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Cotton in the Soudan.

The insufficiency of the supply of raw cotton from the United States during the past year has led British manufacturers to turn to other countries as possible sources of supply. A Mr. Hunt who has lately visited the Soudan on a mission of investigation in this connection has returned to London, and reports that he has completed a contract for a Government tract of land on which to experiment in growing cotton. Mr. Hunt has no doubt but that cotton will grow and do well in the Soudan, but the question is whether the conditions will be such that the industry can be established on a commercial basis. The Berker-Suakim Railway is essential to the success of the industry, and when that is completed the rate of development will be much greater. Mr. Hunt considers the prospects of the cotton growing scheme distinctly hopeful, but would prefer to discuss the subject a year or two hence when he shall have had time to accomplish some things which are now only in the experimental stage. His opinion is that the Soudan has a promising future. The territory contains fertile land that will be developed by the policy of Lord Cromer and the work of Major-General Wingate, the Governor-General of the Soudan.

Swedish Immigration.

Dr. Victor Hugo Wickstrom, a highly educated Swedish gentleman, is now in this country with the purpose of visiting the Northwest and reporting upon it as a field of settlement for his countrymen. The political party now in power in Sweden does not favor emigration. The party with which Dr. Wickstrom is connected, however, believes in encouraging emigration on a large scale of the surplus Swedish peasantry to this side the Atlantic, and Dr. Wickstrom has been sent out to investigate. A Montreal paper reports Dr. Wickstrom as saying: "Sweden is in mortal dread of Russia. We know what has happened to Finland. We know what will happen to ourselves, if Great Britain and the United States do not come to our rescue, one of these days. Russia wants everything. She wants, especially, the open ports which she can get by force from Sweden. Sweden is the most pacific country in the world. We have about five million people. There is not a man, woman, boy or girl in the country who cannot read and write. We are at the head of the nations from an educational point of view. We do not think England and the United States, who are the true friends of freedom, would allow us to be extinguished by Russia. We and Norway have buried our political differences for the time being, in order that we may present a united front against the aggression of Russia. We trust that Japan may win."

Too Much Fame. Cabbage Patch.

A book entitled "Mrs. Wiggs of the Cabbage Patch" attained a considerable notoriety a year or two ago. It seems that the original of the famous "Mrs. Wiggs" is generally understood to be a certain Mrs. Mary Bass of Louisville, Ky. Perhaps the Mrs. Bass of real life is not quite so serene a temper as the Mrs. Wiggs of romance, or it may be that Mrs. Bass has been subjected to trials of patience before which even the serenity of the heroine of the "Cabbage Patch" would have succumbed. At all events it appears that the notoriety into which Mrs. Bass has been brought through the popularity of "Mrs. Wiggs" has brought upon her an affliction of visitation so intolerable that Mrs. Bass felt herself driven to take measures to defend herself from the people who at all hours invaded her domestic kingdom eager to get sight of the wonderful woman immortalized in the story of "Mrs. Wiggs of the Cabbage Patch." In pursuance of this defensive policy, Mrs. Mary Bass, it is charged, emptied the contents of a slop jar upon a certain Mrs. Emily Smith, also of Louisville, Ky., to the damage of that lady's attire and still more to the damage of her temper. Mrs. Smith accordingly brought suit against Mrs. Bass. The court, however, dismissed the case against Mrs. Bass, holding that in view of all the circumstances she had suffered provocation which went far to justify the inhospitable reception she had accorded to Mrs. Smith. Mrs. Bass' testimony given before the court is reported as follows:

"For many months, years, I've been continually interrupted. Hobo after hobo comes to my house. I order 'em down and away from my place whenever I see

'em. They come by droves, walk around the yard, open the doors. When they rouse me I come to the door to see what they want; I look upon not a single face I know. There they stand and look at each other in a foolish way. After a while one will say:—
"Well, we read the book."
"Well, I will say, "Then if that's all, you can git," and I make them git."

As she left the court room Mrs. Bass said:—"Now maybe I'll be able to spend my old age in peace and maybe my trees'll grow out where all them memorals (souvenirs) has been pulled off, and maybe my yard won't be full of strange people every Sunday, and I can move downstairs, where I used to live."

Drink and Wages.

When it is undertaken to estimate the cost to a country or a community of the liquor business, many things are to be taken into account besides the retail cost of the liquor. One important item is the diminution of the wage-earning power. An illustration of this which relates to the coal-mining industry in South Wales is subjoined. A writer in *The Alliance News* gives a statement which he obtained from a manager of coal mines in that district, the statement being made after careful examination of the manager's books. Taking one pit as typical of the rest the manager said it could produce on an average 6,000 tons of coal per week of six days. The average price paid in wages was ten shillings per ton. But owing to the heavy drinking of the men during the early days of the week he found that the following output was secured: On Monday 50 per cent. of the possible, on Tuesday 70 per cent. of the possible, on Wednesday 90 per cent. of the possible, and it was not until Thursday that the pit was in full working order and producing its proper output. As 1,000 men roughly, are employed in the mine, it showed the following loss of wages directly due to drinking. The average possible is 1,000 tons per day, which at 10s per ton would mean £500 in wages daily. But as on Monday only 50 per cent. is earned, there is a loss of £250. On Tuesday, with an output of 70 per cent., there is a loss of £150. On Wednesday, with an output of 90 per cent., there is a loss of £50. That is a weekly loss amounting to £450, and an annual loss of £23,400, is directly attributable to the drinking habit of the miners. But that is not all. The establishment charges are the same whether half or the whole of the men are at work. And the difference between the present irregularity and full and regular work would be so great that the manager said it would be possible to increase the wages ten per cent. all round if the men were sober and kept steadily at work. The case given is said to be typical and when this ratio of loss is applied to the whole of Glamorganshire the aggregate of loss through the drinking habit of the miners is seen to be enormous.

The Fight at the Yalu.

Later reports make it evident that the engagement on the Yalu, of which some account was given in these columns last week, was of a severer character and much more disastrous to the Russians than was at first supposed. The Japanese commander, General Kuroki, reports a loss on the Japanese side of 798 killed and wounded. At present writing no official report of the casualties on the Russian side has been received. But the Russian commander, General Zassulitch's report, dated May 3rd, states that up to that date 800 wounded, including fourteen officers, had been brought to the hospital at Feng-Wang-Cheng. The total Russian loss must have been very heavy. General Zassulitch's report says that, according to the statement of participants in the battle, at least 3,000 or 4,000 were killed. This statement would seem to refer to the losses on both sides, and even in that case the figures are probably exaggerated. The Japanese general reports 30 officers taken prisoners, of whom 20 were wounded, and 300 men of whom 100 were wounded. The Russians lost practically all their artillery and considerable stores of ammunition, the guns however were rendered useless by the removal of the breech-blocks before being abandoned. The disastrous result of the battle to the Russians indicates bad generalship. Evidently General Zassulitch had underestimated the forces opposed to him, and attempted to hold positions which, with the troops and artillery at his command, were altogether untenable. The superior character of the Japanese artillery made it impossible for the Russians to hold their entrenchments, and their superior numbers enabled

them to flank the Russian positions and to inflict heavy loss upon the enemy. The result of the first important land engagement of the war has naturally caused great rejoicing in Tokio, and as naturally it has had a depressing effect in the Russian capital. It is easy to believe, as the despatches report, that the Czar was grieved and astounded at the news and that the Russian Commander-in-chief, General Kuropatkin, shared the Monarch's feelings. It was well understood to be the policy of the Russians to harass and weaken the Japanese as much as possible in their passage of the Yalu, but not to risk a general engagement with a largely superior Japanese force. But evidently General Zassulitch was outgeneraled. Either he attempted a stubborn resistance under circumstances which he should have known to be hopeless, or else the attack of the Japanese forces was delivered with such unexpected force and precision as to make it impossible for the Russian General to withdraw in time to save his army from disaster. Later despatches have made it evident that the Russian losses in this engagement did not fall much, if at all, short of 2,500.

Sudden Death of the Member for Selkirk.

The members of Parliament and other friends of Mr. Win. McCreary, M. P. for Selkirk, were greatly shocked on Wednesday evening last by the announcement of his sudden and altogether unexpected death. Mr. McCreary had retired on Tuesday evening, after having spoken in the House in connection with the G. T. Pacific debate, apparently in his usual good health. His failure to make his appearance early in the day did not cause any alarm among his friends, and it was only when after the dinner hour on Wednesday evening, a chamber maid at the Russel House where Mr. McCreary was staying, finding his door still locked, called attention to the matter, that the fact of his death was discovered. He had died in bed, perhaps while sleeping, and according to medical opinion, death must have occurred some fifteen hours previously. Mr. McCreary was 49 years of age. He had many friends on both sides the House of Commons, and is said to have been very popular among his townsmen in Winnipeg. An Ottawa despatch says: "The late member for Selkirk was a big man of the typical western type, with a bluff, hearty manner and a good word for everyone. Not a member but was shocked tonight to hear that 'Bill McCreary,' as he was familiarly termed, had crossed to the great majority." Mr. McCreary became a member of the House of Commons in 1900. He was a supporter of the present Government, was a man of recognized ability and it is said that had he lived and remained in politics, there was a probability of his attaining a position in the cabinet.

War News.

The war news of the week is important. Besides additional details in reference to the battle of the Yalu, reported last week,—which details clearly show the engagement to have resulted in a disastrous defeat for the Russians, there are authentic reports of the landing of the Japanese in force on the Liaotung peninsula on both its eastern and western shores, and the cutting of railway communication between Port Arthur and the north. The Viceroy Alex. and the Grand Duke Boris were hurriedly ordered to join the army to the north, and apparently escaped just in time to prevent their being shut up in the now invested city. Another, and it would seem a successful, attempt was made by the Japanese on May 3rd to close Port Arthur on its seaward side by sinking ships at the entrance of the harbor. The attempt was attended with considerable loss of life—probably more than a hundred officers and men lost their lives in this desperate work—but Admiral Togo reports that the entrance to Port Arthur is now closed to everything but small boats. Admiral Skrydloff who was appointed to succeed the late Admiral Makaroff in the command of the Port Arthur fleet had not arrived before the place was invested. He is now not likely to reach his destination, and probably could accomplish little if he were there. The Russians say that Port Arthur is well provisioned and so strongly fortified that they have little fear of the Japanese being able to take it before a Russian army can come down from the north for its relief. Despatches indicate that the Russians are about to abandon—if they have not already done so—Niu Chwang, the well known seaport near the head of the Liaotung Gulf. The report that Dalny (which is only a few miles from Port Arthur) has been captured is probably premature. The report that Feng Wang Chang has been abandoned by the Russians and occupied by the Chinese is confirmed from Russian official sources. This is the second strong position which was occupied by the Russians north of the Yalu, and is 20 or 30 miles northward from the scene of the battle of May 1. There were sharp skirmishes previous to the Japanese occupation of Feng Wang Chang. The Russians blew up their magazine when they retired, but left behind hospital stores to a considerable amount. The Russian commander has no doubt wisely concluded that after the loss of men, and especially of artillery, sustained in the battle of the Yalu, it would be impossible to hold Feng Wang Chang against the force which the Japanese could bring to bear against it.

Definition, Method and Quotation.

In Doctor Saunders' "Some Criticisms" only three paragraphs remain for us to consider.

In the first of these the Dr. writes:

By carefully reading the varied and qualified definitions given by Brother Waring of the Inspiration of the Bible, it will be seen that, whatever his intention may have been in giving his definitions, in respect to Bible inspiration, it would now seem that one of them or all of them taken together express his views on this basal subject.

Whatever the Doctor's intention in writing the above let me write that my "first belief" is my present belief and with the same intention. Each of my varied and qualified definitions, for the purpose for which it was given expressed my present belief. "Not one of them" however was ever intended as more than "a good working definition." Note in passing that it is the Doctor who writes of inspiration as "basal."

In the next paragraph the Doctor writes:

"Now that our brother has asked the attention of his church and the denomination again to this subject, in the pulpit and in the press, it does seem to me that if he has not done so in his first definition, I now owe it to himself and to the interests of truth, to tell the denomination just what are his personal views on inspiration. The first definition as has been shown, leaves his belief on Unitarian ground. The final one is not only not to be of any practical value, but for general use unsettling and confusing. My brother is now face to face with a duty from which I am sure he will not shrink—to give the denomination his views on this subject of revealed truth."

Let us take the two middle sentences first. "On Unitarian ground" is suggestively indefinite. (This suggests my somewhat "indefinite" use of the term Saundersian has applied to a brother minister's letter in the MESSENGER AND VISITOR of April 20th. Let to some, it suggests what would be unfair to him let me say that I had no thought of suggesting that my brother himself was using the Saundersian method, but rather that the misrepresentation of same in his letter concerning Doctor Saunders, was evidently the result of that method. With not only "the first definition" but also "the final one" the Doctor himself might meet even Unitarians on common "ground," if he would, in order to help them to the high ground of inerrancy—if he could. As misrepresented by the Doctor the "general use" of this "final one" might be "unsettling and confusing" but wisely used it may be of considerable practical value for truer Bible study. It is a helpful substitute for the Doctor's hampering assumption of inerrancy.

In the first sentence of this paragraph is the characteristically curtailed truth of the first paragraph of the Doctor's "some criticisms." My emphasis was rather upon the Bible as literature, and it was in considering this that I gave a "working definition" or two of inspiration. (I am however free to say that my "personal" view of inspiration is, speaking in a general way, that it is to be felt rather than critically discussed save to the extent it is necessary to correct the hampering influence of a view of it that prevents truer appreciation of the Bible.) The Doctor's emphasis on the other hand has most manifestly been upon what he calls the "basal subject" of inspiration. His criticism of my summary is directed almost entirely against two definitions of inspiration, one of which he had to go out of my summary to find. In the last paragraph that we shall quote from his "criticisms" he seems to imply that "a system of evangelical truth" is to be "founded" upon a definition of inspiration. Yet despite all this the Doctor has not yet given as his own definition. Would it be unreasonable therefore for me if I should say "that it does seem to me that the Doctor is now face to face with a duty from which I hope he will not shrink,—he now owes it to himself and to the interests of truth, to tell the denomination just what is the definition (of "this basal subject") upon which he has "founded" his "system of evangelical truth."

Why should the Doctor shrink? If he were not willing to affirm the inerrancy of the original writings he might well shrink from attempting anything more than "a good working definition." A definition however, is quite easily made for the inerrancy view to which the Doctor committed himself in the class, and which seems to be more than merely suggested (though we can see not "necessarily" so) in some passages of the Doctor's articles on inspiration. For instance "The Sacred Scriptures, as God's word, imply the inspiration of the writers, and the inspiration of the writers implies the infallibility of their writings. God's word is the infallible word of the infallible God who makes no mistakes—who cannot lie." Though "word" is here spelled with a small "w", yet, if, to the great majority of those whose belief the Doctor wrote to "confirm", this did not imply what the Doctor affirmed in the class, one might be pardoned, for saying in the language of another: "it was the prettiest imitation on't that ever I heard."

Does the Doctor still hold to a belief in inspiration that implies the inerrancy of the original writings? If so why? We do not ask reasons for inspiration in general but for that view of inspiration that assumes inerrancy. In his ten articles the Doctor gave some strong arguments for inspiration in general. To these we all gladly assent. He has by no means however, proven the inspiration that means inerrancy, and that as far as the question of inspiration goes is the question at issue between us. The view the Doctor

presented in our class certainly interfered with my method of Bible study. It may be the Doctor's view has changed. However that may be in view of his emphasis on inspiration and its definitions, it does seem that Doctor Saunders ought to clearly state whether or not, and why, his present views implies the inerrancy of all the original writings; for this and not the mere wording of a definition, is the important question bearing upon the right method of Bible study. This in the presence of the God of Truth and of the MESSENGER AND VISITOR witnesses, it seems, in all honesty, the Doctor ought to "now declare" or forever after hold his peace when tempted to write that some one else has no fundamental definition for this "basal" subject of inspiration.

In the third and last paragraph the Doctor writes: "The denomination I assume cares but little about methods and processes of investigating the Scriptures; but the results of such investigation are of vast importance and should be clearly stated. Upon any definition so far given, it is scarcely necessary to state that a system of evangelical truth cannot be founded."

Let me again say: *The denomination, I assume, cares more than a little (and well it may) about methods and processes of investigating the Scriptures; and just because the results of such investigation are of vast importance and should be clearly stated.* The difference between the Doctors sentence and mine is the key to the whole Biblical difficulty between us. The Doctor has emphasized inspiration and practically ignored what I have emphasized, i. e., method—a right method of finding out what place the Bible has in religious literature and in order that we may get a more correct method of studying it. I have sought by the method of comparison to answer our first question: "What is the Bible?" and for the purpose of getting a more correct method in answer to our second question: "How should it be studied?" As I hope sometime later, to return to this subject of method let me, for the present, call your attention again to my two articles in the MESSENGER AND VISITOR. "What is the Bible and How should it be studied?" (March 23rd) and "Why we should study the Bible. (March 30th)

In contrast with the Doctor's tactics of attacking only a few lines of my summary, in order that I might do him no injustice, I reviewed his whole article. If there was to be found in it little to commend and much that reflected against its author it should be remembered that it was the author himself and not the reviewer who was responsible. In view of the Doctor's use of Unitarian quotations I cannot do better perhaps than to fill what space remains with quotations from eminent scholars, thinkers, writers and speakers who are not Unitarians. "I want in the last place to show the striking resemblance between" their "views and the definitions and other views I presented in my class and summary. Let me ask again: Were such quotations ignorantly or purposefully omitted by Doctor Saunders?

The writings of Pro. W. Sanday, M. A., D. D., LL. D., Professor of Exegesis at Oxford are referred to by Prof. G. P. Fisher, D. D., LL. D., as "an example to contemporary scholars, of thorough investigation and faultless candor." His long article on "Jesus Christ" is worth the price of the great work in which it is found. His "Bampton Lectures" on inspiration at least in scholarly evangelical circles is considered the masterpiece on inspiration. The scholarly, candid, evangelical Dr. Sanday writes in this masterpiece thus:

"In claiming for the Bible Inspiration we do not exclude the possibility of other, lower or more partial degrees of inspiration in other literatures. The Spirit of God has doubtless touched other hearts and other minds (I use the double phrase because in these matters thought and emotion are in close union) in such a way as to give insight into truth, besides those which could claim descent from Abraham. But there is a difference. And perhaps our language would be most safely guarded if we were to say that when and in so far as we speak of the Bible as inspired in a sense in which we do not speak of other books as inspired, we mean precisely so much as is covered by that difference. It may be hard to sum up our definition in a single formula, but we mean it to include all those concrete points in which as a matter of fact the Bible does differ from and does excel all other sacred books."

Since this has a more "striking resemblance" to what I gave the class than any of the Unitarian quotations the Doctor has given why did he omit it? It would be strange if in spite of all the Doctor's discussion of inspiration and his seeming familiarity with Unitarian writings, he had overlooked Prof. Sanday.

The late and great Dr. A. B. Davidson of Edinburgh wrote thus concerning inspiration:

"I think we do but wrong the Bible and wrong ourselves when we proceed to interpret Scripture with any a priori conception of what this quality must contain or preclude. By inspired we mean that by the divine influence upon the writers Scripture is what it is. What it is we can only learn from itself, from what it says and what it seems. The only thing the term postulates is the divinity of its production, but what that involves or excludes examination only can determine."

In keeping with these are the words of Prof. A. F. Kirkpatrick, Professor of Hebrew in Cambridge:

"The idea of an inspired record is the natural correlative to the idea of a divine revelation, and the inspired record may be expected to reflect the characteristics of the revelation. But as we have no right to determine for ourselves a priori what the character and methods of a Divine revelation must be—Bishop Butler long ago warned us against that—so neither have we any right to determine a priori by what methods that Divine revelation will be recorded and what must be the precise character of the record."

Concerning the authority of the Bible the eminent Prof. Robert Flint, D. D., LL. D., of the University of Edinburgh writes:

"Belief in the authority of the Bible is as obviously bound to give reasons for itself as belief in the authority of the church. The authority of the Bible cannot reasonably be taken on trust any more than the authority of the Pope. The Bible, too, must produce its credentials and submit its claims to criticism."

Rev. Geo. C. Lorimer, D. D., the great Baptist preacher whose name is a household word in so many Baptist homes writes concerning the Bible thus:

"The investigations which have so completely revolutionized modern religious thought . . . logically necessitate the inference that the trustworthiness of the Scriptures, and not merely their inspiration, constitutes the true basis of their appeal to reason . . . It is truth that proves the inspiration not inspiration the truth . . . I must ever regard it as perilous to the interests of morals to speak in unguarded terms of everything in the Bible as equally inspired and equally divine authority . . . Neither science nor higher criticism has invalidated nor can invalidate its authority and trustworthiness when it is not hampered by indefensible views of its nature and composition . . . Recent research having helped us to a definition of inspiration, and having suggested the necessary test of its genuineness, proceeds yet farther and vindicates it from the assault of those who deny it altogether by sanctioning and sustaining the gradualness of revelation."

Concerning the Vedas Doctor Lorimer writes:

"Some of the ancient hymns contained in these books are not without affinity for several of the Davidic Psalms. It is well to note this fact the amplest justice may be done to heathen religions." It is in this spirit that he writes: "One thing already has been made perfectly evident: It can no longer be assumed that there are no flashes of heavenly light in the Eastern world and that no stars glimmer in what may be considered as its canopy of night. However impotent for good the venerable cults of the East may be, they are not altogether destitute of wisdom, lofty longings and some sound principles of morality. To denounce them as systems of lies and only lies is to betray either extreme ignorance or intolerance. The facts do not warrant the accusation, and were it tenable there would be involved in it a very severe censure both of God and man. It would imply that the largest portion of the human family was incapable of discovering or prizeing truths and that the Almighty had left it entirely to itself while he lavished his attention on a few millions in the West. "This is very difficult to credit."

In my first article I quoted from Prof. E. D'Burton, D. D. If that quotation were used as a touchstone for Doctor Saunders' ten articles on inspiration it would show how unwarranted (and in the places where we look most for proof) are some of the Doctor's assumptions and assertions. As Doctor Burton takes such a high rank among us that the Baptist President of Brown's University refers to him as among Baptists "their foremost New Testament Scholar" let me quote from him again in this connection:

"Interpretation of the biblical record to obtain its meaning must be supplemented by interpretation of the facts to find the truth . . . Facts can be interpreted only in their relations. The material for the historical setting of the biblical narrative is indeed partly in the Bible itself, yet partly in extra biblical sources . . . If we are to read the teaching of history it must be history that we study, with the smallest possible admixture of fiction or error of any kind. A false reverence may demand that we ignore the possibility of any error in the biblical narrative. But a true reverence will set truth above theory and presupposition, etc.

Of "the sources of theology" he writes:

"The history of heathen religions and their sacred books must receive some attention, for however inferior these books may be to our own Sacred Scriptures, however little or great their intrinsic moral and religious value, it is scarcely conceivable that that literature in which the nations of the world have attempted to frame their conception of God and of human duty should afford us no information concerning God's dealings with men . . . Despite all the progress that has been made in the recognition of the unity of the universe, and of the all-inclusiveness of the divine thought and plan, we still have occasion now and again to remind ourselves of the apostle's indignant demand: "Is God then the God of the Jews only? is He not also of the Gentiles? yea of the Gentiles also, if so be that God is one."

Not long after my Convention sermon on: "The Bible as Religious Literature—Inspired and Inspiring" The following was given by the Halifax Herald as the words of Dr. Saunders:

"I can do better than to give you my views of the Rev. H. F. Waring's Convention sermon. I can give you the opinion of another man, better qualified and better conditioned to judge impartially of it than I am. Among others present at the convention, was the Rev. Henry C. Vedder, D. D., professor of Church History in Crozer Theological College, near Philadelphia. Dr. Vedder was for years editor of the New York Examiner, and is a well-known and highly appreciated author. In the presence of a small company in a parlor, immediately after the deliverance of the sermon in question, and which Dr. Vedder had heard I put this question to him:

"What, Dr. Vedder, is your opinion of the views of the inspiration of the Bible presented this morning by the Rev. H. F. Waring?"

To this Dr. Vedder made the following reply:

"After Mr. Waring has explained a few points, capable of the explanation I have in mind, I would say that Mr. Waring's views on inspiration are the same as those now taught in the theological colleges in the United States."

Because of the service I felt the above would be to me and because of what I felt it implied concerning Doctor Saunders' own views, I wrote thanking the Doctor for it. This however was some time before we considered in our class;

"What is the Bible and How Should it be Studied." "Crozer (in which Dr. Vedder is a professor) is a conservative, Baptist theological college.

Dr. Wood, the Baptist President at Newton Centre, in writing of Baptists wrote of "our lack of share in the thoughtful life of the century." Dr. Faunce, the Baptist President of Brown University, after referring to this, wrote:

"Baptists need to develop schools of thought, not opposing but supplementary. . . . There are today thousands of young men in their ranks for whom the old shibboleth are meaningless, to whom the newer Biblical study has come as a glad release and spiritual inspiration, and whose ideal of Christian service is not exhausted in contending for the faith." These men know what service their Baptist forbears rendered to the cause of civil and religious freedom, and they are quietly resolved to enjoy the same freedom today. They realize that the strength of their great denomination must lie, not in its millions of adherents, not in its literalistic interpretation of ancient writings, but in its ever-growing apprehension of the Spirit of Jesus Christ, its ever-fresh translation of that Spirit into the language of the twentieth century, and its constant application of that spirit to the institutions and the lives of men."

Perhaps we could not do better than close with a quotation from Prof. J. F. Ganong, author of "The Epic of the Inner Life." In a sermon from John 1:45, 46, he said:

"The spirit of the time urges, if the Bible is true, surely it can make its claim good. As matters are, however, despite its evident priceless value, it is in danger of total rejection by some, if it is allowed to go untested and unverified. Men will none of it if you insist on their approaching it with a kind of doctored sense, because it is religious, cannot see a historical contradiction plain before its eyes. The double consciousness thus required is impossible to some. Modern Bible study is the response to such objections, which, being of the age, we feel with the rest. . . . We study the Bible like any other book; and this is right. But will we know in our heart of hearts that more truly we cannot study the Bible like any other book. As soon as we stand within its venerable precincts it lays power and authority upon us. Here are words before which we cannot remain neutral, words that tingle and quicken and search us like a fire. . . . Wherein lies their power? Men have tried to name it; they have called it inspiration, and then filled libraries with books attempting to define what the word means, and no one could exactly tell beyond this, and in this all are agreed, that it is the real indisputable thing in the Bible; that its presence and power sets the Bible apart from human literature forever and makes it the perennially modern book of the centuries."

H. F. WARING.

P. S.—I have some copies of the "summary" which I should be pleased to send to any who wish it. H. F. W.

"He Means Me."

Many listen to the truth before it comes home. We generalize and criticize, and forget that the gospel message is direct, definite and personal. Usually we are bad judges of our own portrait, and are specially slow to recognize our moral portrait when it is accurate and unflattering, and, in addition, we have no sincere desire to know our true selves. So the upper seats hear for the lower, and free seats for the rich; but hearing, they do not hear, and seeing, they do not perceive that God has a controversy with them. A soldier shoots his weight in lead before he kills a foe, and the preacher knows how to kill a foe, and the preacher knows how rarely his message reaches the heart and conscience of those who regularly sit before him. We need to cry with the disciples, "Lord, is it I?" Nothing is done until we have individualized the truth. The great problem is to rescue ourselves from the mass, to disentangle ourselves, to shake off the tyranny of the crowd, and to realize our personal relation to God, His truth, and His kingdom.

But if the truth that condemns means you, so does the truth that saves. "Come unto me me, all ye that are heavy laden;" "He means me." "And when he was yet a great way off;" "He means me." "The Son of Man is come to seek and to save that which was lost;" "He means me." God's love to us is personal. "Fear not: for I have redeemed thee: I have called thee by thy name; thou art mine." "That thou mayst know that I, the Lord, which call thee by thy name, am the God of Israel."

Is not the knowledge of this personal, redeeming, enfolding love just what we want? Happy day when we realize it! Once I was looking carelessly down a list of heirs to unclaimed property, when I suddenly saw my own name. What an electric shock! How deeply interesting that document all at once became! So it is when we recognize our personal interest in the gospel grace and promise, "He loved me, and gave Himself for me."—Rev. W. L. Watkinson.

Christian Aspiration Today.

When a minister goes into a pulpit as a stranger and finds an old hymn-book he is puzzled to find hymns appropriate to his sermon, unless that also is an old one. Ruling religious sentiments of a generation ago are conspicuously absent. The martial note especially is missed. Struggle, conquest, joy, exultation, anticipation of heaven have given way to contemplation.

One reason for the change is to be found in the present aim of evangelistic movements. Evangelists in recent years, failing to gain the attention of the unconverted, have made it their main object to deepen the religious life of Christians. At first this was urged as a means to an end—

the conviction and conversion of sinners. Now it is often presented as the end in itself. It is a common report of evangelistic meetings that though the unchurched masses were not affected the spiritual life of the churches was enriched.

Spiritual experience becomes exhausted by feeding on itself. It requires an objective aim, the conquest of the world that is opposed to God, in order to grow. And the fight to win such a conquest must be hand to hand. It is inspiring to give Christian civilization to distant lands. But the inspiration to do this wanes in those who do not seek to give their next door neighbors the Christian faith which they prize as an inestimable blessing. We shall not increase our gifts for foreign missions much until we increase, our labors for the conversion of those nearest to us and the reclamation of those who have lost their Christian faith, and until we feel the joy of such victories for Christ.

Virile Christian aspiration has more of the element of conflict than that of meditation. It must have the sturdy active purpose to conquer inward temptations. It must kindle with the eager desire to win new disciples for Christ and to know them when they are won. It must see foes in those who do not follow him, and the great real foe in the devil who leads them astray. The church needs a new version of the Psalms for use in public worship. Their prevailing note of battle and victory is too largely lacking in our hymns. Their aspiration has too much disappeared from our prayers, as any one may see who listens to the petitions of the prayer meeting and the pulpit.

Most of all our churches need a campaign of individual effort to save souls. Covenants of two and three gathered together in Christ's name to win some persons named and known are of more value at this time than great evangelistic meetings. When Christians have a definite object to pray for which they long for, their prayers are fervent. When they have won a victory, they do not celebrate it in song. Let those who are willing unite now to gain some out of the kingdom of the evil one into the kingdom of our Lord and Saviour, and his church will be alive with fresh aspirations which must find expression in song and prayer.—Congregationalist.

The Summons to Repentance.

Repentance is the attitude which we should take in reference to sin, in view of the fact that God has enlightened us as to the sinfulness and destructiveness of sin, and as to his love for us and his desire to win us to a saved and holy life.

Repentance is in the first place a turning from sin unto God. Following this, and all through life, the repentant one is to continue turning away from every sin that presents itself and turning unto God in fresh and loving obedience day by day. At the very beginning of Christian life one turns away from sin, choosing God and his service instead of the service of sin, and then forever after, he is choosing God and alliance with him in every place where evil solicits his heart and life.

Repentance is more than sorrow over the consequences of sin. Cain was greatly sturred up and excited over the punishment that was threatened, and he said that it was greater than he could bear. Esau was sorry that he had lost the temporal benefits of his birthright, but he showed no sorrow for his past life or desire for a different disposition. The unrepentant thief on the cross railed and reviled, and when he begged to be saved from the cross, showed no desire for the salvation of his soul. Many a criminal has groaned over his punishment with no manifestation of desire for a better life.

Repentance again is a great deal more than sorrow for sin. It is an abandonment of and turning away from it. Sorrow might mean brooding and even despair. If one were simply filled with grief over his wrong doing he might be overwhelmed by it. Peter was repentant, but he showed it not only by going out and weeping bitterly, but by seeking Christ out at the sepulchre and through his resurrected life protesting that he loved him accepting the Holy Spirit at Pentecost, and serving him faithfully all through his whole life. All of that showed what Peter thought of his sin of denying Christ. He turned away from it. He served Christ as the Lord whom he loved and for whom he was willing and ready to die.

When one truly repents of his sins and turns to God in faith, he becomes a Christian. Led by the Holy Spirit to begin a life of new obedience, he henceforth loves the good he once hated and hates the evil he once loved. He turns his back upon sin, toward which his face was once turned, and his face is toward Christ, whom he once wished to avoid. If ever in his Christian life he is overtaken by sin, he is to turn from it repentantly, as did David, when he wrote the Fifty-first Psalm, or as did Peter when he wept and told Christ of his love.

The Christian is not perfect. He makes mistakes. He falls into error. He does what is wrong. This does not change the fact that he is a child of God. But because he is a child of God he sorrows over his sin, and day by day he seeks divine grace to enable him to overcome. The Holy Spirit works within him watchfulness and striving against sin, and carefulness that he may walk worthy as God's children ought to walk.—Herald and Presbyter.

The Passion for a Crowd.

BY GEO. E. BURLINGAME.

The passion for a crowd brings upon the preacher—and upon the church as well—an avalanche of temptations which are well nigh irresistible. It tends to superficiality in service. In the smaller sphere we demand of ourselves the most thorough and genuine effort and method. We take time to do our work well. But the passion for a crowd leads us to a tolerance of less thoroughness. We become more extensive, but less intensive; broader yet thinner; the blue lake nesting in the mountains has become an overflowing sea, but the little lake had depth; the great sea is a shallow fraud.

The passion for a crowd depreciates the individual. He is no longer a soul to be won at every cost, a life to be rescued from peril and woe. He is simply a bead on the counting frame; he has value only as he is part of a crowd. A story is told of Bishop Grafton, of Fon du Lac, who once went to church to deliver a sermon. He found an audience of six or seven persons gathered to hear him. He was angry and chagrined, and after a sharp scolding at the parish for its indifference, he left. He told some of his auditors he had spent four days on his sermon and he did not purpose to waste it on a handful of people. The doubtful bishop was sorely afflicted with the passion for a crowd. Individuals had no value and presented neither opportunity nor obligation.

The passion for a crowd leads to the love of popularity. Where the crowd is considered essential to success it is accepted as a sure sign of that success, and thus becomes an end in itself. The soul of the preacher is drawn into sympathy with the popular estimate of himself, and the graces of self-satisfaction and self-laudation are rapidly developed. It is far easier for the average Christian teacher to be popular than for him to be inflexibly true to his divine commission.

For the passion for a crowd further tempts him to compromise with the truth. If the crowd is so essential to his success, and even to his personal satisfaction, then no word must be uttered to alienate or alarm his impulsive and easy-going constituency. He must handle their failings gently and ignore their sins entirely. If he must have homiletic exercise, he may use the Jews for a punching bag or the Mormons for a cushion to jump on. The crowd is only his while he tickles its ear and warms its fickle heart. Truth must waive its claim in favor of truckling. Conscience retires to make room for compromise. The crowd cries for smooth things; their itching ears can endure only teachers after their own lusts, and the man who has a passion for a crowd must bow at the shrine he worships.—The Standard.

Radium Christians.

One of the most interesting and far reaching scientific discoveries made of late is that of radium, a metal which possesses the wonderful properties of emitting light and heat energy without appreciably diminishing its bulk of force. How beautifully suggestive is this radium of the normal spiritual condition of the Christian! Any other light needs to be lighted and replenished. Any other fire needs to be fed.

This metal glows and radiates as if it had an infinite source of energy. It has been claimed that one gram of this substance could exert enough in time to lift the whole British navy to the top of Ben Nevis, and yet retain all of its initial force. We are reminded at once of that one perfect life nineteen centuries ago, that was continually giving off to others, and that yet grew greater and greater until it has come to dominate one third of the human race, and to endue them with an energy that makes them the rulers practically of the other two thirds.

A more recently suspected property of this radium is that it may communicate to other metals the properties that it possesses. What may be true of radium we know to be true of the Christian who is in vital touch with God. Radium Christians do not have to be continually lighted or energized by others. They are constantly giving off energy and yet losing nothing.

One radium Christian can do more than lift a great navy like John Wesley, he can lift the whole world to a higher place. Radium Christians are as much a mystery to the world as radium is to scientists, but the fact of their existence has been so revolutionary as to compel the world to change its standards of morals politics and business. If all Christians were spiritual radium, the miracle through Paul was wrought in pagan Europe would be wrought in the whole world. Radium Christians would make a radiant earth.—Christian Endeavor World.

He who bestows the same love upon others as he does upon himself may be entrusted with the government of an empire.—From the Chinese.

In this life there is but one happiness—to live for others.—Leo Tolstoi.

There is no self-complacency in feeling ourselves in harmony with the divine, for the more you feel so the more you feel that it is God that worketh in you to will and to do of his own good pleasure.—Ex.

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B. MCC. BLACK

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THE PROPOSED SUNDAY RESTAURANT IN THE PARK.

It is known to the readers of the MESSENGER AND VISITOR that a few weeks ago the Board of Directors of the Horticultural Society of St. John decided by a majority vote to open the restaurant in Rockwood Park on Sunday afternoons. It is known to many also that the action taken by the directors has called forth vigorous protests in various quarters. At a meeting of the board of directors held last Tuesday afternoon the subject came up again for consideration. A delegation from the Evangelical Alliance of the city, consisting of Rev. C. T. Phillips, Dr. Fotheringham, Dr. Gates and Dr. Sprague, was heard in opposition to the proposal to open the Park restaurant on Sundays, and after a somewhat ardent discussion of the subject among the directors, it was decided by a vote of 12 to 11 that the question of Sunday opening be referred to the full board of management. It may be worth while to say in this connection that this action was taken in accordance with a suggestion from Mr. Joseph Allison to whom more than to anyone else, we believe the people of St. John are indebted for Rockwood Park and the improvements which from year to year are making it more and more attractive and valuable as a place of public resort.

The opening of a restaurant in the Park on Sunday afternoons where a few strictly temperance drinks and other harmless refreshments may be procured may seem a small thing and hardly worth while raising a contention about, but the principle involved in the endorsement of Sunday business is not a small thing, nor is it one of merely local significance. It strikes us as a question of very considerable importance whether or not that very respectable and influential body of citizens comprised in the directorship of the St. John Horticultural Society shall endorse a proposition to open a restaurant in the Park, and as still more important whether the full board of management shall support such a movement. There is of course always in a community like St. John a considerable minority which is eager for the sake of gain or pleasure, to break down the observance of the Lord's Day as a day of rest and freedom from business, this is to be expected. But if our leading citizens are to take the initiative in disregarding an observance of the day, which has hitherto been generally regarded as sacred and sanctioned by law, what may we expect in the way of general results? Can these gentlemen show us any good reason why, if a restaurant business is to be established in the Park on Sunday afternoons, a general grocer's business should not be permitted on any street of the city on Sunday mornings? The gravity of this matter, as it seems to us, lies not so much in the immediate significance of the thing proposed as in the endorsement of a principle which, under such auspices, may be expected to work effectually against the preservation of a Christian institution which is of incalculable value to the moral and material as well as the religious interests of the community.

In view of the action which a considerable number, if not the majority, of the directors of the Horticultural Society appear to be so anxious to take, it seems worth while to mention a few rather patent facts. In the first place there is no evidence of any strong desire on the part of the public for the opening of a Sunday restaurant in the Park. So far as we have heard, there has been no formal petition from any quarter in favor of the action proposed. The Chairman of the Board is reported as saying that there was "a deep-seated feeling" in its favor. The feeling is perhaps so deeply seated that it has not yet been able to work its way to the surface. One of the members of the board at the Tuesday meeting remarked that the only movement in favor of the Sunday opening, outside the board of directors, had apparently come from the keeper of the restaurant. On the other hand there have been in various quarters, besides the Evangelical Alliance, strong expressions of opinion against the proposed innovation, and a petition against it with more than 1,200 signatures has been presented to the board of directors.

Another fact which deserves attention is that the opening of a Sunday restaurant in the Park, if we are correctly informed, would be in direct violation of legislation on the Statute Books of the Province. Admitting that there is a question as to the validity of this legislation, or even admitting that it certainly is *ultra vires* of the Provincial Legislature, the fact remains that the law was enacted in good faith, it embodied the will of the people of this province as expressed through the action of their legislators, and it is a peculiar commentary on these facts and upon the general principle of popular government that a number of St. John's leading citizens including some of its legislators and its Police Magistrate, should, in their capacity of directors of the Horticultural Society unite to treat this legislation with contempt.

It is further to be remarked that there appeared to be on the part of the directors who advocate the opening of the Sunday restaurant a disposition to pay very little attention to any public expression of opinion in opposition to their project and a great unwillingness even to submit the matter to the full board of management. There was even a somewhat strenuous effort on the part of certain directors to prevent Mr. A. H. Hanington taking any part in the discussion of Tuesday, although his resignation had not been accepted and he had an undoubted right to exercise his privileges as a director if he chose and although he has, as is well known, given constant and valuable service to the interests of the Society. If the feeling in favor of a Sunday restaurant in the Park is so deep-seated and the proposition to establish it so reasonable and commendable as is contended, surely the gentlemen who favor the innovation might be able to possess their souls in patience for a little in the assurance that their views must soon prevail. But the course pursued by some of them on Tuesday seemed to imply that they regarded it as a question of now or never.

THE PRODIGAL AND HIS FATHER.

BY ALEXANDER MACLAREN, D. D.

Take the plain prose of the story. Is it not still the history of many a young man's fall? He goes drawn by business, to a great city, and there, out of reach of a mother's eye or a father's care, he plunges into animal vices which drain purse and strength of body and mind. It is our misery, as well as our sin, that we try to hustle God out of our thoughts, and vainly imagine that by putting him out of our minds we put him out of our lives. We may and do, go far away from him, but he does not go away from us. Jonah flees to sea, but God's tempests follow him. The prodigal goes to the far country, but the father's love holds him in its grasp.

After riotous profusion comes hunger. That is pitifully exemplified in the slums of every great city, and in the experience of many a young man. It is true in regard to every godless life,—for to every such life a time comes when its delights die, and only a fierce hunger after what can no more be enjoyed remains. "He that loveth silver shall not be satisfied with silver," and appetites indulged grow ravenous. So that the end of every life which has not found its wealth and food in God is an aching sense of emptiness. Cravings abide, satisfactions pass. Deeper degradation follows. The son who resented his father's authority becomes a servant to an alien, and is set to disgusting tasks. The fool who has flung away a fortune in feasting is driven to wish that he could grub in the swine's trough for food, and cannot even "fill his belly"—for pleasing his palate has long ceased to be possible—with their husks. But the far-off land is a cruel land, and though plenty of people were ready to help him to spend his money, none of them will help him to a meal now. The inevitable deterioration of a godless life, the being brought so low as to herd with those whom the man would once have despised, the certainty that chains of bondage will grow heavier, and that the joys of sin will diminish as its tyranny increases, the cruel heartlessness of men, the awful isolation in which companions in evil live,—all these and many other thoughts are included here.

To go away from God and seek satisfaction in material good is a kind of insanity. Such a life is fed on delusions and is essentially irrational. But we often need sharp sorrow to restore our sanity, and the experience of the profitlessness of sin is like the bleeding and shaving of the head and blistering and cold-water douches which madmen used to have administered. The foolish lad "came to himself," and his hunger set him thinking about the lavish housekeeping at home. The aching emptiness led to longing for bread enough, and then came the conviction that it could be had there, and there only. After that and not till after, came the deeper conviction that he had sinned as well as been a fool. Out of the fluctuation of his soul, like the moon out of a stormy sea, rose the resolve: "I will arise and go to my father."

And these three movements of heart and will are Christ's analysis of repentance,—the sense of hunger quickened by the thought of how little our sin has given us, and of how fully God can satisfy us, the deeper recognition of the sinfulness of our profitless life, and the resolve to go back to

*On the Sunday School lesson for May 15 in the *Sunday School Times*.

God. This youth did not let the grass grow under his feet but set out at once. Many of us have said to ourselves all that he said to himself when he came again to his senses, but have put off the decisive act. It is vain to say, "I will arise" unless we do, and if it is not done at the moment it is terribly probable that it will never be done, and that the prodigal, for all his moments of sanity and resolutions, will stay among the swine and meet the fate he vainly foresaw.

The exquisite beauty and deep truth of the picture of the prodigal has tempted us to linger over it, but it is the Father's love that is the real centre of the parable, which should rather be named after him than the son. The shepherd sought the lost sheep, and the woman the lost coin. Why is the Father not represented as seeking the prodigal son? He was seeking him by all the miseries of his hunger and degradation; and it was needful that, in completion of the teaching of the preceding parables, the other side of the truth should be given, and the deliberate, self-conscious action of the penitent should be made prominent. Men are not merely found and brought back, but they must come back. The father must often have sat at his door and looked eagerly over the plain for his poor boy, and his eye must have been made keen-sighted by love or he would not have noticed or recognized the distant figure trailing wearily along. And is it not blessedly true that our Father, who seeks his prodigals, and "waits to be gracious," sees the first faint beginning of desire to be back at home, and comes to meet us at the first tremulous step of return? Are there not gleams of light and sweetnesses like a father's kisses, granted at the very beginning of the way?

The Father's kiss and the son's confession are for themselves alone, and restore the relation between them in all its blessedness. But that is not all. The sheep was simply brought back to the flock as before, and the coin strung again on the thread. But the son has had experiences that affect character and position. His travel-stained rags have to be taken off, a robe of honor and feasting is put on, a ring, the emblem of delegated authority, is on his finger and sandals on his feet. It may be fanciful to give meaning to these three gifts, but we may hint that they express the garment of a holy life, the exercise of authority from the Father, the "alacrity" for the road which comes from "the gospel of peace." At all events, we learn that even repentance and confession of sin turn to our good. To the Father the returned wanderer is tenfold more a son because "he was dead and is alive again, and was lost and is found." The shepherd and the woman were glad to recover their property, but God is more than the owner of men, and men are more than his chattels. We are his children, and it is a Father's love, and not a proprietor's sense of possession, that is glad when we come back.

Editorial Notes

—The parable says that when the prodigal had spent all "there arose a mighty famine in that land." That is an experience which the man who tries to get away from God is sure to meet with. That "far country" is a place where a man may waste his substance in riotous living. He may find there some transitory pleasures, something to intoxicate, but nothing to feed his soul, and when he has spent all the substance which he carried with him into that Godless land, he is sure to find himself in bitter want, and strive as he may to appease his hunger on swine's food, he will starve until he return to his Father's house. Man has been created in the Divine likeness for fellowship with God, and he seeks satisfaction elsewhere in vain.

—The anniversary exercises in connection with the completion of the College year at McMaster University, Toronto, were held last week. The University has graduated this year a class of twenty-two in the Arts course, with the degree of B. A. Of these four are ladies. In theology five young men were graduated with the degree of B. Th. Eight graduates received the M. A. degree, and four students completed the three years English course. The preacher of the Baccalaureate sermon was Rev. Dr. Perry of Jarvis Street Church, Toronto. The convocation oration was delivered by Professor Wilson Smith. McMaster is evidently pursuing its way in the line of Christian education with growing strength and usefulness.

—The membership of the Religious Education Association whose Executive office is located at 153 La Salle St., Chicago, is steadily growing and the Gen. Sec., Dr. Ira Landrith, confidently expects to report on an increase of 100 per cent. by the opening of the next Convention, February, 1905. Both individuals and institutions are joining. Colleges, universities, libraries, churches, Sunday Schools and other institutions are uniting as institutional members, while the individual memberships represent the faculty of almost every leading educational institution in the land, besides pretty nearly every strong church, reform movement and the interdenominational organization. The Canadian membership has nearly doubled since the March Convention. The cost of membership is \$3.00 for the first year, \$2.00 annually thereafter. Full information will be furnished upon application to the General Secretary.

—The following letter written by the late Herbert Spencer to Mr. James A. Skilton, a friend and admirer of Spencer living in the United States, is of interest. The philosopher wrote under date of February 2, 1895.

"Dear Mr. Skilton,—In one respect you have misread my books, or misunderstood an essential thing contained in them. You believe that the course of things in society is to be changed by teaching. I do not believe any such thing. Everywhere I have contended, and I contend still, that feelings, not ideas, determine social results—that everything depends, not upon intellect, but upon character, and character is not to be changed in a day or in a generation. You think that I have got some message, and that the utterance of it might stave off impending evils. I have but one message—be honest; regard the equitable claims of others while maintaining your own. The disregard of all save personal interests is the underlying cause of your present state and of impending disasters. As I said years ago, apropos of American affairs, a fatal trait in your society is the admiration for smart men, and I believe I said or implied that a people among whom there is an admiration for smart men will come to grief."

—After about twenty years connection with *The Canadian Baptist* and with the Baptist Book Room in Toronto, Mr. G. R. Roberts has resigned, and his official connection with the paper and Book Room terminated with the month of April. During all these years, we believe, Mr. Roberts has been manager of the Book Room and of the business department of *The Baptist*, and for the past three years the editorial management of the paper also has been entirely in his hands. Mr. Roberts has brought untiring devotion to the important work in which he has been so long engaged, and his retirement is regretted by many friends. Mr. Roberts' successor in the management of the Book Room is Mr. R. D. Warren, editor and proprietor of the *Georgetown Herald*, who is believed to possess in a large measure the qualifications necessary for the work which he now takes up in the service of the denomination. Rev. W. J. McKay, B. D., who now becomes editor of *The Canadian Baptist* is a man in the prime of life. He is a graduate of Woodstock College, the University of Toronto and Toronto Baptist College. He had a very successful career as a student and has had an experience of fifteen years in the pastorate. Mr. McKay is President of the Baptist Convention of Ontario and Quebec, and his acknowledged ability, scholarship and wide acquaintance with denominational affairs indicate his fitness for the important post to which he has been called. We cordially welcome Brother McKay to fellowship in all the joys and sorrows, responsibilities, honors, privileges and emoluments of a Baptist editor's lot, and we trust that the service which he shall be enabled to render to the denomination and to the world in this new sphere of effort may be abundantly fruitful for good.

—According to a statement published in a Halifax daily paper, the will of the late Mrs. Allison Smith of Halifax, included the following bequests to religious and benevolent objects: To the Baptist Foreign Mission Board, \$2,000; To the Home Mission Board, \$3,000; To the Board of Ministers' Annuity Fund for the Maritime Provinces \$2,000; To the Grande Ligne Mission \$2,000; To the Ladies' Seminary, Wolfville, \$2,000; To the trustees of Falmouth Baptist church \$300. The First Baptist church of Halifax, of which deceased was a member, receives \$3,000 for its building fund and \$1,000 for the church parsonage, making a total of \$15,300. In addition to these very generous bequests to denominational and church interests, the will contained a bequest of \$2,000 to the School of the Blind, Halifax, and one of \$2,000 to the Halifax Infants' Home. The testatrix also expresses a desire to give \$2,000 to a Girls' Training School, and if those in charge of the Girls' Home, Brunswick st., Halifax, make certain changes in accordance with a wish expressed to the executors, said institution will be paid \$2,000, otherwise the executors can pay a similar sum towards the establishment of a home of the kind desired. It is very gratifying to us to chronicle the fact that so many of our denominational interests have been so generously remembered. Who can estimate the value of the results from the influences which these bequests shall promote through long years to come. It is pleasant, too, to be able to add that our deceased sister was not one whose benevolence found expression only in her will. Only a few months before her death she assisted the second Forward Movement on behalf of Acadia with a subscription of \$3,000.

From Halifax.

Since my last, Mrs. Smith has passed away to her home above. Rachael Marsters Smith was born in Falmouth, eighty years ago. In Halifax her brothers L. S. and J. Y. Payzant are well known. Her only sister, Mrs. Michael Messenger, a most estimable Christian woman entered into her rest some years ago. Mr. Allison Smith of the firm of A. S. and W. Smith, a man of strict integrity, a firm friend and successful in business, preceded his wife in departing this life fifteen years ago. Both Mr. and Mrs. Smith put on Christ when quite young. In one of the remarkable revivals for which Falmouth has been noted, Rachael Marsters Payzant, when about twelve years old, and her elder sister Grace Eliza, were baptized by the late Rev. James Stevens. Mrs. Payzant followed her Lord in baptism. Her example was imitated by her husband. At this time their little daughter Rachael was attending school at Windsor. On returning home her heart and her sister's heart flamed up

with love for Christ their Saviour. As they were young it was thought at the conference that their baptism should be put off until some future day. This was a great grief to them. In the morning their mother entered their bed-room and with streaming eyes they told her they felt as if they must obey Christ. The congregation assembled on Sabbath morning, a conference was extemporized, their experiences were heard and they were baptized. Two beautiful Christian women they made.

About 1860 Mr. Smith moved to Halifax, and opened what proved to be a prosperous business. My acquaintance extends back over thirty-seven years. A pleasanter home than that of this family need not be desired. They delighted in hospitality. Mrs. Smith was one of those genial spirits who, while she held and expressed her opinions, when duty required yet invariably with gentle words. Her friends so far as she was concerned, were friends for life. No hot then cold with her. Like her devotion to her relatives and to her friends, was her devotion to her church. The old First Church was dear to her heart until the last. Of her pastor and others, as long as strength lasted she enquired after its welfare. Her heart went out spontaneously to the work of the Lord in revivals. Her pastor could reckon on her as a kind and constant friend. To this I can bear witness, and every pastor will give the same testimony. She loved Dr. Chute with the devotion of a mother. Although keenly feeling his departure, yet she as he's been her habit, took his successor to her heart. We shall all feel the departure of our beloved sister in Christ. As the last hours of the Sabbath of May 1st passed, she passed into the Sabbath that never ends.

In disposing of her possessions, Home and Foreign Missions also the Grande Ligne work have been liberally remembered. The old church at Falmouth and the dear old First church were not forgotten. All this will be known in due time. Her only son, Mr. L. M. Smith, survives, to mourn the loss of one of the best and most devoted mothers. The funeral was conducted at the house and at the grave by her pastor, Rev. H. F. Waring. The Rev. Mr. Armitage and the writer took part in the services.

There has been some farewelling of distinguished men of late. The Rev. Frederick Courtney, after being bishop of Nova Scotia for fifteen years has left us to take the rectorship of an important church in the city of New York. He gave an afternoon in Mason Hall, a non-sectarian place—to his friends for a farewell meeting. All denominations went in large numbers to bid farewell to the genial Bishop Courtney is an able and popular preacher. A few, however, got into the ointment at St. George's dinner at the Halifax Hotel. The Rev. J. W. Armitage in responding to his country—Canada—took occasion to remind the Society and its guests, that in Maine, Michigan and Alaska much territory had been lost, and suggested that Lord Alverstone had not been quite true to Canada. The Bishop warmly protested—stood by Lord Alverstone and his own New York friend, the Hon. Mr. Roat. That it might not appear that a discord had been made in the festive evening, the reporters considerably omitted all reference to the affair in their reports; but the enterprising agents of the New York papers, sent the intelligence humming over the wires, and the next morning the people of New York knew more about the dinner than did the people in Halifax. Bishop Courtney's protest will not damage his reputation in New York.

Dr. Pollock, the Principal of Pine Hill College has resigned. His place will be filled by Professor R. A. Falconer, a fine scholar and a good preacher. The Rev. A. S. Morton, B. D., of St. Stephen, will get a lectureship in the College. The Dr. is a strong, conservative scholarly man, highly esteemed in Halifax.

Dalhousie closed after a prosperous year. As usual the Students, or rather some of them, made a "racket" at Convocation. On the following morning the Herald read them a lecture. Perhaps they will be better after this. Pine Hill graduated only four students this year, an unusually small number.

All will rejoice with the venerable college at Windsor. After much seeking a president has been secured. Ian Campbell Hannah, M. A., of Cheshire, England, is appointed. W. H. Salmon, B. A., Cambridge, is appointed to the chair of Physics and Mathematics.

REPORTER.

WINDSOR, N. S., 2nd May, 1904.

The Editor "MESSENGER AND VISITOR."

One of the most interesting and instructive lectures I ever heard delivered here was given by the Rev. W. B. Boggs, D. D., recently, before the B. Y. P. U. in the Sunday School Hall of the Baptist church, upon "India." There was a large audience. No doubt the interest in the lecture was greatly heightened by the magic lantern views of everyday sights and scenes in India, which were taken by photographic negatives made by Mr. Boggs himself, and therefore faithfully and to the life exhibiting people and scenes in India. These pictures showed you more powerfully and eloquently than any mere words could, however graphic and eloquent, the dire poverty and the wretched huts of the lower castes in that great land. The gaunt forms and almost naked bodies of men, women and children presented thus vividly before the eyes of any Christian

audience could not but appeal forcibly to its sympathies, and form another in the long array of arguments for the support of missionaries and for the necessity of more missionaries in that benighted land. Very striking pictures were shown of the architecture of India, among others one of a magnificent Bank in Madras, a Hindoo temple, a Mohammedan tomb erected by a devoted Mohammedan to his mother. In this was laid the body of the mother, and the son shortly after the mother's death, died in New York, and his body was also taken to India and placed in this tomb, which for its size and architectural beauty, vies, if it does not throw into the shade, the most magnificent mausoleums in that country of reckless expenditure of money on such memorials.

Beautiful specimens were shown of Saracenic, Hindoo and the United States modern architecture. Much interest was excited, especially among the younger portion of the Doctor's audience, by two pictures of a viper and a scorpion. The former being one killed in the garden of the Theological Seminary. He realistically described the anguish following from a scorpion's bite, which is not fatal except in the case of young children, instancing the native doctor at the Seminary, who was bitten by one and suffered awfully for two days. The viper's bite is deadly, but as in the case of the cobra, it is followed by a state of coma, in which the sufferer passes away. The learned lecturer vividly depicted the swarming insect and snake life of India, and the consequent continuous invasion of human habitations by vermin. The dread felt in India of snakes and scorpions he amusingly illustrated, by referring to the constant prayer of his children while in India, that the Lord would keep snakes and scorpions away from them, which prayer they continued on their way home from India, on an ocean steamer, in Mid-Atlantic. Pictures were shown of some of the common trees of India. The Paimyra Palm, shooting high into the air with its trunk free from branches and leaves, until nearly at the top. The tree is very straight. A native was shown climbing this tree, to obtain by tapping it, just below the branches on the top, the liquor called Anack, when it assumes its intoxicating, dreadful and stupifying influence, upon the bodies and minds of its drinkers, which it very shortly does. The date Palm was also thrown upon the screens, but the most astonishing tree of all, and of whose growing and spreading properties hardly any one in the audience had an idea before, was the Banyan tree. One was exhibited which was in their compound, which continually threw off shoots, these shoots seeking the ground, and taking what had spread over three acres of ground.

One of the finest pictures, was one of a sacred bathing place of the Hindoos. The scene gave at a glance, a vivid portrayal of the darkness of the superstition of the people of India.

Doctor Boggs excels in the striking and happy use of figures. I will give one instance. Endeavouring to convey to his audience some conception of the enormous population of India, he said, If it were possible, to transport all the inhabitants of India to Windsor, and to have them enter the Baptist Church at Windsor, a 1000 at a time, and 3000 a day, it would take 270 years, before the whole population would have entered that church. If that entry had begun in the time of Charles I, it would be about finished in our day.

One of the most interesting pictures was that of Ramabai surrounded by her faithful and devoted assistants. Her daughter Manotamah and her secretary G-dre, who had been an high caste Brahmin. Miss Abrams, of the United States, who was a missionary in India, under the Methodist Episcopal Church, and has now the preparation of converts and is really an assistant pastor of the Mukti church, and the Australian lady, who is called "Little Mother" who is 65 years of age or more, and has charge of Ramabai's English correspondence, which amounts at least to two thousand letters received during a year. Doctor Boggs preached to 200 girls in the church, which was also presented on the screen. These girls are being supported and educated and Christianized by the efforts of this wonderful woman and her band of consecrated workers. It costs, at the very least, \$3,000 a month to carry on this work. Over 1500 of these girls have been baptized. While Doctor Boggs was at Mukti he found it was much on her heart, to have a similar work established for the boys of India, and since then, Albert Norton and wife, her helpers, he was her pastor, have started a similar home for boys at Dhond, about 40 miles from Kedgum.

All this about Ramabai was very pleasant for a Windsor audience to listen to, as there is a Ramabai Circle here, with nearly one hundred members of every Protestant church in the town, and other members elsewhere. The President of this circle is Mrs. Rufus Curry, a Presbyterian, and the efficient and energetic Secretary and Treasurer is Mrs. John Nalder.

But Mr. Editor I must not take up any more of your valuable space, the importance of this lecture, in arousing interest in the cause of missions in India, in which the Baptist church have been so prominent, and in fact been pioneers, must be my excuse for writing this letter. I congratulate the Baptists of Nova Scotia and Baptists everywhere, in having so learned and energetic missionary, one who has India on his heart, as Doctor Boggs, and I trust the people of Windsor may have an opportunity of hearing him again before he returns in the fall to his labor of love and mercy and Christian work in heathen India.

A vote of thanks was moved in a few well chosen words by Mr. A. E. Hall, and seconded by Mr. John Nalder, and when put by the Rev. W. F. Parker, the chairman, was most enthusiastically responded to by the audience. The proceeds of the lecture were in aid of the Foreign Mission work.

J. E. DeWolf.

* * * The Story Page * * *

What Cynthia Learned.

BY SARA VIRGINIA DU BOIS.

"Yes, Cynthia," Grandma Darlington said, "our country roads are perfectly safe, and there will be no one to molest you."

For Cynthia was from the city, she had been used to the lighted streets and to see them thronged with people all the day long.

"I suppose I am very silly grandma," she said, "but I scarcely know what I would do in that case."

"Now don't be foolish dear, since such a thing is not likely to happen. I don't suppose a tramp has strayed this way for six months or more, and then he was an innocent, inoffensive fellow out of work, and all he asked for was a crust of bread."

The city-bred girl of fourteen started out on her three-mile walk, which her grandma assured her led her through a most picturesque part of the country, and she found it so. She was already somewhat advanced and much interested in the study of botany, and found several fine specimens to add to her store. The most direct path led her through a bit of woods, and she paused several moments watching a little gray squirrel busily whisking from tree to tree. Then the birds interested her; they were holding a grand morning concert, she told herself, and she was more than glad to listen to them.

"How foolish I should have been if I had not come," she told herself as she came out into the open country again.

Suddenly she saw a sight which caused her heart to beat hard, and her feet seemed as lead beneath her.

Coming slowly but surely toward her was a man, he might have been old or young, she could not tell, but his figure was slight, his shoulders bent, and his clothes were old and worn.

In a moment of trembling anxiety she took in the whole situation, there was not a house in view; he was advancing slowly on her, and there was no one to save her from the awful fate. She was about to scream, but suddenly remembered there was no one to hear her, and then if he witnessed her fear it might hasten her doom.

The man who had excited all this fear had evidently not seen her, much less witnessed her agitation, for suddenly he turned about and quickened his steps in the direction of a flock of sheep browsing on the side of the hill. Then he stooped down, and Cynthia witnessed a sight which amazed her. He gathered in his arms a young lamb which had been injured in some way, and came with it toward the very spot where she still stood.

He doffed his old hat, and at once entered into conversation, evidently glad to meet some one to whom he could talk.

"Out for a walk are you, miss? A fine morning it is for that, with nature blooming like a rose. And this wee bit of a lamb has been injured in some way, the more's the pity, as it was a weakling from the first. Those are pretty flowers you have gathered. I've lived here always, and I love the very soil beneath my feet."

Cynthia had gained a portion of her self-possession and managed to give some sort of answer. Grandma told her when she had last visited her that country people mostly spoke to each other, and since he was not really a tramp, and there was no one here to introduce her, there was nothing to do but to make the best of the situation.

"I'm afraid the lamb will die, it requires more care than I am able to give it." Suddenly he studied her face with a new interest.

"You look kind miss, if I should give you this lamb would you like to undertake to rear it?"

Cynthia had a particularly tender spot in her heart for dumb animals, and to take this tiny lamb back to grandma was a joy she had never anticipated.

"Oh, if I only might," she said, "but Grandma Darlington lives two miles away."

"That's where you belong, is it? Well I have known your grandma all my life, and I'm sure I can trust you now. I'll send the lamb over by my little laddie this very day."

"You might have been a physician," as she watched the toil-hardened hands gently place the lamb upon a mossy bed.

"I reckon there are different kinds of physicians, miss," he answered, "you know there's the body and the soul, and they both need to be ministered to."

Cynthia pursued her way, but she had more food for thought than she was likely soon to digest. Here she was going to flee from this man as a common tramp, who proved to be a philosopher in his way. What would grandma say when she told her? Really, she was quite ashamed, the more so as she remembered the gift he had bestowed upon her.

A few hours later Cynthia returned home over the same path. She was not looking for tramps now, but for her generous friend of morning. She did not see him anyway, however, but when she entered her grandma's lane there was laddie just departing, and grandma was standing in

the doorway, looking interestingly at the new addition to her family.

Then Cynthia told grandma the whole story, just as it had occurred, not leaving out any of her cowardice. "I was so ashamed grandma," she said, "and when he talked to me as he did, I felt like asking his pardon but refrained, thinking he might not have noticed my fear."

"It will learn you a lesson child, never to judge a man by the clothes he wears. Why my dear, that was Mr. Thomas, I have known him as he said all his life, and his farm is the finest in this section. I would not allow it to worry you dear, you evidently made a good impression or he would never have trusted that young lamb to your care. But remember there is a polish of manner that counts far more than fine wearing apparel."

Cynthia spent several weeks at the country home; the lamb with care had grown into health and beauty, and was her great pride. Of course she left it at grandma's and the dear old lady promised her with smiles and tears that she would care for it tenderly until her return.

Mr. Thompson never told grandma how he had witnessed the young girl's agitation on that eventful morning, and how he had carried the lamb to the very spot for no other purpose than to quiet her fear. Indeed he so wisely guarded his secret, that they never even guessed him to be the possessor of one—Christian Intelligencer.

* * * To-morrow. * * *

A certain man who answered to the name of John Smith and who lived in the suburbs of an ancient town, said to his wife Joan one fine morning in early spring: "To-morrow I intend to plough the meadow land, the season is advancing, and most of the neighbors are already through, but it is not my way to rush matters and the weather seems settled now."

To-morrow dawned bright and beautiful, with an air as balmy as summer, and John Smith arose in good time, but when he saw how favorable the elements all were he said to Joan: "It's a pity to start that ploughing on such a day as this gives the promise of being, suppose we drive over into the next town, and visit your cousin Martha and her family?" So Joan dawned her Sunday apparel, and together they drove away, reaching their destination so late in the day that they were obliged to remain over night before the home journey. "It will not matter very much," said John, "I had intended commencing my spring ploughing tomorrow, but the next day will do just as well."

After their return a heavy fall of rain set in and the soil was too wet for work, and by the time it had dried out to be in proper condition for ploughing, Joan's second cousin Harman Miller who lived in Exton, died after a lingering illness, and Joan said she could not miss going to the funeral. That took them three days, as Exton was in a distant part of the State, but John said he had often noticed more profit was reaped from late crops than from those planted early in the season.

They returned from the funeral late on Saturday night, and John was so used up by the excitement and the journey to and from Exton, that the doctor who was called in, advised a week's complete rest; said he was suffering from nervous prostration, and that typhoid fever was likely to set in. As this disease was what had really carried off Joan's second cousin Harman Miller, John took to his bed at once, and it was two weeks before he considered himself able to take his meals with his family.

By the time he could look after the meadow land the season was so late that frost would have nipped the corn before it could blossom out.

"What an unfortunate man I am," said John, as he gazed repiningly at his neighbors' flourishing fields. "I feel certain I was never born to be a farmer; no luck is ever mine, and misfortune follows in my footsteps."

Now the whole solution of the matter was that he neglected the present duty, and never became master of the future. We can call no time our own but the present, it only is available, and if we slight the opportunities of today, tomorrow is bound to come to us fraught with disappointment and sorrow. If you are not master of the present you are not so of the future, and be sure if you sow nothing today you will have nothing to reap tomorrow.—(Sara Virginia du Bois, in 'Christian Intelligencer.')

* * * My First Wolf. * * *

BY M. H. L.

One bright afternoon in March, 1903, my husband and I set out from the pretty village of Princeton, Minnesota, to make a few professional calls in the country. We had driven twelve miles or more, and had visited one patient, when, because of bad roads and heavy drifts, it seemed practicable to drive across fields instead of continuing in the main highway.

When about a mile on the partially broken path, a runner broke and we were totally disabled. We wondered whether it would be better to return to the last house or

press forward for help. It was in the late afternoon, but not yet twilight.

Finally, it was decided that it would take too long a time to go back, a decision of which we afterwards had reason to heartily approve.

Far ahead over the prairie we could discern wolves and other signs of life, so leaving me sitting in the sleigh and well wrapped in furs and robes, the doctor went on.

He took the horses with him to bring back some kind of conveyance, and I sat contentedly listening to the receding bells and heartily enjoying the quiet scene. Nether of us had any apprehension of danger.

Suddenly, quite a distance at my right, I saw what I thought was a huge dog emerge from a clump of trees and sniff the air as if lost. He was a beauty, and I was admiring him, when, as I gazed, he leisurely trotted in my direction. Then I saw his bushy tail and the shape of his nose. Lo! he was no dog, but a big gray timber wolf, the terror of the Minnesota farmer. That very winter two little girls near St. Cloud had been torn in pieces by one of these beasts, as they were returning from school.

What could I do? So far as human companionship was concerned I was alone, for my husband was a quarter of a mile away and out of sight.

God seemed very near, and I felt safe. At first I thought by keeping still the animal might not notice me. I little knew how keen was the sense of smell in a wolf. He evidently had seen me and was coming to investigate.

I had no weapon but the whip, no protection but the sleigh and robes. How I did pray to God to save me, as I realized the situation!

Immediately I rose and flourished the whip, screaming "Help! Help!" throwing all the carrying power possible into my voice.

The wolf bounded forward, coming with long leaps straight toward me. Still I prayed and shouted.

Two or three rods from the sleigh was a wire fence. I saw the long, lank body as he neared this fence. Two ideas were uppermost in my mind: one, how soon it would all be over; the other, intense pity for my husband when he should come back and find—what I dared not think.

How the wolf crossed the fence I never knew. When I looked again he was on my side of it but what a change! With dropped head and tail, as if ashamed, he slunk off at an angle of forty-five degrees, then faster and faster.

Suddenly I heard the shouts of men. My husband was returning with help. They came in sight, lashing the poor horses to their utmost speed.

The wolf had evidently heard the bells and voices before I could distinguish them. Hence his change of purpose.

With long flying leaps he bounded away down across the field until he disappeared from sight among some oak trees. The farmer said he was one of the largest wolves he had ever seen. If he had had a gun he could easily have shot him.

We afterwards learned that on that very day, a man was obliged to dismount from a load of hay, and flourish a club in the face of a big wolf which had stopped his horses. Probably this was the same animal.

Excitement ran high. Doctor said they were just returning when they heard my cry, which startled them.

Did the wolf mean business? I never knew. But I had lived in Minnesota nearly fifteen years and this was the first timber wolf I had ever seen, and he was at least interested in me. The animal was hungry. The snows had been heavy and prey scarce.

I was alone, but God heard my prayer and saved my life.—Morning Star.

* * * Why One Boy Could be Trusted. * * *

The lady of the house was standing in the vestibule, casting an anxious eye down the street.

"Are there any boys in sight?" asked a voice from within.

"Yes, plenty of boys on the street, but you know how particular I am about Pet. I should like to know that the boy who rides her will not be rough with her."

Just then a sturdy young fellow of ten came whizzing by on a bicycle. It was not his own, but one that its owner was generous enough to lend to the boys who had none, and he was taking his turn while the other boys lay on the grass and played jackstones. He was wishing as he rode along, "My! if I only had a wheel for my trip to the farm!" Just then he suddenly straightened himself up.

"Ting-a-ling-ling!" rang out the bell of the bicycle sharply, and as she slowed up the other boys half rose and looked wonderingly. They could see nothing to ring for.

"What was it, Dick?" they inquired.

"Oh, nothing but a sparrow. I was afraid I would run over it; the little thing stood so still right in front of the wheel."

"Ho, ho! Rings his bell for a sparrow!" sneered the other boys as Dick dismounted.

"Mamma's itty witty baby."

The Young People

"I don't care how much you make fun of me," he replied, good-naturedly, yet not without a red flush on his brow. "I guess I wouldn't run over a sparrow, even, when I could help it by ringing or stopping."

"Come here, please, Dick," called a voice from the doorstep of one of the handsomest houses on the avenue. "You are the very boy I want to drive a pony to the country and back. It is out on the Darlington Boulevard. Would you like to go?"

"Why, yes, ma'am," quickly answered Dick. "I have an errand out there, and I was just dreading the walk."

"Then I am glad you may ride. I was wondering whether I could trust one of those boys to be kind to Pet, when I overheard about the sparrow. This made me willing to trust you."—Ram's Horn.

Maine's Dog Detective.

His name is Scip, and he is one of the most valuable dogs in Maine. A veritable four-legged detective is Scip.

Scip lives in Old Town when at home, and is an undersized, cur with bright eyes and sharp ears, of badly mixed lineage—just a common dog as far as breeding goes. He is owned by one of the state game wardens, whose duty it is to examine certain trains coming down from the game region. Every piece of game must be checked up and suspicious packages examined.

The Maine law positively prohibits the taking out of the state of game birds in any way whatever.

As the people alight from the train, few notice a little dog dodging about among them, sniffing at this hand bag and that bundle.

Soon his master hears a little bark. He knows what that means, and dropping everything, finds Scip dodging and nosing about the heels of a passenger. The warden closes in on the "game" pointed by Scip, quietly invites the suspect into the baggage room, and questions him about the game which he has concealed about his person or effects. The dog has never been known to fail in "pointing" game. He may have possibly missed some, but when he has made up his doggish mind that there is a violation of the law he has always been correct so far.

But inspecting the hand baggage is not all of the little detective's work by any means. After the passengers are all out he hops into the baggage and express car and applies his sharp little nose to everything in sight.

While making his usual inspection of the express car the other day he came across a barrel, to all intents and purposes containing fish. It certainly had fish in it. Scip sniffed at it, went on and then came back and sniffed again. Round and round the barrel he went, whining and dancing as if it were full of rats.

With a faith in the little animal born of long experience, the officer investigated the barrel and found in the centre of a liberal lining of fresh shore cod, several dozen of plump partridges.

Fish shipments from a certain Washington county station have suddenly ceased.—Boston Record.

Mother's Boys:

Yes, I know there are stains on my carpet,

The traces of small, muddy boots;
And I see your fair tapestry glowing
All spotted with blossoms and fruits!

And I know that my walls are disfigured
With prints of small fingers and hands,
And that your own household whiteness
All white in its purity stands.

And I know that my parlor is littered
With many old treasures and toys,
While your own is in daintiest order,
Unharm'd by the presence of boys!

And I know that my room is invaded
Quite boldly all hours of the day,
While you sit in your own unmolested,
And dream the soft quiet away.

Yes, I know there are four little bedsides
Where I must stand watchful each night,
While you may go out in your carriage,
And flash in your dresses so bright!

Now I think I'm a neat little woman,
I like my house orderly, too;
And I'm fond of all dainty belongings,
Yet I would not change places with you!

No! keep your fair home with its order,
Its freedom from bother and noise!
And keep your own fanciful leisure,
But give me my four splendid boys!

—Selected.

Dangerous.

An amusing story is told of Queen Wilhelmina when she was quite a little child.

Her Majesty was not allowed to share dinner with the older members of the royal household, but was permitted to make her appearance at dessert, and place herself beside some particular favorite.

One day she sat by a courtly old general, and after eating some fruit, the little girl turned and gazed upon him. Presently she exclaimed: "I wonder your not afraid to sit next to me."

Everybody in the room turned at the sound of her childish treble.

"On the contrary, I am but too pleased and honored to sit next to my future queen," replied the general. "But why should I be afraid?"

Assuming a woe-begone expression, the little girl replied: "Because all my dolls have the measles—they're all of them down with it."

EDITOR

A. T. DYKEMAN

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

Officers.

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

Our Aim

"Culture for Service."
"We study that we may serve."

Reports From Societies.

HALIFAX, N. S.—The Tabernacle B. Y. P. U. held their annual business meeting on January 8th. The following officers were elected for the year 1904. Miss Mary Thompson, Pres.; Miss Lizzie Dickey, Vice Pres.; Wm. McEachren, Sec'y.; Wm. Hiseler, Cor. Sec'y.; Miss Nellie Barret, Treas.; Simon Smith and Roy Myers, Collectors; Mrs. Esther, Organist. We began the year 1903 with a membership of 103,—97 active and 6 associate. At the close of the year our membership was 109,—102 active, 7 associate. The Union purposes to contribute toward the B. Y. P. U. missionary this year.

WILLIAM HISELER, Cor. Sec'y.

Prayer Meeting Topic—May 15th.

Joseph and Benjamin, Gen. 43: 29-31, 34-45: 14-22.

The story of Joseph is one that charms and interests all classes. The young are deeply interested in the dramatic scenes through which he passes: the more thoughtful, see the wonder-working hand of God's Providence, bringing great and wonderful results from apparently small beginnings.

Let us study his life with this thought in view.

1. Joseph had a good start in life. He was blessed with pious parents, who had regard to their son's spiritual as well as temporal needs.

2. Though the object of deceit and jealousy, he shows a forgiving spirit. With their attempts on his life in mind, read again his treatment of his brothers when they visit him in their distress down here in Egypt.

3. In Egypt, among heathen, he is true to his God. "And the Lord was with him and made all that he did to prosper in his hand." He shows his early religious training. Being trained in the way of truth he does not depart from it.

4. Our lesson brings before us Joseph as a great man. He is a Prince in Egypt, but in this we do not see his greatness. True greatness is manifest in a tender heart, a forgiving spirit, and a fond paternal and fraternal affection. The truly great one, Jesus Christ, wept over Jerusalem. Among the greatest things that may be said of Joseph are found in verse 30, "his bowels did yearn upon his brother, and he sought where to weep, and he entered into his chamber and wept there."

A man may have the highest integrity, may be faithful in every duty and efficient in the office he may hold; yet it takes a true tear to show that he possesses the highest manhood.

5. Joseph's favoritism towards Benjamin is natural, and suggests that Divine favoritism which it is the privilege of those who can claim a brotherhood with Jesus Christ, to enjoy. While Our Brother loves all men, He has a peculiar affection for his own: "having loved his own which were in the world, he loved them unto the end."

6. The scene before us is a reconciliation scene. It tells of all enmity being taken away and of true brotherly love once more being restored. We have here illustrated what Christ does to the soul who returns to him. He gives a conscious expression of his great love—a kiss. The past is forgotten.

Contrast the elder brother in this scene with the one in the 15th of Luke.

7. Shall we not learn the lesson:

1. "That we are our brother's keeper."

2. Our children, our friends and companions, God will require at our hands.

3. In order to influence others and be of service to them, our own lives must be pure and noble. F. M. YOUNG.

Parrsboro, N. S.

Campaign Notes.

Pastors and people take kindly to the Industrial Guild idea, and Guilds have been organized at Great Village, Bass River, DeBert, Belmont, Onslow, Clementsvale, and Smith's Cove. Sunday's programme at Bear River was too crowded to permit organization, but many are interest-

ed and a Guild will probably be organized later. Pastor and influential men in the church like the idea. The Guild at Clementsvale starts off with 43 charter members under the energetic leadership of Pastor Balcolm. They will probably number 80 or 100 before many moons. The pastors without exception, after hearing a fuller exposition of the subject, have expressed faith in the new enterprise as one calculated to tap the tremendous latent energies of our rural churches, and well worthy a place in the hearts of the people. They think that it is easy to work and capable of vast returns. A Guild results on every field approached thus far, and the best people are found in them.

Smith's Cove, May 3rd, '04.

A. T. ROBINSON.

Industrial Guild.

Rev. A. T. Robinson our organizer, spent Sunday the 24th with the undersigned, speaking in the interest of the Guild at Bass River and Portauptique. At the close of our evening service an enthusiastic band pledged themselves to the work, and a Guild of at least 50 members will result.

On Monday evening we visited Great Village, although this church is at present pastorless a good audience greeted us and Bro. Robinson explained the object of the Guild and at the close of the service twenty-three of the workers formed a Guild. This number will be largely increased as the people are enthusiastic.

It is remarkable how this new movement appeals to the people, and yet it is not remarkable for God is undoubtedly back of it. Bro. Robinson is the right man in the right place and doubtless his mission will result in large blessings.

To-night we visit DeBert and then Bro. Robinson will continue his journey until the provinces are covered.

Bass River, N. S., Apr. 25th, 1904.

G. A. LAWSON.

A Call For Help.

My Dear Friends:—I take the liberty to write you a short letter re a very important matter, which the Executive of the Maritime B. Y. P. U. has undertaken. We have put Rev. A. T. Robinson of Middle Sackville in the field, and have started him out to organize branches of the Guild, in the interests of the mission work of our Young People's Societies. We have guaranteed to pay all expenses while in the field, and to this end it will be necessary for us to raise something over \$100. A number of friends are loaning us sums ranging from \$25 down for this purpose. If you can see your way clear to help in a great work like this, and would be willing to loan 5 or 10 dollars to this enterprise I shall be glad to receive it, and will return it to you in the fall, when we have realized from the work of the Industrial Guild for the summer, or will credit you for the same amount, and will add it to the amount paid over to the Foreign Mission Board. If you are not familiar with the workings of the Guild, read the MESSENGER and VISITOR of January 27. Any offering, however large or small, will be accepted as a great favor.

Most sincerely yours,

HOWARD H. ROACH, Pres. M. B. Y. P. U.

Illustrative Gatherings.

(SELECTED BY THE EDITOR.)

Where there is life, real, spiritual life, there is also progress in that life. A plant which makes no shoots, or growth, is dead or sickly.

"Though our outward man perish, yet our inward man is renewed day by day."

Salter.

Chemists tell us that a single grain of iodine will impart color to seven thousand times its weight of water. It is so in higher things: one companion, one book, one habit may affect the whole of life and character.

Anon.

Little drops of water,
Little grains of sand,
Make the mighty ocean
And the beautiful land.
Little deeds of kindness,
Little words of love,
Make our earth an Eden,
Like the Heaven above.

The growth of a believer is not like a mushroom, but like an oak which increases slowly but surely. Many suns showers and frosts, pass upon it before it comes to perfection; and in winter, when it seems dead, it is gathering strength at the root.

Newton.

Little by little, sure and slow,
We fashion our future of bliss or woe,
As the present passes away,
Our feet are climbing the stairway bright,
Up to the regions of endless light,
Or gliding downward into the night,
Little by little and day by day.

Foreign Missions

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 Parla Kimey, that the spirit of power may graciously descend upon the lonely missionary, Miss Harrison. For the helpers, schools and outstations and that the halting ones may decide for Christ. For God's blessing upon Grande Igou and the French in Nova Scotia.

The third quarter of our convention year is drawing to a close. It may be expected that something relating to Mission Bands in Nova Scotia appear in the mission page of the MESSENGER AND VISITOR.

The increasing activity in this branch of our work requires more time for correspondence and supervising than I can possibly devote to it. It is necessary to come in touch frequently with each Band by a visit or letter, if we are to keep the work moving. Rev. D. C. Hatt, kindly struck off 100 copies of my new year's letter on his mimeograph, so I have been able to send out 370 letters and 21 cards, and received 104 letters and 24 cards.

This year there have been indications of vigorous life. Letters of inquiry, expressions of interest, with new Bands organized, while several comparatively weak Bands have manifested a desire to support a child in India, and resolved to raise the required amount. A very pleasing feature is the active interest shown by many pastors, who realized the importance of instruction for the young in missions, have where no sister can be found willing to act as leader, come to the front and are carrying on the work, have the name of a goodly number, who with their many pastoral duties, find time to lead the Band.

An important step has been taken in a number of churches in organizing Senior Mission Bands. This brings into the work the hitherto unemployed, the young men and maidens.

There are some discouragements. A number of Bands have been deprived of their leaders by removals, and other causes, which have been unable to find others willing to fill their places, have, in some cases, died for want of devotion to duty on the part of some one.

At Port Hillford, Rev. H. Carter organized and is Pres. of the "Willing Workers' Mission Band, with a membership of 27. Secy. Miss Gussie Rood; Treas. Miss Martha Reid.

In Sept., at the request of the teacher, I visited one of the schools at Torbrook Mines and organized a promising Band with 18 members. At their next meeting the numbers were increased to 32. Name "Sunbeam," Pres. Miss Mary H. Nealey, Secy. Miss Ethel Banks, Treas. Miss Ethel Wheelock; Organist Miss Lottie Whitman.

For a time a number in Upper Granville were a branch of the Bridgetown Band. As the distance made it difficult to meet with Bridgetown workers they organized a Band in their section of the church. Pres. Mrs. C. L. Goodwin; Vice-Pres. Miss Grace Woodard; Secy., Everett Hall; Treas. Myrtle Hoffman.

Dec. 1903, Clementsvale Band was organized by Mrs. Balcom, Pres. Mrs. J. H. Balcom; Vice-Pres. Mrs. Lindley Sprout; Secy., Roy L. Balcom; Treas., Ellie Potter.

March 30th, Mrs. C. K. Morse organized a Band at Cambridge with 14 members. Pres. M. D. Caldwell; Vice-Pres. G. Nealey; Secy., C. R. Knowlton; Treas., M. D. Woodman, Auditor, G. B. Woodman. This with the one organized in Waterville, is two Bands organized by Mrs. Morse within a few months and shows how readily the young are led to engage in mission work when the pastor and wife are in sympathy with, and interested in the movement.

March 5th a Band was organized at Apple River with 18 members. The officers are Pres., Alberta Patton; Vice-Pres. Mrs. G. Milton; Secy., Georgia Bradshaw; Treas. Utah Milton; Organist, Flora M. Patton; Auditor, Clara Slocum.

April 1st Mrs. Pearson organized the "Sunshine" Band at West Paradise with 15 members, and a cradle roll of 13. Pres. Mrs. John D. Dargie; Secy., Eugene Pool; Treas., Dollie Morse.

A Senior Band recently organized in Immanuel Church, Truro, is doing good work. Membership 12. Pres. Mrs. M. A. McLean; Vice-Pres., Miss Alice Hopper; Secy. Miss May Jamison; Treas. Miss Isabella Stevens.

Some of the older members of the Band at Wolfville feeling they could do better work as a Senior Band organized Mr. C. B. Whidden was appointed Sup't. with officers of their number. This new departure is being carried forward with interest and enthusiasm.

Those with 1st Church Halifax, Chester Basin, Waterville and Homeville, already reported, make 14 new Bands during this conventional year, with prospects of others in the near future.

Mrs. P. R. FOSTER, Band Sup't.

Berwick, N. S.

Bass River, April 29th.

Many of the readers of the M. and V. will be sorry to learn of the death of our dear sister Mrs. D. Mahon, who passed peacefully to her reward on Sabbath eve April 24th. Our sister had been in ill health for some time, but none realized how near the end was. She was ready when she heard the Master's call "Well done thou good and faithful servant, enter thou into the joys of thy Lord." As she lived in Christ so she died in Christ, and her beautiful Christian life will live on. As we ask ourselves why she was taken from an affectionate husband and two dear children, we recall the words of our Lord "What I do thou knowest not now but thou shalt know hereafter." Her funeral was from the Baptist church on Wednesday afternoon. The services were conducted by our pastor Rev. G. A. Lawson. The sermon was very impressive from Revelation 14, 13.

She was an active worker both in the church and our W. M. A. Society. She will be missed in her home, in the church, in the aid and in the hearts of all. May we all be found ready when He cometh.

(Mrs.) CHAS. FISHER, Sec'y of the W. M. A. S.

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

FOR APRIL 9th TO APRIL 30th, 1904

Dep Brook, F.M. \$3.45, H.M. 90c; Bridgewater, F.M. \$3, H.M. \$2.50, to constitute Mrs. L. P. Trety a life member, F.M. \$12.50, H.M. \$12.50; Summerside, C. O. Q. M., F.M. \$80c, H.M. 85c; Chester Basin, Tidings 25c, Reports 20c; Bass River, F.M. \$10.50, H.M. \$20.80; Hatifax 1st church, Miss Allison Smith support of Rosie in Mrs. Churchill's school \$50; Hopewell Cape, F.M. \$4.50; North River, F.M. \$88, H.M. \$4; Eldon, F.M. \$10; Osborne, F.M. \$1, H.M. 60c; Digby, F.M. \$7, H.M. 55c; Berwick, F.M. \$2.50, H.M. \$2.50, balance to constitute Mrs. Peter Middlemas a life member, F.M. \$3; Weston, F.M. \$2.50, H.M. \$1.25; Truro Immanuel church, F.M. \$5.50, H.M. \$3; Reports, 30c; Tidings, 25c; Riverside, F.M. \$8.10; Sackville, Main St., F.M. \$9.00, H.M. 50c; Mira Gut, F.M. \$4.10, Reports 10c; Billtown, F.M. \$10.25, H.M. \$9.25; Gavelton, F.M. \$3.50; Kenupt, Tidings 25c; Chance Harbor, F.M. \$4.70; Athol, F.M. \$4.10, Reports 10c; Peel, F.M. \$3; Jacksonville, Leaflets 21c; Florenceville, F.M. \$3.50, H.M. \$3.50; Hopewell Hill, F.M. \$5; Mrs. Elizabeth Starratt G. L. M. \$1; Lacovia, F.M. \$4; Cavendish, F.M. \$2.10, H.M. \$1.15; Chacoval Hospital \$7.45; Reports 20c; Cambridge Narrows, F.M. \$1.75, H.M. \$1; Reports 25c; Fredericton, F.M. \$73; St. Marrins, F.M. \$3.50 Mite Boxes F.M. \$5.67; Live pool, F.M. \$5.75, H.M. \$1.50, Reports 15c; St. John West, F.M. \$7, H.M. \$4.50, (divided between N. W. G. L. N. B. Comm.) West Yarmouth, F.M. \$9, H.M. \$3.50; Port Maitland, F.M. \$10; Argyle, F.M. \$4.90, H.M. 35c; Colina, Mrs. Edmund Kierstead, F.M. \$1; 1st Sable River, F.M. \$8.65, H.M. \$2; Reports 10c, Tidings 25c; Falkland Ridge, F.M. \$2.50, H.M. 50c; McDonald's Corner, F.M. \$16.20; Truro Immanuel church, Leaflets, \$1.35; Digby, F.M. \$8; Lunenburg, F.M. \$3.25, H.M. 30c; Chipman, F.M. \$22.11, balance to constitute Mrs. E. T. Miller a life member, H.M. \$3, Tidings 25c; St. John Lenster Street, F.M. \$10, H.M. \$6; Canard - F.M. \$20.50, H.M. 50c; St. John Brussel Street, F.M. \$12; Berwick - F.M. \$8.42, Rossway, Leaflets, 35c; New Germany - F.M. \$7; Summersville - F.M. \$5.75, H.M. \$1, 3rd Yarmouth, Deerfield, and P. Valley - F.M. \$5.75, H.M. \$1.84, Reports 10c; St. John Germain Street - F.M. \$31.30, H.M. 60c, Reports 10c; Yarmouth Temple Church - to constitute a life member, F.M. \$12.50, H.M. \$12.50, Mite Boxes, F.M. \$11.42; Linden - F.M. \$1, H.M. \$2; Windsor - F.M. \$28, to constitute Rev. W. F. Parker a life member, F.M. \$25; Amherst - F.M. \$18. MARY SMITH, Treas. W. B. M. U.

Amherst P. O. B. 513.

Foreign Mission Board.

NOTES BY THE SECRETARY.

The 38th session of the Burmah Baptist Convention was held in Bassion last October 17-19. The President was Rev. W. F. Thomas of Insieu. Work along the usual lines was prosecuted during the year. There were no startling changes of methods introduced; and the reports were of a most encouraging nature.

There are 790 churches connected with different Associations, 211 ordained preachers and 580 unordained. The total membership of the three Associations, Burman, Karen, and Chin is 44,518. There are also 581 schools with 18,432 pupils. The contributions for all purposes by these churches were Rs 82,778. Surely here is a record which ought to fill each Christian heart with great joy. If Christians in America had not sent these people the gospel there would have been no such wonderful story to tell. Let the work go on. Help your own F. M. Board.

Just see what others are doing for Missions—and for missions to the dark places of the earth and then ask yourselves why it is that others are so interested in the work and do so much for it, and I am so indifferent to this greatest work on earth.

In London, at Whitfield's Chapel on Tottenham Court Road there was held recently a Conference of 40 or 50 Congregationalist ministers, to consider the claims of foreign missions. The Conference had been summoned by Dr. Horton but not being able to be present on account of illness he sent a characteristic letter in which he spoke of the vast importance which the work of foreign missions had assumed to his mind during those last few weeks while he had the opportunity of greatly reviewing things. The Rev. F. B. Mayer one of the speakers, made some

racy criticisms as to missionary methods both at home and abroad. He urges that missionaries ought to be relieved of the great burden of business details and financial anxieties which rested upon them, and should be allowed to give themselves wholly to their proper spiritual work. The churches must be brought into closer and more personal contact with the mission field by making themselves responsible for the support of individual missionaries as was done by his own church with the happiest results.

An interesting suggestion which he made was that everyone should put a penny into a missionary box the last thing at night, with the thought, that while we slept, the missionaries on the other side of the world would be carrying on their work. If our Baptist people in these provinces were to do something like this the hearts of our missionaries would leap for very joy, and the much needed reinforcements would soon be on their way to the front, and why not? One cent a night, seven cents a week, 365 cents a year, what an offering for missions!

20th Century Fund.

RECEIPTS FOR NOVA SCOTIA, APRIL 1ST TO 30TH, 1904.

Marriott's Cove—Joseph Bezanon, \$3; Port Williams—Mrs. Ois Jess, 75c; Westport—Rev. Richard Kemp, \$5; Digby—R. J. Thorne, \$1; Chester—Minnie A. Moland \$2; Addie L. Moland, \$1; Canning—Mrs. E. A. Rand, \$1; A. Rand, \$2; Greenfield—Mrs. H. G. Freeman, \$2; Bear River Sunday School, \$6; Pleasant River, Queens Co.—Rufus Hendry, \$8; Mrs. A. M. Frank, 25c; Arcadia church \$7.42; Rev. A. F. Baker, \$25; Truro—Mrs. Allan M. Johnson, \$2; J. A. McDorman, \$2; Wolfville—Mrs. J. W. Beckwith, "Thank offering" \$5; Rev. A. Colton, \$10; Sunday School, \$5; Gabarus C. B.—Wm. J. McDonald, \$5; Kentville—Mrs. J. W. Gould, \$5; Port Medway—Mrs. Amasa Foster, 75c; Lower Falmouth Sunday School, \$10; Nictaux—E. P. Smith, \$4; Lower Aylesford church—Mr. and Mrs. F. M. Munro, \$5; West Jeddore Sunday School, \$4; Aylesford church, \$16.65; West Yarmouth church, \$4.72; J. HOWARD BARRS, Treas. for Nova Scotia.

Reply to Baptist Blacksmith.

Baptist Blacksmith would work me to death answering his questions. Let me say to him as Dr. Wheaton Smith said to Rev. Phillips Brooks who come to him and requested Dr. Smith to immerse some candidates who wanted to unite with the Episcopal church. Dr. Smith looked at the stout form before him and said, Brother Brooks you look able to immerse your own candidates.

E. M. SAWDERR

N. B. Home Missions.

Eight students have been designated for service on the fields of New Brunswick during the present summer, and in view of the enlarged efforts now put forth by the Board, we most earnestly ask for the full and hearty co-operation of all the churches to aid us in their support. There are still several pastorless churches, while others asking for assistance have also had to go unanswered. Let us with the best forces we can command nevertheless do our utmost for the cause of God in the home field, trusting that the great Shepherd will give us his blessing and help. Special appeals will be sent out to the pastors and churches asking for a general response in behalf of our venture. Announcements of appointments will be given later.

29 High St., St. John. W. E. MCINTYRE, Sec'y.

Large Gifts.

I have great pleasure in believing that the custom of giving away money during their lifetime (and there is nothing harder for men to part with, except prejudice) is more common with Americans than with any other people. It is a still greater pleasure to see that the favorite direction of their beneficence is toward the founding of colleges and libraries. My observation has led me to believe that there is no country in which wealth is so sensible of its obligations as our own. And as most of our rich men have risen from the ranks, may we not fairly attribute this sympathy with their kind to the benign influence of democracy rightly understood?

My dear and honored friend, George William Curtis, told me that he was sitting in front of the late Mr. Ezra Cornell in a convention where one of the speakers made a Latin quotation. Mr. Cornell leaned forward and asked for a translation of it, which Mr. Curtis gave him. Mr. Cornell thanked him and added, "if I can help it no young man shall grow up in New York hereafter without the chance at least, of knowing what a Latin quotation means when he hears it." This was the germ of Cornell University, and it found food for its roots in that sympathy and thoughtfulness for others of which I spoke. It is not this public spirit a national evolution from that frame of mind in which New England was colonized, and which found expression in these grave words of Robinson and Brewster: "We are knit together as a body in a most strict and sacred bond and covenant of the Lord, of the violation of which we make great conscience, and by virtue whereof we hold ourselves strictly tied to all care of each other's good, and of the whole." Let us never forget the deep and solemn import of these words. The problem before us is to make a whole of our many discordant parts, our many foreign elements, and I know of no way in which this can better be done than by providing a common system of education and a common door of access to the best books by which that education may be continued, broadened, and made fruitful.—James Russell Lowell.

THE SMART BOY

The boy must be strong before he can be smart. The sick boy has his body to attend to first, even though his brain goes a-begging.

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Little daily doses of Scott's Emulsion give strength to weak children and fatten the thin ones.

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Notices.

OUR TWENTIETH CENTURY UN
\$50,000.

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

Rev. J. H. BARRS,
Wolfville, N. S.
Treasurer for New Brunswick and P. E. Island.

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

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

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

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

The Quarterly meeting of the Baptist churches in Queens County N. S. will convene with the Greenfield church on May 30th, and 31st. First service at 7:30 p. m. on the 30th. This being the annual meeting officers will be elected for the ensuing year. Each church is requested to send as large a delegation as possible.
H. B. SLOAT, Sec'y treas.

The N. S. Central Association will convene with the Lower Aylesford church at Lemont the "first Tuesday after the third Saturday in June," at 10 o'clock, a. m. See Year Book, page 156.
H. B. SMITH, Sec'y.

N. S. WESTERN ASSOCIATION.

The 54th. annual session of the N. S. Western Baptist Association will convene with the North Temple Baptist Church, Ohio, Yarmouth County on June 18th, at 10 a. m. Announcement of traveling arrangements in this connection will appear later.
H. B. SLOAT ass't. clerk.

The Guysboro West District Association will meet at Port Hillford Tuesday Evening, May 24, at 7:30 o'clock. Sessions will also be held on day following, morning, afternoon and evening. Please send delegates.
W. H. WARREN, Secretary.

Isaacs Harbor, May 4, 1904.

The annual session of the Annapolis Co. B. conference will be held at Hanley Mountain, May 23rd and 24th. First session opening at 7:45 p. m. The W. M. A. S will take charge of the meeting in afternoon of 24th. Interesting and profitable meetings are expected.
J. H. BALCOM, Sec'y.

Clementsvale, May 6th, 1904.

ACADIA ANNIVERSARIES.

TRAVELLING ARRANGEMENTS

The Dominion Atlantic Railway will issue excursion return tickets from all stations including St. John and Parrsboro on May 27th, 28th, 30th, 31st, and June 1st at single fare,

good to return up to and including June 6th and from Boston May 24th and 27th good to return leaving Wolfville not later than June 8th.

The Intercolonial Railway will issue tickets on the days named above from all their stations. Purchasers of tickets must be careful to get Standard Certificates which must be signed by me in order to secure a free return. Through tickets can be via Windsor junction or Truro. Tickets good up to and including June 14th.

The Midland Railway will grant same favors as I. C. R.

Standard certificates of the I. C. R. will be honored at Wolfville Windsor Junction Truro, and St. John. Those of the Midland Railway at Wolfville and Windsor.

The Halifax and South Western Railway (formerly Nova Scotia Central) will issue excursion return tickets same as the Dominion Atlantic Railway.

A. C. COHOB, Secy. Ex. Com.
Wolfville, N. S. May 3rd.

COLCHESTER AND CUMBERLAND UNION QUARTERLY CONFERENCE AT OXFORD N.S. MAY 9 AND 10.

Besides the usual devotional exercise and the business of the conference, papers are expected from Revs. W. E. Bates, W. H. Jenkins, H. S. Shaw, M. A. McLean, F. M. Young, Miss Bleakney and Miss Edwards. There will also be an illustrated missionary lecture by Rev. Dr. Boggs, and a number of addresses including one by Rev. H. M. Smallman on Home Missions.

It is hoped that these sessions may be enjoyed by a large number of delegates from the churches. By all means let there be representatives from all W. M. A. Societies.

Those purchasing certificate tickets (as all are requested to do) will receive free return tickets.

Will all delegates expecting to attend send their names, not later than May 3rd to pastor P. S. McGregor, Oxford.

WELCOME E. BATES
Sec. for the Com.

The Shelburne Co. Baptist Quarterly meeting will hold its annual session, with the church at Osborne May 17th, and 18th. The county S. S. Association and W. M. A. S. will meet in connection with the quarterly meeting. The secretary of the Foreign Mission Board it is expected will meet with us. A good time is expected.
E. P. COLDWELL, Sec'y.

Osborne, April 21, 1904.

The annual session of the Hants Co. B. Convention will be held with the Walton church, on May 23rd, and 24th, first session opening at 2 p. m. Delegates will go by steamer Avon leaving Windsor at about 7:30 high water Monday morning. Teams to meet the boat at Summerville or Cheverie. All who intend going will please forward their names at once to Loras Smith, Walton, Hants Co.

ALBERT CO. QUARTERLY.

The next session of the Albert Co. Quarterly meeting will be held with the Baptist church at Prosser Brook May 30-31. The first session will be held on Monday the 30th at 2 p. m. Bro Addison leading the conference meeting, Rev J. W. Brown will preach the quarterly sermon. Addresses on stewardship will be given by Pastors Brown, McNeill and Addison. A large delegation is expected.
J. B. GANONG Sec'y.

LITERARY NOTES.

Those who are interested in the progress and outcome of the Russian-Japanese war and its effect on missions should read Dr. H. O. Dwight's lucid article in the May number of The Missionary Review of the World on "Religious Russia and Protestant Missions." Two other articles are also especially timely in their bearing on conditions in Korea, namely that by Rev. J. E. Adams on "The Korean Christian Church," and that by Dr. Arthur J. Brown on "Falsehood and Truth about Korea Missionaries." This Review contains much else of present interest and permanent value, including articles on "Progress in China Since the Boxer Outbreak," one by Willis R. Hotchkiss on "The Great Christian Opportunity in British East Africa," and numerous paragraphs relating to various events in the world wide field. Published monthly by Funk & Wagnalls Company, 30 Lafayette Place, New York. \$2.50 a year.

The Countess of Aberdeen gives in the May Magazine Number of The Outlook a

charming description of the May court and club, which was established in Ottawa when the Earl of Aberdeen was Governor of Canada, and has flourished ever since. Lady Aberdeen hopes that this custom, which has done so much to elevate the ideals of womanhood among a group of Canadian girls, may spread to other cities. She gives this glimpse of the May Day celebration:

A prettier procession could scarcely be imagined than that which trooped out through the doors of Government House after the flower-laden Queen, surrounded by her bodyguard of counsellors bearing their tall flower-wands through the lines of fathers and mothers and brothers and uncles and aunts who respectfully stood aside until the Queen had been installed on her Coronation Chair, and her Court had gathered around her. Then Canada's leading men, her statesmen and her judges, did willing obeisance before the accredited representative of that rising generation, whose sway over us we must all sooner or later acknowledge.

DESPONDENT WOMEN.

Find New Health in the Use of Dr. Williams' Pink Pills.

A few years ago Mrs. James R. Stuart, of Thorold, Ont., who is well known to most of the residents of that town, found her health severely shattered as the result of an attack of anæmia. As told practically in her own words, Mrs. Stuart says: "My blood was turned almost to water; I suffered from nerve racking headaches and the least exertion would cause my heart to palpitate so violently as to leave me almost breathless. I wasted away in flesh and often was so weak that I could not walk about. I was under the care of a good doctor, but as I was not getting better, I grew melancholy and despondent, and felt I was becoming a hopeless invalid. At this stage I was advised to use Dr. Williams' Pink Pills and I began taking them, thinking it would be a miracle if they ever helped me. To my great gratification when I had been using the pills less than a month I found my health improving. I used about a dozen boxes in all and found myself enjoying once more the blessing of good health I had been reduced to almost a skeleton in appearance and while taking the pills gained over twenty pounds in weight. I gratefully recommend the pills to other ailing women."

Dr. Williams' Pink Pills are the greatest blood builder and nerve tonic known to medical science. Through their use pale cheeks are made rosy, dull eyes made bright, and thin wasted figures made plump. Every dose makes new, rich red blood that drives out disease and strengthens every organ in the body. You can get these pills from any dealer in medicine, or by mail post paid at 50 cents a box or six boxes for \$2.50 by writing the Dr. Williams' Medicine Co., Brockville, Ont.

Personal.

We were favored the other day with a pleasant call from Rev. C. W. Townsend of St. Martins. Pastor Townsend is in vigorous health, and like all the rest of us is rejoicing in the coming of the spring. He reports quiet but encouraging work in connection with the church. Several have recently been baptized.

Mr. James Titus has rented his pleasant home at Hampton Village for a term of years, and has gone to reside at Sussex. The removal of Mr. and Mrs. Titus from Hampton will be felt as a loss to the Baptist church, and the community, but Hampton's loss in this respect will be Sussex's gain.

Deacon W. H. Frost of the Hampton Village Baptist church has lately removed with his family to Manor, Assiniboia. Mr. Frost and his family leave behind them many friends who regret their departure but whose best wishes will follow them to their new home in the West. We are sure that Deacon Frost will represent an active influence for good in the young and growing community where he is to make his home.

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

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Wheeler's Botanic Bitters

CURE

Biliousness
Headache
Constipation
Keep the eyes bright
and the skin clear.
They cleanse and
purify the system.

At all dealers 25c.

The London Daily Mail says that 800 Thibetans coming from the direction of Shigats attacked the British mission at Cyangtse at dawn on April 5. The Thibetans were repulsed with heavy loss and fled. The British had only two Sepoys wounded.

The residence of the late W. C. Whitney, corner of Sixty-eighth street and Fifty avenue, New York city, has been bought by James Henry Smith for something over \$2,000,000. Mr. Whitney expended over \$3,500,000, on it, most of the money going to the embellishment of the interior. Mr. Smith takes the house with all its contents except a painting by Van Dyck, for which Mr. Whitney paid \$100,000.

Parisians are pluming themselves on what they term the American enterprise of a 'yellow' journal there, which is flaring head lines recently made the startling announcement: "The exclusive news from Port Arthur published this morning by this paper was a fake. We are able to announce this ahead of all our contemporaries." In the United States the tendencies of 'yellow' journals are so well known that an explanation is unnecessary.—Detroit Free Press.

The House of Commons on Wednesday, by a vote of 197 to 124, rejected a resolution in favor of the repeal of the Irish crimes act. The chief secretary for Ireland confessed that nothing could justify the anticipation of a recrudescence of social disorder in Ireland, but said that the repeal of the crimes act could only do harm by reviving the angry passions now laid at rest. Mr. John Redmond expressed his extreme dissatisfaction with Secretary Wyncham's statement, which he declared, would lead the Irish people, if they had the means, into open rebellion.

An American exchange says; there is no halting in department store development. Not only is John Wanamaker putting millions into a new home for his New York establishment, but contracts have been awarded for a \$5,000,000 store in Philadelphia, to be built on the site of his present place. The structural steel to be used will be furnished by the American Bridge Company for about \$2,000,000. Work has been begun on the building, which is to be 12 stories above ground, with a basement and two sub-basements. It will be erected in sections. A concrete retaining wall is to be built around the entire building.

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

Painkiller

a remedy you can depend upon. Wrap the throat with a cloth wet in it before retiring and it will be well in the morning.

There is only one Painkiller, "PERRY DAVIS."



Keels 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.

YES there are other schools
BUT you should go to the best
WHY always regret because you did
NOT attend that good school
THE MARITIME BUSINESS COLLEGE
Halifax, N. S.
KAUFACH & SCHURMAN,
Chartered Accountants.

Beware
of the fact that
White Wave
disinfects your clothes
and prevents disease



LOW RATES

From St. John, N. B.

To Vancouver, B. C. }
Victoria, B. C. }
New Westminster, B. C. } \$56.40
Seattle & Tacoma, Wash }
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The Home

THE LADY WHO MUST EARN HER LIVING.

The word "lady" is used advisedly and of set purpose here. I know that the beautiful old-word is rather out of favor in this hour, and I am quite familiar with the disdainful toss of the head that greets it, and the accent of the voice in "cook-lady," and the like, when a young woman of the period hears an old-fashioned person speak of ladies and of gentlemen. Nevertheless there are people who cling to old-time phrases and to old-time sentiment, and they still persist that while all ladies are women not all women are ladies, and they know what I mean when I speak of the "lady" who must earn her own living.

Her condition may or may not awaken pity. It sometimes happens that though this gentlewoman has never had exact training in any bread-winning art, she possesses tact, initiative and resource, so that she succeeds in discovering, inventing, or developing a situation in which she may earn enough for her own support and that of dear ones dependent upon her. There are usually the dear ones to be cared for; aged parents, or fragile invalids, or little children. A woman's earnings, almost never, go wholly for herself; they are generally spent for the pleasure and well-being and support of others.

But take the common case of a lady who in middle life by the death of a husband, or the failure of a bank, or some catastrophe not foreseen, is left to provide for her wants and who does not know what to do. Her knowledge of house wifery inclines her to seek a housekeeper's niche, but she cannot undertake hard work, and such places as she can undertake are few. She may wish to be a companion, as a rule a thankless task, or matron in an orphanage or a teacher of little children. The last vocation cannot be hers, for she has no diploma. A kindergarten or a college graduate is wanted for the nursery. Plain sewing or mending pays well if she can get it. Preserves and pickles and homemade bread and cake might be made and sold, if she had a little capital to start with. She might shop for country friends, or chaperone a party of girls to Europe, or act as house mother to a set of young women, paying their way, and keeping a home on the co-operative plan. But, as a rule, her choice of things to do is narrow, and her despair moves one's compassion.

The moral is, let every lady in her father's house, acquire and become complete mistress of some trade, profession or art, that at need, will support her.—Christian Intelligencer.

BLEACHING.

The springtime is the season usually chosen by housewives for bleaching, the new linen and muslin, as well as the older cloth that has become yellowed by being laid away or by careless washing. The old way of laying the cloth on the snow is one that requires very little work, and the result is always satisfactory. The whitening may be hastened by boiling in strong pearline suds first, and then, without rinsing or wringing it from the suds, spread it on the snow in bright sunshine. Turn it every day and wet it by sprinkling liberally with pearline suds. Tablecloths that have become stained respond readily to this treatment. Wearing apparel, bed sheets, pillow cases, and spreads that have become yellow or dingy from careless washing will be white enough to satisfy the most fastidious after a good bleaching on the snow.—R. E. M. in Religious Herald.

RECIPES.

CREAM OF VEAL.

Use the minced raw veal for this dish, with an equal quantity of bread soaked in boiling milk. Mix thoroughly. Season with salt, pepper and a little grated onion. Add the yolk of one egg, the whites of two, and enough cream to make a stiff batter. Butter a pudding mould and stick slices of hard-boiled egg on the bottom and sides. Pour

in the veal, steam for an hour or more, turn out on a deep platter and pour cream sauce around it.

CROQUETTES.

Chop cold cooked veal very fine. Season with salt, pepper, grated onion, paprika, and a little tomato catsup. Use a raw egg to bind. Shape into croquettes, dip in egg and crumbs, fry in deep fat and serve with green peas and French fried potatoes.

VEAL FRICADELLES.

Chop fine two pounds of lean raw veal and add to it half a cupful of raw minced ham. Mix a cupful of crumbs with a cupful of milk and cook to a smooth paste. Mix the paste with the veal and ham, season with salt, pepper, chopped parsley and the juice of half a lemon. Mix with it half a cupful of butter and a little grated onion. Shape the mixture into balls, dip them in beaten egg, and fry in melted butter till a good brown, taking care to preserve the shape. Make stock of beef extract and water and make a thin gravy, with a tablespoonful of butter and two of flour. When the gravy boils in the saucepan, drop in the balls and simmer for an hour or more as needed. When the balls are done, drain carefully, reduce the sauce and pour around them.

MINCED ON TOAST.

Chop the remains of cold cooked veal very fine, season to taste, warm in a cream sauce and spread on thin slices of buttered toast. Lay a slice of hard-boiled egg on top of each piece of toast. A good breakfast dish.

LOAF.

Cut a pound and a half of veal into small pieces. Put into a saucepan an onion with half a dozen cloves stuck into it, a sliced carrot, a bay leaf, pepper and salt, a stick of celery and a bunch of sweet herbs. Cook the veal very slowly until extremely tender, lift out, drain, and set aside. Strain the broth through a fine sieve and return to the fire. Reduce the quantity by rapid boiling until there is not more than a pint. Trim all fat from veal, chop it fine with a little parsley, mix with the reduced liquid, turn into a buttered mould, press tightly, and keep in a cool place until wanted. Veal loaf is usually served cold. Slices of tomato and hard-boiled egg, arranged alternately, with a few sprigs of parsley in between, is the customary garnish.

You must have noticed that he likes you. Well, yes; I suspected something when all the girls began to tell me how disagreeable he was.—Brooklyn 'Life'.

Pat was a bashful lover, and Biddy was coy, but not too coy. "Biddy, Pat began timidly, 'did ye ivver think of marryin'?' 'Sure, now, th' subject has niver entered my thoughts,' demurely replied Biddy. 'It's sorry Oi am,' said Pat, turning away. 'Wan minute, Pat?' called Biddy, softly. 'Ye've set me a-thinkin',—Ex.

ADVICE TO MOTHERS.

"Keep your little ones stomach and bowels right, and they will be healthy, happy and grow well." This is the deliberate opinion of a physician of worldwide reputation. One mother who followed this advice—Mrs. Albert Boisvert St. Claude, Que., proves the truth of it. She says:—"I have the greatest faith in Baby's own Tablets for young children, and I always keep them in the house. Both my little ones were troubled with constipation and sour stomach. I gave them the Tablets and they are now perfectly well. Once in a while I still give them a dose to prevent the trouble coming back." If all sensible mothers follows this advice there will be fewer cross, peevish, sickly babies in the land. These Tablets contain no opiate or harmful drug. Sold by medicine dealers everywhere or sent by mail at 25 cents a box by writing The Dr. Williams' Medicine Co., Brockville, Ont.

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Don't Hide the Children.



Don't avoid the little ones if the bed is wet in the morning. It isn't the child's fault. It is suffering from a weakness of the kidneys and bladder, and weak kidneys need strengthening—that's all. You can't afford to risk delay. Neglect may entail a lifetime of suffering and misery.

DOAN'S KIDNEY PILLS

strengthen the kidneys and bladder, then all trouble is at an end. Mrs. E. Kidner, a London, Ont., mother, living at 499 Gray St., says: "My little daughter, six years old, has had weak kidneys since birth. Last February I got a box of Doan's Kidney Pills at Strong's drug store. Since taking them she has had no more kidney trouble of any kind. I gladly make this statement because of the benefit my child has received from this medicine."

COWAN'S

Cocoa and Chocolate.
They are the choicest of all.
Try them

Eating Became a Dread.

HOW MANY PEOPLE ARE ALMOST AFRAID TO SIT DOWN TO THEIR MEALS?
YOU MAY BE ONE OF THEM IF YOU ARE, THERE IS A CURE FOR YOU.

BURDOCK BLOOD BITTERS

CURES INDIGESTION, DYSPEPSIA, BILIOUSNESS, SOUR, WEAK AND ALL STOMACH TROUBLES.
Mr. J. G. Clunis, Barney's River, N.S., tells of what this wonderful remedy has done for him.—It is with gratitude that I can testify to the wonderful curative powers of B.B.B. I was so badly troubled with indigestion that whatever I ate caused me so much torture that eating became a dread to me. I tried numerous physicians, but their medicines seemed to make me worse. I thought I would try B.B.B., so got a bottle, and after taking a few doses felt a lot better. By the time I had taken the last of two bottles I was as well as ever, and have had no return of the trouble since. I recommend your medicine to the highest degree. B.B.B. is for sale at all dealers.

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

Second Quarter, 1904.

APRIL TO JUNE.

Lesson VIII. — May 22.—Jesus Teaches Humility. Mark 10: 35-45.

GOLDEN TEXT.

For even the Son of man came not to be ministered unto, but to minister.—Mark 10: 45.

EXPLANATORY.

I. A SPLENDID EXAMPLE OF HEROIC GREATNESS.—Vs. 32-34. Jesus himself, with a clear vision of all that was before him, was moving steadily on, 'with majesty and heroism,' to the terrible scenes of mockery, rejection, and crucifixion, which were close at hand. "There are few pictures in the gospel," Canon Farrar most appropriately says, "more striking than this of Jesus going forth to his death, and walking alone along the path into the deep valley, while behind him in awful reverence and mingled anticipations of dread and hope, the disciples walked and dared not disturb his meditations."

II. A FALSE IDEA OF GREATNESS.—Vs. 35-41.

First. The Request of the two Brothers. 35. AND JAMES AND JOHN, THE SONS OF ZEBEDEE, CAME UNTO HIM WITH THEIR MOTHER SALOME, WHO PROSTRATED HERSELF BEFORE JESUS. It is quite probable that the ambition of the sons was encouraged and perhaps prompted by their mother, though we know that the thought of high position in the kingdom of God had been in their minds before, and been reproved by Jesus (Mark 9: 33-36).

We would that thou shouldst do for us. They would test his willingness before making the request. They were not quite sure of its propriety. The homage and the petition show that they came to Jesus as a King, able to grant their request if he would.

36. WHAT WOULD YE? It was best for them to spread out in the clear light their secret thoughts and hopes. Such a statement is often more than half a cure.

37. THAT WE MAY SIT, ONE ON THY RIGHT HAND, AND THE OTHER ON THY LEFT. Not in the trial and by the cross, but in thy glory, as the Messiah King. That is, in the two chief places of honor. The first place of honor was the right hand of the sovereign; the second, the left hand.

Second. Jesus answer. 38. JESUS SAID YE KNOW NOT WHAT YE ASK. They knew not the greatness of the favor they asked,—how blessed beyond their highest dreams it was to sit on the right hand of the Son of God, how radiant the glories of that kingdom were to be. They knew not how hard the way, nor how difficult the conditions on which alone they could have their desire. They knew not the work to be done, nor whether they were fitted for the place. No one knows enough to wisely

IN AN OLD TRUNK.

Baby Finds a Bottle of Carbollic Acid and Drinks it.

While the mother was unpacking an old trunk a little 18 months old baby got hold of a bottle of carbollic acid while playing on the floor and his stomach was so badly burned it was feared he would not live for he could not eat ordinary foods. The mother says in telling of the case:

"It was all two doctors could do to save him as it burnt his throat and stomach so bad that for two months after he took the poison nothing would lay on his stomach. Finally I took him into the country and tried new milk and that was no better for him. His Grandma finally suggested Grape-Nuts and I am thankful I adopted the food for he commenced to get better right away and would not eat anything else. He commenced to get fleshy and his cheeks like red roses and now he is entirely well.

"I took him to Matamoros on a visit and every place we went to stay to eat he called for Grape-Nuts and I would have to explain how he came to call for it as it was his main food.

"The names of the physicians who attended the baby are Dr. Eddy of this town and Dr. Geo. Gale of Newport O., and anyone can write to me or to them and learn what Grape-Nuts food will do for children and grown-ups too." Name given by Postum Co., Battle Creek, Mich.

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

choose his lot, without divine direction. They only are wise who desire that God's wisdom and love should choose their lot for them. There are now things we need to be more thankful for than that some of our prayers are not answered in the way we desired.

CAN YE DRINK OF THE CUP THAT I DRINK OF? Have you counted the cost? Can you pay the price? The "cup" is the Old Testament image of a man's lot, or portion, as holding what of life God pours out for him. "The cup signifies suffering voluntarily taken." BE BAPTIZED WITH THE BAPTISM THAT I AM BAPTIZED WITH? Baptism was the ordinance, the necessary condition, by which one could enjoy the privileges of the visible church. Could these disciples endure the conditions—the agony, the humiliation, the cross—through which alone Christ could enter his glory, and become the king of the world? "Are ye able and fit to be dipped or drenched in those deep waters of affliction, pains, and misery in which I must shortly be drenched?"

39. THEY SAID . . . WE CAN. "We are able." Perhaps they felt more assurance than they would if they had known more. But they were not wholly mistaken in their judgment of themselves. They were among the very bravest of the apostles, and many a time did they drink of Jesus' cup, as Jesus said, YE SHALL INDEED DRINK, etc. James was the first of the apostles to suffer martyrdom (Acts 12: 1, 2) and John had a long life of labors, persecutions and banishment. These trials and tests they might be sure of. Jesus confirmed their judgment of themselves. It was an honor to them for Jesus to say this.

40. BUT TO SIT ON MY RIGHT HAND IS NOT MINE TO GIVE. Honors and place cannot be given in such a way as your request implies. I cannot determine by any personal preference, or by mere sovereign pleasure, or favoritism, to whom any position in the kingdom of God shall be given. Other principles hold there. Those only can have high place who have become fitted for it, for IT SHALL BE GIVEN TO THEM FOR WHOM IT IS PREPARED. The verb nearly expresses the idea of ordained. But it adds to this the thought of a place adapted to him. The verse may read,—It is not mine to give except to those for whom it is prepared. There is no chance for the incompetent or unfaithful to have dignities and power.

51. WHEN THE TEN HEARD IT THEY BEGAN TO BE MUCH DISPLEASED. "Moved with indignation." And the two brothers had given them abundant occasion for it. Only the indignation of the ten showed that they had the same spirit as the two which Jesus condemned. They were guilty of the very common act of showing in our complaints of others the very faults in ourselves which we condemn in them. The selfish think others are selfish; the fretful think others are in bad temper.

III. THE TRUE IDEA OF GREATNESS.—Vs. 42-45. 42. JESUS CALLED THEM TO HIM. As soon as the disciples began to express their indignation. All needed the lesson as much as the two brothers. WHICH ARE ACCOUNTED TO RULE. Seem to rule, have the place, the honor the form, so different from the ideal ruling. OVER THE GENTILES EXERCISE LORDSHIP, i. e., this is the plans in the worldly kingdoms, in distinction from his spiritual kingdom. AND THEIR GREAT ONES. Considered great in proportion to the numbers under them, and the extent to which they can EXERCISE AUTHORITY. Tyrannical and arbitrary power. Not for the good of the governed, but for the advantage of the rulers themselves, as the French king said, voicing the old idea of kingship, "I am the state."

43. BUT SO SHALL IT NOT BE AMONG YOU. The whole principle of Christ's kingdom is the exact opposite of the usual worldly plan. Nearly all the evils that have come to the church have come through a disregard of this command,—a desire to be honored and to rule rather than to serve and help. This is almost equally true of civil governments. To have all the rays of joy center in us as a focus,—that is fire, the heart of sin; to be the center from which rays emanate to all,—that is the sun, the heart of heaven.

True Ambition. BUT WHOSEVER WILL BE GREAT AMONG YOU. Jesus does not forbid the desire to be great, but only the desire for selfish greatness. The wish to be greater than others is always a wrong ambition. The wish to be as great, as good, as useful as possible, to grow and improve, is right, but has its dangers. But the desire to serve others can never be too strong. SHALL BE YOUR MINISTER. Greek "diaconos." Of which our word "deacon" is almost a transcription. One who performs services, without indicating his exact relation to the person served.

44. WHOSEVER OF YOU WILL BE THE CHIEFEST, SHALL BE SERVANT (bond-slave) OF ALL. Bearing the heaviest burdens, doing the hardest work, without thought of reward.

He is the greatest who does the greatest service to his fellowmen.

One lesson of the terrible disaster at the Iroquois Theater in Chicago, appears to have escaped attention by the public—and that is the folly and senselessness of dragging children to theater at all. Many if not most of the victims of the fire in Chicago were children, whose foolish parents took them to scenes where their imagination was unduly stimulated, and, as it proved in this case, their lives were lost. Many times school teachers make this lamentable mistake of overstimulating the minds of the little folks by contact with garish scenes and exciting shows. It is far better for the children to be allowed to play quietly and normally at home or at school. If this is the "new pedagogy," let us go back to the old and safer methods of training pursued in a less nervous and novelty-hunting age.—New York Observer.

'TIS HUNTING TIME.

And now Brer Rabbit wildly scoots, As through the woods the hunter hoots. And all around his shotgun shoots— 'Tis hunting time.

At home o'er books of cooking lore, The cooks for rabbit stews do pore. The hunter brings 'em—from the store— In hunting time. —New York Times.

AN UNWILLING JUROR

A New Hampshire judge says Lippincott's Magazine has in his possession the following letter sent to him by an old farmer who had been notified that he had been drawn as a juror for a certain term of court:

"Dear Judge: I got your letter tellin' me to come to Manchester an' do dooty on the jury an' I rite you these few lines to let you know that you'll have to git some one else fer it ain't so I kin leave home now. I got to do some butcherin' an' sort over a lot of apples, just about the time the jury will be settin in your Court. Si Jackman of this town says that he would as soon as not go fer he ain't nothin else to do jess now so you better send fer him. I hate the worst way not to oblige you, but it ain't so I kin at present. Ennyway I ain't much on law never havin' been a joryman 'ceptin when old Bad Stiles got killed by the cars here some years ago when I was one that set on the bobby with the koroner. So you'd better send fer Si Jackman, for he has got some kin in Manchester he wants to visit ennyhow, an' he'd be willin' to go fer his carefare there an' back. Anser back if you want Si."—Ex

THE FIRST ROBIN.

A story is told of a man who was walking beside a railway line with a Scotsman who was very hard of hearing.

A train was approaching, and as it rounded the curve the whistle gave one of those ear-destroying shrieks which seem to pierce high heaven.

A smile broke over the deaf man's face. "Man," said he, "that's the first robin I've heard this spring."—Ex.

A man should be lenient with everybody but himself. A man should be rigid with himself and nobody else. Let a man say in the beginning of life "My life depends upon me." There is a divine, overruling providence which favors those that favor themselves by responsibility, care, wise exertion. —Becher.

Aunt Jane—Your friend Nellie says all she had for dinner was a big pickle. I suppose she isn't aware of it, but she's just killing herself. Edith—I should say so. The ibra! Only one pickle!—Boston Transcript.

Among a number of notes received by a teacher in excuse for the absence of children was the following:

"Dear Teacher,—Kindly excuse Minnie for having been absent yearday as she fell in the mud on her way to school by doing the same you will oblige. Her Mother."

Mamie—"What is biology?" Gladys—"I suppose it's the science of shopping."—Chicago Daily News.

Clerk—"I want more salary, sir, because am going to be married!" Employer—"But I don't believe in 'unions' raising the price of labor."—"Puck."



Young women may avoid much sickness and pain, says Miss Alma Pratt, if they will only have faith in the use of Lydia E. Pinkham's Vegetable Compound.

Judging from the letters she is receiving from so many young girls, Mrs. Pinkham believes that our girls are often pushed altogether too near the limit of their endurance nowadays in our public schools and seminaries.

Nothing is allowed to interfere with studies, the girl must be pushed to the front and graduated with honor; often physical collapse follows, and it takes years to recover the lost vitality,—often it is never recovered. Miss Pratt says,—

"DEAR MRS. PINKHAM:—I feel it my duty to tell all young women how much Lydia E. Pinkham's wonderful Vegetable Compound has done for me. I was completely run-down, unable to attend school, and did not care for any kind of society, but now I feel like a new person, and have gained seven pounds of flesh in three months.

"I recommend it to all young women who suffer from female weakness."—Miss ALMA PRATT, Holly, Mich.—\$5000 forfeit if original of above letter proving genuineness cannot be produced.

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Agents Wanted.

From the Churches.

DENOMINATIONAL FUNDS.

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

The Treasurer for New Brunswick (Rev. J. W. Manning, D.D., St. S. N. B.) and the Treasurer for P. E. Island (Mr. A. W. Sterns, Charlottetown). All contributions from churches and individuals in New Brunswick should be sent to Dr. Manning; and all such contributions P. E. Island to Mr. Sterns.

CHESTER, N. S.—I baptized three young sisters on Sunday, May 1.

R. O. MORSE.

DOAKTOWN, N. B.—We had the joy of baptizing four in the 'beautiful Miramichi.' Three young women and a young man.

C. P. WILSON.

MILTON, QUEENS CO., N. S.—Baptized a believer on May 1st, a man past middle life. Others are interested. The Lord hath done great things for us, whereof we are glad.

H. B. SLOAT.

GERMAIN ST.—Pastor Gates reports a good degree of interest in all departments of Church work. Two more baptized on May 1st.

MURRAY RIVER, P. E. I.—Baptized three more last Sabbath. Others are received. The good work still goes on encouragingly.

D. W. CRANDALL.

FIRST MONCTON, N. B.—On Lord's Day, April 10th, Pastor D. Hutchinson baptized three converts, and at the close of the morning service May 1st he baptized two more. In the evening before observing the ordinance of the Lord's supper he gave the hand of welcome and fellowship to ten.

NORTH RIVER, P. E. ISLAND.—Having accepted a call to Mahone Bay, N. S., I shall be leaving the North River field in a few weeks. But this very important interest should not be left without pastoral care even for one week. It is my prayer that the right man may be prepared to take up the burden the very day that I lay it down.

ADDISON F. BROWNE.

MUSCATINE, IOWA.—Summer has reached us. The lawn-mower is running on land and the cat-fish are biting in the Mississippi. Our church has had a good winter. There is unanimity, twenty-five new members have been received, and we have had the best congregations in the city especially Sunday evenings. The Messenger and Visitor is an important messenger and welcome visitor.

J. D. KEMPTON.

BEAR RIVER, N. S.—Yesterday (May 1st), was a high day with us. Rev. A. T. Robinson was with us in the morning and explained the Mission Guild. Some of our people will exploit the idea practically. At 12:30 p.m. I baptized three young men and three young women in the river. The evening service was marked by return of wanderers and conviction of sinners. The work continues with increasing power.

I. W. PORTER.

SECOND FALLS, N. B.—Our friends will perhaps remember that on the 3rd of June last our house of worship was destroyed by fire. Since that time we have been laboring to rebuild and are now happy to report the building completed. We expect to dedicate it to the Lord on the afternoon of May 24th, with appropriate services. There will also be services in the evening. We now extend a hearty invitation to all who have helped us in the hour of need to be present on that occasion and rejoice with us. Full particulars will be sent to the Messenger and Visitor after the dedication.

M. E. FLETCHER.

ST. GEORGE, N. B.—We have now been pastor of this church a little over a year. During that time besides the regular work of the ministry we have devoted considerable time to the building of a new house of worship at Second Falls. At St. George considerable repairs have been put on the parsonage. A furnace was put in last fall so that we have been very comfortable all through the late winter. At the annual business meeting the Church extended a call to the pastor to remain with them indefinitely. We abominate this hiring a minister by the year. We are about to plan extensive alterations in the old St. George Church and trust that we shall soon have a more suitable house of

worship. The ladies of the sewing circle deserve especial mention for their abundant labors and deep interest in raising funds to make the parsonage comfortable. Over \$400.00 has been expended. A live Mission Band has been started and has already raised considerable money for missions.

M. E. FLETCHER.

PORT LORNE, N. S.—After a short series of meetings at Havelock in which the Master's presence was realized in reclaiming wanderers and converting sinners, on April 17, six were added to the church by baptism, others are being baptized. We expect to baptize again soon. April 26, we held a very successful roll call at the Port Lorne church. Our entire membership is 362, 151 of whom are nonresident, 23 of the 59 absent ones with whom our clerk corresponded, sent letters to the church, some of those letters contained money, \$18.00 in all; 126 answered to their names. The meeting was a very helpful one. At the evening service Bro. Saunders of Paradise preached an instructive and spiritual gospel sermon. The financial committee have asked the field for \$120.00 for D. W. We expect to raise the money. Brethren pray for us.

R. B. KINLEY.

FLORENCEVILLE.—The Baptist church of Florenceville has just purchased a bell from Meneely and Co. of West Troy N. Y. at a cost of \$125.00. Let us hope that it will tend to improve the attendance of some of the church services. Our Sunday services are now well attended but such is not so of the social services. At East Florenceville on account of having a large church building and no vestry it has been the custom to close the social services for the winter months. We will begin them again after next appointment. The Lord's day services are encouraging as also is the S. S., a reference to which you will see in this issue of the Messenger and Visitor. The work at Simonds is now in prosperous condition while the cause at Bristol is not so pleasing. I trust at the close of my stay here in July that God will direct to them the right man who can make this one of the most pleasing groups of churches in the province.

W. H. SMITH.

SACKVILLE, N. B.—The annual roll call of our church came off most pleasantly April 28th. Bro. Hutchinson of Moncton was with us and rendered such service as only he can do. Having been with us during three successive years for the same purpose we felt as was expressed by some of the brethren that our roll call could scarcely be complete without him. We cannot speak too highly of the soul stirring messages that God led him to leave with us last Thursday. (Each year our roll call has been marked by the conversion of a soul.) The day was fine, the attendance splendid. The collection so far \$120. We sang Praise God from whom all Blessings flow and went our different ways thankful and hopeful saying, "Lord if we may (we will) another day." Six baptized during quarter, congregations large, prayer-meetings interesting, finances excellent.

A. E. B. M.

Main St., Sackville, N. B.

IMMANUEL CHURCH, TRURO.—A short time ago I reported a quiet work of grace which resulted in some additions to our number. During the past three weeks the more copious showers have fallen. On the 10th, of April Evangelist C. W. Walden began a series of meetings in Immanuel church in which the First church also heartily joined. From the start the presence of God was with us with very marked power. The churches have been very graciously revived, and upwards of forty, have surrendered to Christ. Brother Walden is a workman that needeth not to be ashamed. He walks with God, and the silent testimony of his life creates an atmosphere that is healthful and invigorating. A man of profound faith in God, of extraordinary power in prayer, of untiring zeal in the work of soul-saving, and withal a vigorous preacher of the word, it was inevitable that his labors among us should be attended by rich blessings. We thank God for him, and take fresh courage as the seed-sowing of years has thus yielded its rich fruitage. Bro. Walden begins work at Brookfield, May 8th.

M. A. MACLEAN.

BERWICK, N. S.—W. began work here on Easter Sunday, and was privileged that day

To our Friends Outside St. John.

In order to place customers not living within calling distance of our establishments on an equal footing with those near at hand in the matter of selecting Furniture, House Furnishings of all kinds, Clothing, etc., we have gone to the expense of publishing:

A 100 Page Illustrated Catalogue.

Containing full descriptions and pictures of all the goods in our five-floor Furniture Building, right up to the latest importations of this Spring. Catalogue readers may therefore rest assured they have the most recent array of Furniture in Lower Canada at their demand.

Drop us a postal and we will send you one of these New Catalogues Free. Get your request in early and have the advantage of buying the prettiest and newest patterns.

The Catalogue will tell you of other price lists and Booklets we give away for the asking. They deal with specialties.

Manchester, Robertson, Allison, Limited.

St. John, N. B.

The most rational beverage for mortal man is Bensch's Cocoa

BENSCH'S

WAYS IN YELLOW WRAPPERS

It does not wreck the nerves like tea, coffee and alcoholic beverages—it strengthens them. It's a food as well as a drink.

to baptize, Eva Neily and Aubrey Bishop. On Sunday May 1st, three other young people were baptized namely—Hollis Chute, Jennie and Edith Hilsley. The Sunday school is under the efficient management of Mr. Perry Chute, and has now been graded into Primary, Junior, Intermediate and Senior Departments. Our school room is too small, and it is expected that the church building will soon be enlarged, so as to give better accommodation for the choir, afford an opportunity and space for putting in a modern baptistry and give several more class rooms for the Bible school. There is one Home Department in the congregation and we expect to get others organized soon. The Woman's Missionary Aid Society is doing splendid work, and last Thursday evening, gave an entertainment which was much appreciated by the large audience which crowded the school room. An offering was taken for the annual salary of our native teacher in the school, and \$68.00 was given, which was \$8.00 more than the amount called for. We find large opportunities for labor here, and a kind people who will stand by the pastor and help in every good work. The parsonage was painted inside and papered by the ladies of the congregation just previous to our coming. Now they are purchasing a good range for the kitchen. This thoughtful kindness is much appreciated.

G. P. RAYMOND.

Denominational Funds for Nova Scotia FROM APRIL 21ST TO APRIL 30.

- J. D. Masters \$2; Country Harbor \$10;
- Bass River ch. \$6.10; Tatamagouch ch. \$1.25; Hebron S. S. \$12; Bridgewater ch. \$18.61; Falmouth ch. \$10; Amherst S. S. \$28.91; Guysboro ch. \$24.75; Immanuel ch. Truro, \$16.40; 1st Sable River ch \$7; 2nd do \$4; Oak ch. River John, \$10.50; "A Member" Billjown, \$5; Port Hawsbury ch. \$6.17; 1st Yarmouth ch. \$29.36; Wilmot Mt. ch. \$12; Port Lorne S. S. \$1.73; Noel \$2.50; 8263.30 B-fere reported \$5166.06 Total \$5429.36

A. COBURN Treas.

Wolfville, N. S. May 2.

About midnight Friday fire broke out in the premises of Sanderson and Lister, brush manufacturers, Toronto, and destroyed their premises; loss estimated at \$15,000.

JOHN SMITH

had that tired feeling which most of us get at this season of the year. He talked with his doctor about it and the result was that he bought a 25c. bottle of

Amor's Essence of Cod Liver Oil.

This was a fortnight ago and he is now taking his third bottle. He says it is making a new man of him and that all who need a spring tonic should try it.

THERE IS NOTHING LIKE K.D.C. FOR NERVOUS DYSPEPSIA

MARRIAGES

KENNEDY-URQUHART.—At the home of the bride, Millville, April 13th by Pastor A. A. Rutledge, Walter E. Kennedy, to Alberta E. Urquhart, all of Millville, York Co., N. B.

CROSBY-CROSBY.—At the residence of the bride's parents, Prazil Lake, by Rev. C. H. Martell, Edwin L. Crosby, of Pleasant Valley, and Maud, daughter of Mr. and Mrs. Nathaniel Crosby.

DEATHS

HINES.—At Port Lorne, on April 29th, after a long and painful illness, borne with Christian resignation, James Hines, aged 54 years. "Blessed are the dead who die in the Lord."

YOSS.—At St. George, N. B., May 2nd, Thomas B. Yoss fell asleep aged 74 years.

HALL.—On April 28th, at St. George, N. B., after a brief illness George Hall passed into rest aged 62 years.

UNDERHILL.—The death of Thomas E. Underhill of Simonds, Car. Co., occurred at his home on Monday, May 2. He leaves a widow and seven children, the eldest of which is thirteen. The funeral services were conducted by W. H. Smith assisted by Rev. Mr. Woodworth.

PURDY.—Otis E., only son of John Purdy of Bear River, N. S., Apr. 26th, aged 23 yrs., Bro. Purdy was baptized by Rev. G. W. Schurman. He had been married but three weeks when stricken by appendicitis. He died surrounded by friends in New York. There is widespread sympathy for the young wife, and the heart broken parents and sister.

MARTIN.—On May 3rd, at her home, at "The Sixteen Mile" Queens Co., N. S., after a lingering illness, Lela, the beloved wife of William Martin aged 31 years. Much sympathy is felt for the sorrowing husband and three little children. The deceased died rejoicing in the hope of eternal life. The funeral services were conducted by Pastor Sloaf of Milton, at the Baptist church, Middlefield.

PERKINS.—At the home of her daughter, Mrs. O. E. Miller, Hartland, N. B., April 29, Mary J., widow of Elisha Perkins, aged 74 years. In early life our sister gave her heart to God and consecrated her life to his service. Christ was her delight continually. She was a member of the Centerville Baptist church and the body was taken there for interment. Six sons and three daughters also an aged brother and sister are among the many who mourn her departure.

MILLS.—On 28th ult., Lorin Mills, in the twenty-first year of his age, a short distance from his home, Milton, Queens Co., N. S., while attempting to get a piece of timber from the waters of the Liverpool river, accidentally (according to coroner's inquest) fell from the boom, upon which he was last seen standing, to perish in a watery grave, with no one near to reach a helping hand. His tragic death cast a deep gloom over the entire community. The deceased was an exemplary young man, a member of the Baptist church and greatly respected by all who knew him as evidenced by the large number in attendance at the funeral. For the heart stricken mother, sister and brothers very genuine sympathy has been manifested by all. May grace be given to the bereaved to say "It is well."

EATON.—On the evening of the 20th, of April, Henrietta the beloved wife of Buton Eaton of Granville Centre entered into the rest of the life eternal. Our departed sister was suddenly stricken down. Throughout the day she was able to engage in the work of the home and had apparently years of life before her. About sun down she began to complain and before twelve o'clock she had fallen asleep in Jesus. Our sister was a woman of excellent spirit. She was kind and affectionate in her nature and was beloved by all. She made home happy and was well adapted to train her large family. She leaves behind a husband and eight children to mourn their sad loss. One of her daughters had to be summoned from the Seminary at Wolfville another from her school but both arrived to late to see their mother alive. The whole community mourns with the family in their sad affliction.

FLEMING.—At Gasperaux, Chipman, N. B., April 26, after a lingering illness, Eliza Jane, widow of the late Deacon Wm H. Fleming of First Chipman church. Our deceased sister was an eminent example of devotion and loyalty to the Master's cause, and was truly a pillar of strength in the church with which she was connected. She was a regular attendant as long as health permitted at conference and regular public worship on the Lord's day, ever esteeming the services of the sanctuary her highest delight. During all her married life the family altar was preserved, while her Christian counsels had much to do in cheering God's servants and helping the weak and erring about her to follow Christ. Her conversation was ever about her Lord and Master, and tidings of revival work among the churches were always welcomed with eagerness. For this she prayed anxiously, and of her it can be said that

she sought first the kingdom of God and his righteousness. She had the great joy of seeing all her family and many of her grandchildren brought to Christ. The memory of the ministers who had faithfully labored in this community was most precious to her. She often spoke of Elders Michael Doyle, and Elias Kierstead, by the latter of whom she was baptized in 1854, and she constantly held before the attention of the family their Christian virtues and character. Thus perhaps when God's servants are called home their works follow them, and though dead they yet speak. Our sister had reached a good old age, having been born in the North of Ireland, March 4th, 1824. Five sons and one daughter survive her; several of her children had preceded her to the spirit world "waiting and watching at the beautiful gate." The funeral services were conducted on 30th inst., Pastor E. T. Miller and Rev. W. E. McIntyre, a former pastor attending. The day was dark and somewhat rainy; earth seemed wrapped in gloom, but beyond the bright spirit enjoyed the eternal day in a world where sorrow or tears can never come.

A Pleasant Anniversary.

BRO. EDITOR.—On Saturday evening April 30, a number of the relatives, neighbors and friends met at the home of Uncle Robert Marshall of Clarence, N. S., to celebrate the eighty-third anniversary of his birth. For these many years our Uncle has lived upon the same farm, under the protecting shadow of the North Mountains.

In 1846, Dec. 21, he moved into his own home and the following Sunday entertained two ministers and every Sunday since, when there was one within call he has kept up a splendid hospitality. All of those who are still on this side will recall with pleasure the social hour spent with Uncle Robert, and the many revivals that he owes to talk about since the memorable one of 1829.

Every pastor from Nathaniel Vidito to the present one has had his love and sympathetic support. As the years have passed by sorrow and joy have mingled in our brother-cup. His two companions and eight of the twelve children have preceded him. Four daughters live to make many pleasant reunions.

By indomitable energy he has converted the primeval forest into a forest of apple trees, this year having gathered 1000 barrels of apples, besides pears, plums, grapes and other fruits in good quantities.

We spent the evening in speech and song and cordial social intercourse, for everyone who goes to Uncle Robert's expects to be at home. He is still hale and hearty and enjoys life as well as a lad of twenty. In this unique community of Clarence he is "Uncle" to us all and we are glad.

If any of the readers of this article ever pass this way ask for Uncle Robert, and you will be welcomed by a smile, a handshake and a God bless you. H. H. SAUNDERS.

INTERESTING SUNDAY SCHOOL EVENT AT EAST FLORENCEVILLE.

Sunday, May 1st, was a red letter day with the East Florenceville Baptist Sunday school when the largest attendance in the history of the school was assembled to celebrate the twenty-first anniversary of the founding of the school. After the opening of the school in the usual informal manner by singing, scripture reading and prayer, the lesson was taught to the respective classes. Col. A. D. Hartley the superintendent for the entire period then gave in a pleasing manner a splendid and encouraging report of the school for the twenty-one years, of which report the following is a summary:—

The East Florenceville Baptist Sunday school was organized May 5th, 1883, with the following staff:—Superintendent, Col. A. D. Hartley; Assistant Superintendent, R. W. Tompkins; Secretary-Treasurer, W. B. Tompkins; Assistant Secretary-Treasurer, A. A. Tompkins. (Mrs. Adolphus Lovely); Teachers, W. Tompkins, C. T. Boyer, Helen Lovely, (Mrs. Geo. Flannigan), Mary Tompkins, (Mrs. J. E. Waugh), Amanda Tompkins (Mrs. Chas. Smalley), and Mrs. A. D. Hartley. The total enrollment at that date was seventy. The average for the twenty-one years, thirty. The grand total thirty-two thousand seven hundred and sixty-nine. The largest at endence, seventy-two; the smallest six. During the twenty one years but eleven sessions have been lost, eight on account of storm and three on account of funerals. Fifty six from the school have confessed conversion, fifty three of whom have joined the Baptist church. Nineteen have died. Six

have gone out to superintend Sunday schools in other localities. A total of \$510.00 has been raised by the school, the largest collection being \$500, the smallest six cents. On February 16th, 1885, the school was indebted \$720, today it has to its credit \$322. The average yearly cost of supplying quarterlies and papers has been \$16.15, which expenses have totaled \$347.76, while the remaining amount raised went toward other benevolent objects of the school.

After such report brief and fitting addresses were given by Pastor W. H. Smith, B. A., B. F. Smith, M. P., P., who represented East Florenceville Union Sunday school, Percy Hayward, principal of East Florenceville day school, Abraham Cronkhitte, former principal of East Florenceville day school, Henry Taylor of East Florenceville Union Sunday school, Jas. McIsaac and C. T. Boyer former teachers of East Florenceville Baptist Sunday school and Mrs. A. D. Hartley the efficient primary teacher of the East Florenceville Baptist Sunday school.

As the Superintendent, after some interesting remarks, was about to bring the exercises to a close Pastor Smith came forward and on behalf of the school presented Colonel Hartley with an address which in fitting language gave expression to the deep appreciation in which Col. Hartley and his work has been held during the years in which he has served the school as superintendent. His constant devotion to the interests of the school, his faithfulness to the truth, his ability in making it effective, his genial manners and sympathy for teachers and pupils and his successful leadership in all the work of the school were called to mind. In closing Mr. Smith said: "And now may it please you to accept from us this gold watch and chain, not as a reward for service, for such can be paid only in heaven's coin, but as a token of our appreciation of your services and a mark of our esteem and regard for you as a Christian worker."

Col. Hartley, though visibly affected, was able to give a most fitting reply to the address.

The school is to be congratulated on having at its head a man whose thirty-three years experience in Sunday school superintendency and whose knowledge of and loyalty to the word have made him most proficient.

Special music was given by the choir consisting of songs and anthems which added materially to the pleasure of the exercises. The service was throughout of deep interest and cannot but have an abiding and helpful effect upon those present. ONE PRESENT.

REVIVAL BLESSINGS.

In my several trips over the Maritime provinces during the last few months to attend to lecture engagements and the sale of publications, I had the opportunity of conducting evangelistic services in several places where revival blessing was given. Notably among these were Glace Bay, union services where upwards of 50 professed conversion, Campbellton N. B. Baptist church where 50 professed conversion and 25 were received for baptism in one meeting, who with others have since been baptized. Summerside P. E. I, where 15 were added to the church, and Charlottetown, P. E. I, where 12 or 15 were evidently turned to God who with others, no doubt the pastor will lead into the church. These seasons of grace reminded me of other days in the provinces, when it was my privilege to witness large ingatherings for which there is a bright prospect to-day. J. HARRY KING.

Digby, N. S.

A. Kinsella,

Steam Polishing Granite and Marble Works.

Having a large supply on hand parties placing their orders before the 1st of May will get a discount. Material and workmanship guaranteed.

All orders delivered free.

165 Paradise Row, St. John, N.



ROSY, HEARTY CHILDREN.

If you want to keep your little ones rosy, hearty and full of life give them Baby's Own Tablets the moment they show signs of being out of order in any way. This medicine cures all forms of stomach and bowel troubles, breaks up colds, prevents croup, destroys worms, allays teething irritation, and gives the little ones sound, natural sleep. No child objects to taking the Tablets and the mother has a guarantee that they contain no opiate or harmful drug. No other medicine for little ones gives this guarantee. Mrs. Geo. Campbell, Killarney, Man., who has had much experience says:—I find Baby's Own Tablets a fine medicine for children. They are prompt in relieving little ills and gentle in their action." All medicine dealers sell these Tablets or you can get them by mail at 25 cents a box by writing The Dr. Williams Medicine Co., Brockville, Ont.



HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the Northwest Territories, excepting 3 and 26, which has not been homesteaded or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section of 160 acres, more or less.

ENTRY.

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

HOMESTEAD DUTIES.

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

- (1) At least six months' residence upon and cultivation of the land in each year during the term of three years.
- (2) If the father (or mother, if the father is deceased) of any person who is entitled to make a homesteaded entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.
- (3) If a settler has obtained a patent for his homestead, or a certificate for the issue of such patent, counter-signed in the manner prescribed by this Act, and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.
- (4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land. The term "vicinity" used above is meant to indicate the same township, or an adjoining or cornering township.

A settler who avails himself of the provisions of clauses (2), (3), or (4) must cultivate thirty acres of his homestead, or subdivide twenty head of stock, with buildings for their accommodation, and have besides 30 acres substantially fenced. Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled and the land may be again thrown open for entry.

APPLICATION FOR PATENT.

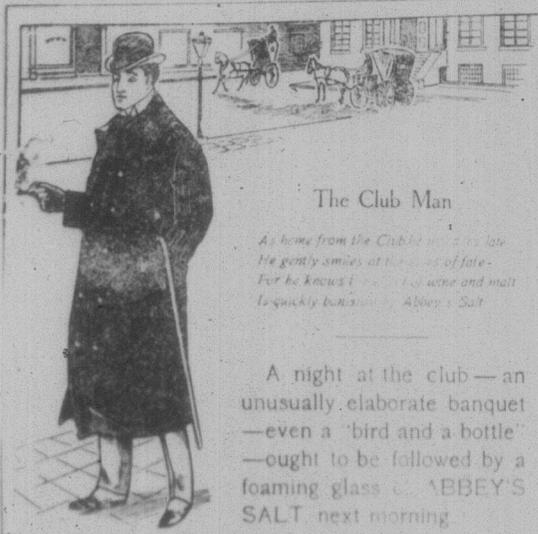
Should be made at the end of the three years before the Local Agent, Sub-Agent, or the Homestead Inspector. Before making application for patent, the settler must give six months' notice in writing to the Commissioner of Dominion Lands at Ottawa of his intention to do so.

INFORMATION.

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

JAMES A. SMART,

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



The Club Man

*As home from the Club he is late
He gently smiles at the sight of late—
For he knows I have had wine and malt
Is quickly banished by Abbey's Salt*

A night at the club—an unusually elaborate banquet—even a "bird and a bottle"—ought to be followed by a foaming glass of ABBEY'S SALT next morning.

It cleans the stomach and bowels—stirs up the liver—clears the head—gives snap and vim to the whole system—and sends a man to business as bright as a dollar.

It makes the clubman, the epicure, forget he has a liver.

Abbey's Effervescent Salt
Is "the Joy of Living."

Real Estate
Real Estate.
Farms and Homes for sale in the far-famed Annapolis Valley, by A. A. Ford, Real Estate Agent.

1. Farm, 222 acres, 9 acres in orchard, 14 to 20 tons hay. Two-story house, furnished throughout. Buildings all in first-class repair.

2. First class farm, 200 acres, 11 acres in fruit trees, 1100 fruit trees set out—Apple, Plums, Pears and cut from 35 to 40 tons hay. Has two and a half story dwelling finished throughout and an outbuilding also, has a fine block of timber.

3. Farm, handy school, church, post office, store 110 acres, 10 in orchard, latest set out, 15 to 20 years buildings all in good repair, with 100 acres of wood and pasture land.

4. Farm, 60 acres, 2 acres of splendid orchard, containing 200 apple trees all in bearing. Varieties, Gravenstein, Baldwin, Golden Russet, Kings Stark and other first-class varieties.

5. 1 and a half story dwelling, 10 rooms finished throughout, bath, ice-house, and a first-class cellar. Also apple cellar, handy church and school. Price, \$2500 terms. Part can remain in mortgage, situated in Norristown, four miles from station.

6. 7, 80 acres. One 30 tons hay, 7 acres orchard, 200 apple trees, 14 plum trees, 60 acres in wood and timber—the balance in pasture and fields. See building built 1901. Main house 14x24. Addition 16 x 20. Barn 10x20. Washhouse, carriage house all in good repair. This is a rare chance to get an up-to-date farm at a very reasonable figure, in one of the best sections, school and church within one-third mile, two good wells water.

7. 8, 120 acres, 1 and one-half acres in orchard, (Apple) with Plums, Pears, Peaches, 4 cats, 20 tons hay, a very fine wood lot, composed of Hardwood, Pine and Spruce, one and a half story house, main house 16x20, ell, 16x27. This house was built 1897, of first-class material and is finished throughout and has a very fine cellar under the whole house. Height of cellar 7 and a half feet. Two wells of water, barn 20x30 and addition 14x20.

8. This is considered a very fine farm and one of the best homes in this section. Farm beautifully situated in Norristown, school and church very near. Price \$4000, \$1000 can remain in mortgage.

9. 10, 90 acres, 1 and one-half acres in orchard, 100 tons hay produced 110 tons apples, 20 tons hay. Plenty of wood and peaches, good pasture, fine well water. This farm has plenty of land to clear up and could be made to cut very much more hay. Price, \$1,000.

Anyone desiring a farm or residence in the thriving town of Berwick or vicinity, will find it to their advantage to correspond with Berwick Real Estate Agency, established 1891.

Also farms from \$1000 to \$6000. Further information given by

A. A. FORD,
Berwick Real Estate Agency.

Uncle Ben wanted to have his portrait painted but he did not care to pay very much for it. Surely that is a very large sum," he said, when the artist named the price. The artist protested and assured him that as portraits went that was very little to ask. Uncle Ben hesitated. "Well," he said at length how much will it be if I furnish paint myself?"

COMFORT IN BEREAVEMENT

There is a beautiful story of a boy whose young sister was dying. He had heard that if he could secure but a single leaf from the tree of life that grew in the garden of God, the illness could be healed. He set out to find the garden, and implore the angel sentinel to let him have one leaf. The angel asked the boy if he could promise that his sister should never be sick any more, if his request was granted, and that she should never be unhappy, nor do wrong, nor be cold nor hungry, nor be treated harshly. The boy said he could not promise. Then the angel opened the gate a little way, bidding the child to look into the garden for a moment to have one glimpse of the garden. "Then if you still wish it," said the angel, "I will myself ask the King for a leaf from the tree of life to heal your sister." The child looked in, and after seeing all the wondrous beauty and blessedness, he said softly to the angel, "I will not ask for the leaf now. There is no place in all this world so beautiful as that. There is no friend so kind as the Angel of Death. I wish he would take me too."

"Life, like a dome of many colored glass,
Stains the white radiance of eternity,
Until death tramples it to fragments."
S. S. Times.

WHICH WAY ARE YOU GOING?

A little girl went home from church one Sunday full of what she had seen and heard. A day or two afterward, when talking to her father, who was not a godly man, she said suddenly, "Father, do you ever pray?" He did not like the question, and in a very angry manner asked her—

"Is it your mother or your aunt who has put you up to this?"

"No, father," said the child, "the preacher said all good people pray, and those that don't pray can't be saved. Father, do you pray?"

This was more than the father could stand and in a rough way he said—

"Well, you, and your mother and your aunt may go your way and I will go mine."

"Father," said the little creature with great simplicity, "which way are you going?"

The question pierced his heart. It flashed upon him that he was on the way to death. He started from his chair, burst into tears, and began to pray for mercy.

Which way are you going?—The Revivalist.

REVERSIBLE SPIRITUAL LAWS.

When the late Clerk Maxwell was asked by a distinguished scientist what was the greatest scientific discovery of the previous half century he replied: "That the gramme machine is reversible; that is, not only will power produce electricity, but electricity will produce power." Either is convertible into the other. In the spiritual sphere there are many reversible laws. For example, knowledge leads to obedience; obedience leads to a higher knowledge. Faith induces prayer; prayer induces faith. Gratitude impels to service; service quickens gratitude. Sin hardens the heart; a hardened heart leads to sin. In every department of spiritual experience cause and effect may be reversed, and the effect becomes in turn a cause and the cause an effect—so closely and indissolubly linked are all our moral and spiritual acts and states, character and conduct, habit and action. Sin and prayer cannot live together in the same heart and life. The sin, if it continues to be indulged in, will stifle the prayer, or the prayer if it continues to be cherished, will grapple with and throttle the besetting sin. In so far therefore, as there is a prayerful soul, there will be a careful life, a life of watchfulness and of comparative sinlessness. Let us therefore pray without ceasing—Selected.

WHY THERE WAS NO PRESENTATION.

"Our minister did not take any holiday this summer," said Mr. Brown, with a smile. "Why not?" asked the other man. "Circumstances over which he had no control forced him to stay at home," replied Brown.

"He intended to go away, and had made his arrangements, when several enthusiastic members of his congregation—my wife was among them and the others were ladies, too—took the matter out of his hands and told his wife confidentially not to pinch, and save for his outing, because the members of the church had hit upon the happy idea of raising a sum especially for his holiday.

"As the minister has a large family, and his wife finds it hard to make both ends meet, she was only glad to spend the holiday money in other ways.

"Well, the ladies had several 'affairs,' and managed to get something over \$50 together. Then they decided to make the presentation a gala event, and give all the members of the church a chance to speed the pastor on his way with good wishes.

"It occurred to them that a little music would add to the occasion, and so they engaged some musicians. One member of the committee thought that if there was music, light refreshments would be in order, and she took it upon herself to see that they were provided. A third hit on the plan of having the church decorated for the occasion, and hired a man to do the work.

"Early in the evening when they met to compare notes they discovered that their expenses had not only eaten up the amount that they had raised for the minister, but left them a matter of about ten shillings in debt.

"Oh, yes, the evening was a pleasant one to some, but there wasn't any presentation. On the way home I asked my wife who was going to pay the debt.

"Why, Joseph," she said, "what a question! The minister, of course. It was all done in his interest!"

ONLY STEWARDS

Be very careful to watch against ostentation and the pride from which it springs. The best antidote is the habit of looking from the gift to the Giver and to accustom yourself to the position of a steward of the benefits which have been done to you. O, for more of the spirit of praise and thanksgiving, of adoring gratitude, of grateful love! Not unto us, not unto us, but unto Thy name be all the glory, O Lord God. All things come of Thee; wealth and the power to get it; love and the qualities that earn it; success and the health of body and mind so needful to us; acquisition. No doubt Hezekiah's sad lapse is intended as a warning to us all. The minuteness with which it is recorded may be intended to impress on us the danger of coquetting with the Babylon around us. It is impossible to do so without being ultimately carried into captivity to its corruption.—Rev. F. B. Meyer.

If we on'y ask things of a low and trifling nature, unworthy such a Giver, he may answer as a prince did, "These are not royal gifts."—Robert Leighton,

ONE THING DONE WELL.

The True Secret of a Remarkable Success.

Dr. Williams' Pink Pills for Pale People do only one thing well. That is the secret of their success. They actually make new blood; just that and no more. But good blood is the best cure—the only cure—for most diseases. Most diseases are caused by bad blood. Anaemia, paleness, pimples, eczema, indigestion, biliousness, kidney trouble, backaches, sideaches, neuralgia, nervous troubles, rheumatism and the special secret ailments of growing girls and women—these are different diseases but they are all due to bad blood. Ignorant people sometimes laugh at the idea that one little medicine can cure all these different diseases—but they forget that they were all caused by one little trouble—bad blood. The foolish people are those who take a different medicine for every symptom without thinking of the one cause at the root of them all. Dr. Williams' Pink Pills strike at the root, bad blood and nothing else. They fill the veins with new, strong, rich red blood which races to every corner of the body; toning the nerves and bracing each organ to throw off weakness and disease. In a brief way here is some strong proof of confirming the above statements—

John Craig, Kells, Ont., says—"I was paralyzed and had no power over my right arm or leg. I had to be lifted like a child. Dr. Williams' Pink Pills have cured me and to my neighbors the cure seems like a miracle."

Miss Blanche Durand, St. Edmund, Que., says—"The doctor told me I was in consumption. I had alternate chills and fever, and severe cough, and was daily growing weaker. Then I began the use of Dr. Williams' Pink Pills and my health and strength have fully returned."

Mrs. John McKerr, Chickney, N. W. T., says—"For some years I was a great sufferer from the ailments that make the lives of so many women miserable. I never got anything to relieve me until I began using Dr. Williams' Pink Pills and they have made me feel like a new person."

Mrs. Albert Luddington, St. Mary's River, N. S., says—"I was a cripple from rheumatism until I began using Dr. Williams' Pink Pills. Now the aches and pains have left me and I am as well as ever."

Mr. M. Cook, Lamerton, N. W. T., says—"Dr. Williams' Pink Pills cured me of a severe attack of erysipelas."

Mr. William Holland, Sarnia, Ont., says—"I suffered for two years from kidney trouble. I tried many medicines but got nothing to help me until I took Dr. Williams' Pink Pills, and after using them about a month every bit of the trouble was gone."

What Dr. Williams' Pink Pills have done for these people—and for thousands of others—they will do for you, if you will give them a reasonable trial. Sold by medicine dealers everywhere, or by mail from the Dr. Williams' Medicine Co., Brockville, Ont., at 50 cents a box or six boxes for \$2.50.

TOO FAR APART.

The late John R. Proctor, the president of the civil service commission was a student of the University of Pennsylvania in 1863 and 1864 and an old Pennsylvania man said to him the other day.

"Proctor was a great walker in his college days he liked nothing better than to set out early on a frosty morning, and to walk twenty-five or thirty miles through the country. He would start alone as a rule, but if he fell in with a teamster, a laborer or a tramp—any one—he was well pleased. He would bring home many an odd bit of talk that he had gathered in this way.

"I remember how he once met an Irishman on the road to Norristown. He and the Irishman plodded along together a matter of six or seven miles. They stopped and read each milestone as walkers always do, and Proctor said:

"I think that milestones cheer a road up wonderfully, don't you?"

"Faith, an' I do that," said the Irishman "I find them a great comfort. It would be an improvement, though if they were not so far from one another, wouldn't it?"—Ex.

This and That

A MOVING SCALE.

When Turner exhibited his great picture, "The Building of Carthage," he was disappointed because it had not been sold at once at the private view, and angry with the press for criticizing it severely. Sir Robert Peel called upon him.

"Mr. Turner," said he, "I admire your 'Carthage' so much that I want to buy it. I am told you want five hundred guineas for it."

"Yes," said Turner, it was five hundred guineas, but to-day it is six hundred."

"Well," said Sir Robert, "I did not come prepared to give six hundred, and I must think it over. At the same time, it seems to me that the change is an extraordinary piece of business on your part."

"Do as you please," said Turner. Do as you please."

After a few days Sir Robert called again upon the great painter. "Mr. Turner," he began, "although it is a very extraordinary thing for you to raise your price, I shall be proud to buy your picture, and I am prepared to give the six hundred guineas."

"Ah!" said Turner. "It was six hundred guineas, but today it is seven hundred."

Sir Robert grew angry, and Turner laughed. "I was only in fun," he said. "I don't intend to sell the picture at all. It shall be my winding sheet."

For years he kept it in his cellar. Then it was brought up and hung in his gallery, where it remained as long as he lived. When he died he left it to the nation.

AN AUDIENCE OF ONE.

There are still people who remember the jokes of "Josh Billings" with pleasure, and there are a few who heard the lectures that he used to give. One of his admirers still likes to tell of his only meeting with the author of the ill-spelled aphorisms.

When I was a boy Josh Billings advertised a lecture in Bloomfield, about ten miles from my father's farm. I wanted to hear him. We were in pretty good circumstances then so my father gave me some money, and I hitched up and drove to town.

I got there about seven o'clock, and found that there was likely to be a poor house, for a free church fair was in full blaze, and the town was small and not very rich.

NECESSARY

People May Go Without Food for Days but Not Without Sleep.

Fasters have gone without food for many days at a time but no one can go without sleep. "For a long time I have not been sleeping well often lying awake for two or three hours during the night up to three weeks ago, but now I sleep sound every night and wake up refreshed and vigorous," says a California woman.

"Do you know why? It's because I used to drink coffee but three weeks ago I cut off the coffee and began using Postum. Twice since then I have drunk coffee and both times I passed a doubly convinced coffee caused the trouble and Postum removed it."

"My brother has been in the habit of drinking coffee three times a day. He has been troubled with sour stomach and I often would notice him getting soda from the can to relieve the distress in his stomach; lately hardly a day passed without a dose of soda for relief."

"About two weeks ago he asked me for a cup of Postum—said he liked it well enough to give up coffee and since then has been drinking Postum three times a day and says he has not once been troubled with sour stomach." Name given by Postum Co., Battle Creek, Mich.

Even after this lady's experience with coffee her brother did not suspect coffee was causing his sour stomach, but easily proved it.

Coffee is not suspected in thousands of cases just like this but it's easily proved. A 10 days trial works wonders, and of course "there's a reason."

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

I bought my ticket and went into the little hall, which was lighted by small smoky lamps. It was empty. I waited anxiously for people to come, but none appeared. The ticket-taker walked around, nervously looking at his watch. About eight I heard him talking to some one at the door. Looking around I saw "Josh" chewing his thumb and taking a melancholy survey of the empty benches. In a moment he came forward and sat down beside me.

"Well my boy," he said with a wan smile, have you come to hear the lecture?"

"Well there ain't goin' to be no lecture," he said, with a droll squint. "Madam Patti" who was going to assist me is ill."

I did not know Madam Patti, and looked at him, evidently showing my disappointment.

"Of course," he said, "you will get your money back. Let's see did you pay four dollars or three ninety-five for your seat?"

"Fifty cents," I said. Then plucking up my courage, I added, "And I don't care for the money, but I've come ten miles to hear you."

"Yes? Queer how the country folks follow me! The last time I lectured a man came twenty miles to be near me—just to be near me, for he'd heard my lecture many times."

"Will he be here to-night?" I asked.

"No; fortunately no. I paid the bill and he was the sheriff, you know."

"Well, I said, rising, "I'm awfully disappointed. I don't care about the money, but it's hard after I've driven all the way over."

"Um!" he murmured. "Your not pressed for money then?"

"No." I had a dollar extra.

"My boy," he exclaimed, "I have an idea. You shall not lose the lecture. Of course it would be absurd for me to get up there and talk to you alone; but if you'll recover your fifty cents before the management runs off with it and come round the corner, we'll have an oyster stew and I'll talk to you really I'll give you all my best jokes."

We did it. He talked and ate, and I ate and listened. He told me story after story for two hours. Then he saw me drive off, and waved to me from the steps of the hotel. I never had a better time in my life.—Ex.

SCOTCH STORIES.

Sir Archibald Geikie has just published his Reminiscences—a volume full of stories about the Scots. Here are some of them:

"Weel, Tam, are ye gaun hame wi' your work?" was the invariable greeting of a doctor to a tailor of his acquaintance, whom he met carrying a bundle. Once the tailor saw the doctor walking in a funeral procession. Weel, doctor, are ye gaun hame wi' your work?" he asked.

Descanting on the changes in life and work brought about by time, a farmer said: "When I was young I used to think my father hadna muckle sense, but my sons look on mysel' as a born eediot."

At a funeral in Glasgow, a stranger who had taken his seat in one of the mourning coaches, excited the curiosity of the three other occupants one of them at last asked:

"Ye'll be a brither o' the corp?"

"No, I'm not a brither to the corp?"

"Weel, then ye'll be his cousin?"

"No; I'm no that!"

"Then ye'll be at least a friend o' the corp?"

No, that either. To tell the truth, I've no been weel mysel', and as my doctor has ordered me some carriage exercise. I thocht this wad be the cheapest way to take it."

He tells for instance of the Highlander who had been in Glasgow and seen that wonderful invention, the telegraph.

What is it like? asked his neighbors asked him. "If I trod on ma collie dog's tail in Oban said Jock and it squeaked in Tobermory that wud be a telegraph.—Ex.

He—"so the engagement is broken off?"

She—"Yes. He told her he thought she should stop reading novels and read something more substantial; something that would improve her." He—"Well? She—

"Well the idea of a man intimating to his fiancée that she could be improved in any way?"—Philadelphia 'Press.'

"Man overboard!" cried the sailor, seeing a passenger fall into the sea.

"What do you mean with your 'Man overboard'?" gasped the unfortunate, bobbing up. "Mr. Alderman Brown is overboard."

DISCOMFORT AFTER EATING

December 4, 1903

People who suffer after eating, feeling oppressed with a sensation of stiffness and heaviness, and who frequently find the food both to distend and painfully hang like a heavy weight at the pit of the stomach, or who have Constipation, Inward Piles, Fullness of the Blood in the Head, Acidity of the Stomach, Nausea, Heartburn, Headache, Disgust of Food, Gaseous Eructations, Sinking or Fluttering of the Heart, Choking or suffocating Sensations, when in a lying posture, Dizziness on rising suddenly, Dots or Webs before the Sight, Fever and Dull Pain in the Head, Deficiency of Perspiration, Yellowness of the Skin and Eyes, Pain in the Side, Chest, Limbs and Sudden Flashes of Heat, should use a few doses of

Radway's Pills

Which will quickly free the system of all the above named disorders.

RADWAYS PILLS

All purely vegetable, mild and reliable. Cause perfect digestion, complete absorption and healthful regularity.

For the Cure of all Disorders of the Stomach, Bowels, Kidneys, Bladder, Nervous Diseases, Piles, Sick Headache and all disorders of the Liver.

Price, 25 cents per box. Sold by all druggists, or sent by mail on receipt of price.

RADWAY & CO., 7 St. HELEN STREET MONTREAL.

Radway & Co., New York.

Gentleman—In regard to "Radway's Pills," I wish to say, that I have never found any remedy that can equal them.

For the past two years I was suffering from nervous dyspepsia and constipation. After eating I would have a sensation of heaviness in the stomach, feel like vomiting, pain and dizziness in the head, and then I would become nervous. I tried everything that was recommended to me. My physician told me I had chronic constipation and a sour stomach. He could relieve me somewhat, but still did not cure me. I was almost in despair. At last a friend persuaded me to try "Radway's Pills," which I did. And I am glad to say, that they not only relieved me, but positively cured me. Even after taking them only a few days, a regularity of the bowels was established, and the dyspeptic symptoms have already disappeared. Now I feel like a new person.

May God bless you and your wonderful remedy. I remain,

Yours for health,
B. S. TREXLER,
Allentown, Pa.

Heart Palpitated.

FAINT AND DIZZY SPELLS.

FELT WEAK AND NERVOUS.

COULD SCARCELY EAT.

TWO BOXES OF

MILBURN'S HEART and NERVE PILLS

Cured Mrs. Edmond Brown, Inwood, Ont., when she had almost given up hope of ever getting well again.

She writes: "I was so run down that I was not able to do my work, was short of breath, had a sour stomach every night and could scarcely eat. My heart palpitated, I had faint and dizzy spells and felt weak and nervous all the time. My husband got me a box of Milburn's Heart and Nerve Pills but I told him it was no use, that I had given up hope of ever being cured. He however persuaded me to take them and before I had used half the box I began to feel better. Two boxes made a new woman of me and I have been well and have been able to do my work ever since."

Milburn's Heart and Nerve Pills are 50 cts. box, or 3 for \$1.25, all dealers or

THE T. MILBURN CO., Ltd., Toronto, Ont.

Port Mulgrave June 5, 1897.

C. C. RICHARDS & CO.

Dear Sirs,—MINARD'S LINIMENT is my remedy for colds, etc. It is the best liniment I have ever used.

MRS. JOSIAH HART.

INDIGESTION CONQUERED BY K.D.C.

SNOW & CO.,

Limited.

Undertakers and Embalmers.

90 Argyle St.,

Halifax.

For Sale.

Two storey house with 1 1/2 acres of land in the village of Berwick. Modern house with hot and cold water and in easy walking distance of churches, schools and post office.

For particulars write

A. A. FORD,

Berwick, N. S.

INTERCOLONIAL RAILWAY

On and after SUNDAY, Oct. 11, 1904 trains will run daily (Sunday excepted as follows):

TRAINS LEAVE ST. JOHN	
6—Mixed for Moncton	6.30
2—Exp. for Halifax, the Sydneys and Campbellton	7.00
4—Express for Point du Chene	13.15
16—Express for Point du Chene, Halifax and Pictou	12.15
8 Express for Sussex	17.10
3 4—Express for Quebec and Montreal	18.00
10—Express for Halifax and Sydney	23.25

TRAINS ARRIVE AT ST. JOHN.	
9—Express from Halifax and Sydney	6.20
7—Express from Sussex	9.00
3—Express from Montreal and Quebec	13.50
5—Mixed from Moncton	15.30
3—Express from Point du Chene	16.50
25—Express from Halifax Pictou and Campbellton	17.45
1—Express from Halifax	18.40
81—Express from Moncton (Sunday only)	24.35

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

D. POTTINGER, ager, General Man. Moncton, N. B., Oct. 9, 1904. CITY TICKET OFFICE, 7 KING STREET, ST. JOHN, N. B. Telephone 1053. GEO. CARVILL, C. T. A.

Students can Enter Any Time.



Because the instruction given is mostly individual and there are no vacations to interrupt the work. BUSINESS: Exclusive use of the two best and most up-to-date of the Business Practice System. SHORTHAND: The Isaac Pitman. Catalogues free to any address.

S. KERR & SON

Odd Fellows' Hall.

One of the Many

Mrs. G. D. Allen, of Baie Verte Road, N. B., suffered from severe cramps for several years, obtaining only temporary relief from doctors. She was also greatly afflicted for 4 years, with Salt Rheum in her hands. She was advised to try

GATES' Life of Man Bitters and Invigorating Syrup.

This she did, also using Gates' Nerve Ointment on her hands. She has recently written us explaining how after 3 month's treatment she has been permanently cured of both diseases and she is recommending others to give these medicines a trial.

For further information address

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

Society Visiting Cards

For **35c.** 

We will send

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

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

PATERSON & CO.,
107 Germain Street,
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Wedding Invitations, Announcements
Speciality

CANADIAN PACIFIC

LOW World's Fair,
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C. Splendid Equipment
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Rates | Tickets on Sale Daily.

General Change Time, June 13

For information call on nearest Ticket Agent.
Or write to C. BYOSTER,
D. P. A., C. P. R., ST. JOHN, N. B.

Wanted at Once.

For the Province of Nova Scotia Energetic Salesmen to sell the Unique Borden Clothes Reel, patented, now ready to be placed on the market. Model furnished, absolutely nothing like it. No competition and every home needs one. Large commissions to salesmen. The right man can make from \$5.00 to \$10.00 a day. For particulars and territory apply at once to.

MARITIME SPECIALTY AGENCY,
Box 83, Digby, N. S.

The Observer Romano, the Vatican organ, publishes an official note saying that the Holy See considers President Loubet's visit to Rome as the gravest offence against its dignity and rights, and therefore, has sent to the French government a formal and energetic protest which has been communicated to the other governments in diplomatic relations with the Vatican.

NEWS SUMMARY.

The bubonic plague in India is said to be now destroying 40,000 persons a week.

Eugene V. Debs has been nominated as Socialist candidate for President of the United States.

A tornado has swept part of Texas, killing many people and destroying much property.

It is said that the Canada Eastern Railway is as good as sold to the Dominion government and that the price is \$800,000.

Mr. John Charlton's health is much better, but he will not be able to go to Ottawa this session.

An order for 700,000 pairs of shoes, representing a money value of \$1,000,000, was recently placed with a Manchester, N. H., firm.

Two hundred and fifty men employed by the Consumers' Cordage Co. are out on strike in Montreal. They want an increase of ten per cent. in wages. The company's orders will be filled from the Halifax works during the strike.

The Ontario court of appeals has granted leave to appeal against the sentence imposed in the case of Lieut. Col. Gray and his son, convicted of election irregularities and now serving term in prison.

The manager of the Toronto street railway in court on Wednesday admitted paying large sums of money for "street service" in connection with the civic investigation of election irregularities.

The Credit Company of Canada, Montreal, was placed in liquidation on Wednesday. No list of liabilities has yet been filed, but a number of claims were presented in court from unfortunate dupes of the concern, running all the way from \$2 to \$500, the average being around \$75.

On the 8th of April a British force of 250 men had an encounter with natives in the Oopoto country, 75 miles up the Emo river, in Southern Nigeria. Six villages were burned and 200 of the natives were killed and wounded. The British lost four native killed and seven wounded.

W. R. Cremer, M.P., secretary of the International Arbitration League, announced at a dinner in his honor in London, that the Nobel peace prize, amounting to \$39,150, awarded to him, will be invested at a guaranteed interest of five per cent. The proceeds will be used by the International Arbitration League to promote arbitration.

It is reported that the trunk of a large tree has been encountered at a depth of 1,000 feet by oil drillers at Crocker Texas. Large pieces of perfectly preserved bark and wood of clear grain have been brought to the surface. The wood is of very hard texture, and the tree is estimated to have been between two and three feet in diameter.

The following fines were imposed in the recent Scott Act cases in Kings county: D. P. O'Regan, Havelock, \$50; Archibald Cougle, Sussex, \$50; Gilbert Duncan, Sussex, two cases, \$100; J. C. Langhey, North, nine cases, \$450; R. Carr, Waterford, three cases, \$150; Wm. Sheek, Waterford three cases, \$150; Claud Gillies \$50. The alternative was 80 days for each offence.

EXPERT TUITION Without Cost.

We have set aside a Free Scholarship for Each School section in Canada. Open until June 30th next. Instruction to start when desired.
The subjects include Agriculture, Business courses, poultry raising, small fruit and vegetable gardening, household science, Civil service, Practical Electricity and others.
You can secure this if you will.
It means to you a greater earning power, a wider field of opportunity, a broader future, in return for a little effort and energy.
State course of study you prefer.
Address "Free scholarship Dept."
CANADIAN CORRESPONDENCE COLLEGE
LIMITED
TORONTO, ONTARIO



The Granger Condition Powders

The only Powder that has stood the test of quality.

Cure Stoppage, Swelled Legs, Bad Blood, Horse Ail, Cough, Thick Water, A blood Tonic and Purifier. At all dealers.

Price 25 cts.

THE BAIRD CO., Ltd., Proprietors.
WOODSTOCK, N. B.

A Home Dye! MAYPOLE SOAP A Perfect Dye! MAYPOLE SOAP

Made in England but sold everywhere. 70c. for Colors—15c. for Black. Book all about it free—by addressing Canadian Depot, 8 Place Royale, Montreal.

When answering advertisements please mention the Messenger and Visitor.

Surprise is yours and pleasure, too, every time you use

Surprise Soap

It makes child's play of washday—and every day a happy day.

The pure soap just loosens the dirt in a natural way and cleanses easily—without injury. Remember

Surprise is a pure, hard Soap



Would there be any demand for 45 Successive Years for any article unless it had superior merit

Woodill's German Baking Powder

claim this as 45 RECOMMENDATIONS to all who use BAKING POWDER. Ask your Greer for it.

INDIGESTION CONQUERED BY K.D.C.

O. J. McCully, M.D., M. R. S., London.

Practise limited to EYE, EAR, NOSE AND THROAT
Office of late Dr. J. H. Morrisou.
163 Germain St.

WANTED.

Wanted at once young Medical Doctor for good opening in growing town. Must be graduated from good school, some experience or hospital practice, be an active member of a Baptist Church and otherwise well recommended. Apply to MESSENGER AND VISITOR.

Red Rose Tea is Good Tea.