspiration on his face.

God helps those who help themselves. And if we consider the matter we shall be surprised to see how

often we are able to answer our own prayers. Indeed, for the most part, here is the way God grants our petitions. Instead of giving us the blessing, he gives us the wherewithal to gain it ourselves. You ask for food. He does not fill your basket with baked loaves, but he gives you strength to labor for a livelihood.

On a winter's night a benevolent man sits by his fire-side. The winds are whistling and the storm is fierce without. In a lull of the tempest he hears the wail of distress. He bends his head to listen more intently; and the cry is repeated. Then he settles back into his comfortable chair, shuts his eyes, clasps his hands and murmurs fervently, "God help the hungry, homeless poor." If the winds could cease their whistling this man in his easy chair might hear a still smaller voice, "I hate thine easy compassion, I abhor thine indolent prayer!" Let him open his door and venture forth into the stormy night, lend a hand to the poor creature who crouches under his eaves wringing her thin blue fingers, and then God will have helped the hungry and homeless poor; his prayer will have been answered and, by the grace of God, he will have answered it himself.

Let us not abate one jot or tittle of our "voice of supplication," but stimulate ourselves to more earnest effort for the acquisition of our own desires. Keep on praying for the miserable; but be sure you leave no stone unturned to relieve their misery. Keep on praying for the sick, but go to their bedsides, relieve their needs and shrive their troubled souls. Go on praying for the conversion of your children, but use the voice which God has given you to warn them of the wrath to come and the hand which he has given you to lead them to Christ. Go on praying for the success of your pastor, but see to it, meanwhile, that his efforts are supported and supplemented by your cordial help and sympathy, and there will be no doubt of his success. So, in every case, if we shall follow the prayer of faith with corresponding effort, God will satisfy us with his favor.—E. C.

Genesis—A Devotional Study.

BY REV. J. W. WREDD, D. D.

Genesis is rightly called the "book of beginnings." It tells the beginning of light, of life, of suns, moons, stars, of land and sea, of trees and vegetation, of the fish of the sea and the fowls of the air, of the beasts of the field. And presently of that to which all else tended, the creation of man. Then come other beginnings—beginning of the day's work, beginning of Sabbath rest, beginning of communion with God in the cool of the day. Alas! the beginning of intercourse with Satan. Here swiftly come doubt, and sin, and death, and all the trains of evils that follow upon disobedience to God. Beginning, forthwith, of judgment, but, thank God, also of mercy, for God is good and he loves us still.

I want, however, that we should deary in Genesis, on a closer study, the beginning of soul life, and the intimation for each of us of what constitutes spiritual living.

There are nine great epochs of sacred history centering about the world's great men. Giving to each five hundred years, we have Adam, Jared, Enoch, Noah, Abram, Moser-David, Zerubbabel, Christ! More than half of these, it will be seen, fall under the sweep of Genesis, and the lesson of each and all is, Begin with God, or Get back to God. Men can not get along without God. We have tried it, and in every case failed. These five great worthies in succession teach the same truth: Start with God. Adam, Abel, Enoch, Noah, Abram and the fathers of Israel whose names follow in Genesis Isaac, Jacob, Joseph, giving with Noah and Abram, a fivefold terminal division to the Book, carry forward the thought. I must have God. I can not get along without my Father, God.

So I read my Genesis in the devouter atmosphere of my closet of prayer, alone with God. In each of the great characters I see something of the workings of my own soul and hear the pleading call of God. Adam, get back into the beginning with God; hear the voice calling in the thickets, "Adam, where art thou?" Enoch, walk with God and learn to keep step with the Eternal; it will not seem strange some day to wake up in Paradise. Noah, fear God and build an ark to the saving of thy house. So Abraham, Isaac, Jacob, Joseph. In each the call is, Back to God, and to see things good in God. In him all is good. But in each case also we see the Spirit's lead and Christ's sweet guidance, taking the soul on and up to God the Father. Here may I come and be at peace. Thus find I mine own Genesis. Getting back to the beginning with God, lo, the morning stars are still singing, the sons of God are shouting for joy, and all is good!—Sel.

At a meeting in London lately Lady Henry Somerset, the great temperance worker, was absent through illness. The lady who took her place made this kindly but unexpected explanation: "Dear Lady Henry has been overworked; and we must, of course, be careful not to kill the goose that lays the golden eggs."

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Fruitfulness.

The ideal church is the church that has all its members at work and always at work. But the work must be of the right sort—it must be that which the Great Head of the church has enjoined. The church has been called 'The team of God, attached to the world to bring it to Christ,' and God's truth declares it shall not fail of its purpose. But if a large percentage of the members refuse to pull the load, the work will not be accomplished so quickly or so easily as if all were doing something. Each member of the church should have a definite work to do. Wheel-horses and leaders alike should keep the traces taut. All may not be leaders but all can pull somewhere. When everybody is thus engaged in doing something definite under the leadership of the pastor, the whole round of church work will be done and well done, without any special burden being laid upon the 'faithful few.' Under such conditions the spirituality of the church members is vastly improved. The call of Christ to the heart is a call to service. He says, 'I have ordained you that ye may bring forth much fruit,' and those of us who are being pulled along the heavenly way by our brethren are certainly not accomplishing the purpose for which we were ransomed. Every just complaint of overwork; every dead and dying church, every needy Macedonia calling in vain for the gospel, are but so many proofs of our failure to live up to our privileges of work. No God-planted church was planted to die, yet the inactivity of its members may bring it to death's door. In the Macedonian heathen is implanted no cry for gospel illumination without giving to his church the ability to carry the gospel light.

But how can such a condition of things so confessedly desirable be brought about? Pastors have been putting in the sickle and a goodly harvest has been gathered from different fields. What now? Begin with the new crop. Instead of stowing it away in the church granary until the life is nearly all dried out of it and there is danger of its becoming musty, let us see to it that it becomes the productive seed of the Kingdom. Right here is where many often fail. Spasmodic and sporadic attempts are made to get people into the church, and it is taken for granted that then the whole duty is done. It is forgotten that these young Christians are new-born babes in Christ and need both food for, and exercise of, their new found spiritual powers in order to grow. The natural impulse of every new born soul is to ask that question of Paul's, 'Lord what wilt thou have me to do?' It wants to do something to show its love for its Saviour, but it is self-distrustful and knows neither just what to do, nor how, or where to do it. In addition then, to the all important question, 'Do you believe in Christ as your Saviour from sin?' That other question should be asked, 'What are you going to do for Him?' and then provide the heart that will probably answer, 'Anything that I can,' with work that it can do, and help it do it, even if some older worker be temporarily withdrawn from active service. The heart that knows the delight of service will find another place to work, but the new-born soul needs help, both as to what to do and how to do it, and in directing it wisely and well there will be removed one cause of the present comparative barrenness by the church. The spiritual oversight and training of the pastor is of vastly more importance than many suppose. Short pastorates absolutely forbid anything

along the line of nurture that is worthy of the name. Abounding fruitfulness is the result of true culture, and this takes time and patience and the right use of right means.

To get people into the church is one thing, to properly care for them afterwards is a very different thing. In fruit raising, quality is of more value than quantity. The same is true in spiritual culture—though when both go together, we are better satisfied. Good fruit and plenty of it should be the aim of every church of Jesus Christ.

The Gambling Habit.

Gambling is on the increase, so say many careful observers. It is much more widespread than many suppose; it takes many forms, but there is one spirit—and that is the desire to get something for nothing and to get it away from somebody else. No vice is more fatal than gambling, to what is highest and best in a man. As one has said "Those who earn what they possess prize their possessions, give thought to their use of them, enjoy the fruits of their use. Those who gain money by chance prize it little, risk it readily, give it away with little sense of service or of appreciation of those whom they serve." What men risk willingly they value lightly.

A gentleman in a New England town advised his little boy not to play marbles "for keeps." What was his surprise when the little fellow came to him at the close of the day and told his father that 'not a boy on the street would play marbles with him unless he would play "for keeps." Many of these children live in Christian homes but they all put their cents into marbles to win or lose. A teacher in one of the public schools says that although gambling with marbles in the school-yard is forbidden, one of his chief troubles arises from fights among the children over disagreements about this game.

Many people play cards simply for amusement; but the growing prevalence of card-playing is due largely to the growing mania for gambling. It was a great surprise to many people why so much interest was taken in a game of baseball or of football, but all surprise vanished when it was learned that the intense interest in these games was due to the fact that persons had placed bets on the result of the matches that were being played.

Playing cards for forfeits at home leads many who thus play to become confirmed gamblers when they get into the world. They have learned how to do the trick at home either of their own or that of their neighbors.

To this passion for gambling must be charged up a large proportion of business failures, broken families, defalcations, suicides and blasted names. "Short in his accounts," tells its own tale of woe and misery, not to the one person guilty of the deed, but to many innocent persons. Young men, risk their own money, lose it, steal from their employers, who trust them, expecting to get back what they have lost, and to replace what they have taken, and realize when too late that they have sold themselves for naught. These and many other instances show the very great prevalence of the gambling spirit. "It is not universal, but it is everywhere from the pool-room to the stock exchange and the church fair." The principle is bad, and very little good can be said of the practice. The tendency too is bad. We make laws against certain forms of this evil and play at their enforcement as is done with the liquor traffic and all the time by our course, are raising up more gamblers. Marbles are treasures of the child. Property, reputation, honor, friendship, family, life are treasures of the man. To stake any of these against chance is to cheapen them all. He has sold his birthright, honor, self-respect, manhood, his worth to his family, the church, society and the state "for a mess of pottage." He is less of a man by so doing—and if he be a professed Christian, he becomes a "back number" at once. He may increase his bank account—but the currency will be counterfeit in heaven. Christian men should set their faces like flint against this great and growing evil.

Editorial Notes.

—Dr. Cuvier says, Severe trials have a very different effect on different persons. As the fire that melts metals hardens clay, so afflictions that melt some hearts seem to

harden others. Sharp affliction never leaves people as it found them; they become the better, or they become the worse; they draw closer to God or are driven further from Him; they become stronger and sweeter, or else their faith gives way, and their dispositions tend to sullenness and sourness.

—An eminent minister who was under a peculiarly severe trial said to a friend, "If I could not study, and preach, and work for the salvation of souls, I should go crazy." Active occupation is both a tonic and a soothing sedative to a troubled spirit. A soul in deep affliction must not let his sorrow stagnate for if he does, they will surely turn his heart into a fire of bitter waters in which will sprout the rankest weeds of selfishness and rebellion against a loving God. To avoid this give sorrow a chance to flow outward into currents of sympathy and deeds of kindness to others and thus make them streams of blessing.

—Martin Luther, when making his way into the presence of Cardinal Cajetan, who had summoned him to answer for his heretical opinions at Augsburg, was asked by one of the Cardinal's minions where he should find a shelter if his patron, the Elector of Saxony, should desert him. "Under the shield of heaven," was the dauntless reply. Is not this a lesson for all believers? Why rule God out of the life! He is and He is a rewarder of all who diligently seek his face." There is such a thing as having one's life "hid in Christ." Men can kill the body, but the man, the soul, the life, is imperishable. Fear not, believer, "you are of more value than many sparrows."

—In an address at the annual convention of the Woman's Baptist Foreign Mission Society, held in Milwaukee, occurs the following: "Christ gave up all that we might have all. Do we know the self-crucifixion that yields all—self and possessions—to Christ, allowing the Holy Spirit to direct in everything? For the salvation of the world there are two factors on the earthward side, the missionaries who go, and the Christians who stay at home. The missionaries are doing their part in service and sacrifice, which means victory, but what are we doing? When they gave themselves, their very lives, shall we withhold our means? The hands of the heathen world are reaching out for the water of life. If you do not give, some will be reached out in vain."

—The Standard of last week contains the following suggestive message: "Nature has uncounted gems hidden away in little pockets or set in shapely matrices in the bosom of the rocks. For ages they have sprinkled in their hidden palaces, but in all these years they have not changed one iota. The Almighty formed them at creation's morning, when the earth was a molten mass. No one crystal has been formed out of the rock when once solidified. God did all this work while the elements were moldable, and thus shaped into permanent forms of transcending beauty. The Christian worker must learn his lesson from these illustrations. Make your vases while the clay is soft. Mould your gems of character during plastic childhood. Build your future kingdom now. Lay the foundations of the future church now. The pastor who is pastor only of the church which is must be of narrow vision. The one who is pastor of the church that is to be is the one who builds broad foundations and does the grandest work."

—Passing along the street of an India city, the eye is sometimes attracted by the sight of a shrub or small tree growing out of the crevice of a wall or building. It is the peepul-tree, a cause of destruction to much property. The seed may be carried by a bird, or by the wind, and dropped; it takes root even at a great height above the ground, springs up and grows often into a large tree. Let it once establish itself, and from that time the wall is doomed. The only way to stop its progress is to remove at once every bit of the root. Should only one little fibre remain, it will grow and spread, forcing its way among the very stones or bricks until—years after, it may be—the wall itself cracks and falls. Here is an apt illustration of what sin will do for a man. The seed of evil as it falls upon the heart may not manifest its nature for a time but it will take root and grow, and unless destroyed will do its deadly work. There is a remedy, it is divine, and all powerful.—"The blood of Jesus Christ His Son cleanseth us from all sin."

—It is said that in an Eastern city there is a beautiful statue in the market-place. It is that of a Greek slave girl, but she is well-dressed, tidy and handsome. A dirty, forlorn slave-girl passes by. She sees the statue, stops and gazes at it in rapt admiration. She goes home, washes her face, and combs her hair. Another day she stops, in passing, to look at the statue. Next day her tattered clothes are washed and mended. Each day she stops to look at the statue, and each next day she has imitated some of its beauties, until the dirty ragged slave becomes completely transformed; she becomes another girl. This is the way Christ teaches his children. Men are born into his kingdom. They become possessed of his Spirit. Then day by day they are to become more

like him. But how is this to be accomplished? That pure white life is set before them in his word, and as they see what he did and how he lived and loved, the desire is awakened to make their lives a copy of His own.

Some Baptists.

We have often heard of several different kinds of Baptists, e. g., the Anti-missionary Baptists, the Trunk Baptists, the Hardshells, the Free Christian, the Free-will, the Primitive, the Calvinistic, the Reformed Baptists, etc., etc. Another variety of them has recently been discovered called "Baptists still."

One of them said he had been a Catholic. He had been trained by Rev. Mr. L—— and with his wife had been at one time a member of a Baptist church. In explaining his position he said that he had sent his children to a Catholic school. There were plenty of Baptist schools just as good or better not far off—but the Catholics got in their work and finally got the whole family. As he told the story and saw the look of amazement on the face of a listener, he protested—"I am a Baptist still, I am no Catholic."

Another reports of herself as having studied at Seminary. Then she married a Presbyterian; as she referred to her happy home and pleasant surroundings—with a little abruptness, she said, "You didn't know I had joined the Presbyterians with my husband." Her companion looked the surprise which he felt, and said—"A Baptist girl brought up under Pastor M—— and trained in Seminary—leaving the Baptists!" At which she protested most earnestly—"I am a Baptist still."

A Baptist preacher passing the home of a young woman whom he had baptized, called upon her. As he sat there talking of other days, she said—"I was almost afraid to see you, for I have joined the Methodists with my husband and I was sure that you would rebuke me severely for so doing." "Not at all," said the old pastor, "I would not have said a word about it; but since you have referred to the matter, I would like to hear one solid reason for your course." "Why," she said, "you see I never was satisfied about close communion! I am a Baptist still, except close communion." "Well," said the visitor, "I was your pastor; you used to bring your troubles to me, but I don't remember that you ever told me you were troubled about that. I don't reckon you laid awake at night thinking about it, did you?" "But I suppose you like the way the Methodists baptize—pouring a little water on the head and baptizing unconscious infants."

"No sir," she said with emphasis, "I do not hold to that sort of thing at all; I am a Baptist still, all except close communion." The pastor continued, "You surely must believe in falling from grace, and I suppose you like the plan of having a preacher taken from you and another sent without you having any say in the matter." "No, sir," she said, "I hold to the old Baptist doctrine, 'once in grace always in grace,' and I told my husband the other Sunday, I couldn't see why Methodists did the way they do about preachers. We had a good man here last year; everybody loved him and we had no doubt but that the bishop would let us have him again, but without one word about it here comes a boy that can't preach at all, and nobody likes him. I tell you I am a Baptist still, all but close communion," and her eyes flashed with indignation as she told of the wrong that had been done the people by the change of preachers. "Now," said the old pastor, "we won't talk any further about this, but it does seem to me you have gotten yourself into a fix about this church business. When you were a Baptist you were satisfied with everything except one, and that couldn't have bothered you much; now, that you are a Methodist, you are pleased with only one thing and dissatisfied about everything else the Methodists teach. Now, my child, the next time anybody asks you why you quit the Baptists, tell them honestly, you sacrificed your convictions to be with your husband. Don't persuade yourself and try to make others believe, you were unhappy about close communion."

The "Baptists Still" are a strange set. What to do with them and what is to become of them is a puzzler. They are not happy in their church relations, and are not often satisfied. They have not the courage to retrace their steps and so correct their mistake. As a rule they are failures as church members, and are not of much account except by way of count. Their hearts are not with the people they have joined. The fact is they are very poor material with which to build churches. Aggressiveness is not one of their characteristics. They have no moral backbone. The species is of a jelly-fish variety. The great apostle said to the Ephesian Christians—"And having done all to stand." There could have been no "Baptists still" among those to whom he wrote, because these people can't stand. They are too limp. What shall we do with them? Bury them.

The Weak Brother.

The principle that leads one to avoid what does not harm him, because his example might lead his "weak

brother" to violate his conscience, is one of the noblest applications of the law of love to Christian conduct. But in studying the classical passage, expounding this duty, which forms the topic of our Sunday School instruction this week, we need to exercise some care in determining exactly what manner of person the "weak brother," to whom Paul refers, may be.

For one thing it is tolerably clear that no one can properly be called "weak," who, having clear and decided views as to the uprightness of a certain course of action, will not be influenced to disobey his conscience by the example of others. Such a man is strong, and hence he is not contemplated in this passage, and he perverts the teaching of Paul when he uses it as a ground for enforcing his conscience upon others. He is not in the slightest danger of being influenced to violate his conscience by the example of another. But the "weak" man Paul is thinking of is actually and literally weak. He has convictions of duty, but he has so little personal force that he is easily induced to violate them. Seeing a good man doing what he could not do without violating his conscience, leads him actually to do the thing he believes to be wrong. He has so little self-poise and independence that he weakly violates his sense of duty, because he sees another man doing what he thinks is allowable.

Again, no one can properly be called a "weak brother" who seeks to make his conscience regulate the conduct of his brethren or the policy of a church. The moment a man shows that he feels so deeply and keenly about some social practice, or some matter of casuistry that he is bound to bring others to his way of thinking and acting, and makes himself generally disagreeable until he does so, he shows conclusively that he is in no danger of being influenced to his soul's peril by the example of another. Such a man is not in any sense "weak." On the contrary he is very strong, and the only application this passage has to him is to the exact opposite of what he imagines. Instead of authorizing him to enforce his conscience on other people it teaches him to deny the exercise of this propensity for the sake of other people.

Still further, no one can properly be called a "weak brother," who is not absolutely sincere in his scruple of conscience. He must be of irresolute moral character, he must be very modest in the expression of his notions, and he must be absolutely sincere in them. If he is not sincere, instead of being "weak" he is dishonest. There is ground for suspicion that some people have manufactured alleged scruples of conscience for the express purpose of leading others to abridge their legitimate liberty by not offending them. In other words, the scruple must actually be one of conscience, not of propriety or taste or self-opinionated perversity or oddity. A man who is actuated by these motives is not in the slightest danger of being misled by another's example. He does not answer in the least to Paul's idea of the "weak brother."

For the really "weak brother" Paul was moved by the tenderest consideration. He would go to extreme lengths in self-denial in order not to harm him by his example. But at the same time he would not permit the "weak brother" to dictate to him for a moment what he should or should not do. His self-denial must be voluntary and prompted by love, not enforced, and prescribed by law.

The student of Paul's letters is impressed with the fact that in his mind the "weak brother" was defective and abnormal. His constant exhortation is to be strong. As some are physically blind, crippled, anemic and deficient in brain power, there are "weak" Christians. But weakness is not a thing to be proud of. And if any one feels like laying down the law to others on the ground of his "weakness," his first duty is to submit to moral regimen by which he may become "strong."—Ex

DEAR EDITOR: In your issue of April 22nd, I was pleased to see the criticism on the poem "Hiawatha," referring to my sketch of the poet Longfellow.

Your correspondent C. A. S., briefly, and kindly gave some reasons for doubting the originality, claimed for one of Longfellow's masterpieces.

I am preparing brief sketches of some 30 of the most distinguished born Americans. In writing of the dead, one is more apt to be eulogistic, of the illustrious departed ones, than critically severe.

As your correspondent suggests, Longfellow may have been familiar with the language, and literature of the Finns.

The great poet was an adept student in the French, Spanish, Italian, and German languages.

The American people are very fond and proud of their distinguished countryman, the poet Longfellow. England has given Longfellow a place in its "Temple of Fame," its shrine of geniuses, the Westminster Abbey. New York city. CHAS. F. MYERS, M. D. A. M., Alumnus Acadia College.

"There is an argument for Christianity which I can not answer," said David Home, as a young man, distinguished for his consistent life, passed by. And it's just the argument that can not be answered! What is the use of denying the life of the tree, when its boughs are bending with clustering fruit?—S. Churchman.

New Books.

QUIET TALKS ON POWER, by S. D. Gordon. Published by Fleming H. Revell Company. Price, 75¢ net.

This is a volume for the development of the Christian life. It is just what the title indicates. The great lack in the lives of many church members is "power." Power to do good, power to resist evil, power to influence others. The aim of the author is to show the channels of power, the price and the personality of power. To any Christian who is living on a low level, this book will clear the way for rising to a higher height in the Divine life. Mr. Gordon has been in demand in summer Bible schools and has been very helpful to students. Charles M. Alexander says, "If my humble opinion is worth anything, I advise Christians everywhere to read it and enlist all others to do the same."

THE KEYS OF THE KINGDOM, by R. J. Campbell, M. A., of the City Temple, London.

This is a volume of sermons, seven in number, from the successor of Joseph Parker. The title is taken from the initial sermon. Mr. Campbell is a seer and speaks with true prophetic instinct. His message is to men with a profound insight into their deepest needs. He speaks with authority as all men should do who expect to answer the questions which the human heart is ever asking about God and itself, and which no man can answer who does not know God and love men.

Fleming H. Revell Company. Price, 50¢ net. THE BIBLE AND MODERN CRITICISM by Sir Robert Anderson, K. C. B. LL. D., with preface by Rev. H. C. G. Moule, Bishop of Durham. \$1.50. Fleming H. Revell Co.

This is a volume of more than usual excellence. Sir Robert is a man of broad scholarship and an expert on evidence. His whole life has been given to his study, for he is a lawyer of some eminence in his profession. "Higher criticism," or the destructive phase of that mooted subject is handled without gloves. He uses great plainness of speech as he shows the emptiness of its conclusions and of the inability of the critics to reason correctly. The book has a freshness and an interest all its own. The author defends the verbal inspiration of the Scriptures with considerable ability. Readers may not agree with his conclusions, but they cannot afford to ignore the arguments which he uses. At one time Sir Robert was a skeptic, but becoming dissatisfied with the arguments used by higher critics (so called) against the Bible, he came to a thorough faith in its inspiration and authority. The Revell's have put the religious public under obligation by publishing the work. It forms a most valuable addition to apologetic literature.

THE LIVING AGE

This magazine in the issue of May 9th is full of timely articles. Prof. H. H. Turner of Oxford replies to Dr. Wallace in "Man's Pace in the Universe." Prof. Halpach criticises "The Kaiser's Letter on Christ and Revelation." There is also a Review of Mr. Chamberlain's career, and discussion of "The Uarest in the Balkans." The articles are all timely and of living interest. Published every Saturday by "The Living Age" Publishing Company. Price \$6 a year.

The Missionary Review of the World for May appears in its usual good form, and is an excellent number. The article on "The Macedonian Caldron" by Dr. Henry Otis Dwight is timely, and is of more than ordinary interest. Dr. Dwight having lived in Constantinople for many years is able to speak with some knowledge of the subject upon which he writes. Mrs. J. T. Gracy writes an interestingly upon "The Women of India, and Intellectual, Social and Religious Reforms." There are two papers on Islam in India and Persia which give a very clear idea of the hold of the false prophet on the peoples of Asia. Other articles of equal interest are given, one of which is an account of Dr. Charles Cutbert Hall's visit to India. The usual summary of missionary news is also given.

Published monthly by Funk and Wagnalls. \$2.50 a year.

"The Keswick Movement" is the title of a little volume of 124 pp. It gives, or aims to give a clear and concise history of its origin and development, and a statement of the truths taught by Keswick teachers. The author is R. A. T. Piers, the editor of the Missionary Review of the World who never writes a dull sentence and any Christian who is desirous of becoming acquainted with the principles and practices for which "Keswick" stands will find in this booklet the information which he seeks.

Biblical Arithmetic.

REV. G. L. WINTERS

Multiply the number of years Hezekiah's life was prolonged by Manasse's age when he began to reign; subtract by the number of sons Ahab had in Samaria; divide by the day God created the whales; add by the number of pieces of silver Joseph was sold for; divide by the number of withes used in binding Samson; add Abraham's age when circumcised; divide by the number of kings Joshua caught in the cave at Makkedah; subtract by the number of times Jacob bowed himself before Esau; add by the number of virgins who went forth to meet the bridegroom; divide by the number of spies Joshua sent to spy Jericho; multiply by Josiah's age when he began to reign; subtract by the number of persons upon whom the tower in Siloam fell; divide by the number of years Abijah reigned in Jerusalem; subtract by the number of pieces Jeroboam's garment was rent in by Abijah; divide by the number of years Nubab reigned near Isael, and the result will be how long Solomon was building the temple.—Sel.

For him who aspires and for him who loves, life may lead through the thorns, but it will never stop in the desert.—T. L. Cuyler, (Baptist Union.)

❁ ❁ The Story Page. ❁ ❁

Candlelight Story.

THE LITTLE BOY WHO HAD ROAST BEEF AND THE OTHER WHO HAD NONE.

There were five of them—the little Browns—and Mamma Brown sometimes said they would be just like the five little pigs, except that they never went to market and they never had roast beef. So they counted up that Jamie was out of it, because though he was the eldest, he never went to market; that George surely was in the story, because he stayed at home; Will was without doubt not the little pig that had roast beef, though Sam certainly had none. Little Herbert surely did make a noise very much like the famous "Wee, wee" all the way home, but was it fair to call such a little chap, who couldn't fight his own battle a pig? You see fairness was one of the things that Mamma Brown had managed to teach her five little laddies, even though she couldn't teach them to eat roast beef in a gentlemanly way—that is, because there wasn't any roast beef to eat.

The Browns were poor people, and an occasional stew was the best meat they had, and so they always sighed when they told little Herbert about the five little pigs, and roast beef seemed to them the very finest thing in the whole list of joys. Their mother had to go to work, as only Jamie was big enough to help her by earning money. George went out and bought the little bits of provisions they needed, after school, while little Will was there to take care of Herbert. You see, George had given up school when Jamie got his "job" in a big office downtown, so he could stay at home and "mind baby." And as not only baby but mischievous little Sam needed much minding, George found his hands quite full. They spilled water on the floor watering the flowers; they played horse with the only sound and good chair the house contained, until they broke one of its legs; they so nearly fell out of the window one day that poor George felt a big lump in his throat all day and never came back after a little trip around the corner without wondering whether he should find a couple of little mangled bodies in the area way.

One of the trials of George's experience was the fact that all the other babies on the block were "minded" by sisters—not brothers—and the other boys were a little inclined to poke fun at him because he carried a baby about or led it by the hand, in pleasant weather.

Such wonderful tales as Maggie Plumly and Jennie Johnson told of the entertainments at the "Little Mother's" Society, where the girls were invited to learn to sew and cook and have lots of good times when they could get a holiday from their little home charges.

"An' it's too bad ye're a boy, George," Maggie said, "for there's to be a grand outing to the country for us Little Mothers. But ye see they don't take no boys."

But as there was no sister in the Brown family the "Little Mother's" Society passed it by, and yet little Herbert was cared for as lovingly as was Rosie Plumly and Timmy Johnson. Those two small persons spent much time squabbling in the gutter the fine spring days, and many a cuff on the ear did the little mothers get for gossiping while their charges got into the mud and amused themselves eating scraps out of the ash-barrel at the restaurant at the corner.

One lovely May day George had settled Willie with the children on the front steps of the tenement when school was over, and had made his plans for the next hour. He would go and buy some meat and oatmeal and a loaf of bread and some potatoes and molasses. He had money enough to do all that if he used it carefully. And then he would come home and leave these things, and go for a run by himself down to the docks. It was a good half mile, but he loved it there about the ships, and he always found other boys there ready to play a game of tag, or "follow my leader."

In front of the butcher shop on the avenue he found quite a little crowd collected gazing with joy at a big red automobile that was standing waiting. Inside he had to wait while other people made their purchases, and he found himself much interested in a boy of his own age who was with a nice looking man, evidently the father. George found out in about two minutes that the automobile was theirs.

"I wish they'd hurry, father," the boy exclaimed. "We shan't have time to go all the way and back before dinner unless they hurry."

He swung around crossly, and struck accidentally against George, who stood meekly waiting his turn.

"Oh, excuse me," the other boy said and his father looked down kindly into the bright little face.

"What are you going to order, father?" the other boy asked. "I'll be awful hungry after that long ride."

"Roast beef," was the answer, and as George looked, at this answer, to see a beaming smile on the other boy's face, he saw a scowl and the impatient reply was:

"Oh, bother! I wish mamma didn't always want to have roast beef. I hate it!"

Never had little George Brown had such a surprise in his life! That any one could hate roast beef the crowning luxury of life to his mind, was beyond belief, almost.

The tall gentleman laughed and said cheerfully:

"Well, I'm sure this little boy wouldn't say that. Would you?" This to George.

"No, sir!" gasped George. "I haven't ever tasted it, but I know it's good, 'cause mother says so."

"Never tasted it! Why not? Can't afford it?" asked the gentleman.

"That's it, sir; I've only got ten cents to spend for meat today, so I can only buy lamb stew meat; but some days we have beef stew and that's fine. You see it takes a lot to feed five of us kids."

"Will you let me get you a piece of roast beef?" the gentleman asked. "I'd like you to have a good taste of it for once."

"Oh, but—it cost an awful lot!" George explained, and when the big man laughed and ordered it—one piece for his own house and another for the Browns, George stood with open mouth, gasping with astonishment.

"Where shall they send it, little man?" But the small boy stopped gasping then and exclaimed with energy:

"I'll carry it home, sir, please, sir!"

So the gentleman laughed and the butcher wrapped the meat in a paper and handed it to George, whose arms were already pretty well filled with bundles.

George politely stood on the sidewalk to watch the new friends climb into their automobile, and he waved a goodbye with a full hand.

"Hallo! little chap! don't you want to ride home?" called the other boy just as they were about to start.

Again George gasped with amazement.

"You bet!" he called.

"Well, climb in!" the father called.

And all the little mothers on the block decided that there were joys beyond those of strawberry festivals and outings when they saw their old friend George his arms full of bundles, step proudly out of a bright red automobile and, laying down his packages, waved a farewell to the other boy.

And all the five little Browns were at last quite like the five little pigs except when the roast beef was served there was no little pig that had none.—Examiner.

John Smith, Usher.

BY MARR CLARE.

During the meetings of the Ecumenical Conference held in New York 1930, it was my good fortune to be a guest in the home of Mr. Wallingford on Ninety-second street.

I had known Mr. Wallingford for several years in a sort of public way, as a generous giver to various objects of philanthropy; as a trustee of more than one educational institution, and as a zealous friend of mission work in America and in other countries.

His invitation to spend the week of the conference with him in his own home was accepted with unusual pleasure—a pleasure which grew with each day of my visit.

The beauty of the home was not dependent on its stately proportions, its rich furnishings, or the works of art which I found there, though these were noteworthy, but on the family life.

In the library was a portrait which attracted my eye as often as I entered the room—the portrait of a young man not more than thirty, not handsome, with no look of special intellectual or other power, so far as I could see. It was the face of what might be called an ordinary young man. Not a son. There is but one son in the family, and he is an only child. I found myself growing curious concerning the original of this portrait which occupied a more conspicuous place than any other picture in the room.

Coming in late one evening, Mr. Wallingford stopped in the hall for a few moments, and I, passing on into the library before him, stopped in front of this portrait for a more careful study of the lines of the face. Then, for the first time, I read the words in small letters under the picture on its frame: "John Smith, Usher."

As I read the name my host entered the room and met my glance with a smile.

"It is a portrait of my partner in business," he said. "You know our firm name is Wallingford, Smith and Company. The picture was made some years ago, of course. He was younger than he is now. It is a very good likeness of what he was at that time."

He turned toward the fire smouldering on the hearth and indicated a seat for me, taking for himself one near to mine. We sat in silence for a little time; then I spoke of the meeting in Carnegie Hall, from which we had just come, of the import of the fact that in crowded, noisy, trafficking New York such meetings could be held day

after day, attracting and holding thousands of people through every session. I believed that missionary interest and missionary work all over the world would gain new impetus from the conference.

"Yes," he said, "yes, it gives a start. But the real work must be done by heart to heart and hand to hand grip of man with man."

"I do not speak of it often," he said. "only my wife knows it all; but I feel like telling you the story of my life if you care to hear."

There was a strange, rich tenderness in his voice, and a look almost of tears in the eyes that met mine.

"I ought to have been good from the start," he said at last, "but I wasn't. There have never been better people in the world than my father and mother. They were missionaries to Africa. They came back to this country when I was a little child. I remember being held up in somebody's arms in a great missionary meeting when I was four years old, and hearing a voice saying, 'You will all be interested in seeing this little African boy, born in Africa, the child of Mr. and Mrs. Wallingford. He has been in America only six weeks.'"

"Filled with indignation I struggled away from my exhibitor, rushed to my mother, and showing up my sleeve held my bare arm to her saying 'Is it not white? Am I an African boy?'"

"From that hour through all my boyhood I avoided missionary meetings. I got on pretty well in school. I was eager to get through and get into business. A good opening came to me; I took it. Everything that I held hold of prospered for a few years, and I enjoyed the prosperity. I married the best woman in the world; we had plenty of friends. We had a good time."

"We didn't bother the churches much. I felt that I was living an honest, straightforward life. I knew how I had come by what I had and I meant to take the good of it as I went along. Well, a crash came—everything was swept away, through no fault of mine, unless it is a fault to endorse for your best friend."

"I felt pretty sore," he continued. "We gave up our home and our furniture and moved into two rooms. My wife stood it all bravely, stood by me in everything. Our child sickened and died, then her health failed. For a whole year she was an invalid. I had the torture of seeing her day after day needing the things that money can buy and I hadn't the money. Nothing opened to me. I got a little employment here and there, just enough to keep soul and body together. Friends fell away, didn't know me when I met them, some of them. I did look pretty seedy. I felt seedier than I looked."

"There was a church building a few squares from us that we called 'the hippodrome,' raised floors, circular seats amphitheatre style. It wasn't so common a style for a church then as now. I fell to watching that church and speculating about it as the work went on. It didn't seem quite so sanctimonious and forbidding, somehow, as the old kind, with the pews set in straight lines and windows all in two rows. They seemed to be providing rooms for other things besides preaching. I got into the habit of going that way about every day and keeping an eye on that building."

"At last it was finished and dedicated with great crowds of people there at the services. We didn't go; didn't say anything about it."

"Hannah was getting some better; began to go out a little. At last, one Saturday night I said to her:

"Hannah, we've followed our own way so far. I'm getting pretty tired of it."

"It's been a hard way for you, Robert," she said. Again he stirred the fire and put on another stick. A new gentleness was in his voices when he began again.

"Well, we talked it all over together. I found that she was feeling just as I was. We both wanted to take a new start. We agreed to get ready and go to church the next day. We didn't go in the morning, but when evening came, we got up our courage and started. We went to the hippodrome. We got inside and up into a back seat in the gallery about as fast as we could get there."

"When the service was out we went home as fast as we had come. I didn't particularly enjoy it—some things that the preacher said seemed to have a personal cast; but, of course, I knew well enough he couldn't see me in the back seat of the upper gallery. He didn't know me if he could see me. But the effect of the whole thing was to make me sort of uncomfortable—reminded me of several things which I had made a business of forgetting for a good many years. I made up my mind that I was no better for going to church, and I wouldn't go again."

"There was nothing in particular said between us about it, but the next Sunday Hannah got ready to go and put on her things as if it were a matter of course. I hadn't the heart to disappoint her; so we went again."

"We went two or three more evenings. We went early, after the first time or two, and got a seat at the front

the gallery, where we could look down and see what was going on below. Finally I said to Hannah, one day:

"Hannah, this thing has got to be settled one way or another. If I am going to church, I am going in on the ground floor, as if I had a right there, and have a regular seat and go to it like a man. I'm not going sneaking in and out all winter as if I were ashamed of being there."

Hannah looked troubled.

"It would be nice to have a regular seat," she said. "How much would it cost?"

"I said, 'I have no idea, but I am going to find out. John Smith is an usher over there. I used to know him very well. We haven't run across each other for a good while now. I have been watching him these last two Sunday evenings. He hasn't seen me. Maybe he wouldn't know me if he did see me; but I am going to give him a chance. I shall walk right into that aisle where he ushers next Sunday night and see what he will do.'

"I was having steady wages then, and Hannah suggested that we might go in a few weeks longer without making ourselves know until we could save enough money to make ourselves a little more presentable. An income and good clothes had proved to be very uncertain qualities in the past. If our welcome to the church was to depend on them, I determined to know it at the start; so it was settled my way. If John Smith should meet us cordially the next Sunday night I would look into the matter of pew rents and see if there was anything there that we could afford. If John failed us—well, Hannah took the conclusion of the matter into her own hands. She said:

"Of course, Robert, expenses must be very large in such a church as that. If pew rents are too high for us there we must look for a smaller church where we can afford to go."

"I didn't say anything then, but more than once that week I found myself setting my teeth and saying, 'You may settle this matter, John Smith. It's in your hands.' Well, we went the next Sunday, and straight to John's aisle. He had just seated someone and was coming back toward the door as we went in. I fixed my eye on him to see what he would do. As he came along down the aisle, I saw his face light up, and he held out his hand as he reached me.

"I'm glad to see you here, Wallingford," he said. "Where have you been so long? Haven't seen you for an age." I couldn't say much. I had it all made up what I would say if he met us coldly, but I hadn't anything ready for this sort of reception."

His voice trembled and his hand was unsteady as he stirred the fire and waited.

"I never can forget," he said, "I have never been able to steady myself to talk about it much. At the time I sort of braved it out and introduced him to my wife. He seated us in a good place, told us he must leave us and attend to business then, but he wanted us to stop a little at the close of the service when he would have more time to talk."

"Well, the sermon that night broke me all up; showed me just where I was and where I ought to be. I felt before the preacher was through that I had a Father in heaven and that it was time for me to give some sign of recognizing him."

"John Smith came right up after church and said:

"Don't be in a hurry I want to introduce you to our minister, if you haven't met him."

"I said: 'We haven't met him; we haven't been going to church till the last few weeks. We are about deciding to take a pew now, if the rents are not too high.'"

"Pews don't go by rent here," he said. "Every man pays for the support of the church what he feels able to pay. I will give you a card that you can make your subscription on and send it to the treasurer. Choosing your place of sitting is another matter. Mr. Lysle has charge of that. I will introduce him to you. He will show you a schedule of the pews. You will take seats in the one that you like best of those that have not yet been chosen. Your seat has no relation to the amount of your subscription."

"We took it all in. He had no idea, of course of how much it all meant to us."

"He introduced Mr. Lysle and his wife, and a lot of other people told them that we were going to those sittings and be in a hurry. I kind of choked up and couldn't say much, but John didn't seem to notice that, just kept introducing more friends to us so that we didn't need to talk much more on our own account. Finally, he brought the minister around. He spoke cheerfully and sort of excitedly; looked pretty fagged out, as I find preachers are apt to look when they have been at it all day, preaching and talking to everybody. But it didn't matter to us what he said. The usher and the other people had done their part so well by that time the affair was all settled."

"We went home. We didn't say much on the way. When we got into the house I knelt right down. Hannah beside me. All I could say was: 'O, Lord, bless John Smith.' I meant to pray for ourselves. I needed to had enough, but no other words came. It was just 'Bless John Smith.' I have been praying that prayer ever since. It has been answered over and over again."

"That night was for us like the turning of the captivity of Job."

Before we separated for the night, Mr. Wallingford and I stood together for a little time before the portrait of John Smith, Usher.—Watchman.

The Young People

EDITOR W. L. ARCHIBALD.

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

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Daily Bible Readings.

Monday.—Publicans and sinners crowding about Jesus to hear him. Luke 15: 1-10.

Tuesday.—The folly of covetousness. Luke 12: 13-34.

Wednesday.—The rich sinner and the pious beggar. Luke 16: 19-31.

Thursday.—The Pharisee and the publican. Luke 18: 9-14.

Friday.—The conversion of Zaccheus. Luke 19: 1-10.

Saturday.—The parable of the pounds. Luke 19: 11-27.

Sunday.—The widow and her two mites. Luke 21: 1-4.

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Our Lord and Master.

When he departed, left us in his will
As our best legacy on earth, the poor!
These we have always with us; had we not,
Our hearts would grow as hard as are these stones.

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Havelock, N. B.

Material for a good E. Y. P. U. has lately come into the church, accordingly on Friday, April 10th, we re-suscitated the union that had practically gone down, with a good prospect for successful work. Pres. Miss Mary Keith, Sec'y, Miss Louise Horsman. We meet on Friday nights.

J. W. BROWN.

April 24.

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Prayer Meeting Topic—May 10th

What does the Story of Zaccheus Teach Us? Luke 19: 1-10.

Our Saviour's purpose here is, as expressed in verse 10 to reveal clearly to the self-righteous Pharisee his grand and only purpose in coming into this world—to save the lost. This he illustrates in a very unorthodox but very practical way. He saved one acknowledged to be lost. The lesson may easily be gathered about the three personalities mentioned, viz., the seeker, the critic and the Saviour.

(1). Zaccheus finds his counterpart in many hungry, dissatisfied souls—men who would see Jesus. The world is not so hard as we sometimes think, and if we will enquire of men, we will find scores who, though enmeshed in the business of life, would gladly know of our Lord.

Three things about Zaccheus.

(a). He sought to see Jesus. No man ever honestly sought the Saviour without finding him, and it is probable that no man was ever saved who did not seek a Saviour. See Matt. 7: 7 and John 5: 40.

(b). He overcame difficulties—"climbed a tree." He who is easily discouraged may never be saved. We persevere in our search for other things; why not in religion. Most men at some time start heavenward but many find it easier to jostle with the crowd than to climb, and so are never saved.

(c). He found the Saviour seeking him. We may not know who takes the initiative in salvation, but of this we may be sure, Jesus will always meet us half way. Rev. 3: 20.

(2). The Critic we pass over as of little consequence, except to say that none who pride themselves on this moral superiority can be saved. There is no caste in religion, all are sinners. Luke 18: 11.

(3). Of the Saviour we may say two things here.

(a). His presence induces a noble life. There is some uncertainty as to whether this restitution and philanthropy began at this hour or had already been going on on the part of Zaccheus—the former is the more probable—but certain it is, that these were good foundation principles on which to build a noble Christian manhood. Christianity makes honest men; Christianity makes philanthropic men. Matt. 5: 7, James 2: 15-18.

(b). His presence brings salvation and joy. Zaccheus was saved because he received the Saviour joyfully. Our Lord will have no unwilling captives. Salvation is ours to receive or to reject as we will. We are his servants, but like Ellen's captive are held by the golden chain of love. His presence brings joy just as the summer brings flowers, as the sun brings day, as the birds bring song. Ps. 16: 11. E. L. STEEVES.

Glace Bay, N. S.

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"Zaccheus."

There is good in any man who is glad to see Jesus. Evil cannot endure the presence of Jesus. The men who brought the sinful woman to Jesus, as related in the eighth chapter of John, all slunk out of Jesus' presence as soon as they began to feel the force of it. Their mean,

self-righteous conduct, springing from no real hatred for or pity for sinners, seemed utterly contemptible and despicable in the presence of Christ, and they escaped from it. If any man wants to see Jesus, and is glad to hear him speak, there is good in that man.

Something good is sure to happen when Jesus visits a man's home. He cannot go anywhere without carrying blessing with him.

"The healing of the seamless dress
Is by our beds of pain,
We touch him in life's throng and press,
And we are whole again."

No home can be without Jesus and not be distinctly poorer for it; and we can perceive almost invariably whether he is in a home or not by the "feel" of it, and the evidence of his presence in some tenderness or enrichment which he always brings, and he alone.

None of us need be denied the privilege of seeing Jesus and of having him in our home. Zaccheus was a little man. A tree helped him. None of us is so small or so obscure that something cannot lift us into the sight of Jesus. Indeed, the blessedness of his having gone away is that now trees are not needed for little people, and the privilege of entertaining him is not confined to one home in one village. To every heart and every home he can now come.

"Center and soul of every sphere,
Yet to each loving heart how near."

The Saviour cares nothing for lines of race or caste or wealth or standing. He went as readily to Zaccheus's home as he would have done to the home of the rabbi. And he would have gone as readily if Zaccheus had been poor. Today each of us may have him in our own home. The rich might not condescend to visit us, or the poor might refuse to come, but Jesus will not refuse. He is the free guest of all.

Jesus may go in to lodge with sinners, but he will not lodge with sin. That must go out, and, if it will not, then Jesus will go. What he seeks is sole tenancy. He enters for the purpose of expulsion. Those can have him who will pay the price. And what a price! How eagerly life should leap at the desire of raying it! We give sin, and get the Saviour. We give death, and get life. We give time, and get time and eternity both. We give what is nothing but misery and wretchedness, and we get joy and power and usefulness eternally.

"Ring out false pride in place and blood,
The civic slender and the spite;
Ring in the love of truth and right,
Ring in the common love of good."

Zaccheus was not content to do anything mean or small. The law required at least fourfold restitution in the case of the thief (Exod. 22: 1). He at once offered this, but, in addition, half of his goods to the poor. When the Saviour and salvation come to men, however, they cease to calculate such things meanly. They feel a bit of the spirit of the Father, who gives good measure, pressed down, running over. The real secret of the want of benevolence and generosity in men is that they have not got what Zaccheus got. Let the Saviour in, and the wealth will fly to the ends of the earth in his service, and flying, will be multiplied. "There is that scattereth, and increaseth yet more."

The Son of man is abroad looking for men little and big. He seeks them, and he seeks them to save them from the injustice of keeping wrongfully acquired wealth from meanness and sin, from themselves, and from the evil one. Has he seen us yet? Are we looking for him hoping to be seen? or are we behind Zaccheus's tree,—not up it? And, found of him, are we joining in his search for others to save, heart and home?

Let us keep to the ways where Jesus passes.

To see the Saviour is to put one's self where the Saviour can see.

The Jews who murmured because he had gone into a sinner's home were akin to the elder brother of the prodigal son. Let us help the Saviour to find sinners, and not criticize him because he tries to do so.

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Illustrative Gatherings.

Unless you put out your water jars when it rains, you will catch no water, if you do not watch for God's coming to help you. God's watching to be gracious will be of no good at all to you.—Alex. MacLaren.

A healthful hunger for a great ideal is the beauty and blessedness of life.

There is no earthly power that can stand before the onward march of God's people when they are dead in earnest.

God is a great God and therefore he will be sought; he is a good God and therefore he will be found.—John Mason.

Whoever improves his opportunities will soon be improved by them.

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 MAY.

For Chicacole and out stations and all the workers. The hospital that a medical missionary may be secured. For a blessing upon the North West Mission.

Missionary Gardens.

For every harvest there must have been a spring seed sowing. We do not expect gardens to plant and cultivate themselves, and we usually get what we plan and work for. Of course there are some dear old perennials that come up year after year in the same corner, spreading out a little each season; but for the greater part we must look to the spring sowing for our returns. The same rule holds in the garden of missions. There are some blessed stand-bys who are always to be depended upon. You need not even dig around them or water them; up they come, bright and sturdy, missionary perennials sure enough. Then there are others not quite so strong and well-rooted, that must be coaxed a bit, protected from frost, their soil enriched, and their runners trained. These all make a good beginning, but still the garden is patchy, great spaces are to be filled in, borders of tiny delicate blossoms,—sweet peas and roses in the Mission Band corner, with asters and dabbias for the older societies; and for the dear, white-haired ones, who can no longer come to the meetings and do the active work, pure white lilies, bending a little on their stalks but sweeter than all the rest. Don't be discouraged if it is a little place. Of course, you can't expect quite so big a show from a tiny spot, but some of the prettiest gardens I have seen have been bright little cottage door yards, running over with bloom; and in some of our little churches we find our most intelligent missionary workers, our finest bands. Choose the right time for making your garden. Work up the soil and wait till the frost is out of the ground before you sow your seeds. Sunshine takes the frost out and real friendliness and sweetness are the best preparation for enlisting people for missions. While you are doing your part trust God to do his. The secret of growth is with him, and as we work we must also pray without ceasing. Remember that the young, tender shoots of interest and the little plants of intelligence need loving care and protection. Sometimes they need strings of special personal interest to cling and climb on. Be sure to supply them.

There will be thorns and weeds, and some seeds won't come up because the soil is not quite right, but if you are to have a missionary garden at all, now is the time to begin, and the more seed you sow, the more likely it is that some will grow. At any rate, it will be a poor excuse when the Head Gardener asks why there are no flowers here, why it is all weeds and stones, if we say, "Oh, it meant so much work and soil was so poor and I was afraid the seed would not grow, or I failed once, and I haven't planted anything." Better the poorest little attempt than no effort at all. Do you say, "But I haven't even the tiniest patch of ground, not a bit of influence, and no time for work." Then have a window box or a plant; start a nite box, and all by yourself do what you can for our dear Lord of the Harvest. Three short busy months will determine what missionary harvest we are to gather for our Lord this year. Do not be so careful and troubled about the many things that come into the lives of women at this season that you shall forget the missionary garden.

There is infinite inspiration in the thought that "we are workers together with him." He does not sit on a far away throne, and work miracles through angel messengers, but comes again to earth in each loving soul that longs to show him to the world, and so does his glorious work through the human life. It is always "Christ in you the hope of glory." Not alone the Christ of history and the Christ of Calvary, but the Christ of the twentieth century, abiding in and working through men and women of the twentieth century, is to save the world.

Can we be content with merely reading of those olden days, when he walked and talked with his disciples, and helped the sick and sinful and helpless? So many find it beautiful to read a story, but never think of trying to live the life: suppose we should weep as he wept over the multitude, sheep having no shepherd; pray as he prayed "Thy Kingdom come"; preach as he preached the gospel, not of "my church," but of the Kingdom of God; suppose we should obey his clear, direct command, "Go ye into all the world," and let this light of the world shine in and through us.—don't you think the Kingdom would come more speedily? And just suppose that his church, that church the dear Redeemer saved with his own precious blood should

really, catch the spirit of its founder and begin through sacrifice to save the world.

"Now send in my place, dear Master,
Some one I dearly love,
To those who sit in darkness,
With a message from above.
I have my own unfitness,
For the task I vainly sought,
But others are willing and ready,
And the work will yet be wrought."

"And since in the grand fulfillment
I still would have a share,
Choose one for the blessed service
Whom on my heart I bear.
Her toil and her aspiration,
Her hope as my own shall be,
And around by the way of heaven,
I will reach across the sea."

"When her hands are worn with labor,
My knees shall be worn with prayer,
And to One who loves to listen,
I will tell her every care;
And when on the field she planted
She sees no quickening sign,
I will enter into my closet
And pray the prayer divine."

"And if we labor together,
Says one of the chosen band
We shall reap and rejoice together
O, the joy of the other land.
If I must be one of that number
Whose strength is to sit still,
Dear Father, through my Beloved,
O, let me do thy will."

Notice.

A meeting of the King's Co. W. M. A. S. was held at Port Williams, March 18th. The object of the meeting was to discuss plans for more efficient work, and to ascertain the minds of the sisters in regard to working in connection with the County Conference. After devotional service led by Mrs. Hatch, the Associational Director took the chair and called for expressions from the sisters. It was soon evident that the general opinion was that better work could be done by holding an annual convention consisting of two sessions, than by attempting to work quarterly. A resolution was then passed that we organize a County Convention and officers were appointed as follows: Pres., Mrs. Hugh Ross Hatch; Vice-Pres., Miss Addie Cogswell; Secy., Mrs. A. S. Lewis; Treas., Miss Grace Wood. This organization shall be called the Women's Baptist Missionary County Convention, and shall be held at such time and place as shall be decided upon by the officers. It was further suggested by the Director, that in view of the fact that the brethren are willing for us to have a place in their Conference and the great need there is of doing all we can that at such times as it shall seem advisable we ask for a few minutes at one session of the Ministers Conference in which to present our work. Meeting closed with prayers by Miss Addie Cogswell.

MRS. J. L. REED, Ass. Director.

Notice.

The Executive of W. B. M. U. will meet in Mission rooms, Germain St. on Tuesday 12th of May at 3 o'clock.

Foreign Mission Board.

NOTES BY THE SECRETARY.

Moravian Missions is a new illustrated record of missionary work, published at 32 Tetter Lane, London, England.

In the January number is a specially interesting article on "How Moravian Missions Began." It recounts the beautiful story of Count Zinzendorf's visit to the Danish Court in 1731; and his meeting with Antony Ulrich, the West Indian negro slave, and his pathetic appeal for his benighted people. Zinzendorf was electrified by the persuasive entreaty of this converted native and returning to Herrnhut at once, arriving at 2 a. m., he found the "Single Brethren" keeping up the prayer vigil, and he told the thrilling tale. He was addressing a company of martyrs; scarce one of the refugees in Herrnhut but had suffered persecution for his faith, Leonard Dober, for example could not get the vision of that West Indian slave out of mind; to him it was a new Macedonian cry. So it was with Tobias Leopold, and hearing that no man could reach these slaves unless himself a slave, they were ready to sell themselves into bondage so as to work by their sides. The sacred "lot" was appealed to, and Dober drew a slip bearing the words, "Let the lad go; for the Lord is with him." All doubts were thus laid at rest as to the will of the Lord, and on Aug. 21, 1732, at 3 a. m., the first two Moravian missionaries left Herrnhut for the West Indies. The story has been often told, but after 170 years

has lost none of its old charm. The work of Moravian missions for 1803 will require an outlay of \$425,000! The little seed has truly grown to a great tree.

Dr. Ashmore writes: Among our mission assets to-day we reckon not only the number we already have, but also the multitudes we are soon certain to have. Here in China, for example, it has been long work, and hard work and up-hill work; but now the abundance of those Gentiles is beginning to come in. In one province alone—that of Jukkten, the applicants for admission in the past year amount to 20,000. Of these some 5000 have already been accepted. A little while, yet a little while, and we shall see marvels of grace in China. And this is the word that comes to us to-day from so many mission fields. They are whitening for the harvest on every hand. Where are the reapers?

The biographer of Phillips Brooks ventures to exclaim, "What a loss to the church if Phillips Brooks, had become a foreign missionary! President C. C. Tracy of Anatolia College takes up the assertion and makes an apt and forceful reply. "Hold!" he says, Let us think a moment. How much greater was Phillips Brooks than the Apostle Paul? And we too exclaim, "What a loss to the church—and the world—if Saul of Tarsus had not become a foreign missionary!" If he or such as he, had not forsaken all to go and preach the everlasting gospel to benighted Europe, the following appalling losses, so far as we can see, would have resulted; the New Testament would lack three quarters of the Acts of the Apostles, thirteen powerful epistles and the most shining example ever seen since Christ Himself; the Christian age would never have dawned in Europe; Western civilization would never have been evolved; we should all still be heathen; there would have been no great Germany, no mighty Britain, no glorious America, no New England, no Boston, no Phillips Brooks. Who knows whether the final triumphs of Christ's cause and Kingdom might not have been hastened by half a millennium if Phillips Brooks, had become a foreign missionary.

Scrofula

What is commonly inherited is not scrofula but the scrofulous disposition.

This is generally and chiefly indicated by cutaneous eruptions; sometimes by paleness, nervousness and general debility.

The disease afflicted Mrs. K. T. Snyder, Union St., Troy, Ohio, when she was eighteen years old, manifesting itself by a bunch in her neck, which caused great pain, was lanced, and became a running sore.

It afflicted the daughter of Mrs. J. H. Jones, Parker City, Ind., when 13 years old, and developed so rapidly that when she was 18 she had eleven running sores on her neck and about her ears.

These sufferers were not benefited by professional treatment, but, as they voluntarily say, were completely cured by

Hood's Sarsaparilla

This peculiar medicine positively corrects the scrofulous disposition and radically and permanently cures the disease.

CANADIAN PACIFIC

Commencing Feb. 15 and until April 30, 1903.

Special Colonist Rates

To North Pacific Coast and Kootenay Points.

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FIRST AID TO THE INJURED POND'S EXTRACT

FOR BURNS, SPRAINS, WOUNDS, BRUISES OR ANY SORT OF PAIN.

Used Internally and Externally.

CAUTION! Avoid the weak watery Witch Hazel preparations, represented to be "the same as" Pond's Extract, which easily sour and often contain "wood alcohol" an irritant externally and, taken internally, a poison.

Notices.

The Digby Baptist District Meeting will convene with the 3rd Digby Neck church at Sandy Cove, May 11th and 12th.
ISRAEL W. PORTER, Sec'y.

The annual examination in connection with the normal work of the Nova Scotia Sunday School Association will be held on Thursday, May 28th instant. Candidates should send their names to the Provincial Superintendent E. D. King, K. C. Hall, together with the fee, 25 cents, on or before the 10th of May instant. Examination papers with full instructions will be sent out on or about May 18th.

N. B. Southern Association, July, 1903

So far no invitation has come offering entertainment to our Association in July next. Will some church do us the honor, and confer upon itself the blessing of inviting us to enjoy the hospitality of the people for a few days in the early part of July, while we transact business for the Lord? Remember the words of Jesus when He said: "It is more blessed to give than to receive;" and the words of the writer of the Epistle to Hebrews, "Be not forgetful to entertain strangers." Please communicate with W. CAMP, Moderator, Sussex, April, 1903.

Hants County Baptist Convention

The next session will be held at Summersville Hants and, on Monday and Tuesday, May 25th and 26th. The steamer will probably leave Windsor for Summersville between 11 and 12 a. m. The first session of Convention will be at 2 p. m. A good program may be expected, we are hoping to have Dr. Boggs and other returned missionaries with us.

S. N. CORNWALL, Sec'y.

The Union Missionary Conference of the Quarterly Meetings of Westmorland and Albert Counties will meet in the Baptist church, Pettitcodiac, Tuesday and Wednesday, May 19th and 20th, beginning at 2 o'clock p. m. Instructive and profitable programs are arranged and will be announced later.

N. A. MACNEILL, Sec'y West. Co.

The regular meeting of the Guysborough, Antigonish and Port Hawkesbury churches, will hold their services with the Goldboro church, May 12th and 13th. Large attendance desired. A most excellent programme has been prepared. E. QUICK, Sec'y

I am informed by Chairman of Committee of Arrangements that it will suit local conditions better for Central Association of N. S. to meet at Canard on June 26, 10 a. m. instead of 2.30 p. m.

H. P. SMITH, Sec'y.

The N. S. Central Association will convene with the Canard Baptist church, June 26th, 2.30 p. m. H. B. SMITH, Sec'y.

All correspondence intended for the Baptist church in Tancook, should be sent to the address of James Wilson, Tancook, who is the clerk of the church.

Will any who have occasion to communicate with the Second Ragged Island church, kindly address Leonard McKenzie, East Ragged Island, Shelburne, who has recently been appointed clerk in place of Eibridge Hardy, resigned.

"All communications intended for the Home Mission Board of N. S. and P. E. I should be addressed, Pastor E. J. Grant, Arcadia, Yarmouth, N. S."

THE TWENTIETH CENTURY FUND \$50,000.

Will subscribers please send all money from New Brunswick and Prince Edward Island to Rev. J. W. Manning, St. John, N. B.

All in Nova Scotia to Rev. H. R. Hatch, Wolfville, N. S.

A Splendid Investment!

The Plumas Gold Mine

7 1-2 cents per share.

Par Value \$1.00.

BOOKS CLOSE ON 19th MAY.

Not long ago we recommended our customers to purchase Aurora Gold Mine stock, then selling at \$75.00 per thousand shares. Many acted on our advice, and we have since had the pleasure of buying back the stock, in order to fill orders from Western brokers, at \$400.00 per thousand, thereby securing for our customers a profit of upwards of 400 per cent.

The chance to invest in "AURORA" at the ground-floor price has passed by (we might pick up a limited quantity at from 40 to 50 cents per share), but instead we now recommend you to buy stock in The Plumas Gold Mine at 7 1/2 cents per share. (the figure at which "AURORA" was originally offered).

We have never offered an investment which in our opinion possessed equal merit, either for safety of principal or from a money-earning standpoint.

The Plumas is in no wise a prospect; it is a FULLY PROVEN MINE with a past record of upwards of a million and a half dollars. It is not only in one of the richest Mining States in America, but it is in the richest camp in the State, in company with mines which have already produced upwards of \$30,000,000, and what is better still, the Plumas is not to the east, to the west, to the north nor to the south of BUT DIRECTLY ON THE MOTHER LODE of the entire district, according to the combined reports of ten eminent mining engineers.

We predict a great future for the Plumas.

The Mine is equipped with a magnificent water-power, capable of running a 2,000-stamp mill at practically no expense, thereby enabling us to profitably mine even the lowest grade of ores, and the sole reason for selling the block of stock is to provide sufficient money to treble the capacity of the present mill.

THIS IS THE FIRST AND ONLY OPPORTUNITY that the public will have of investing in Plumas stock at ground-floor prices.

At the time we offered the "AURORA," amongst others who took our advice was a Montreal customer, the guardian of a lad in that city. With \$75.00 he purchased 1,000 shares. We bought it back for \$400.00. Acting on our advice, he deposited \$300.00 in a bank, and with \$100.00 purchased a thousand shares of the Vizuaga Gold Mine. We bought this back also, for \$250.00, and the customer again reinvested, and today from an original outlay of \$75.00, made less than 18 months ago, the lad has to his credit:-

Cash in Bank	\$250 00
1,000 shares Potosi-Orleans Gold Mine, valued at.....	150 00
1,000 shares Mexican Exploration & Development Co., valued at.....	125 00
1,000 shares Aurora Extension Co., valued at.....	100 00
2,000 shares Plumas Gold Mining Co., valued at.....	150 00
	<hr/>
	\$775 00

An increase of over 1,000 per cent., on which he will this year draw dividends greater than the original investment.

THIS IS ONLY ONE INSTANCE. WE CAN GIVE SCORES OF OTHERS.

THE PLUMAS GOLD MINE, of Plumas County, California, is one of the most promising mines in one of the richest mining districts in America.

THE PLUMAS is surrounded by such famous mines as the Wolf Creek, with a record of \$1,000,000 production; Rush Creek, with \$3,000,000; Cherokee, \$4,000,000; Indian Valley, \$1,000,000; Crescent, \$3,000,000; Green Mountain, \$8,000,000; Plumas Burke, \$18,000,000, (while the property itself is reported to have produced over \$1,500,000 under previous ownerships), making a total production of over \$50,000,000.

We Now Offer 1,00,000 Shares Only, at 7 1/2c. per share (par value \$1.00 per share.)

Subscriptions will be entered in the order that they are received, and will be filled in full until allotment is exhausted.

No subscription will be entered for less than 500 shares, costing \$37.50, nor more than 5,000 shares, costing \$375.00.

THE SUCCESS OF OUR PREVIOUS FOUNDERS' SHARE ISSUES HAS BEEN SO PHENOMENAL (several of them paying our customers profits of from 400 per cent. to 700 per cent., 1902), that we have FOUND IT IMPOSSIBLE TO ACCEPT ORDERS from other than our regular customers.

In this instance we have decided, after careful consideration, to reserve for the general public one-half and for our customers the balance of the allotment, in order that we may increase our clientele.

The Plumas Gold Mine is located on the "Mother Lode" of Plumas County, California, is already developed and a large producer, and we have never offered to our customers a proposition that we consider possesses mere merit from an investment standpoint.

The property might rightly be termed a high and low grade proposition, with sufficient water power to run 2,000 stamps at practically no cost but the building of the flume. IT IS IN NO WISE A "PROSPECT," HAVING BEEN DEVELOPED BY OVER 6,000 FEET OF TUNNELS, EXPOSING OVER 300,000 TONS OF ORE.

It comprises ten quartz mining claims, approximately 200 acres, together with 320 acres of timber land adjacent, or 520 acres in all, with a mill site, 20-stamp mill, boarding house, and all necessary buildings, and one-half interest in the stock of the Round Valley Water Co., owners of a reservoir covering 800 acres, from which water is obtained for operating the mill and is also sold to other mines in that locality.

We have at length succeeded in securing this property by assuming a very nominal encumbrance, and GET THE ADVANTAGE OF DEVELOPMENT WORK THAT HAS COST SEVERAL HUNDRED THOUSAND DOLLARS, of which our customers receive the benefit by furnishing the small amount of money necessary to equip the property with modern machinery.

THE ORIGINAL OWNERS of the property, who owing to their inability to raise the necessary money to successfully carry forward the work, RECEIVE STOCK IN PART PAYMENT, and this stock has been deposited in trust in the Kickerbocker Trust Co., and cannot be released or draw dividends until the company is entirely free from debt and on a legitimate dividend-earning basis above the 12 per cent. priority to which the preferred Treasury stock now being sold is entitled.

Mr. W. D. Lawton, who is thoroughly familiar with the property, and has been engaged as general manager, does not hesitate to risk his reputation as a mining engineer on the statement that as soon as the 60-stamp mill is installed the property will earn from \$250,000 to \$500,000 per year.

There will probably be no further offering of this stock after the Founders' Share Issue. It will then be withdrawn from sale and the stock enter the dividend list as soon as the new equipment is installed, which will probably be WITHIN SIX MONTHS at the outside.

Full printed particulars will be furnished upon application, and persons residing outside the city desiring to order subject to confirmation upon receipt of the printed matter can do so. We believe this would be the better plan, as otherwise we could not guarantee delivery to such applicants.

Address all applications by Letter, or Wire to

W. M. P. McLAUGHLIN & CO., Bankers and Brokers,

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During this period
Painkiller
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has cured more cases of sickness than any other medicine. It's the best remedy in the world for
Cramps,
Colic,
Diarrhoea, Etc.
A household remedy.

Troubled with Kidney Trouble for Six Months.

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

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

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

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

Not Only Relief; A Cure.

ASTHMA

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

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

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

HIMROD'S ASTHMA CURE.
14-16 Years. Etc. of all kinds.
For sale by all druggists.

Accomplished:
Our most successful Winter Term.

Anticipated:
Our most successful Summer Term.

Reasons for both:
We strive to always have the best of everything. The best Teachers, the best Shorthand, the best T. W. Machines, the best Business Course, the best facilities of all kinds. Catalogue to any address. No summer vacation.

Students can enter at any time.
S. Kerr & Son

COWAN'S PERFECTION

Cocoa.
It makes children healthy and strong.

When answering advertisements please mention the Messenger and Visitor.

The Home

SALADS.

A delicious and attractive fruit salad may be made by making a clear jelly with orange, lemon and pineapple juices and gelatine. Turn it into a border mould or into individual moulds to harden. If a border mould is used fill the centre with oranges, pineapple, Maramhino cherries or any fruit in season. Cover with the dressing.

A shad-roe salad needs a pair of roes boiled a half hour in salted water, to which a tablespoonful of vinegar has also been added. Remove from the fire and plunge into ice-water. Drain, skin and slice thin with a silver knife, and serve with a French dressing made as follows: Put one and a half teaspoonfuls of salt in a bowl that has been rubbed with a halved onion, cover with pepper, then with cayenne, add six tablespoonfuls of oil and two of vinegar. Before stirring at all add a piece of ice the size of an egg and then stir all with a fork for five minutes. Remove the ice and beat until thick. Use at once. Garnish the roe salad with pieces of cucumber cut in cubes and a teaspoonful of finely-chopped chives.

A salad made from green peas is much improved if a little mint is added. For the salad a half-pint of tender, cooked peas that have been thoroughly chilled is arranged on a bed of lettuce hearts on a flat dish or platter. Sprinkle over the peas a teaspoonful of very finely chopped mint leaves, pour a French dressing over and serve. If it is desired to serve the salad for luncheon dress with mayonnaise.

A delicious orange custard is made after the following directions: Cut three oranges in halves across the sections. With a spoon carefully scrape out the pulp and juice into a dish, leaving the rinds whole. Put into a bowl the yolks of four eggs, five generous tablespoonfuls of sugar, three teaspoonfuls of cornstarch, and beat all to a cream. Heat a pint of rich milk in a double boiler till it just boils over the top, then gradually stir it in with the eggs and sugar, and when all the ingredients are well mingled, pour the whole in the copper part of the double boiler. Press the pulp and juice of the oranges through a colander, and when the custard in the boiler is quite thick, stir in the orange juice and pulp. Let it cook one minute, then fill the six half orange shells with it, and stand them to cool. Whip the whites of the eggs to a stiff froth. With a cupful of confectioner's sugar grate a little orange rind, and just before serving the custards cover the tops of each with the frosting, piling it up in little mounds.

SOME TIMELY SUGGESTIONS.

Prejudice against fish is attributable to various causes. Firstly, it is not always possible, in all places, to procure fish in prime, that is, in fresh, condition, for all fresh fish is good. Then not in every household is fish cooked according to formulas inviting either to the palate or to the eye.

At this season fish in substitution for meat is offered in choicest and almost limitless variety. We have, for instance at this period, salmon, trout, shad, Spanish mackerel, white bait, bluefish, halibut, whitefish, bass, red snapper, pompano, scallops, eels, smelt, codfish, mackerels, various smoked and salted fish beside the delicious and ever popular shellfish of all kinds; lobsters, crabs, oysters, clams, etc.

Each of these may be presented in numerous forms of cookery, such as blagues, baked, broiled, fried, creamed croquettes, scalloped, au gratin and salade, with a variety of delicious sauces, and alluring accompanying garnishes.

Take, for instance, salmon, which in many homes is never offered in other than certain stereotyped form, boiled with one regulation sauce. And a fresh salmon properly boiled, its incomparably plumpish tinge well preserved, with just the simple but rich cream sauce with added minced egg and parsley in attractive color contrast, is not to be despised for any occasion. But

there are many ways of presenting this fish so well worthy of the chef's versatile art. Plain boiled salmon may be accompanied too, by a variety of sauces, among them Hollandaise, Allemande, Bechamel, oyster, lobster, shrimp, caper. A whole cold boiled salmon may be offered to delicious relish and tempting appearance for luncheon or supper with a green mayonnaise and garnishing of lemon points, egg slices, shrimps, capers, olives, lobster coral, tiny slices of pickle or watercress.

Salmon steaks marinated in oil and vinegar and broiled, served with a tartare sauce, is an appetizing dish. Likewise croquettes or cutlets of salmon, when cold left over salmon may be reheated in a cream sauce and served in patty shells, green peppers or in timbales.

Salmon may be baked with thinly sliced salt pork, minced onion and parsley laid over the top, stuffed with a savory forcemeat. Serve with mushroom sauce, adding finely chopped truffles.

To get to the other extreme, there is an inexpensive fish, flounder, which in any form, is palatable.

It is often presented under a borrowed and more high sounding name, as 'fiét of sole.' The fish dealer will send the flounders home prepared in filets. Dredge each with salt, pepper, dip lightly in good sweet oil or melted butter, sprinkle with flour, or dip in beaten egg and fine bread crumbs. Roll carefully and fasten with wooden toothpicks or skewers; fry in boiling hot fat for a few moments, until nicely browned. Remove the toothpicks, or skewers, and serve with tomato, mushroom or tartare sauce.

Shad, which is at its prime during this season, may be broiled, baked or planked. Many persons do not realize that planking is a very simple process. Planked shad or bluefish will be found more appetizing than broiled. The board keeps the flesh more moist. The fish is split open and tacked lightly, skin side down, to a hard wood board and exposed to the burning coals. The board should be well seasoned, or the fish, when done will have a woody flavor; and it must be placed on it. Rub the fish with good sweet oil or melted butter. Shad-roe may be broiled or sautéed or made into croquettes. To sauc, use half butter and half good drippings.—Hx

PUSSY WILLOW.

In her dress of silver gray
Comes the Pussy-willow gay—
Like a little Eskimo,
Clad in fur from tip to toe.
Underneath her, in the river,
Flows the water with a shiver
Downward sweeping from the hill,
North wind whistles loud and shrill.

Birds are loath to wing their flight
To a land in such a plight.
Not another flower is found
Peeping from the bark or ground.
Only Mother Willow knows
How to make such suits as those;
How to fashion them with skill,
How to guard against the chill!

Did she live once, long ago,
In the land of ice and snow?
Was it first by Polar seas
That she made such coats as these?
Who can tell? We only know
Where our Pussy-willows grow.
Puzzle little friends that bring
Promises of the coming spring.
—Elizabeth E. Foulke.

A BLESSING TO CHILDREN.

Strong words, but truthful, and the experience of a mother who has thoroughly tested the value of Baby's Own Tablets Giving her experience with the use of this medicine, Mrs. Geo. Hardy, of Fouchl, N. S., writes: "I have used Baby's Own Tablets and find them a blessing to children, and I am not satisfied without a box in the house at all times." These Tablets cure all the minor troubles of babyhood and childhood. They are prompt and effective in their action, and are guaranteed to contain no opiate or harmful drug. They always do good—they cannot possibly do harm. Good-natured, healthy children are found in all homes where Baby's Own Tablets are used. You can get these Tablets from any druggist, or by mail at 25 cents a box by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont.

WOULD HAVE TO STOP HER WORK AND SIT DOWN.



HOW MANY WOMEN HAVE TO DO THIS FROM DAY TO DAY?

MILBURN'S HEART AND NERVE PILLS are a blessing to women in this condition. They cure Nervousness, Sleeplessness, Palpitation of the Heart, Faint and Dizzy Spells, Weakness, Listlessness, and all troubles peculiar to the female sex.

Mrs. James Taylor, Salisbury, N.B., in recommending them says: "About eight months ago I was very badly run down, was troubled greatly with palpitation of the heart and would get so dizzy I would have to leave my work and sit down. I seemed to be getting worse all the time, until a friend advised me to try MILBURN'S HEART AND NERVE PILLS. I can truthfully say that they do all you claim for them, and I can recommend them to all run-down women."

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

Always
Woodill's German
Baking Powder
Reliable.

GATES' Acadian Liniment
Never-failing Specific for Pain and Cure for Injuries.

Modern science has shown the danger of a wound of any kind becoming infected with bacteria. They float in the air and readily enter any abrasion or inflamed portion of the body often causing dangerous results. Hence the importance in modern surgery of an immediate application of some disinfectant. Nothing will be found superior to Gates' Acadian Liniment for this use. A bottle should be kept constantly in the house ready for instant application. Its frequent and great benefit will soon demonstrate its value to the possessor. Twenty-five cents will make the trial. Do not wait. Try it now.

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

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To any address in Canada fifty finest Thick Ivory Visiting Cards, printed in the best possible manner, with name in Steel plate script, ONLY 25c. and 3c. for postage. These are the very best cards and are never sold under 50 to 75c. by other firms.

PATERSON & CO.,
107 German Street,
St. John, N. B.
Wedding Invitations, Announcements, etc., a specialty.

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

When answering advertisements please mention the Messenger and Visitor.

The Sunday School

BIBLE LESSON.

Abridged from Peloubets' Notes.

Second Quarter, 1903.

APRIL TO JUNE.

Lesson VII. May 17. Paul Before Felix—Acts 24: 10-16, 24-26.

GOLDEN TEXT.

I will fear no evil: for thou art with me.—Psalm 23: 4.

EXPLANATORY.

I. THE CHARGES AGAINST PAUL.—Vs. 1-9 Five days after Paul was imprisoned in Herod's palace, the high priest Ananias, accompanied by a denunciation from the Sanhedrim, and by a professional advocate, Tertullus, arrived in Cesarea from Jerusalem to present their charges against Paul. The court assembled. Tertullus began with gross flattery of Felix, as one who had done great and noble deeds for the nation, made great reforms, as the words in r. v. imply. The only basis of this flattery was "the vigor with which he suppressed the bands of robbers by which the country had been infested." But he was one of the best and wisest of men.

The charges brought against Paul were:—
1. Treason against Rome. 5 Paul is charged with being a PERSISTENT FELLOW, a plague, a pestilence, used in I v. acc. 10; 61, to describe "men of a wicked life," and by Demosthenes to designate a dangerous person; and with being a MOVER OF SEDITION (in r. v. c. 10) AMONG ALL THE JEWS THROUGHOUT THE WORLD referring to the mobs of the Jews against him in almost every city, as if he were to blame for them.

2. Heresy against the Jewish Religion, "a ringleader of the sect of the Nazarenes."

3. Scribble in profaning the temple, as charged by the Jews, who thought that Paul had brought an Egyptian Gentile into the forbidden precincts of the temple. 6. PROFANE, hence, to step over the forbidden threshold of a temple or sacred place. "Probably Tertullus was impatient that the prisoner was punishable even according to Roman law."

II PAUL'S ANSWER TO THE CHARGES Vs 10-21.

10 THEN PAUL . . . ANSWERED. Paul's preamble was at once courteous, sincere, and true to fact. FORASMUCH AS . . . THOU HAST BEEN OF SO MANY YEARS A JUDGE Felix was appointed procurator in A. D. 52, so that he had been in office five or six years, which was a long term of office in those unsettled times. Probably also Felix was judge under Governor Cumanus before he himself became governor, in which case the many years would be ten instead of five or six. I DO THE MORE CHEERFULLY ANSWER. The long experience of Felix in Judea would enable him to understand and appreciate the facts which Paul was about to state as no stranger could possibly do.

Answer to First Charge, Treason.—Vs. 11-13. II. THERE ARE YET BUT TWELVE DAYS Not more than twelve days, and therefore Felix could easily ascertain the exact facts. SINCE I WENT UP TO JERUSALEM FOR TO WORSHIP hence, among the Orientals, to fall upon the knees and touch the ground with the forehead as an expression of profound reverence; hence homage and worship toward God. It was

PRETTY CHEEKS.

A Food That Makes Girls Sweet to look Upon.

The right food for young ladies is of the greatest importance to their looks, to say nothing of the health. Thin, sal'ow girls don't get the right food you may be absolutely certain. A Brooklyn girl says: "For a long time in spite of all I could do I was thin, skinny and nervous. My cheeks were so sunken my friends used to remark on how bad I looked. I couldn't seem to get strength from my food—meat potatoes, bread, etc. So I tried various medicines without help.

"I often read about Grape-Nuts, but never tried the food until one day something impressed me that perhaps if I would eat Grape-Nuts for my nerves and brain I could digest and get the good of my food. So I started in. The food with cream was fascinating to my taste and I went in for it regularly twice a day.

"Well I began to improve and now while on my third package I have charged so my friends congratulate me warmly, ask me what in the world I have taken, &c. &c. My cheeks are plump and rosy and I feel so strong and well. I sleep sound and it seems as though I couldn't get enough to eat. Thank you sincerely for making Grape-Nuts." Name given by Postum Co., Battle Creek, Mich.

There's a reason for Grape-Nuts.

just the opposite of exciting seditions and tumult.

12. THEY NEITHER FOUND ME IN THE TEMPLE DISPUTING Discussing the disputed questions which might excite a tumult. He was a quiet, peaceful worshiper. NEITHER RAISING UP THE PEOPLE. The crowd around Paul in the temple was gathered by his enemies, not by himself. IN THE SYNAGOGUES Plural, because there were so many in the city. These acts, disputing and raising up a popular tumult, are denoted with reference to these three places, the temple, the synagogues, and the city.

13. NEITHER CAN THEY PROVE THE THINGS That not only in Jerusalem, but throughout the world he had excited sedition. They did not even attempt to prove it, nor bring any witnesses. The only charge which was serious before Roman law was thus thrown out of court.

Answer to the Second Charge.—Heresy.—Vs 14-16. Paul's answer to this charge was an acknowledgment of the fact that he was a "ringleader of the sect of the Nazarenes," but a denial that it was heresy against the Jewish religion.

14. AFTER THE WAY WHICH THEY CALL HERESY. Better, with r. v., "after the Way which they call a sect."

Then Paul presented three reasons why his way of worship was not a sect or heresy, but a way.

1. He worshiped the same God as the Jews. SO WORSHIP I The meaning of the word seems to spring from the conception of complete devotion of powers to a master." THE GOD OF MY FATHERS. Better r. v., "our fathers." It was no strange or foreign god whom he worshiped, but the Jehovah whom the Jews had worshiped from the beginning.

2. He believed and obeyed the Jewish Scriptures. BELIEVING ALL THINGS WHICH ARE WRITTEN IN THE LAW. Better as r. v., "which are according to the law," the phrase used by Tertullus in his charge. v. 6. He rejected some of the interpretations which the scribes had put upon the law and the prophets; but what they actually taught he accepted. His whole doctrine of the Messiah was founded on them. His arguments were from the Scriptures, that Jesus was the Messiah Christ and his gospel did not destroy the law and the prophets, but fulfilled them.

3. He held to the same hopes as the Jews. Paul agreed with the Pharisees in having (v. 15) HOPE TOWARD GOD supporting itself on God, looking to God as its source and fulfiller, that THERE SHALL BE A RESURRECTION OF THE DEAD and therefore immortal life. BOTH OF THE JUST AND UNJUST, the first to everlasting life, to shine as the brightness of the firmament; . . . and as the stars for ever and ever"; and the others "to shame and everlasting contempt," as taught by their prophet Daniel (12: 3, 4).

16. HEREIN, in this confession of faith and principles just expressed. DO I EXERCISE MYSELF The whole aim of Paul's life was to be free from such evils as has been charged against him. A CONSCIENCE VOID OF OFFENSE, hence a conscience that does not stumble, nor is a cause of stumbling to others. TOWARD GOD in heart and worship, and TOWARD MEN in good deeds.

Answer to the Third Charge.—Sacrilege, Profaning the Temple.—Vs 17-21. The answer to this charge was a simple denial; by a true statement of the facts which had been misunderstood by the Jews.

III. PAUL'S TWO YEARS IN PRISON AT CESAREA.—Vs. 22-27. First, Paul's defense was so strong that Felix deferred his decision till he could learn the truth from the Roman officers who had witnessed the scenes in the temple, and would be no more unprejudiced than the Jewish rulers, or at least present the other side. Felix feared the Jews too much to release Paul, and yet wished to avoid the outrageous injustice of condemning him. Thus he was kept in prison for two years, as long as Felix remained governor.

PAUL'S ADDRESS BEFORE FELIX 24. FELIX CAME. Either to Cesarea after an absence or to some recreation room in the prison. WITH HIS WIFE DRUSILLA, WHICH WAS A JEWESS. She was endowed with extreme beauty, like her sister Bernice of our next lesson. HE SENT FOR PAUL. Either from curiosity to see a well-known man, or from some remnant of conscience and thought of a better life, or as in v. 27. in order to extort money from him AND HEARD HIM CONCERNING THE FAITH IN CHRIST Paul preached the gospel of salvation through Jesus Christ, which required supreme love to God, and repentance of sin, and a new life which put off the old man with his deeds and was filled with the fruits of the Spirit.

25. AND AS BE REASONED He presented the great moral truths which were essential to the Christian life, and the motives which would most strongly appeal to such characters. OF (concerning) RIGHTEOUSNESS, and all the duties which man owes to God. TEMPERANCE, hence

having power and control over one's self, ability to guide and restrain all one's feelings and appetites.

AND (the) JUDGMENT TO COME. With its rewards for virtue, and punishment for sin and crime.

The Effect of Paul's Appeal. FELIX TREMBLED. His conscience told him that what Paul said was true. GO THY WAY FOR THIS TIME. Fear sent away not the sin, but the preacher.

WHEN I HAVE A CONVENIENT SEASON. He put off deciding to repent till he could hear more. To have become a Christian would have been costly, but so was sin.

26. HE HOPED ALSO THAT MONEY SHOULD HAVE BEEN GIVEN HIM OF PAUL. There are several sources from which Felix might have expected that Paul could derive funds to buy his liberty. In any case Paul would not be willing to give bribes even if money were plenty.

HEART DISEASE.

A Trouble Much More Common Than is Generally Supposed.

A healthy person does not feel the heart at all. If the heart makes itself felt it is a sure sign of some one of the many phases of heart trouble. Some of the symptoms of heart trouble are shortness of breath, trembling of the hands, violent throbbing or fluttering of the heart, sharp spasms of pain, oppression on the chest, dizziness and clammy sweating, irregular pulse, and the alarming palpitation that is often felt most in the head or at the wrists. Of course people suffering from heart trouble haven't all these symptoms, but if you have any of them it is a sign of heart trouble and should not be neglected for a moment.

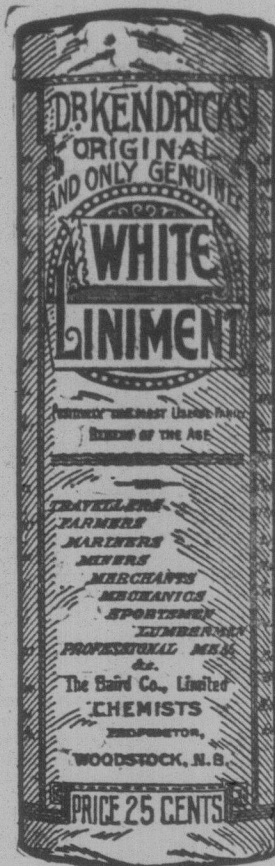
Most of the troubles affecting the heart are caused by anemia, indigestion or nervousness, and when any of these causes lie at the root of the trouble it can be surely cured by the use of Dr. Williams' Pink Pills. You mustn't trifle with common medicines, and above all you shouldn't weaken your heart by using purgatives. You must cure your heart disease through the blood with Dr. Williams' Pink Pills. You can easily see why this is the only way to save yourself. The heart drives your blood to all parts of the body. Every drop of your blood flows through your heart. If your blood is thin or impure your heart is bound to be weak and diseased; if your blood is pure, rich and healthy, it will naturally make your heart sound and strong. Dr. Williams' Pink Pills actually make new, rich, red blood strengthen your stomach, stimulates your liver, soothes your nerves and drives out of your system all the disorders that help to disturb your heart. This has been proved in thousands of cases. Here is a case in point. Mr. Adelard Lavole, St. Pacom, Que., says: "For nearly three years I was greatly troubled with a weak heart, and in constant fear that my end would come at any time; the least exertion would overcome me; my heart would palpitate violently and I would sometimes have a feeling of suffocation. I was under the care of a doctor, but I did not get relief and eventually my condition became so bad that I had to discontinue work. While at my worst a neighbor advised me to try Dr. Williams' Pink Pills. I did so and they simply worked wonders in my case. I used only half a dozen boxes when I was able to return to my work, strong and healthy, and I have not since had any sign of the old trouble."

We would again impress upon those who are ailing that they must get the genuine pills with the full name, "Dr. Williams' Pink Pills for Pale People," on the wrapper around every box. Sold by all dealers or by mail at 50 cents a box or six boxes for \$2.50 by writing to the Dr. Williams' Medicine Co., Brockville, Ont.

There are no homes so desolated in our land as those of the workmen. My observation has been that it is not so much the amount of wages paid as it is the use of wages that determines whether the home shall be happy or desolate, children well fed, money laid up. Millionaires began life on a small sum, but they saved some of their earnings, and were, for the most part, total abstainers. Take away the whiskey, said Carlyle, and you take away the one source of all misery and mischief. If I were asked what is the greatest blessing the families of America could have next to religion, it is elementary instruction in the perils of alcohol.—Rev. Dr. T. L. Cuyler

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SOUR STOMACH, FLATULENCY, HEARTBURN, AND ALL OTHER FORMS OF DYSPEPSIA
Promptly relieved and cured by **K.D.C. THE MIGHTY CURE**



To the Weary Dyspeptic. We Ask this Question:

Why don't you remove that weight at the pit of the Stomach?

Why don't you regulate that variable appetite, and condition the digestive organs so that it will not be necessary to starve the stomach to avoid distress after eating. The first step is to regulate the bowels.

For this purpose
Burdock Blood Bitters
has no Equal.

It acts promptly and effectually and permanently cures all derangements of digestion. It cures Dyspepsia and the primary causes leading to it.

WANTED.
Young lady compositors. Address, Paterson & Co., 107 Germain St.

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AND DEALER IN ALL KINDS OF COUNTRY PRODUCE
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Returns Promptly Made. ap15

From the Churches.

Denominational Funds.

Fifteen thousand dollars wanted from the churches... Nova Scotia during the present Convention year.

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

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

LOWER AVLESFORD CHURCH.—The Lord is still manifesting his saving power in our midst. Baptized five candidates Sunday April 26.

J. A. HUNTLEY, Kingston, N. S., April 28.

HANTSPORT, N. S.—I have received and accepted a call to the Charlottetown Baptist Church. I plan to take up the work there the first of June.

Yours truly, G. R. WHITE.

April 30th.

GOLDBORO, N. S.—The cause is progressing in this enterprising community. The workmen are engaged in completing the audience-room of the new church building.

RIVER HERBERT.—Our advance is not rapid but onward is our motto. It is a time of seeding just now and we pray and hope for a harvest in the near future.

PASTOR.

NEW GERMANY, N. S.—At Farmington, one of our stations we have concluded a series of meetings. For one week we were ably assisted by pastor Truman, of Bridgewater.

H. B. SMITH.

OAK BAY, CHARLOTTE CO.—We have good congregations and good spiritual prayer meetings. These are as full of cheer for the pastor now as they ever have been.

H. D. WORDEN.

The World's Sunday School Convention. Jerusalem 1904.

There are but three vacancies in the number of delegates allotted to Nova Scotia for this great Sunday School Convention at Jerusalem in 1914.

WM H. STUDD, Chairman, Sub. Ex. Com.

Denominational Funds.

NEW BRUNSWICK

Cardwell, per Jas Boyle, H and F M, \$4; Forest Glen church, H M, \$1; Musquash and Dipper Harbor church, D W, \$18 50; Hopewell church (D W, \$14 30 Q M collection H and F M, \$10) \$24 30; Grand Lake 1st church, F M, \$4; Hillsboro 2nd church, D W, \$15 22; Port Egin church, (Alice M. Keach) D W \$1; Hodgson and Richmond church, H and F M, \$5 25; Jacksonton church, H and F M, \$2 20; Erlito church, H and F M, \$4 56; Fairville church, H and F M, \$3; St. Andrews 1st, D W, \$4 50; St. Andrews 2nd (D W, \$3, Mrs C. Currie F M, \$1, \$4; Brussels St church (D W \$6 St F M, \$2 87), \$9 68; Cornudas church, (H M, \$4 60, F M, \$12 50), \$17 10; Cornudas 3rd church, (H M, \$2 30, F M, \$3), \$5 30; Tabernacle church, H and F M, \$4 80; North River church, (D W \$3 25, M M, 50c, F M, 15c; ac. collection, 55c, Grand Ligue \$1) \$5 45; Salisbury 2nd church, (Kinneals) D W, \$1; Leinster St. church, F M, \$37 66 H and F M, \$11 79), \$49 45; Mauerleifer church, D W, \$14 40. Total \$198 71. Before reported \$150 41. Total to April 30 \$1719 15.

J. W. MANNING, Treas. N. B. St. John, May 1st.

20 Century Fund NEW BRUNSWICK.

Andover, Rev C Henderson \$5; Leinster St. R. Haley \$25, H D Everett \$5, Lee Henatis \$2; Forest Glen, Mrs. F A DeBor \$2, Mrs. T Whit Colpitts \$5, Rta K Colpitts \$1; \$8; Newcastlle Uper, Mr and Mrs. J R Kennedy \$2, Hodgson & Richmond, Mrs. John L Henderson \$1; Chipman (Mrs. Milton McLean \$2, Mrs. G G King \$30), \$32; Germant St, Rev J D Freeman \$5, G U Hay \$5, Chas & Wasson \$1, A L Haining \$5, S MacBlack \$10) \$36 W M A Soc Albert, in mem. Miss Roxby Tingley \$5; Havelock, Alice S Alward \$1; Upper Newcastle, A A per church \$1; Prediction S S \$20; Sussex, (Dudgeon Duffy \$1, Mrs. G W Sherwood \$1, Gertie Sherwood \$1), \$3; Brussels St, (Mrs J B Hamm \$10, Samuel Robinson \$10), \$20; Dorchester, L W Lockhart \$2; Point deBute, (Ida Lowison \$1, 50 Edith A Brownison \$1, Mrs. W P Miner \$2, Nathan D Miner \$1), \$5 50; Main St, Geo McDonald \$3; Jacksonville, W R McCready \$1; Mid.ockville, Mr. and Mrs J E Phinney \$1 50; St. Andrews 2nd, Rev C Currie \$1; New Maryland (Rev F B Seelye \$5, Justus Nason 25c, Loran Nason \$1, Gertie Nason 25c), \$0 50; Kara, J Bennett \$1, Springfield 1st, (Andrew G Odell \$1, D H Crandal \$1, Edward Neal \$1) \$3; Springfield 2nd, Sarah Armstrong \$1, Jas N Bates \$2) \$3; Hillsdale, Hammond M. May Howe \$1; St. Martin's 1st, A W Fownes \$2 50; St. John West, I E Smita \$1; Tabernacle, (May Manning 50c, Len Campbell \$1) \$1 50; Salisbury 2nd, Bedford Keith \$5; Hopewell, Benj. Smith \$5; Oak Bay \$2 18; Egin 1st, Mrs. J A Whaton \$1; St. Michael 1st (Mrs J Cresswell \$1, Mrs. I W Hargrove \$1) \$2. Total \$207 68.

THE SIGNS CHANGE

Pale face, disordered digestion, these are the signs of thin blood. School girls are the most frequent sufferers from thin blood.

Scott's Emulsion is just what they need. It is blood food.

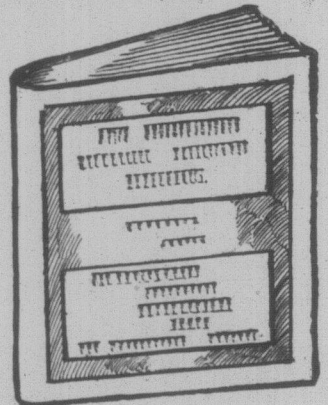
You can easily tell whether Scott's Emulsion is doing the girl good. The signs begin to change. Pale face gets some good color; appetite improves; mind brightens; temper becomes happy; digestion strong; habits regular.

Scott's Emulsion can do all these things for your pale-faced girl if you will give it a fair chance. The disease sometimes takes weeks to cure. But regular doses of Scott's Emulsion give steady improvement.

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

Free Book Generous Gift to the Public

It's the age of good deeds—generous gifts—good books! Andrew Carnegie, the great millionaire, gives away libraries. He says "Books are man's best gift to men."



Like kindly friends their pages show The way to win what's more than wealth; To bring once more the cheek a bright glow And gain the happiness of health.

The book on stomach troubles which he now offers absolutely free to the public, has had a tremendous circulation. Its success is well merited, for a more complete and valuable handbook on dyspepsia has never been written.

Send For The Book At Once.

Here is knowledge that will win you health! Thousands have already found the book a most valuable gift. Write your name and address plainly on the dotted lines, cut out the Free Book Coupon and send it to HEALTH SPECIALIST SPROULE, 7 to 13 Doane St., Boston. You will receive in return this helpful book. Do not delay for the work it is tremendous demand.

Form for requesting the book, including fields for NAME and ADDRESS, and a coupon for the book.

PRINCE EDWARD ISLAND.

Tryon, McDonald Boulter \$5, Webster Boulter \$2 50. Total \$7 50. Total N. B. and P. E. I. \$15 83. Total from February 1st to May 1st \$397 83.

J. W. MANNING, Treas. N. B. and P. E. I. St. John, May 1st.

20 Century Fund, N. S.

W M A S Calvary church, North Sydney \$5, for memorial of Mrs. Alexander Logan, P W Sandford Bridgetown \$1; No. Brookfield S S (Queens Co) \$2 05; Hillgrove, Marlon Bea \$1, Bessie Neil \$1; Della Haig's North range \$; Bertha A Healy Round Hill \$1 25; Mrs. David Clem Burlington \$1; Tye-ton, Miss May Danton \$2, A F Onhouse \$1; Miss Lulu Phinney Bear River \$1; Truro 1st Pastor Hutchins \$5 Mrs Lizzie Faulkner \$5, for memorial of Mrs William Faulkner, 1100 Immanuel, Mrs. Judson Carter \$1, Mrs. Samuel McKeen Pereaux \$1; Chester Bas N S \$2 50, by Rev. Adams for Pastor Grenier \$5, Mrs E Kanah Trask \$5, Mrs J H Robinson \$2; Miss Lottie Cunie Coldbrook \$1; Mrs Miles K-ilor Oxford \$; Avlesford \$13 50 Rev. D R Hatt for Paradise \$10 05, for Lawrencetown \$3, Mrs Mary H Nally Upper Granville \$2 50, Halifax 1st \$5, aerwl \$12 50, Hampton \$4 Wilmot mt \$6 25 Waiton \$5, Rev. J J Armstrong \$5.

April. Lawrenceown \$9 75 Round Hill, Florence Bancroft \$2 50 Mrs. Syda \$5, H L Duun 50c, Middleton \$8 50, Malcolm R. Elliott Annapolis 50c, W M A S, Pitta S, Sydney \$10, for memorials of Arthur R. Crawley and Laura Crawley Kelly, Springhill \$12, Clementvale, Mrs. P J Coute \$1, Mrs Rita Z Beeler \$1 50, Miss Maud Curtis \$1, Mrs Eulalia A Lee \$5 for memorial of Andrew Lee. By Dr. J N Saunders for No. Temple church Ohio \$12 75, Wm McClure Sandy Point Shel. Co \$2, Evangelist A F Baker \$25, Hampton \$5, Manchester S S \$2 06 Berwick \$26 38 Total for March and April \$243 04 Before reported \$366 99 Total for convention year to date \$391 03. H. K. HATCH, Treas. for Nova Scotia. Wolfville, N. S. May 1st.

This Will Interest Many.

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

Personal.

Rev. L. I. Tingley having removed to Bedford, N. S. wishes all correspondents to note the change in his address. Capt. T. H. Giffin of Goldboro, Guysboro Co., N. S. made us a very pleasant call last week and our acquaintance was renewed. The genial captain is a member of the Goldboro church, and speaks most enthusiastically of the progress of the work under the efficient leadership of Pastor O. P. Brown.

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 smoking drinking or 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 the most for the money is no Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the 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 their 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 some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than a any of the ordinary charcoal tablets."

MARRIAGES.

PEERS-BERGMAN.—At the parsonage, Springhill, April 30th, by Pastor H. G. Estabrook, James L. Peers to Minnie Bergman both of Pugwash.

DEATHS.

Millege.—At Pugwash April 1st, Sister Lydie Millege aged 54 years, relic of the late Frederick Millege. Our sister was a most worthy member of the Pugwash Baptist church. Four sons and a daughter remain to mourn their loss.

RINDRESS.—At Greenville, N. S., March 12th at the home of her daughter, Ellen widow of the late Isaac Rindress of Wallace River aged 95 years. Our sister was a faithful and devoted member of the Wallace Baptist church. She leaves two sons and four daughters to mourn her departure.

CRAWFORD.—At Herthford, N. S. April 18th, Bro. John Wm. Crawford aged 72 years. Bro Crawford many years ago was converted and united with the Wallace Baptist church. His life was in keeping with his profession. "He walked with God." He leaves a widow, four sons and one daughter and a large number of relations to mourn their loss.

WEBB.—At New Jerusalem, Queens Co., N. B. April 23rd of heavy consumption following typhoid fever, Ethel May, third daughter of John M. and Anna M. Webb. She was born Feb. 19th, 1888, so in early life she passed away, believing that she was saved by "the only way given under heaven among men whereby sinners must be saved." To her death had no terror.

CANN.—At Fourchie, C. B., on April 25th, Abram Cann departed this life after only a few days sickness aged 89 years. He was a member of the Fourchie Baptist church having joined the church some fourteen years ago under the ministerial labors of Bro. Mutch. During the latter part of his life he was deprived of enjoying the blessings of the house of the Lord owing to deafness. We trust he is now enjoying the blessings of the sanctified in glory.

BURGOINE.—At his home Lunenburg, N. S. on the morning of April 18th George Henry Burgoine in the 85th year of his age. Bro. Burgoine was one of Lunenburg's oldest and most respected citizens. He professed religion when young and was baptized on Tancook many years ago by Rev. Mr. Foster. For years he has been a

member of the Lunenburg Baptist church. Although not able of late years to get much to the house of God, yet his hope was ever bright and his faith in Jesus ever unwavering. He leaves a wife and four sons to mourn their loss.

COONEY.—At Lunenburg, N. S. of inflammation of the brain, Winney Cooney aged 10 years, 24 months. Winney was the only child of Mr. and Mrs. Burton Cooney. She was an exceedingly bright child of her years and in day school, Sunday school and mission band she always stood in the front ranks and was loved by all who knew her. Although young she had a wonderful understanding of spiritual things and during the conscious moments of her last sickness spoke much about going home to Jesus. May the very near presence of God comfort the grief stricken parents in their loneliness.

MCLEAN.—At Pugwash, N. S. March 29th aged 90 years Deacon Wm McLean Bro. McLean was born in Scotland and came out to this country when but seven years old. In his early manhood he was "born again" and united with the Baptist church at Pugwash. Our Bro served the church as deacon most faithfully for over fifty years. Punctuality and regularity in connection with the church and all her services characterized our Bro. throughout his entire life. "He being dead yet speaketh." Bro. McLean's wife and two daughters preceded him to the home on high. One son remains who is now in British Columbia.

GATES.—At Nicholasville, N. S. April 11th, Austin Gates departed this life to be with the Lord. Bro. Gates has enjoyed a fair amount of health to within a couple of days of his death, when he received a stroke of paralysis which proved almost instantly fatal. For many years Bro Gates had been a member of the Morristown branch of the Aylesford church, and always, we believe, endeavored to conduct himself in keeping with his profession. Our brother leaves a widow, three sons and a daughter to mourn their loss. These have the sympathy of the entire community.

BISHOP.—On Sunday afternoon, April 12th, at Aylesford, N. S., Mrs. David Bishop, in her 61st year, passed quietly home. For some years Sister Bishop had been partially an invalid but for the past few months had been gradually sinking. All through her affliction she rested her head on her Father's bosom and sweetly breathed out her life there. Sister Bishop was a very highly esteemed member of the Aylesford church, her beautiful Christian life being a constant benediction to the entire community as well as to her home and church. The funeral on the following Wednesday was very largely attended this indicating how genuinely all regarded this as a personal loss. With the husband, son and daughter whose home has thus been robbed of a devoted wife and mother, we deeply sympathize and pray that the thought of their dear one's present blessedness may soothe the pain of being parted from her for a while.

NICHOLS.—At her daughter's home, Frankfort, Maine, Feb. 1st, Mrs. Alex. Nichols passed to her eternal home. The remains were brought to Nicholasville, N. S., the former home of the deceased from which place the funeral was held on Thursday, Feb. 5th. Sister Nichols was in her 75th year and since sixteen she had been a member of the church. Rev. I. L. Read for many years her pastor preached the funeral sermon from Rev. 7:9. From his intimate acquaintance with Sister Nichols, Bro. Read was able to speak in the highest terms of her Christian character. To her only daughter, Mrs. Arthur Snow of Frankfort Maine, with whom the mother for a few years past resided, we extend our deepest sympathy, trusting that out of this severe affliction there may be wrought "more and more exceedingly an eternal weight of glory."


LOCKHART.—Mrs. Ruth Lockhart died at Mosherville, April 5th aged 81 years, she was the daughter of Michael Macumber and Sarah Anthony of Scotch Village, Newport, she married Daniel O'Brien Lockhart of Mosherville who died October 5th 1888 and left the widow with three daughters and two sons all young to tell for, she kept them comfortable until they grew up and able to earn their living, the young son stayed at home and worked the farm the mother doing the house work up to within 3 days of her death. Feeling that her end was drawing near, she calmly prepared for the event and chose the text for her funeral Rev. xiv. 13. Mrs. Lockhart united with the Baptist church at Scotch Village about 6 years ago. She was a

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was regular in her attendance upon the means of grace when the weather permitted. Her body was laid to rest in the Scotch Village cemetery beside that of her late husband. A sister and five children were left to mourn their loss.

SCHOFFNER.—At Halifax, N. S., April 19, in her 25th year, Grace Vincent, beloved wife of Mr. Melville Schoffner. Our sister's death was most sudden and as sad as it was sudden. To us the sadness is deepened by the mystery, a mystery which reason cannot fathom, for which faith in God alone is equal. Our sister was greatly beloved by all who knew her, so bright, so lovable, so kind. To her husband and three little ones the loss is great indeed and needs the ministry of God. The burial took place in Truro, where the service was conducted by the pastor of the Prince St. Baptist church.

EISNER.—At Middle River, Lunenburg Co., April 24, Archibald, son of the late Uriah Eisner, aged 21 years. During his sickness, Archie gave us assurance that Christ was his personal Saviour. May God comfort the sorrowing mother, sister and brother.

BORGALD.—At Chester Basin, April 10, Nathan Borgald aged 80 years. He died trusting in the merits of the Redeemer. In him the church has lost a brother whose interest was in the prosperity of Christ's kingdom. He leaves a widow, one son and one brother to mourn their loss. The large attendance at his funeral testified to the respect in which our brother was held.

DUNPHY.—At Lower Kingsclear, York Co., N. B. April 18th of typhoid fever, Ira Dunphy in the 27th year of his age. Our young brother will be greatly missed by the church of which he was a consistent member. Gentle and generous he had endeared himself to all who knew him. Much sympathy is expressed for the bereaved parents, who but a short time ago was called upon to part with another son. May the sorrowing ones be divinely sustained.

WATERBURY.—On Tuesday evening, April 28th, Lucretia, the wife of Geo. H. Waterbury after a painful illness of several weeks, aged 46 years. Beside her husband and father, J. H. Allen, she leaves six children, a brother, Joseph, of New York and two sisters, Mrs. May Knox and Edith Allen. For more than thirty years she was a consistent member and consecrated worker in Leinster St. Baptist church by whom her absence will be keenly felt. She was a devoted wife and mother and her beautiful presence will be sorely missed by the bereaved members of her family whom we commend to the unerring wisdom and kind solicitude of our Heavenly Father.

Girls.

Girls who haven't the money to spend for new clothes, ribbons, feathers, boas, etc., had better go right round to their druggist or grocer to-day and for 10 cts. buy any color in these fast, brilliant, fadeless home dyes, Maypole Soap. It washes and dyes at the same time.

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DR. WOOD'S NORWAY SYRUP

PINE

Heals and Soothes the Lungs and Bronchial Tubes. Cures COUGHS, COLDS, BRONCHITIS, HOARSENESS, etc., quicker than any remedy known. If you have that irritating Cough that keeps you awake at night, a dose of the Syrup will stop it at once.

USED FOR EIGHT YEARS.

I have used DR. WOOD'S NORWAY PINE SYRUP for every cold I have had for the past eight years, with wonderful success. I never see a friend with a cough or cold but that I recommend it.—M. M. Ellsworth, Jacksonville, N.B.

PRICE 25 CENTS.

Bells 100 lbs. to 10,000 lbs. **McShane's**

Any tone desired—Climes, Paris, Single, MESHANE BELL FOUNDRY, Baltimore, Md., U.S.A.

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Perfect Breakfast and Diet Health Cereals. PANSY FLOUR for Biscuits, Cake and Pastry. Unlike all other goods. Ask Grocers. For book of samples, write BARWELL & RHINE, Montreal, N. B., U.S.A.

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GOOD TEA BETTER TEA VIM TEA

HENRY DRUMMOND AND THE ROSE.

One of the treasures of a cottage home in Scotland is a withered rose. Protected by glass and neatly framed, it holds the place of honor in the best room; and when the white haired mother looks at it, she is reminded not only of the son who died far away among strangers, but with grateful love she remembers alway Henry Drummond, who sent her that precious rose.

Her boy went to Mentone, hoping there to find the health and strength that would not come to him at home. The mother could not go with him; it was difficult enough to find money for his expenses. She could not even go to him when her fears were realized, and she knew that the far journey the weary separation, had been all in vain. And, when the end came, she sat alone in her little cottage among the Scottish hills, thinking of her boy, laid by stranger hands in his lonely grave in that far-off place. That she could not even stand beside his grave made her loss seem doubly hard.

Henry Drummond did not know the boy, but he heard of his death, and his quick sympathy went out to the lonely old mother in Scotland. When he went to Mentone he did not forget her. He sought out the grave of the Scotch lad, and, picking a rose blooming there, he sent it to the mother.

The life of Henry Drummond held many such acts of thoughtful kindness and tender sympathy for the sorrowing. In his diary, after his death, were found these words:

"Holiness is infinite compassion for others, Happiness is a great love, and much serving."

One of his quiet "bits of service" was the going down late at night, for many weeks, to the Grassmarket, Edinburgh, to walk home with a man who found it impossible alone to get by the public houses between the market and his home. It was while he was so safeguarding this weaker brother that Drummond wrote to a friend, "My freshest truth is still the will of God," and he found the will of God in the humblest service that he would render to any of God's children—The Christian Endeavor World.

ONE THING AT A TIME.

When I was a little boy helpin' mother to store away the apples, I put my arm around every so many o' them an' tried to bring them all. I managed for a step or two. Then one fell out, an' another, an' two or three more, till they were rollin' over the floor. Mother laughed.

"Now, Dan'el," says she, "I'm goin' to teach you a lesson." So she put my little hands quite tight around one.

"There," said she, "bring that, an' then fetch another."

I've often thought about it when I've seen folks who might be doin' ever so much good if they didn't try to do too much all at once. Don't go trying to put your arms around a year, and don't go troubling about next week. Wake up in the morning and think this:

"Here's another day come. Whatever I do and whatever I don't do, Lord, help me to do this—help me to live to Thee." One day at a time, one hour, one minute—yes, one second—is all the time we get at once. So our best course is to do the next thing next.—Daniel Quorum in Rest Island.

CHANGED.

A rich lady dreamed that she went to heaven, and there saw a mansion being built. "Who is that for," she asked the guide.

"For your gardener."

"But he lives in the tinnest cottage on earth, with barely room enough for his family. He might live better, if he did not give away so much to the miserable poor folks."

Farther on she saw a tiny cottage being built; "And who is that for?" she asked.

"That is for you."

"But I have lived in a mansion on earth. I would not know how to live in a cottage."

The words she heard in reply were full of meaning. "The Master Builder is doing his best with the material that is being sent up."

Then she awoke resolving to lay up treasure in heaven.

What are we sending up? What kind of material are we building into our everyday life? Is it being sent up?—Zion's Outlook.

A Safe 10 per cent. Investment

Increasing in value annually until 1927, when, with the completion of development work, an investment of \$300 now will be worth at least \$1,000, and pay large dividends on that amount.

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\$60 yearly, secures (on first payment) a \$300 Negotiable Share Contract, in the

Obispo Rubber Plantation Co.

(Comprising 9,300 acres in Tuxtepec Oaxaca, Mexico.)

One of the largest, best situated, best managed and most profitable plantations in Mexico, and one which

Paid 7 p. c. in 1901 and 10 p. c. in 1902

Although the property is only just two years old and 4 p. c. was guaranteed annually, yet the assured earnings are now easily on a 10 p. c. basis, these earnings being from various sources other than the permanent products, which will not reach a profitable producing stage for the next five years.

Interest Begins With Your First Payment

Instead of paying cash for these shares you can buy them at the rate of \$6 a year (or \$5 per month) which is about as rapidly as development can be pushed, so that in five years you will have paid for your stock and in the meantime have been drawing interest and participating in the earnings at the rate of at least 10 p. c. a year. About the same time your stock is fully paid up, and permanent crops, like Rubber, Cacao and Vanilla, will be producing largely, and you will have an investment that you have bought easily, received good returns on whilst doing so, and which will thereafter bring you each year at least as much as you paid for it in the first place.

The Obispo Rubber Plantation can produce and land clean, cultivated Rubber in New York at 5 cents a lb., inclusive of all expenses. Dirty "Central" rubber (from wild trees in the same belt) containing as high as from thirty to forty per cent. of foreign substances, now fetches 65 to 67 cents in New York, while this clean, pure, finer rubber may confidently be expected to command \$1.00.

The cultivation plans of this plantation contemplate a total planting of

2,800,000 Rubber Trees

(many of which are now 2 years old), together with 200,000 Cacao trees and 72,000 Vanilla Vines both enormously profitable, as well as a large acreage of coffee (5,000 trees are now producing), sugar cane, corn, pineapples, bananas, orange, grapefruit, etc.

The Obispo Rubber Plantation is part of 40,000 acres bought by Mr. Maxwell Riddle, of the Riddle Coach and Hearse Co., Ravenna, O. (established 1831, rating \$500,000) as an investment, and which he and some of his fellow planters, and some fellow business men are developing for the Obispo Rubber Plantation Company, under a contract that makes them responsible for the interests of all subscribers to its stock.

As an Investment for Persons of Moderate Means this has no Equal.

The property is already a proven success, and the features guaranteeing PROTECTION TO INVESTORS are as near perfect as four prominent firms of attorneys and two great Trust Companies could devise.

These securities embrace all the features of a 4 p. c. G-old Bond, a dividend paying stock, and, after eight years, a transferable annuity, payable for at least 40 years longer, secured by deed of the plantation to and declaration of trust, for the benefit of the contract shareholders, by the North American Trust Company, New York, while the regularity of the incorporation and the validity of the issue of these securities are certified to by Tison, Goddard and Brewster, of New York.

IT IS WORTH WHILE TO SEND FOR THE PROSPECTUS.

The standing ability, experience and financial responsibility of men at the head of this enterprise will carry great weight with discerning investors. The thorough manner in which each subscriber is kept in touch with the property, and the measures used for the protection of the interests of all investors, large and small, are such as no other similar enterprise offers. These statements will be verified by over 1,000 stockholders, to any of whom we shall be glad to refer intending investors.

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and mail to us, on receipt of which full particulars will be sent you, also a sample copy of "Cent per Cent," a monthly magazine of financial facts and information (50 cents a year), Capt. W. B. Porter's report of the second annual inspection of the property (just published), together with particulars of a FREE TRIP TO MEXICO offered intending investors, individually or syndicate, where the amount of the proposed subscription will warrant it.

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AN ENORMOUS WORK.

The latest reports of the work of the British and Foreign Bible Society indicate that the Scriptures have been printed wholly or in part in 400 different languages and dialects, and that up to the close of the last year 180,000,000 copies have been circulated, being either sold or given away. At the last meeting, however, of the society, it was stated by the president, that there still remain a number of persons estimated at 550,000,000, who had never had the opportunity to read any portion of either the Old or New Testament in the language they understood, because no translations have been made. Not many years will, however, elapse ere this state of things will be remedied, for translators are now at work on many new versions, and as soon as a few books of either the Old or New Testament have been completed, they are handed over to the printer, and work at once begun. Generally the four Gospels are the first books to receive attention, then the Epistles and the remainder of the New Testament. The Psalms and prophetic writings come

next, and the remaining books of the Old Testament are usually left to the last.—Ex.

A REMARKABLE STORY.

Dr. Valpy, the author of a great many class books, wrote the following simple lines as his confession of faith:

"In peace let me resign my breath
And Thy salvation see;
My sins deserve eternal death,
But Jesus died for me."

Valpy is dead and gone; but he gave those lines to dear old Dr. Marsh, the rector of Beckenham, who put them over his study mantel-shelf. The Earl of Roden came in, and read them: "Will you give me a copy of these lines?" said the good Earl. "I shall be glad," said Dr. Marsh, and he copied them. Lord Roden took them home and put them over his mantel-shelf. General Taylor, a Waterloo hero, came into the room and noticed them. He read them over and over again, while staying with Lord Roden, till his lordship remarked, "I say, friend Taylor, I should think you knew those lines by heart."

He answered, "I do know them by heart; indeed, my very heart has grasped their meaning." He was brought to Christ by that humble rhyme. General Taylor handed those lines to an officer in the army, who was going out to the Crimean war. He came home to die; and when Dr. Marsh went to see him, the poor soul in his weakness said, "Good sir, do you know this verse which General Taylor gave to me? It brought me to my Saviour, and I die in peace." To Dr. Marsh's surprise he repeated the lines:

"In peace let me resign my breath,
And Thy salvation see;
My sins deserve eternal death,
But Jesus died for me."

Only think of the good which four simple lines may do! Be encouraged, all of you who know the healing power of the words of Jesus. Spread this truth by all means. Never mind how simple the language. Tell it out; tell it out everywhere, and in every way, even if you cannot do it in any other way than by copying a verse out of a hymn book. Tell it out that by the stripes of Jesus we are healed. May God bless you dear friends.—Spurgeon.

This and That

HANG ON LIKE A BEAVER.

When our Tom was six years old, he went into the forest one afternoon to meet the hired man who was coming home with a load of wood. The man placed Master Tommy on the top of the load, and drove homeward. Just before reaching the farm, the team went pretty briskly down a steep hill. When Tommy entered the house, his mother said:—

"Tommy, my dear, were you not frightened when the horses went trotting so swiftly down Crow Hill?"

"Yes, mother, a little," replied Tom, honestly; "I asked the Lord to help me, and hung on like a beaver."

Sensible Tom! Why sensible? Because he joined working to praying. Let his words teach the life-lesson; in all troubles, pray and hang on like a beaver; by which I mean, that while you ask God to help you, you must help yourself with all your might.—Young Pilgrim.

"KILL"-ED IN IRELAND.

Probably the Englishman who was so near being "kill"-ed in Ireland, as related below, had never looked up the meaning of the prefix "kil" in his dictionary, where it is shown to mean a "cell" or "graveyard."

He chanced to hear the conversation of four Irishmen. One said to his mate "And now where are you going?"

"O, I'm just going to Kilpatrick. And where are you going?"

"O, I'm just going to Kilmory."

"How dreadful and barbarous they are to talk of their intended murders in such a public way!" thought the Englishman.

Assassin three (as the Englishman called them) now said: "Mate, where are you going?"

"O, I'm going to Kilmore."

Assassin four then said: "Faix, you had better be going with me to Kilmaule."

The Englishman, now too frightened to go any farther, boarded the next train to Dublin.

ALCOHOL AS A REMEDY.

I do not intend to deny that the use of mild alcoholic tonics, as a substitute for the frightful remedies of the medieval Sangrados, is a decided improvement, but still it is only a lesser evil, a first step as a progressive reform. Alcohol lingers in our hospitals as slavery lingers in the West Indies, as the witchcraft delusion lingers in South Europe. Has alcohol any remedial value whatever? Let us consider the matter from a purely empirical standpoint. Does alcohol protect from malarial fevers? It is a well known fact that the human organism cannot support two diseases at the same time. Rheumatism can be temporary, producing an artificial inflammation; a headache yields to a severe tooth.

IN CONVENTION.

Teachers Learn Something Not in the Class Books.

A number of young women attending a teachers' convention at Oklahoma City some time ago learned a valuable lesson in hygiene through a sister teacher who says: "About a year ago I had my first attack of poor health and it seemed a terrible thing to me for I had always been so well and strong. My stomach distressed me terribly; it seemed like it was raw, especially after breakfast, and it would burn and hurt me so I could not rest. I was soon convinced that it was caused by coffee drinking and at the request of a friend I gave up coffee and began to use Postum Coffee.

The change in my condition was something marvellous. I had actually given up teaching because the doctors were unable to help my stomach trouble but since I quit coffee and used Postum my troubles have disappeared and I have gone to teaching again.

Some time ago I attended a convention at Oklahoma City and determined to have Postum at my boarding-house where there were eight other teachers, four of them suffering from coffee sickness. My landlady did not make the Postum right but I showed her how and we all found it delicious. We all drank it the rest of the time we were there and the young ladies in question felt much better and declared that their heads were much clearer for study and their general health much improved. I have their names if you care for them." Names furnished by Postum Co., Battle Creek, Mich.

ache. For the same reason the alcohol fever affords a temporary protection from other febrile symptoms, i. e., a man might fortify his system against chills and argue by keeping himself constantly under the stimulating influence of alcohol. But sooner or later stimulation is followed by depression, and during that reaction the other fever gets a chance, and rarely misses it. The history of epidemics proves that pyretic diseases are from eight to twelve times more destructive among drunkards than among the temperate class; rich or poor, young or old, abstainers are only centesimally by diseases that decimate drunkards. On no other point is the testimony of the physicians of all schools, all times, and all countries, more consistent and unanimous.

Is alcohol a peptic stimulant? No more than Glauber's salt or castor-oil. The system hastens to rid itself of the noxious substance, the bowels are thrown into a state of morbid activity only to relax into a morbid inactivity. The effect of every laxative is followed by a stringent reaction, and the habitual use of peptic stimulants leads into a chronic constipation which yields only to purgatives of the most virulent kind.

Does alcohol impart strength? Does it benefit the exhausted system? If a worn out horse drops on the highway, we can rouse it by sticking a knife into its ribs, but after staggering ahead for a couple of minutes, it will drop again, and the second deliquium will be worse than the first by just as much as the brutal stimulus has still further exhausted the little remaining strength. In the same way precisely alcohol rallies the exhausted energies of the human body. The prostrate vitality rises against the foe, and labors with restless energy till the poison is expelled. Then comes the reaction, and before the patient can recover, his organism has to do double work. Nature has to overcome both the original cause of the disease and the effect of the stimulant.—Popular Science Monthly.

LAW AND LIBERTY.

The friends of the liquor traffic keep up the old "Personal Liberty" cry in the interests of their business. This cry is used for the purpose of misleading men of principle to believe that there is something unjust or tyrannical in laws against the liquor traffic.

Over and over the fallacy has been exposed and it has been shown that the injustice and the tyranny lie in the laws that burden what ought to be a free country, with the incubus of the liquor traffic, a system that interferes with the freedom and progress of everything that is good.

The right of the public for the public welfare to interdict the liquor traffic, is well set out in the following forcible paragraphs clipped from an article in "Advance Thought."

The liquor traffic in this country has caused more trouble, anarchy and misery than have all the paupers landed on our shores. Its path has been one continual ovation to crime, pauperism and desolation. Appeal, argument, regulation, and all other political methods of dealing with the steadily aggressive evil have failed. There is one remedy left, and would apply it. That remedy is—Prohibition.

Man has the natural right to deny himself access to an influence antagonistic to his welfare. The natural right to bar out anything that would degrade him. As the community man has the same natural right.

The right to prohibit the entrance of a thief, a robber, a tramp, a brawler, a disturber or insulter within his premises.

The right to prohibit the use of firecrackers on holidays or any other days, regardless of the interests of those who would sell.

The right to prohibit the landing of goods on our shores.

The right to prohibit the admission of paupers to weaken our labor rate and to add to hospital and prison rates.

The right to prohibit the importation and use of opium.

The right to prohibit the public attending executions.

The right to prohibit the erection or

RADWAY'S READY RELIEF FOR PAIN

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

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

Dysentery,
Diarhoea,
Cholera Morbus.

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

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

There is not a remedial agent in the world that will cure fever and ague and all other malarious, bilious and other fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF. Sold by druggists. 25c a bottle. ADWAY & CO., 78c, Helen Street, Montreal.

A Little Girl's Life Saved.

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

BOWEL TROUBLES.

Dr. RADWAY—For 50 years we have been using your medicine (Ready Relief and Pills) always getting the desired result, and we can truly say that they are worth ten times their weight in gold. Especially so in a climate like ours where all kinds of fevers are raging the year around, and where bowel troubles, such as dysentery, are epidemic. I have converted hundreds of families to the use of your remedies, and now they would no more be without them than their family Bible. I am now 73 years old, hale and hearty, and would like your advice regarding my hearing, that has been troubling me lately, etc., etc.

S. FULDA,
1704 Edward Street, Houston, Tex.

Special Day Course,

During month of May to qualify candidates for the June semi-annual

INTERMEDIATE AND FINAL Examinations of the Institute of CHARTERED ACCOUNTANTS OF NOVA SCOTIA,

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This FIRST CLASS COAL

can be purchased by the Cargo in ROUND RUN OF MINE and SLACK sizes by communicating with P. W. McNAUGHTON, at 20 Orange St., St. John, or Joggins Mines, N. S. We guarantee the quality to be of the best for steam purposes. CANADA COALS & Ry. Co., Ltd. Joggins, N. S.

maintenance of a public nuisance of any kind

The right to prohibit the use of anything that can be named.

Next comes our duty to ourselves, our families, our fellowmen, to society, and to that God in whom we trust.

That duty is faithfully performed only when we restrain ourselves and all who are on the clearly proven downward road.

To prohibit the use of that which is damaging to mind and morals is our duty.

The question of many as to preservation of property for those who are working injury therewith is not to be held in consideration.

As to the liquor traffic. What should be done with it?

If it is an evil, as it is, and should be treated as such, as it is by license and police control it should be prohibited. Therefore, as a free citizen, standing on the rockbed of principle, seeking the welfare of humanity over and above all personal profit or property qualification, we say— "Prohibit the sale and use of whatever is proven to be an intoxicant."—E. V.

I Know MINARD'S LINIMENT will cure Diphtheria. JOHN D. BOUTILLIER, French Village.

I Know MINARD'S LINIMENT will cure Croup. J. F. CUNNINGHAM, Cape Island.

I Know MINARD'S LINIMENT is the best remedy on earth. JOSEPH A. SNOW, Norway, Me.

Valuable Real Estate For Sale

In the Growing Town of Berwick and Vicinity.

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

Also twenty-six acres of orchard land adjoining the camp grounds, part under cultivation and filled with sixteen hundred fruit trees, consisting of Apples, Plums, Pears and Peaches—the variety of plums are largely Barbans, and Abundant and New Bearing—abundantly. Five minutes walk to station. Also one of the finest farms in the Valley. Cuts from 60 to 70 tons hay, large orchards—bearing and just in bearing. Produce now 500 to 1000 lbs. apples per year and will soon produce 1500 lbs. Modern House finished throughout, nearly new, two barns—all in first class order.

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

For further information apply to A. A. FORD, Berwick Real Estate Agency, Established 1897.

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Manager for Nova Scotia.

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is the effect produced on a big family wash by a single cake of SURPRISE soap.

The housewife's labor is reduced one half; the original snowy whiteness is restored to the linens without boiling or hard rubbing and the disagreeable odors so noticeable with other soaps is done away with entirely.

And yet it costs no more than ordinary soaps.

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In ordering goods, or in making inquiry concerning anything advertised in this paper, you will oblige the publishers and the advertiser by stating that you saw the advertisement in MESSENGER AND VISITOR.

News Summary

At Toronto on Friday evening 1,225 carpenters, 200 builders, laborers and 15 granite cutters, a total of 1,440 men, went on strike for higher wages.

The electric washing machine of Josef Nagy of Szegedin, is claimed to cleanse clothes from grease, stains, etc., without soap or rubbing.

The amount of shipping launched on the Glyde during the month of April was 28,000 tons. New work is scarce, amounting only to 21,000 tons.

At Halifax Friday Rev. Dr. Pollok resigned the principalship of the Halifax Presbyterian College, but consented to allow his resignation to remain in abeyance for a year.

The homestead entries during April were 5,675 compared with 2,078 for April last year an increase of 3,597. With the exception of 1882 and 1883, the entries for the month exceed that of any year. In 1896 the total was 1,857.

Right Hon. Henry Chaplin, formerly minister of agriculture, has written to various chambers of commerce, urging them to agitate against the repeal of the corn tax on the ground that it obnoxious and a step backward.

The convocation of Law, Arts, and Science of McGill took place April 30, at Montreal, when the announcement was made that Sir Wm. MacDonald had decided to endow a Chair of Moral Philosophy, the amount being about \$50,000.

The customs receipts for Halifax during April totalled \$302,167.62, or \$195,349.16 more than the same month last year. About half the amount were sugar duties, while the balance was for spring importations which were immensely large this season.

Freight handlers of the Quebec and Lewis Ferry Company, who were paid \$18 a month and board struck on Friday because they refused \$1 per day. They were replaced by longshoremen, who were given higher wages than was paid to the men they replaced.

At the Gamey enquiry on Friday Mr. Meyers, Mr. Starton's private secretary, contradicted many of the statements made by Mr. Gamey. Dr. Arthur testified Mr. Gamey told him he did not want to sit four years in opposition, and would support the Ross government.

The forests of Nicaragua are found by Prof. F. D. Baker to contain 300 distinct varieties of trees. A bark that had been brought to United States as a substitute for cork proves to be from the roots of the anona, a tree of the lowlands resembling the ordinary cottonwood of the United States.

Lord Strathcona has issued a reassuring statement to the press to the effect that the village of Frank, where the disaster occurred, is outside the agricultural emigration area, hence no anxiety is justified on the part of friends of recent emigrants. One of the callers at the emigration offices enquired as to the safety of a friend in Winnipeg.

The Free Press, Winnipeg, May 2, publishes exhaustive reports of seeding operations and business conditions throughout Manitoba and the Northwest Territories, all of which agree that this has been an exceptionally favorable season, probably the best in the history of the country. Wheat is almost all in and already the crops are showing above ground in several districts.

Foreign Secretary Lansdowne announced in the House of Lords on Friday that he had received verbal assurances from the Russian ambassadors that Russia was not desirous of excluding foreign consuls from Manchuria or obstructing foreign commerce or of monopolizing the use of the ports, as he considers the development of foreign commerce to be one of the main objects for which she calculated on in that part of world.

News London cable says: Sir Gilbert Parker made an excellent speech in the commons to day introducing his deceased wife's sister marriage bill. He read a petition supporting it from 75,000 women in Birmingham. Sir Gilbert claimed that the principle of the bill was approved by both houses of parliament, and both parts also by the labor unions. He urged the Church of England to abandon its prejudice, and to keep ever with modern thought in interest of domestic virtue. Sir Joseph Leese, liberal, seconded the resolution.

HOW TO CURE DYSPEPSIA.

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The secret of my success is this: Before I treat a case I study it with the most extreme care to see how it differs from other cases. Then I arrange a treatment exactly adapted to the particular sort of stomach trouble I've found it to be. I assist nature by supplying help to the weakened forces until the digestive organs are restored to their normal, healthy condition. I cleanse and build up every part of the digestive system.

Don't suffer with Dyspepsia any longer! I can cure you, and I want to tell you how. Perhaps you've tried to cure it yourself with some of the widely advertised patent medicines of the day. Such things simply cannot cure Dyspepsia—nine times out of ten they do serious harm. If you're discouraged—if you've tried many remedies, many doctors, without avail—I especially urge you to write to me. Give me a chance to prove the honesty and fairness of my methods. I'll give you

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