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Canada at

St. Louis.

To those who may have thought that Canada was a great barren land, a country of almost perennial snow and ice, the Palace of Agriculture at the St. Louis World's Fair is a revelation. "No sections in Uncle Sam's galaxy of States," a St. Louis correspondent writes, "displays fairer specimens of the result of the husbandman's industry and no land shows a greater variety of products than does the great country that adjoins the United States on the north. Canada has a space of 10,000 square feet in the Exposition's mammoth Palace of Agriculture—a structure that covers an area of twenty three acres and contains all that is edible from all lands. A replica of a historic structure forms the centerpiece of this notable exhibit. One of the handsomest of the public buildings in the Dominion is the Library of Parliament at Ottawa. The dome of this building, reproduced on a smaller scale, is one of the most commanding objects in the big building. It is an octagon, thirty-four feet across, and its top extends sixty feet upward and brushes the rafters of the Agricultural Palace. Its frame is of pine, and the surface that shows is covered with glowing red burlap. Artistically fastened to this background are the grains and grasses of Canada, more than 3,000 specimens being shown in charming array. Great butresses are built up of millet, a forage plant; brome grass, a fodder crop grown extensively in western Canada and which appears shortly after the snow leaves the ground; wheat, oats, clover, blue grass and hundreds of other choice specimens. Corn, used so much in the embellishment of the exhibits of the States, finds no place in this display. The eight arches in the octagon afford a conspicuous place for oil paintings, typifying the live stock industry of the great country to the north. The pictures are works of art, and their great size makes the scenes very lifelike. The windows under the pointed arches are filled with bottles of threshed grain."

Cruel Fashion.

Women are tender-hearted, but Fashion is cruel, and women bow almost without question to the behests of the cruel goddess. Thus tender-hearted women become the instruments of much cruelty which is sometimes practiced on others and sometimes on themselves. One of fashion's cruelties involves the slaughter every year of countless thousands of beautiful birds that their plumage may adorn the head-wear of tender-hearted women. The extent to which this destruction of birds for millinery purposes is carried is indicated by the report lately issued by the Bird Protection Society in England. At one sale—the first of the present year—in the Commercial Sale Rooms, the central market of the plume trade in London, no fewer than 2,687 birds of Paradise were sold. As these birds are restricted to a comparatively small area of the globe, it is almost safe to prophesy their early extinction if fashion continues to call for them. During the year probably 10,000 will come under the hammer. Impeyan pheasants suffered to the number of 1,828. Four hundred tiny Indian owls were sold for a farthing each. A large number of the Indian owl Ketupa, a by no means common bird, realized three pence each. Humming birds have been mercilessly butchered to swell the list, 11,400 passing into the hands of the milliner. Despite the outcry against the wearing of osprey plumes, there has been a brisk demand for them, as much as £9, 12s, 6d per ounce being paid for them.

Going South.

There is said to be an unusual movement of population within the United States this year prompted by a desire to find new fields for investment and business. The movement alluded to is from the farming districts chiefly, and there is said to be a strong tendency to go southward, the northward movement to Canada which prevailed last year and the year before having been checked by the efforts put forth by railroad and land companies interested in the southwestern States. Canadian land agents are recognizing this turn in the tide of emigration as likely to have a serious effect on the movement of population to western Canada, which had begun to assume so large proportions. The land companies, it is reported, are changing the base of their operations from Iowa, where their work has hitherto been done chiefly, to Illinois and Indiana. Some of the United States railway and land companies have numerous agents out endeavoring to persuade people from these

States to go to the South and are reported to be meeting with a good deal of success. The companies which are working in the interests of western Canada are accordingly finding it more difficult than last year to impress the people with the advantages which are offered by the country to the north.

The Kentville

Sanatorium.

The building erected by the Nova Scotia Government as a Sanatorium for tuberculosis of the lungs has been completed. In the course of a few weeks the institution will be furnished, and it is expected that it will be ready to receive patients about the first of July. The sanatorium is situated on a high sandy hill a little northward of Kentville and in full view of the town. The general situation in one of the best protected parts of the Cornwallis Valley, and the very porous nature of the soil immediately surrounding, form very favorable conditions for the purpose for which the institution is intended. The building was erected under the supervision of Mr. Herbert Gates, architect of Halifax, according to plans which were prepared by Mr. J. W. McGregor of Montreal, under the direction of Dr. Richer of Montreal. As now completed, without the furnishings, the Sanatorium is said to have cost \$20,000, and it is capable of accommodating twenty patients. According to the plan, each patient will have a separate room and each room opens out directly on to a verandah, so that whenever necessary the bed may be wheeled out from the room into the open. The verandahs both on the ground floor and on the floor above are twelve feet wide, and there are sun rooms which communicate freely with the verandah. The ground floor has only a few patients' bedrooms, situated in the lower part of the building; the remainder of this floor is entirely devoted to reception rooms, library, large dining-room, physicians' living quarters, dispensary, laboratory, lavatories, large cloak room, nearly all communicating with a very spacious hall. On the floor above are a number of bedrooms, bath rooms, and hydro-therapeutic room, along with the matrons' and nurses' quarters. The servants have their living quarters in a small annex and in this annex will be found the kitchen, store room, laundry, and so on. The water for the sanatorium is supplied by the town of Kentville, and is very generous indeed. The lighting throughout is electrical. It would seem that the building, as well as its situation, is excellently adapted to the purpose for which it is intended and will doubtless prove a real boon to the Province. The sanatorium will be open only to persons residing within the Province. Patients who are able to pay for the cost of treatment will be required to do so, and for those who are not able there is legal provision that the cost of treatment may be assessed upon the city, town or poor district in which said patients have a settlement, provided they are received at the Sanatorium on the request of the mayor of such city or town or the overseer of the poor for such district. It is provided however that patients who do not come under the provision noted above and who are without means, shall not on that account be refused the benefits of treatment.

The Mormon

Inquiry.

A number of leading Mormons have given their testimony quite freely in connection with the Smoot investigation, and their evidence goes to show that the manifesto of the Mormon President Woodruff, of 1890, forbidding polygamy, has not prevented Mormons in Utah who were so disposed from having more wives than one. Brigham H. Roberts, a Mormon who was excluded from the United States House of Representatives a few years ago, has three wives, and admitted that he was now living with these in violation of the statute and also of the law of God and the Church as set forth in the manifesto of 1890. Mr. Roberts also said that he would not think of accepting a nomination for political office without first getting the consent of the (Mormon) Church. He admitted that every nominee who had obtained the consent of the Church had been elected, and that no Mormon who had failed to get such consent had been successful at the polls. Angus M. Cannon, a patriarch of the (Mormon) Church who has six wives, admitted that since 1890 he had been living with them in violation both of the statute and the law of God. The Mormon President Smith, it will be remembered, made a similar admission when he was before the committee of

investigation a few weeks ago, and Mr. Cannon said that President Smith had since then received a vote of confidence at the general conference of the Church. Calvin Cobb, publisher of a paper in Idaho, gave testimony before the committee. He said that one-third of the people of that State were Mormons, and because they held the balance of power the leaders of both parties made terms with the Church. It was due to Mormon influence, he thought, that the Legislature recently provided for a constitutional convention, the Mormons desiring, it was believed, to get rid of the anti-polygamy declarations of the present convention. O. W. Powers, formerly a judge in Utah, and afterwards Chairman of the Democratic Committee, testified at length as to the influence of the Church in politics. The young men and women he said now posed polygamy. But in Mormonism there was something worse than polygamy and that was the exertion of a controlling influence in politics, society and business by the hierarchy to attain ends at variance with American institutions.

Newfoundland

and

Confederation.

A correspondent of the Toronto Globe, writing from Newfoundland, gives to the readers of that paper the results of an interview with Sir Robert Bond, the Premier of the Ancient Colony, in respect to the matter of confederation with Canada. Evidently the proposal for union does not arouse any enthusiasm in the breast of the Newfoundland Premier. He does not believe that there is any considerable sentiment in favor of union among the people of the island, and apparently he is not anxious that such a sentiment should be cultivated. Sir Robert Bond questions that any large benefit would result to Newfoundland from confederation. The isolation of the colony makes its position different from that of any of the Provinces of the Dominion, so that if united with Canada Newfoundland, according to Sir Robert Bond's opinion, could not participate with other Provinces in the general scheme of advancement. Then there is a feeling that under confederation local industries would suffer and Newfoundland would become a dumping ground for Canadian products. Premier Bond argues that Canada does not want the fish, oil, sealskins, minerals, etc., which Newfoundland produces for export, and that the commercial relations of the Colony are more naturally with the United States. He is not, however, prepared to say that he is opposed to confederation until the terms are made known, but he is quite definite and emphatic in declaring that more favorable terms must be offered than any which have heretofore been proposed before it can be said that there is any possibility of Newfoundland accepting them.

The War.

The latest despatches from the Far East bring news of an important land battle in the vicinity of the Yalu river between Russian and Japanese forces, in which both sides lose heavily and the Russians are forced to abandon their positions and retire. It is impossible from the reports so far received to give any clear account in detail of the fighting which has taken place on the Yalu. The official and other despatches make it clear, however, that the Japanese were engaged during the past week in completing their preparations for crossing the river at different points and that on Saturday a large Japanese force effected a crossing. The Russian forces offered a vigorous resistance and inflicted some loss on the Japanese and also suffered some losses at their hands. The principal engagement however took place on Sunday morning. The Japanese army under General Kuroki having effected a landing on the northern bank of the Yalu the evening before, attacked the Russian positions at dawn, and with an infantry charge covering a frontage of four miles, drove the Russians from their position at Chiu-Tien-Cheng and the heights on the right bank of the Ilo river which enters the Yalu from the north almost opposite Wiju. The Japanese turned the left flank of the Russians, and in the battle swept away the new front interposed by the Russians to check their onward movement. In his official report of the battle General Kuroki says: "We have taken 28 quick firing guns, many rifles, much ammunition, more than twenty officers and many non-commissioned officers and men as prisoners. Our casualties number 700 and the Russian loss is more than 800 men." There is no official statement at hand from the Russian side as to the number of casualties, but the Russians admit heavy losses and the abandonment of their position which it was found impossible to hold against the superiority of the Japanese artillery. It would appear that the Japanese have won a decided advantage, but at a pretty large cost. If General Kuroki's estimate is to be accepted the Russian loss is still larger. The Russians did not of course expect to make any permanent stand at the Yalu. Their plan was to hinder and weaken the Japanese as much as possible in their crossing into Manchuria, with the expectation of resisting them under more favorable conditions farther on. But it does not appear that the Russians have been able to inflict as much injury as they have sustained. It has been Russia's turn to score on the sea this week. The Vladivostock fleet is reported to have sunk a Japanese transport at Won-san. There are also reports, which may be correct, of other Japanese vessels having been sunk by Russian torpedo boats.

A Working Definition and its Purpose.

"What then is the Inspiration of the Bible?"

It is at the least that divine influencing of Hebrews, Jews and early Christians in virtue of which the Bible, as the "specially sacred" literature of Christianity, is morally and religiously so much superior to the "specially sacred" writings of any of the other most important religions.

After quoting these with other lines from my "summary" Doctor Saunders wrote:

"It will be observed in the above quotation that Brother Waring says that this last definition is "a good working definition of the inspiration of the Scriptures."

It will be observed that the Doctor here omits to state for whom, or for what purpose, this definition was given; ignoring even what was more than suggested in what he had just quoted from the "summary itself." The purpose was to give a definition for working with the increasingly large numbers who, in intellectual honesty, are not able to hold to the Doctor's assumption of an inspiration that implies the absolute inerrancy of the original writings. It is designed to help others, but especially these and in a three-fold way. (1) It permits freedom of study. Unhampered by, to them, an untenable view of inspiration, they can go to the study of the Bible without assuming either that it is, or is not, inerrant. In the presence of the God of Truth they can, in the study of a Bible passage, honestly seek to find out first just what meaning the author intended to convey. (2) It incites to study. The freedom for honest study that it permits, and its suggestion of the great superiority of the Bible to all the literature to which the Bible belongs, are, to thoughtful minds, strong incentives to Bible study. (3) It helps in study. The explanation of the expression "specially sacred" is, in itself a suggestive help to a truer understanding of the Bible. This explanation as given in our "summary" is: "In each of a number of religious literatures there have been some writings which we will call specially sacred because by the adherents of its religion they have been commonly viewed (1) as having special influence with deity, or (2) as having in their production been specially influenced by deity, or (3) as having been inspired, or (3) in both these ways." Our "working definition" recognizes that there are other "specially sacred" writings. Even where there is no chance to compare these with the Bible the recognition of the fact that in and for them there are only somewhat similar claims to those made in and for the Bible is helpful. It helps to the important thought that the claims in and for the Bible must be judged by the same methods as the claims in and for the other "specially sacred" writings. Though the results of the testing be very widely different, the methods of testing ought, in all honesty, to be the same. Though we have little or no chance to try these methods on the claims for other "specially sacred" writings, yet, by the recognition of the presence of these claims, we are better able to see and use the right methods for testing the claims for the Bible as the "specially sacred" literature of Christianity. If we feel, and justly, that the adherents of other religions have no right to assume the infallibility of the claims in and for their "specially sacred" writings, have we a right to merely assume the infallibility of the claims made in and for the Bible. Ought not these claims like the claims made in and for other "specially sacred" writings be judged by the contents and effects of these writings by the character of the claimants, by the beliefs of the times, etc. Seen then in the light of its purpose and taken in connection with the rest of the summary we (and the more confidently because of the falseness of the Doctor's criticism) offer our definition as "a good working definition" for Bible study.

The falseness of the Doctor's criticism of our definition is due not only to his ignoring our frequently expressed purpose in giving the definition, but also to his ignoring the fact that even where one cannot go deeply into this particular study of comparative religion a slight knowledge of it wisely used may be very helpful. I have but a slight knowledge of medicine but it has been of great service to me. The average Christian can easily be led to see that there are "specially sacred" writings in other religions and he can thus be helped to a truer method of judging the claims in and for the Bible and so to a truer method of studying the Bible. If he can go farther than this general view suggests so much the better, but if no farther than this it may be made very helpful to him. I did not urge even my intelligent Bible class to spend much time in the study of other "specially sacred" writings.

It may be appropriate, therefore, perhaps the Doctor may say not "necessarily" so to quote from the Doctor's articles on inspiration. After quoting from Robertson Smith, a wonderfully rich truth about the Spirit's witness to the Bible—a truth in which I greatly rejoice—the Doctor continues thus:

"Please don't forget this if you see or hear some beginner in the fog of his zeal discount the great importance of the people comparing their Bible with the tons of heathen sacred writings, which is easier of course than a railroad ride to the moon, and in this comparison getting their assurance that the Bible is the revealed will of God, and that knowledge of inspiration gained in this way is so much superior to the inspiration of tradition, the imposed inspiration. The great Robertson Smith did not refer the people to any such absurd impossibilities for assurance that God speaks through his word to all Christians, learned and unlearned alike."

In view of such language as this would it be strange if some one should ask if the Doctor either through such "a railroad ride" or in some other way had been brought "in the fog of his zeal," temporarily, at least, under the peculiar influences of "the moon?" Our large and intelligent Bible class knows no one who has been guilty of what the Doctor so wittily describes. While it rejoices with me in the truth of the witness of the Spirit it also appreciates the thought of "the great Robertson Smith when he wrote:

"The old method of explaining difficulties and reconciling apparent contradictions would no longer be tolerated in dealing with other books, and men ask themselves whether our Christian faith, the most precious gift of truth which God has given us, can safely base its defense on arguments that bring no sense of reality to the mind."

After a paragraph in which the Doctor, writing of the "victimized" higher critics, says: even believers who lapse are submerged again in darkness, the Doctor continues: "In no other way can there be found a satisfactory reason for the various conceptions of the inspiration of the Bible and the atonement by Christ. For example—One says an inspiration that produces higher type of literature than is found in the productions of non-Christian peoples another an inspiration that makes the Bible the infallible Word of God. Light and darkness are the extremes found in these different interpretations."

Ah! How suggestive! We might substitute a name for the "one" and another name for the "another" but of course we would not say they were necessarily intended. Instead of doing this let us quote again from "the great Robertson Smith." The increasing influence of critical views among earnest students of the Bible is not to be explained on the Manichaean theory that new views commend themselves to mankind in proportion as they ignore God. The living God is as present in the critical construction of the history as in that to which tradition has wedded us.

In view of the reasons given for the falseness of the Doctor's criticism of our definition, if we would simply quote what the Doctor has written the mistakes he has made would be apparent. He seems to criticize its use, first at home and then on the foreign missionary work. Let us quote first his false treatment of its use at home.

The Doctor writes:

"The Bible Brother Waring asserts, will be found to be superior to the sacred writings of other religions. To advance the gospel at home, the Bible should therefore be compared with the sacred writings of the ancients. The books of the Hindus, the Chinese, the Buddhists, the Persians, the Greek the Mohammedans and the ancient Romans. The impossibility of this except for students in our professors of comparative theology is so apparent that it may be set aside without comment. For the use of the churches no argument is necessary to show that it is outside of the practicable."

Let us begin with the last sentence first. We have shown that (contrary to the Doctor's improved assertion) this comparison though in most cases to a very limited extent is practicable even then, and since this is the only comparison urged in the class in all honesty it should not have been "set aside without comment." My thought was of the comparison of the Bible with other "specially sacred" writings of which from the "Chinese," "Greeks" and "ancient Romans" we have practically none. A comparison of the Bible with other "specially sacred" writings will I am sure impressively show its wonderful superiority. In the words of the summary: "Knowledge comes through comparison. While for the sake of the right method we should be willing, in our profound confidence in the result we may well be anxious, that the Bible be intelligently compared, for instance, with *Scriti*, *Trilitaka*, *Zend-Avesta* or *Koran*. I believe that in its production the influence of the Holy Spirit was such that when thus compared, the Bible especially through its revelation of the Son of God, His teaching vicarious death, etc., will be found (to use a *pari dox*) to be, beyond comparison." In the words of Dr. J. S. Moulton to working men:

"If you are asked to believe that there are other sacred books in the world which can for one moment be compared with the Bible and especially with the gospels, I have to ask you to read those sacred books."

Concerning the use of our definition in missionary work the Doctor writes thus:

"It might be informing to enquire as to the practice of Paul in circumstances where it was possible to make such comparison with the ethnic Scriptures. To the Epicureans and Stoics, before going to Mars Hill, he did not say compare our Scriptures with the writings of the Persian, Egyptians, Hindus and your own system, but he preached unto them Jesus and the resurrection. On Mars Hill he did not suggest to that learned audience the comparison of the Scriptures with the sacred writings of the heathen, but he preached the Great God, the Creator, the guilt of man and his accountability to God, the judgment day and the resurrection of Christ, and hence of all men. Not one word about comparing the ancient heathen Scriptures with the Old Testament and Paul's declarations of truth. He ignored them. He won a number of souls for Christ, among them were Dionysius and the woman Damaris. Think of it! Paul telling these philosophers to compare the Hebrew Scriptures with the sacred works of the Gentiles. It would have taken them years to have done it. By that time he had established churches all around the Mediterranean Sea. He believed Christ and him crucified would be to all classes, even the learned philosophers of Greece, the power of God unto salvation, and he was not mistaken. Our missionaries do the same. They follow Paul's example. They preach the gospel. They as Paul did, denounce the doctrines and practices of heathen, but they never for once think of saying to the heathen: Let us sit down and compare our Scriptures with the systems of idolatry with a view to prove that the Christian Bible is superior to the sacred writings of the heathen nations."

I cannot take the space to take this up sentence by sentence and show how, mixed with much that is true, are errors, omissions and assertions unproved that leave erroneous impressions on the average reader. If even Homer nods perhaps the Doctor was a little drowsy when he wrote what we have just quoted, from him. Even if the Greeks to whom Paul was talking had had "specially sacred writings it would have been pre-eminently Paul's business to preach unto them "Jesus and the resurrection." "It might be informing" to state that the Greeks had no "specially sacred" literature with which Paul could compare the specially sacred literature of the Jews. Under the circumstances it would seem that Paul made a good attempt for we read he quoted from a religious line of Greek poetry thus: "as certain even of your own poets have said. For we are also his offspring." Prof. J. M. English, D. D., of Newton and so I presume a Baptist, in his study of Paul's Address on Mars Hill writes: "An analysis of the contents of the address shows that it moved almost entirely within the realm of what we call natural theology—the only theology that lay next to the mind and heart and conscience of Paul's audience."

So much for Paul. Concerning the missionaries of today let me quote the words of one who as secretary of the American Board of Commissioners for Foreign Missions can speak with more authority I suppose, than even the Doctor. These are some of his "informing" words, and I would I had space to quote what precedes and follows them: "Within the last few months I have seen a mixed audience in India in the streets of a large city held for an hour by Christian preachers, some of whom took their theme from the Hindu sacred writings and then led their hearers over to the fuller and clearer statement of the same general truth as it is found in the Christian's Bible, or in the words of Jesus Christ. Many pressed forward to purchase a copy of the Christian's sacred book, in order that they might read and compare for themselves. Did any one feel that his own religion had been slandered? Were the feelings of any one hurt by anything that seemed to reflect upon it? Not by any means. On the contrary, many seemed to feel pleased that the Christian preacher knew something of their own faith and was able to give them so full an interpretation of its meaning, while they were led into the desire to study into Christianity. Almost in the language of Paul, they say, 'That religion which ye ignorantly follow, we are attempting to interpret to you in the language and person of Jesus Christ.' I believe that if one searches through the missions of those Boards which send out only thoroughly trained and balanced missionaries, it will be found that the above statements fairly represent the attitude of the missionaries towards the ethnic religions, or, in fact, toward any religion."

In view of what has thus been shown to be the Doctor's mistakes in criticizing my definition and in view of the benefit "at home and in the foreign field" that I have shown is to be derived from the comparison that the definition suggests it is interesting to read the Doctor's next paragraph:

"At home and in the foreign field, Brother Waring's definition of inspiration is, in my opinion, worse than worthless. It is misleading, unsettling, and destructive."

It is of more or less interest to learn the Doctor's opinions. It would be more to the point, however if he gave us more proof instead of misrepresentation through missions, etc. We as Baptists are a long way removed from bondage to ex cathedra deliverances. The *ipse dixit* of even a self-appointed Baptist Pope is not accepted as necessarily infallible, even when he writes to "confirm" the people in their traditional belief. We look for proof. Since in this case the Doctor's expressed "opinion" is not only an improved assertion but is contrary to the purpose of our definition and to the facts and proofs we have given, would it be wrong to say concerning this "opinion" of the Doctor that it is worse than worthless. It is misleading, unsettling, and destructive?"

In the next paragraph the Doctor writes:

"For practical evangelical purposes, the only attempt to make such comparison was in 1893 at the Parliament of Religions in Chicago. To attend the meetings of this body, where representatives of all the great religions were heard, and where Buddhists, Brahmans, Persians, Shintoists and Tavis were honored; and then attend the meetings in Haymarket Theatre and other places conducted by Mr. Moody, McNeill, Dixon and others, was to have demonstration to the eyes, of the utter failure of this practical comparison of the ethnic religions with Christianity. To begin with there was on the wall leading to the large hall of meeting, a shocking prostitution of the religion of the Bible, by having the name of Christ bracketed with those of Zoroaster, Buddha and Confucius. The thousands who frequented Moody's meetings were filled with holy awe, and great numbers were turned to the Lord in Chicago, then gorged with tens of thousands of strangers."

To this we reply:

All hail to Moody and his work! Such work must have first place. It does not follow from this, however, that comparative religion has no place at all. In view of increased knowledge at home and of missionary activity abroad it is having (whether the Doctor will or not) an increasingly important place. In the class I scarcely mentioned the Parliament of Religions and have never been a defender of it as it was conducted but only of the principle of comparison that was back of it. Since however the Doctor

has brought it into the discussion let me say I could fill column after column with favorable quotations from our ablest missionaries who in spite of its mistakes felt it was for good and approved the thought back of it. Instead of doing so, it will probably be more interesting, if not more profitable, to quote from Doctor Saunders himself some pertinent and favorable sentences concerning it.

In opposition to one who prophesied an early burial for the Parliament of Religion as there had been he thought for an Evangelical Alliance, the Doctor wrote in the MESSENGER AND VISITOR some years ago:

"It was my great privilege to attend both these conferences, for conferences they were, I am conscious of being spiritually enriched by both of these parliaments, to a degree not easily expressed in words. . . . While I freely admit that there are just grounds for adverse criticism of the World's Parliament of Religion, yet I feel assured that on the whole it will do much to advance the Kingdom of God in the world. . . . It is evident that it had the sanction and hearty sympathy from the first of a large number of great and good men. Now that it is a matter of history, the verdict of the piety and learning of the day is, that it was in the best interests of truth and righteousness. . . . It is an expression of the Spirit of Christ—the Spirit that goes into all the world to proclaim the gospel to every creature. In no other system of faith is there power to inspire such a movement. . . . Surely then it is not a flash in the pan, not a mere display of religious pyrotechnics? . . . Added to this is the object lesson of toleration. . . . Now all religions are represented on the same platform and all are heard with tolerance and good will. . . . What an object lesson in the old Baptist doctrine of soul liberty! Had Roger Williams believed that such a day was as near at hand as it is now proved to have been, his persecutions would have been indeed but light afflictions. . . . It is Christ like and must do good. . . . No ethnic religion will be strengthened by it. But the Christian religion will certainly feel its effect for good. . . . The idolatries never appeared so deficient in their doctrines and blighting in their effects, as when compared with genuine Christianity at the World's Parliament of Religion. . . . In a word, it is the beginning of the discussion of religious truth under changed and favorable circumstances. Truth does not fear fair, open discussion."

So mote it be, for as some one has well said: "the worst infidelity is fear for the truth." Instead of moralizing over the far from "striking resemblance" between the Doctor's different representations of the Parliament of Religions, let me express the hope that the importance of the thought back of that Parliament—the thought of the benefit of comparison—be more generally understood. My hope is that, to the extent at least of recognizing that there are other "specially sacred" writings, average Christians will be thus prepared through comparative religion for a better method of Bible study. My prayer is that the Spirit will witness within our hearts to the inherent worth of the Bible that we shall have such confidence in it that even though we ourselves are not able to go to any considerable extent into the comparison yet we will gladly say Amen to such words as these from Bishop B. F. Westcott: "Let the Apocryphs of the Confucian Analects be compared with the sapiential books of the O. T. of which Proverbs is the type; let the Vendidad be compared with the Pentateuch; let the Rig-Veda, Sanhita and Gathas be compared with the Psalms; let the Dharumapada be compared with the apostolic Epistles; and the Wpanishads with St. John's Gospel and Epistles; and then, first, perhaps we shall feel what the Bible is. It is happily so wrought into our conceptions of life, whether we know it or not, that we hardly feel how far it rises above the natural level of man's religious attainments and aspirations, how it stands absolutely fresh in the latest stage; how it covers all the fields of religious speculation; how it completes what scattered races have begun; how it addresses every class with a voice which grows intelligible as each listener is prepared to hear."

H. F. WARING.

Treasured Goodness.

God is represented in the Scriptures as having a book and keeping note of the doings of his people to their advantage. He writes, as it were, whatever is to their credit. He loves to see them doing his will and benefiting all with whom they come in contact, and takes account of their daily walk and conversation. No good thing that they do is forgotten. An apostle assures us that he is not unrighteous to forget our work of faith. The Scriptures contain the records of noble and worthy acts by those whom he has constituted the recipients of his grace and the heirs of his salvation. He has handed down to posterity as his treasures the deeds of heroism, devotion, self-sacrificing of his faithful servants of both the old and the new dispensations. His eye is upon the true and the loyal in his ranks. He overlooks nothing in the humblest as well as the greatest that displays his regenerative and sanctifying power. He is interested in all that attests the fruit of the Holy Spirit as well as demonstrates the justifying and saving efficacy of our atoning Lord.

This is an encouraging consideration. It is difficult at times of realization. We see so little in our hearts and lives that is good and worthy that we do not see how God can treasure up anything to our account. He separates the gold from the dross. He sees something that reminds him that we are under a divine influence and culture and that indicates a crucifixion of the old man and a living unto holiness. He notes a loveliness where we largely discern deformity. He discerns what appear enigmas to us.

He throws around us a gracious interpretation and picks out much that is pleasing to him though it may be covered over with materials of a more or less earthy character. He reads us thoroughly; analyzes our motives; penetrates the springs and depths of our purposes, aspirations and efforts; and takes in all our conditions and relations. From this survey he forms his own estimates and conclusions and often they are more to the glory of his name and of his grace than we in our weakness, limitations and complications imagine.

We must not forget that he is our Father, and as such has a love and sympathy for us and an interest in what we are and what we do. It is love's way to magnify the little things done by its objects. A parent makes much of the child's spirit, words and acts.

Friends talk much of the kindnesses, however small, received from those in whom they are interested. Affection has a mantle of charity for failures and a magnifying glass for successes. It makes the most of everything that can attest that it is worthily bestowed and truly reciprocated. So it is along the line of a Fatherly love for God to delight in what Christians do and say in honor of his redeeming Son and under the guidance, illumination and help of his Spirit. Sweet and cheering it is to think that he is not unmindful of the cup of cold water which we give in the name of a disciple to the suffering brother by your side; that the flowers of faith, hope, patience, humility and love which bloom in our spiritual gardens gladden his heart; that the poorest service which we render him is regarded at its largest possible value; that the offerings of praise and service which we lay upon his altar are esteemed of the highest worth in his sight; that the box of spikenard which we break in Christ's honor possesses a rich and lasting savor to him; that the suppression of sin, the resistance of temptation, the performance of duty, and the manifestations of spiritual life, day by day, and hour by hour, are cherished by him. Thus he leads us on and inspires us to higher endeavors, and if we yield to the gentle persuasions of his recording love, we will give him increasing satisfaction and will be laying up treasures which will surprise us when the books of his gracious remembrance are opened.—Presbyterian.

Where Love Is.

BY NEWELL DWIGHT HILLIS, D. D.

Last night, by chance I opened a magazine upon the table, found a gentle story of a far off November day in Dakota. A young girl beautiful, accustomed to the city, the child of the college, had made her way into the great West. There by chance she met and loved a boy, and went with him to live upon a lonely farm. When one winter and two summers had passed and the second November had come the thought of the lonely frost bound months, the level prairies, unbroken by trees, the poor cabins, the starved pinched life, overwhelmed the girl with depression. Her thoughts were in the far-off Eastern city, with great stores filled with happy crowds, the gay shop windows the air sparkling with unwonted joy, the return home of the sons and daughters and her grand parents. When these thoughts came up she flung her arms into the air, in the silence of the night.

Then at noon the young husband pushed his plate back rose from the table and told the girl that she must go home for Christmas. He said that he understood her loneliness, that just now he could not go, that he was needed on the farm. Against her protests he packed her trunk, and filled her little purse with his scant savings and drove her to the distant railway station. There, because the train was late and the night was coming, and he had far to drive, she made him return without waiting for her. When he had gone the girl, having an hour to wait, looked about the little station and found one other figure in the room—a Swedish woman. The woman wrung her hands, swayed to and fro and with eyes filled with pain, like an animal wounded and crawling into the thicket to die, looked around and seeing all things, saw nothing. Then the young wife proffered sympathy. With delicate questions she drew out the story, how once she had worked in yonder city in Minnesota in the gay shops, and how she had come to the Western farm and there had rebelled, how the hard tasks on the farm made her bitter, and how when the man had died, she had hurried back to the gay life in yonder town. But the glory had died out of the town, things were not as they had been, she had dwelt under an illusion. The attraction of the town seemed but tinsel, and in utter revulsion she had come back to work again, in some sod house near the dead man's grave. This poor Swedish woman wailed, "nothing matters now. My man is dead."

In that hour of revelation scales fell from the young girl's eyes. Returning her ticket she found a man to drive her, and hastened back to her duty. For her Christmas was where love was; her home was her husband's house. And for us does life matter at all, without God's love? King's palaces are huts without His love within. Huts are beautiful as mansions if only God's love abide upon men's hearts. His love warms the heart like a winter's fire, glows on life's pathway like a burning sun, cheers like the coming of a friend. Are you young? If you are dear unto God you cannot live too long. Are you old and broken? Since God has set his heart upon you, you cannot die too soon. Are

you friendless? Since you are dear unto God, you who are alone can never be alone. Are you heartbroken, because one you loved as life itself has gone away from you? You did not deny God your best, and while God has set his heart upon your dear one, God who loves will your love back into your arms again. Oh, if you but knew what his love means, the name of God would be as sweet within your ears as the tinkling of fountains unto a thirsty pilgrim as attractive as a blazing fire unto a snow lost wanderer on the Alpine mountain. The greatest, deepest, holiest word that has ever fallen over Heaven's battlements, is this word, "God is love." And nothing will ever be able to separate us from the love of God in Christ Jesus.

The Conditions of God's Promises.

BY REV. GEORGE HAWES FELTUS.

Every promise of God is under a condition. So far as I have been able to observe there is not one recorded which has not attached to it some form of condition upon which the blessing will be granted. It is not always expressed in a hypothesis beginning with the conditional particle "if," or its correlatives. Frequently it is expressed by the state in which it is declared the prospective recipient must be. For example, in the promise, "To him that overcometh I will give to eat of the tree of life," the condition is implied in overcometh. In other cases the condition lies in the imperative which precludes the promise, thus "Knock and it shall be opened unto you," the condition of opening being the knocking. In this manner it will doubtless be found that every blessing has its condition.

These conditions are not limitations. When Christ says, "Him that cometh unto me I will in no wise cast out," he does not mean thereby that only they shall be received who come, although that is true. No one is prevented from coming; therefore no one is prevented from being accepted. The force of this hypothesis is rather that coming is an assurance of not being cast out. The condition is the guarantee that the blessing will be rendered. I am assured by my act of coming that I will be received. By this view the condition of the promise becomes to me a signet ring, upon presentation of which the King will acknowledge my right to enter. By meeting the condition I am placing myself in a position where God cannot, for the honor of his name, refuse to receive me. "If" is the key to the storeroom of blessing.

The reason for imposing conditions is to test for us the reality of our desire. God knows whether we are sincere, but he applies a test which makes it patent to our own understanding. If we are ready to meet the conditions we know that our desire is sufficient to be gratified. For the real test of a wish is not in accepting. Anyone is ready to receive, whether he wants or not. Readiness to accept is not a proof of desire. The person who really wishes an object will be willing to meet all reasonable requirements to procure it; and the stronger the desire, the greater conditions will he be willing to meet. I cannot be sure that I am sincere until I am ready to fulfil the requirements. The test by imposing conditions is not for the instruction of God, but it is for our own that we may know whether we really wish God to bless us.

Every promise has its appropriate stipulation. The condition marks the fitness of the blessing. For instance, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." In the condition of famine there can be no more acceptable gift than food and drink. God suits his blessing with such precision that they fit the very need for which given. Not only are they adapted to the state indicated in the condition, but they are not suitable for any other. Righteousness palls the taste of one who has no desire for it, and therefore God satisfies only those whose heart yearns to be holy. When we fulfil a condition we are given the blessing that is most suitable.

On the other hand this very circumstance stimulates an appreciation of the particular gifts. When we meet the requirements we bring ourselves into the state in which alone we are capable of estimating and cherishing the value of the endowment. Can the Divine presence gratify a disobedient and unaffectionate heart? Only a loyal and loving soul can cherish the residence of God. Therefore the promise "my father will love him, and we will come and make our abode with him," is made upon one condition which will inspire an appreciation namely: "If a man love me and (if) he will keep my words." No other attitude of the heart can render us appreciative of the Father's indwelling as can love and obedience.—Presbyterian.

The Christian home is the mightiest instrument in the work of regenerating and elevating the human race.—M. C. Peters.

In books lies the soul of the whole past time.—Carlyle.
Count no duty too little, no round of life too small, no work too low, since God thinks so much of it as to send his angels to guard thee in it.—Mark Guy Pearse.

In the night of distress feel after something which may quiet and stay thy heart till the next spring of the day. The sun will arise, which will scatter the clouds. And in the day of his power thou wilt find strength to walk with him; yes, in the day of thy weakness his grace will be sufficient for thee.—Isaac Pennington.

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LOCAL CHURCH HISTORIES.

During the past weeks and months a number of historical sketches of local churches, connected with our Association in these Maritime Provinces have been sent us for publication. None of these has yet appeared in our columns, and in view of this fact the writers of them and other persons interested, are entitled to some explanation.

It is no doubt desirable that a careful record should be kept of the organization and growth of our local churches, and that the essential facts in connection with the life of the churches should be embodied in sketches and preserved for the use of the future historian. This matter has not in the past received the attention which its importance would justify, and for this reason, no doubt, many facts which would be interesting and valuable for historical purposes have been lost. As the readers of the MESSENGER AND VISITOR are aware, a Baptist Historical Society for the Maritime Provinces was formed at the meeting of the Convention last August, and it is hoped that the Society may be able to perform valuable service in gathering and preserving such records and historical data as are alluded to above.

It would be practicable, and we think desirable, that a limited number of historical sketches of churches should be published in the MESSENGER AND VISITOR from year to year. But certain conditions should be observed in the preparation of these sketches. Great care should be taken to make them as accurate and complete in regard to important facts as possible. At the same time unimportant facts and unnecessary observations should be omitted in order that the sketch when given to the printer should not occupy space unnecessarily. In the third place such sketches when sent to the paper should not be in such literary form as to be suitable for publication without revision or emendation.

In order that these desirable ends may be secured, it seems to us highly desirable that any historical sketch of a local church, before being sent to the MESSENGER AND VISITOR for publication should first be submitted to the association with which the church is connected and be endorsed by that body in such a way that the paper publishing it, and its readers, shall have the guarantee of the association that it is a good and trustworthy history. The association should also see that the sketch which it endorses is in suitable literary form for publication.

Some of our associations did undertake this work in a systematic way with a view of having historical sketches written and published of all the churches connected with the association, and the MESSENGER AND VISITOR has published quite a number of sketches which were prepared in this way. We hope that our brethren in the different associations will recognize the importance of taking up this work in a systematic way and with such supervision as will secure accuracy, completeness and conciseness of statement. As the Historical Society, referred to above, is so constituted that there are three of its members in each association, these three brethren could with advantage be a committee, or at least the nucleus of a committee, to deal with this subject as far as their own association is concerned.

If the American Geographers' calculations are correct, the people of the United States spent for intoxicating liquors last year the enormous sum of \$1,242,943,218, making an average of \$18.15 for each man, woman and child in the country. This would mean a tremendous drain on even so rich a country as the United States, even if this amount of wealth were simply wasted; but it need not be said that it is far worse than wasted. If this great volume of intoxicating liquors was poured into the sea instead of finding its way down human throats it would save the nation many millions of money, besides saving much that is more precious than money. The coffee bill of the United States amounts to more than \$156,000,000 annually, the people pay for tea some \$48,000,000, and \$7,000,000 for cocoa, but all these together amount to only about one-sixth of the liquor bill of the country.

THE WATCHFUL SERVANT.

One of the lessons which our Lord teaches in the passage which constitutes our Bible lesson for the current week is that Christian life, conceived according to its true ideal, is earnest and purposeful. The servant is to be alert and watchful, expecting continually his Lord's coming and eager to welcome him in the consciousness of duty faithfully performed. The Christian life is at the furthest remove from that which is graphically pictured and eloquently condemned in the parable of the Rich Fool, in which is illustrated the consummate folly of the man who allows himself to be dominated by greed and sensuality, who, blind and deaf to the meaning of duty, service, sympathy, sacrifice, thinks only of indulging his selfish and sensual inclinations to the utmost, and is stupidly and fatuously careless in regard to the soul's highest interests. The ideal of Jesus in regard to the life which men should live is as far above that of the selfish sensualist as the heavens are above the earth. The Christian disciple is not his own master. One is his Master, even Christ, and if he keep in mind the bonds which unite him to his Lord, his service will be infinitely fuller of liberty and blessing than any endeavor to live a self-centered and independent life could be. The Christian disciple is in the world as the Lord's servant, that he may attend to his Lord's business, that he may minister to his fellow servants and that he may eagerly await the coming of Him whom he serves and in whom all his hopes are centred.

Where the relations between master and servant are right, the servant best serves his own interests who serves his master most faithfully. There are multitudes of men who fail to get on in worldly matters as they might just because they ignore this principle. The young man who, blinded by narrow self-interest and a disinclination to work, does as little for his employer as he possibly can under the contract, remains near the same low level at which he started and by and by is crowded out, while the young man who takes as genuine an interest in his employer's business as if it were his own and never thinks of sparing thought or labor where the employer's interests are concerned, makes himself indispensable, and the path of promotion is open to him according to the full measure of his ability. The same principle holds good in regard to spiritual service. The Christian servant need not fear that his faithfulness will go unnoticed or unrewarded. It is his Lord's delight to recognize and reward those who prove themselves worthy of trust. The opportunities for promotion in the Kingdom of Heaven are unlimited, and if the rewards are not to be estimated according to the standards of value which the world recognizes, they are none the less real for that. The man who carries in his breast the consciousness that he has been honored of Christ and drawn into closer fellowship with his Lord may well afford to lack many things which the world values highly.

In the wisdom of God human life has been so conditioned that advancement in any business or calling is largely dependant on being always alert, always ready to take advantage of the opportunity when it comes, always ready to meet the disaster when it threatens. So also is it in Christian service. The servant who shall win the commendation of his Lord and be promoted to larger and richer service must be *semper paratus*. There is a sense in which the Lord comes in every opportunity for service and in every trial, of faith. Happy is the servant who is found ready, alert and watchful, eager to respond to the call of his Master to some new and important service or ready to endure the trial of his faith without faltering. But sad indeed for him who is found, with "the unlit lamp and the unguilted loin," shamefully unprepared to respond to the call of his Lord.

Peter's question, "Lord, speakest thou this parable unto us or even unto all?" draws from Jesus an answer which seems to mean that the parable was spoken for all who recognized and fulfilled the duties of Christian stewardship. The Lord had not committed his work into the hands of any limited number of men, that they might have all the honor and all the responsibility of administering the affairs of the kingdom. He had chosen twelve, but that did not mean that other men in whom should be found the spirit and ability for stewardship should not have part with them in this work. It did not mean that there was no place for a Stephen a Barnabas or a Paul because they were not of the number of the twelve. The matter of great significance is not one of outward designation. It matters comparatively little what a man is called. The significant question is whether in the matters committed to his trust he is a faithful and wise steward, diligently doing the work that his Lord has given him to do. It is this man who shall win promotion in that court where promotion is really worth winning.

Editorial Notes

Rev. F. B. Meyer is quoted as saying that never a hundred years have the Free Churches of England been more richly endowed with men of commanding intellectual power, glowing enthusiasm and deep spirituality. While the church of England is dwindling for want of capable young men, the Free churches are being strongly re-

inforced. While the Established Church is being stifled by priestism on the one hand and the narrowness of the Evangelical party on the other, a free air is breathed by Non-conformists, and they are linked to the noblest causes in which spirits can thrive.

—At the convocation of Dalhousie College held last week the degree of Doctor of Laws was conferred upon Principal Gordon of Queen's University and upon Ex-President Sawyer of Acadia. There will be general agreement that in each case the degree was most appropriately and worthily bestowed. Dr. Sawyer had previously received the degree of L.L. D. from Acadia, but to his many friends and admirers this recognition by Dalhousie of Dr. Sawyer's scholarship and very valuable services to the cause of higher education will be gratifying.

"The trials of Nonconformists in England, who refuse to support sectarian education," says *The Congregationalist*, "are illustrated by the recent experience of an upright farmer of Exeter, a member of the Congregationalist church. He was sent to prison for two weeks put to picking oakum, had prison fare, was allowed to see only one visitor each week through prison bars, and had a weekly visit from the prison chaplain who exhorted him to repent and to pay the rate. On his release he was met at the prison gate by a crowd of several thousand persons, escorted in a carriage to a lecture hall and entertained at a public breakfast."

—A terrible tragedy occurred last Thursday night or early Friday morning on a first class coach attached to the train en route from Boston to St. John. The sleeping passengers were aroused by a pistol shot, and those who looked up quickly saw a man standing up put a pistol to his temple and fire a bullet into his head. The pistol first shot had been fired into his wife's head who had been sitting by his side. Both shots were fatal. It was ascertained that the man was W. E. Osgood, a well known resident of Hiram, Me. It is said that the tragedy was evidently the outcome of domestic infelicities and from a letter found on the deceased woman it would appear that this awful tragedy, like many another, originated in the husband's slavery to strong drink.

—The Dean of Ely Cathedral, Dr. Charles W. Stubbs, is of course a clergyman of the Church of England, but he does not subscribe to the theory which would unchurch all believers who do not belong to the national establishment. "In one of the Lenten lectures," *The Outlook* says, "the broadminded Dean took up the allegation of many churchmen that non-conformity to the Established Church is schism. He denied it, saying that the evil thing called schism was not in an external separation, but in discord, uncharitableness, breach of spiritual fellowship, moral disunion and unbrotherliness. While thoroughly preferring his own church, he eagerly desired communion and fellowship with all Nonconformists. Were he to regard many of Christ's own outside the national Church as outside Christ's church, though they were doing half the Christian work done in that country, not they but he would be guilty of the sin of schism. The Dean it should be added, is no new convert to these positions, which are gradually gaining adherents."

—A pleasant episode occurred in the Dominion Senate Chamber last Thursday afternoon, when Canada's centennialian Legislator, Hon. David Ward, was presented by his brother Senators with a fine oil painting of himself. The presentation was made by Speaker Power of the Senate in the presence of many members of the upper and lower Houses, also many prominent citizens of Ottawa and a number of ladies. In spite of his one hundred years, Senator Wark is said to be still in possession of quite vigorous health. His bearing is described as that of a man "who moved carefully rather than feebly and who conserved his physical energies rather than strained them." To Speaker Power's address, the Senator made a suitable reply, expressing his gratitude to his brother Legislators and those whom they represented for such an expression of kindness and friendship, and declaring his faith in a divine providential guidance of the affairs of the world and especially of the British Empire. Pleasant congratulatory remarks were made by Premier Laurier and Mr. R. L. Borden, also by Hon. R. W. Scott, President of the Senate, and Sir MacKenzie B. Hill.

—During the past week George Gee has been tried at Woodville, N. B. for the murder of his cousin, a young woman named Millie Gee whom he shot with a rifle on March 23. As was to have been expected, the trial resulted in the conviction of the prisoner, who has been sentenced to suffer death penalty on July 22nd. The plea which the defence principally relied upon was that of insanity, and that was not considered by either judge or jury to be a strong one under the circumstances of the case. Facts were brought out during the trial which go to show that conditions of a most unwholesome character existed in the community of Canaan or Holmsville where the prisoner and his victim belonged, conditions which might well give rise to such a tragedy as has occurred. The state of things existing at the house where the murder was committed was quite on a level with that which is said to prevail among the

lowest of the Southern negroes, where persons of all ages and sexes herd together in one roomed cabins, to the almost total disregard of moral and marital relations. When the influence of whisky is added to these conditions, there is nothing too bad to be expected as a result. And the consequences seen in the present generation seem to be the outcome of evil conditions in the past. It is sad indeed to think that in any rural section of this Province young people are coming to maturity under such influences as have gone to the moulding of the character of George Gee. In the course of his address to the prisoner in delivering the sentence of the Court, Chief Justice Tuck said: "I wish my voice, if it would have any effect, might reach outside these walls. I wish to say from what I learn of those parts from which you come that they require missionaries as much as China or Japan or the South Sea Islands. It is simply terrible to think that in this fair County of York, known for its intelligence, there should be such a community as is represented to me. I can only hope that your fate, terrible as it is, may be a lasting lesson to the community."

Every week the daily papers contains many items which go to show in a practical way how terrible and widespread is the ruin wrought through strong drink. In the past week an unusual number of very striking illustrations of this fact have been recorded. There was that terrible tragedy in a railway car, noted in another paragraph . . . Then comes a despatch from Fredericton, telling of a young man of 21 years—said to have been respectably connected, of good reputation and not known as a heavy drinker outside of a few of his intimate friends—dying on Saturday night in a stable to which he had been taken to sleep off the effects of a debauch. The result of a post mortem examination revealed the fact that death was due to alcoholic poisoning. . . . Another case of a somewhat similar character is thus given by the Campbellton Events: "The coroner's inquest into the death of the late George Marsh concluded last week. The evidence of Dr. Pinault who conducted the post-mortem examination, showed that the deceased came to his death by congestion of the brain caused by alcoholic liquors. John McIntyre stated that he gave deceased one glass of liquor only during the day, while Stanley Hamilton swore that he gave deceased six glasses of whisky within fifteen minutes, which he drank on a wager. In accordance with these facts the jury brought in the following verdict: "George Marsh, upon the night of the 26 of March, 1904, died of congestion of the brain caused by the excessive use of alcoholic liquors procured from John McIntyre, he (Marsh) being in an intoxicated condition, said liquor being six ordinary whisky glasses full, being drank on bets within fifteen minutes."

Lend a Hand.

DEAR BRETHREN:—We have just entered upon the last quarter of our Denominational year. Nine months have come and gone. In less than three months it will be known what the contributions from our churches shall have amounted to. Up to May 1st there have been received by the Treasurer of Denominational Funds for New Brunswick the sum of \$1407 81. Of this amount there were contributed by 20 churches and individuals of the Western Association \$372 06; by 14 churches and individuals of the Southern Association, \$517 75; and by 25 churches and individuals of the Eastern Association, \$518 00, making a total of \$1407 81 from all the churches in the three Associations.

The following churches composing the Western Association have contributed something thus far, Andover, Centreville, Cambridge 1st and 2nd, Florenceville West, Forest Glen S. S., Fredericton, Gibson, Grand Lake 2nd, Hodgdon and Richmond, Kingsclear 1st, Marysville, Mauderville, Mill Cove, Nashwaak, Prince Wm., Upper Queensbury, Richmond South, Sheffield 1st, Woodstock.

Of the churches comprising the Southern Association, the following have contributed, viz., Beaver Harbor, Brussels St., Carleton, Fairville, Germain St., Leinster St., Kars, Main St., Norton, Pennfield, St. George 1st, St. Martins 1st, St. Stephen and Sussex.

From the Eastern contributions have been received from Bayside, Caledonia, Campbellton, Cape Tormentine, Elgin, 1st, 2nd, and 3rd, Forest Glen S. S., Havelock, Harvey, Hillsboro 3rd and 4th, Hopewell, Moncton 1st and 2nd, New Canaan, North River, Petitcodiac, Point deBute, Point Midgic, Pollet River, Port Elgin, Middle Sackville, Salisbury and Valley.

The amounts received do not include, of course what has been raised by and for the 20th Century Fund, nor by the W. M. A. Societies, nor what has been given to the superintendent of Home Missions, nor to the General Missionary, as these brethren usually give full value for all they get in donations, which go toward paying them for the good work which they do to the churches which they visit. Last year we were asked to raise the small sum of \$6000.00 to be apportioned to the respective associations as follows:

Western	\$1600.00
Southern	2300.00
Eastern	2100.00

It will be seen that the western has raised in nine months a little more than one quarter the amount asked for, the Southern about the same proportion and the Eastern about one fourth so that if we are to get anywhere near the amount

asked for there will have to be raised within the next three months three fourths of the entire amount. That this can be done and easily done if the pastors are so minded, is clear enough where the ability of our churches is considered. Will the brethren who are pastors of churches that have not contributed to anything at all for any or all of our denominational interests to do something for the work which need both your prayers and your gifts. And will some of the brethren or sisters in the all too many pastorless churches lend a hand and see that something is done by those churches of which they are members? Is this asking too much? If all would do something the result would be most cheering.

J. W. MANNING, Treas.

A Criticism on Criticism

I cannot understand why some of our ministers wish to place themselves alongside of Bible critics. About twenty years ago we heard a great deal from infidels and atheists, outside of the churches, against the Bible. We don't hear much noise from that quarter now, because Satan knows their work is being done within the pale of Christianity. Why this uproar about adjusting the Bible to popular ear, as Canon Henson intimates? If the teaching of the Book is to be accepted, we should ask God to adjust the eyes and ears and heart of the critics as well as the masses by regeneration. We would find little difficulty in getting the masses, if we mean by this term the common people—for they heard Jesus gladly—to reverence and believe the Bible, if these carping scholastic critics would let up their slashing the books which make the Book of Books.

For I have never found one of them to say where he was going to stop his eliminating process in his wild endeavour to please rationalism. They are about as logical as the Unitarian who gets his scholarship adjusted by reason, and says Jesus Christ is the most beautiful character, and perfect person that ever lived; but He is not divine—only a man. While Jesus says "I and my Father are one." He speaks of the glory He had with the Father before the world was. Now according to the Unitarian interpretation of Jesus—He has lied. Therefore the beautiful character is only a fabric in men's minds. So after the destructive critics are done with the Bible—the books which Jesus quoted—they will only have a fabric left for a world's salvation. I want to ask them how they know any of it is real, and where they are going to make a sure foundation that will give the people certainty. Now if these men like Canon Henson were working among the lowly, oppressed and burdened sinners, and wanted to interpret the word for them and was using his scholarship to this end he would have my sympathy. But the cry for a new Bible does not come from that quarter. These critics can air their ideas because they are resting on the labours of those who believed the word and saturated the Christian world with their belief in God's book as we now have it. And to show that they are wrong about needing a new Bible as Henson intimates—the Old Book was never studied and revered as it is now by the common people.

We would like to see some of these wonderful men going to the Heathen telling them, what they write, that the Bible has got to be fixed over for the future, and therefore salvation is a little shaky—for the man who does not believe God's word never knows that he is saved. Or we would like to see them lined up alongside the martyrs who were willing to be burned at the stake rather than deny God's word which they loved. Let me ask one question more. What good has ever come to a sin-burdened soul from all that ever these destructive critics have ever written, or even higher critics in any class? And I don't believe that men who have reverently and humbly sought to expound the Scriptures have any right to be called critics, for they only seek to unfold what is revealed. These men who ought to be classed critics are in the minority with all the great scholars who are studying all data for a better understanding of what God has revealed to us, and for these that we have criticised, let us pray that their eyes may be opened as Dr. Chalmers were, so that he could teach and preach as he never did before. 1 Cor. 2nd chapter is ample proof that regeneration is the great need today as of old.

"OBSERVER."

Geologist or Theologian.

DEAR EDITOR:—Dr. Saunders the Theologian, refers me to Sir J. W. Dawson, the Geologist, for answers to the questions asked him in your issue of April 6th.

The Doctor acted wisely in doing so, and has thus admitted, that it is the Geologists, not the Theologians, who shall decide what is fact and what is fiction in the Hebrew story of creation.

Sir J. W. Dawson's "Story of the Earth and Man" answers four of my questions negatively—that is—That the world was not made in six days; was not created six thousand years ago; the first chapter of Genesis is not a literal and exact account of how life first appeared on the earth; the writer of Genesis was not a mere amanuensis.

He answers the other question affirmatively, and accepts "the account of the Garden of Eden with its first man and woman as given in the second chapter of Genesis as an historical statement of facts."

But if Dr. Saunders sends us to the geologists, why not to the full bench? Why restrict us to one Geologist, even if it be the "grand old man," with his back to the wall, fighting a forlorn hope. If we take the opinion of the full bench, then my other questions will be answered in the negative also.

The Doctor assumes that a "Baptist Blacksmith" can be safely referred to "Sir J. W. Dawson," and the "Expositor;" but the questions were asked for the benefit of many other unlearned, common people, who may be unable to refer to "Geologist" or "Expositor." The writer of this knows nothing about the "Expositor" and living in a small town cannot get it or reference, but is not inconsolable on that account.

The Doctor volunteered to teach us, and we want him to face the real difficulties definitely and clearly. He has done much in making the Geologists the court of appeal, but I want to ask him one more question which I hope he will answer himself, namely:—When the writers of the books which made up the Old Testament described the phenomena of the natural world, did they describe them as they seemed to be to their understanding, or as God knew them to be? Now if the Dr. will give us a direct answer to this question, it will clear up matters and we will understand him better.

The Rev. John MacNaughton, Professor of Greek at McGill University, said among other things at a recent interview, "that in the Bible, which is not a book, but a whole library of books, the composition of which is distributed over a period of some thousand years, many stories occur, presupposing a very different conception of the world and its laws from what we have learnt from Sir Isaac Newton and others, and many survivals of primitive morality, immeasurably below the ethical standard set for the world by Jesus Christ." The professor continued: "Why it ought not to be necessary to point that out. It is one of our disgraces, a sign of the deep illiteracy, not to say the crass unspirituality, of the Anglo-Saxon race, that such a thing should have to be pointed out, and that being pointed out, there should be any outcry made about it."

I admire Dr. Saunders and respect his Conservatism. It is always safest to have a strong Conservative element, in commercial, political and religious life, so all honor to the Doctor. We are proud of him, and perhaps prouder of his daughter, the author of "Beautiful Jo;" but it is useless now as it was in Canute's time to tell the tide to stop rising and not wet our feet.

BAPTIST BLACKSMITH.

"Covert and Unkind."

MR EDITOR:—Will you kindly permit me to say that I made no "covert and unkind insinuations" against Rev. R. O. Morse's views of inspiration. Nothing was farther from my mind. My language may have been "indefinite." But where in my article he read between the lines such insinuations I am at loss to know. I certainly have no reason to impeach his Orthodoxy. I am not the man to make an "unkind thrust." Will Mr. Morse kindly indicate the sentence in my article which gave him the right to make such a serious charge against me?

I also notice that my reference to Rev. Mr. Waring's definitions is characterized as "Saundersian." Might I ask through you, Mr. Editor, a definition of this term? If Mr. Waring has found an anchorage for himself I am glad. My mistake in thinking that he had not was caused by the changing character of the definitions. I am glad to stand corrected. But does a man strengthen his position by calling names?

D. H. SIMPSON.

Mental Astigmatism.

The essential isolation of personal experience is illustrated in the case of the wife of a wealthy cattle owner in western Kansas, who at the age of forty years, began to suffer severe headaches. Although he could discover no defects, her physician thought the trouble might be caused by her eyes. An oculist could at first find no reason but on holding up a candle he asked her what she saw. She said, "I see two lights." Her husband asked, "Have you always seen two of me when you looked at me?" "Why certainly, dear," she replied, "Don't you always see two of me?" So it came out that this lady had always been seeing two of everything, and supposed everybody else did the same! We had a personal experience of the same character when a little girl who had much trouble from headaches, asked, "Why do people always see better with one eye than the other?" A pair of glasses corrected the trouble. Is there not often trouble from the same sort of mental vision? Multitudes of quarrels spring from different ways of seeing things. If we are careful to get the exact point of view of the other party, we shall find ourselves much less frequently involved in disputes.—Watchman.

Enjoy the present whatsoever it may be, and be not solicitous for the future; for if you take your foot from the present standing and thrust it forward toward tomorrow's event, you are in a restless condition; it is like refusing to quench your present thirst by fearing you shall want drink the next day.

JEREMY TAYLOR.

* * The Story Page * *

With Malice Aforethought.

The Rev. J. Mervin Hull, in "Wellspring."

"We might just as well be ruined entirely, so far as my plans and hopes are concerned. I shall be crazy if I sit here thinking, thinking, any longer." And Helen Kirk started up, put on her hat, and thrust the hat pin savagely through it as she stood for a moment before the glass.

"I don't wonder there is a deep furrow in your forehead," she said to her reflection in the glass. "And it never will be smoothed out again as long as you live."

Helen went out into the warm sunshine and breathed the vibrating air, brimful with all the odors of spring; for the cottage of the Kirks was on the border of the city, where the trees and open fields began. But Helen did not notice these things, nor hear even the melodious notes of the brown thrasher that sang in the maple tree. The first thing that attracted her attention from her own moody thoughts was the approach of a gentleman coming along the street from the city. He walked with an alert, springing step, as if time were too short for all the work he had to do.

"Oh, dear!" thought Helen, "it is Mr. Markland, and he is the last person I want to meet. He sees everything through those near-sighted glasses of his, and as for his gray hair, it is a trap to catch the unwary."

"Good morning, Mrs. Helen," spoke the pleasant voice of the minister. "I am glad to see you looking so serene and cheerful, so much in harmony with the loveliness of the morning."

"Mr. Markland, I know I don't look serene and cheerful," and if the morning is lovely, I haven't noticed it yet."

"It must be the glasses," said the minister, with conviction, as he took them off and carefully wiped them. Then he went on in the tone that no one ever doubted, and which had opened to him many close-fisted hearts.

"What is it that troubles you, Helen? Perhaps I can help you."

"Well, Mr. Markland, no doubt you know something about father's financial reverses. We are not ruined completely, but—"

Helen hesitated. Looking through the glasses into the clear eyes of the little minister, her troubles seemed to dwindle to the size of her own image which she saw there. But she went on:

"First and worst, my musical career is at an end. I was going abroad to study for three years, you know. And now, just when I seemed on the verge of success, I must give it all up, and be one of the crowd, just an ordinary good pianist."

The minister smiled gently. "I can see how great the disappointment is to you," he said, "but it is not easy for me to look at it from your point of view. I am entirely reconciled to the fact of your remaining in Roselea, and I can think at this very moment of several ways in which an ordinarily good pianist could be made useful. But that is not all."

No, sighed Helen, when the trouble came I said that I would be a help and not a burden to them at home. I have always had a great admiration for the work of trained nurses, and I resolved to make that my life work. But yesterday I went by appointment to the Waverly Hospital and—then they would not accept me for training. I am perfectly well but they said that my physique was not equal to the severe and constant strain of the work, and that especially my nervous sympathetic temperament was against me."

The minister said nothing. He was watching Helen's fingers as they nervously wove themselves together while she spoke.

"And so concluded Helen, there is nothing left for me to do except to help at home. Of course I am needed there, and it will save the expense of a maid, but all these things are such a disappointment to me that it sometimes seems as if I couldn't endure it any longer, as if there wasn't a girl in the city whose lot is so hard as mine. There, Mr. Markland, I know you think I am a bundle of selfishness."

The minister took out his watch and looked at it absently. For some reason, he did not seem so ready as usual to say the right word to one who sought his advice.

"I hope life will not look quite so dark to you after a little," he said. "I will talk with you again soon. This morning I am unexpectedly called to attend an important committee meeting in Boston, and I must leave at once. I shall have to neglect some of my calls to-day, but there is one I am very anxious about, and I am going to ask you to take my place, if you will. Mildred Lee is a girl of about your own age, but she is an invalid. She lives at 158 Hermon street, quite at the other side of the city. Would you be willing to call there this morning and tell her why I could not come?"

"Way I hardly know. Yes I suppose so if you think I—"

"Thank you, thank you, Helen. Good morning I must hurry to catch my train."

"Well, this is interesting," thought Helen. "I'm a cheerful messenger to be sent to call on an invalid. I'm sure I don't

know what I can say. Anyway, I can take a few flowers."

So Helen stopped at a tiny shop where a German kept fresh flowers and bought some carnations to which the florist added a few sprays of fern and asparagus. "And will you wear von pink?" said the old man. "It was a 'Taybreak' loadily like the sky dis morning."

Helen thanked him and pinned the beautiful flower to her dress and as she went along the street she was aware that something had happened to the morning it was so much more lovely than it had been a few minutes before.

She easily found the house on Hermon street and a sweet-faced, middle-aged woman came to the door. It was Mildred's mother, and as soon as Helen had introduced herself and told her errand, Mrs. Lee took her at once to Mildred's room.

As she crossed the threshold, she paused in astonishment at what she saw. Against one side of the room was a bed. It was boarded up at the sides with quartered oak, and along the boards were pockets for holding thread, needles, silks, and all sorts of articles for sewing and embroidery. Along the wall were two bookshelves within easy reach the light came from a large window behind the head of the bed, two swinging stands were at the side of the bed and a small piano was drawn up at right angles to it. All these things Helen saw, and yet she did not see them; for her gaze was drawn to the little figure upon the bed, the girl whose life was bound by those few feet of space. Her head was lifted upon the white pillows, her fair face, surrounded by wavy brown hair, was too pale and transparent, but her eyes were bright, and the light of perfect peace shone in them. "And thank God her hands are free!" thought Helen.

"Mildred, this is Helen Kirk, who has come to see you," said Mrs. Lee.

Helen tried to collect her thoughts. What should she say? She began to open the box of flowers.

"Mr. Markland had to go to Boston this morning," she began, "and he asked me to come and tell you that he could not call to-day. I thought you might like a few flowers and so I brought these."

"Oh, how kind you are!" said Mildred, as she reached out her white hands for the flowers. She gathered them in her hands as a mother holds a baby, till the blossoms touched her cheeks. A tinge of color fluttered there like the faint blush of the "Daybreaks," but in strong contrast with the deep crimson of the darker flowers.

"Oh, how—delicious!" she breathed, as she inhaled their fragrance. "But I must not let them get thirsty. Will you please hand me that vase on the mantel? No, not that one; the tall one with the green tint in it."

She drew one of the swinging stands to her side, and with dainty touches she arranged the flowers with marvellous skill.

"Why, you almost make them speak!" exclaimed Helen.

It was good to hear Mildred's rippling laugh as she answered:

"Oh, but they do speak, all of them, and these that you have brought will speak to me of the new friend that Mr. Markland has sent to me. Hasn't he the strangest ways of doing lovely things? Now do you suppose he treats me? I haven't moved from my place, you know, for twelve years expect when Malcolm lifts me. But Mr. Markland comes in like a fresh breeze from the woods and asks me to go to walk with him. And then he will pretend that we are walking through the green grass and underneath the tall trees, and along the brookside where the rippling water sings. "Come," he will say, "I see some great white trilliums in that leafy hollow yonder; let's go and get them. And here, at the foot of this grand old pine, is the last bunch of arbutus; is there any perfume so sweet? And look, quick! There goes a scarlet tanager!" Until it seems to me that I can see and hear all the loveliness of the fields and woods."

The tears were shining in Helen's eyes. "Twelve years," she said, "twelve long years!"

"But just see how the mountain has come to Mahomet," said Mildred. "Everything within reach; and here is even an electric bell to call mother. No real need of it you know, but my brother Malcolm has to be doing something with electricity all the time. He is an expert electrical engineer and now he has the whole charge of constructing the new street railway from Bethlehem to Lebanon; I'm so proud of his success. And then here is the piano, and sometimes I can reach over and strike a few chords, enough to get the theme of some sonata or symphony. But this morning I am just going to have a feast while I listen to you."

"To me!" exclaimed Helen, "how do you know that I can play?"

"Oh, I knew who you were before mother spoke your name, from Malcolm's description of you. You played an accompaniment for him once at the Cecilia Club, when Miss Pownder, the regular pianist, was away."

"Is that Mr. Lee your brother? He is the best tenor in the club, his voice is so wonderfully sweet and clear."

"Indeed it is," said Mildred, naively. "And he said," she went on, "that he never sang so well as he did when you

played for him, because he knew the moment you began to play that you had true musical feeling and expression. He said some other things that I should like to tell you, but perhaps Malcolm would not like it. I'll ask him when he comes home and then—"

"Don't you dare to!" said Helen, with a blush as she took her seat at the piano. "Now, listen." And beginning with some popular light melodies, she played on through marches, rondos, arias, and waltzes, until she began to touch the themes of some of the great masters of music.

"Now, this is the last," said Helen at length, "and I want you to tell me what it says to you."

It was Chopin's marvellous nocturne in G, and when it was finished there were tears in Mildred's eyes.

"It is the conflict of a soul that finds peace at last," she said.

"So it speaks to me," said Helen. "Sometimes I play it for hours together. But now I must hurry home, for there are many things that I ought to do to help mother."

For the first time an expression of discontent came over Mildred's face.

"Yes," she sighed, "you can be helpful, but I must always be a burden. That is the hardest thing I have to bear. It is all receiving and no giving with me. When father died, when Malcolm was struggling for his education and winning his place in the world, I could only lie here and be a care instead of a help. If I could only give a little, just a little, instead of receiving all the time, I think I should be perfectly happy."

Helen was kneeling by the bed, and her arms were around Mildred's neck. "Then be happy," she whispered, "perfectly happy, for you have given much to me this morning. I came here discontented and unhappy over my poor little troubles, and I am going away hopeful and happy. I am ashamed to tell you just what—"

Mildred put her fingers on Helen's lips, and her face was radiant with joy.

"Do you mean it? Have I helped you? I can't realize it."

"But you must believe me," said Helen, "and I shall keep on repeating it until you do believe me. You must. Good-by, now."

"Come again soon, Helen, please."

"I will, with a big basket to fetch away the good cheer that I cannot take to-day."

It was a new world that greeted Helen as she hastened toward home. The first redtint of the season flew toward her against the sun displayed his exquisite color, and sang his mellow note.

Suddenly Helen stopped a moment.

"I believe," she said, "that he sent me there on purpose." — Sel.

How Animals Sleep.

The writer who received permission to visit the Central Park Zoo late at night, in order to note the different positions in which animals and birds rest, observed some curious things. To anyone fond of natural history, such a visit is most interesting. In the lion-house the lioness was lying on her left side at full length, while the lion, couchant, rested his head on his crossed forepaws, his hind legs being half drawn under him, and the tail curled in toward the body.

The pumas, tigers and leopards were all resting on their sides, in nearly every case lying on their right side. The hyenas—pariahs and scavengers of the forest—rested with their hind legs drawn under them, and the forelegs stretched out, with heads slightly bent to the right. Near by the two horned rhinoceros was lying at full length on his left side, gently snoring. The hippopotami showed only their backs above the water.

No longer looking for peanuts the elephant lay stretched out on the floor, their huge legs lying out at full length and the trunk curved under the body. They were all lying on their side. Close by in the deer house the different deer had crouched low for their rest, with forelegs bent under them and the hind ones drawn up, while the head was turned to the right and rested on the side of the body.

The oryx, with its long horns was resting with its head away from the body, the horns making an arch over the shoulders. The alpaca simply looked like a large ball of black wool. The camels lay on their stomachs with their fore and hind legs bent, under them while their necks were stretched straight out.

The monkeys were squatting about their cages, their heads bowed down over their chests, the arms resting on the thighs of the hind ones. A baby monkey was sleeping, cuddled up in the arms of its mother, its little eyes peering out inquisitively at the midnight visitors. In the smaller animal-house, given up almost entirely to civet cats, possums, and such like, every animal had curled itself up into the smallest possible space, burying the nose under the stomach, with all the paws drawn up close to the body. The bears were resting in various positions, some lying out at full length, others curled up. The two polar bears were huddled up in a heap, with their noses buried deep in their

The Young People

EDITOR

A. T. DYKEMAN

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

ST. STEPHEN.—Our B. Y. P. U. voted a week or two ago to pledge \$25 this year towards "our" missionary's support. The spiritual interest of our young people's meetings has been gradually increasing during the past month. A few have gladly accepted the Saviour. W. C. GOUCHER.

LIVERPOOL, N. S.—On the first of this month a class of 27, consisting of earnest B. Y. P. U. s, was organized for the purpose of studying the Sacred Literature Course of the present year. While regretting that they could not take the examination, yet they deemed the study itself of the greater importance, and soon after my settlement on this field requested that the class be organized. The earnestness and intelligence displayed warrants me in believing that they will be the equal of any class I have taught while in the States. W. B. CROWELL.

Missionary Freeman's Salary.

PLEDGERS.	
Windsor,	\$40.00.
Main St., St. John.	25.00.
Woodstock,	25.00.
Germain St., St. John,	25.00.
Springhill,	25.00.
Middleton,	50.00.
Immanuel Truro,	20.00.
Sussex,	25.00.
Mira Bay	15.00.
Dr. Manning,	25.00.
St. Stephen's	25.00.

NOTE.—Send your remittances as soon as possible to Treasurer Lawson, through your regular church Treasurer. We are glad to add the name of the St. Stephen Union to our list of Pledgers this week. Who'll be the next?

Receipts.

Treasurer Lawson says, "Please state that St. Stephen's B. Y. P. U. has pledged \$25.00 towards support of our missionary, and also that I have just received that amount from them."

Home Readings.

- Monday.—The Outcome of Vice. I Sam. 5: 10-18.
- Tuesday.—Saul Forfeiting His Crown. I Sam. 14: 16-23.
- Wednesday.—Yielding to Bad Counsellors. I Kings 12: 6-20.
- Thursday.—Vanity of Vanities. Ecc. 2: 1-11.
- Friday.—What Grace Can Do. I Cor. 6: 9, 10.
- Saturday.—Perilous Times. II Timothy 3: 1-5.
- Sunday.—Obtaining the Everlasting Crown. James 1: 1-12.

Prayer Meeting Topic—May 8th.

Crowns Trodden Under Foot. Isa. 28: 1-7. Rev. 3: 11.
There are crowns and there are crowns. Some are to be trodden under foot, others we are to "hold fast, that no man take them." Crowns are the symbols of the summit of human power and glory.
Glance for a moment at our first Scripture. Samaria the capital of Judea, was the "proud crown" of the inhabitants of Ephraim, who were as drunken men putting their trust in a fading crown, "on the head of the fat valleys." That in which they trusted was soon to be destroyed. Isaiah saw the gathering storm. Their "crown of pride" is to be "trodden under foot" by the Assyrian. The prophet raises the voice of warning. The storm comes from the north, cold and destructive. The storm is to be far-reaching in its spread. What effects the capital, effects the whole. Let us learn the lesson: If we put our trust in anything short of the Divine, we shall be sadly disappointed in the day of conflict. "In that day" (vs. 5) when the drunkards of Ephraim, who trusted in the human, perish, God shall show himself to be a "crown of glory, a diadem of beauty" to those who serve Him. In the cloud gathering around Samaria there is both defeat and victory. The gospel is at the

same time a "savour of life unto life and death unto death."

I. BAD CROWNS.

(1) THE CROWN OF INTEMPERANCE. The Assyrian hordes, with all their fierceness and fury, did not do so much evil to Israel as intemperance has done, and is doing to men. Let us listen to the temperance prophet, and be warned by the approaching tread of the destroying army.

(2) THE CROWN OF PRIDE. "God resists the proud, and gives grace to the humble." High trees are usually fruitless trees. The mayflower betrays its presence by its perfume while itself is hidden away under the moss and leaves. "Walk humbly with thy God," thus shall your life be filled with the fragrance of a Christly character, and men shall "take knowledge of you that you have been with Jesus."

(3) THE CROWN OF SELF-CONFIDENCE. This is a twin sister to the last. Self-confident Peter denies his Lord. Trusting only in Christ how strong he is! Hold your horse with a tight rein until he gets to the bottom of the hill. Having overcome in one temptation, we must not think that we can overcome in all without the same help and precaution. We are in most danger when we are most at ease. No devil, is a bad devil. By a constant look up we shall stand up, and be able to help up.

(4) THE CROWN OF WORLDLINESS. The color of the trout shows the color of the water in which it lives. The tree-toad can hardly be distinguished from the color of the bark of the tree to which it clings. Worldliness, if entered into by the Christian, will rob him of beauty, and make him like unto itself. The apostolic injunction is, "Keep yourself unspotted from the world." A spotted life: How we shrink from it? The "spot" on the reputation, on the conduct, on the heart. Our religion refuses to bring down its standards. Before each one of us, as active members of our societies, it stands, and with emphasis declares that we must "come up, and out, and be separated from the world." These crowns, let them be trampled under foot.

II. GOOD CROWNS.

Turn to our second lesson, and here is suggested that there are crowns of which we should be careful, holding them fast that we be not robbed of them.

1st. There is the CROWN OF RIGHTEOUSNESS. (II Tim. 4: 8) This is laid up for all them that love his appearing. If we are to wear a crown of righteousness in heaven, we must begin to wear it here on earth. We must bear the dignity and joy of a Saviour's righteousness with us from earth to the judgment seat. What we are when we leave this earth, that doubtless we shall be when we stand before the Righteous Judge.

2nd. There is the CROWN OF REJOICING. (I Thess. 2: 19) This crown comes to those who shall lead another to Jesus Christ. "They that turn many to righteousness shall shine as the stars for ever and ever." "You who are "saved to serve," what about your crown of rejoicing? Are you gathering any stars that will shine with rejoicing in your crown?"

3rd. There is the CROWN OF GLORY. (I Peter 5: 4) This crown is one that "fadeth not away," placed in contrast with other crowns that earthly victors wear,—they pass away. This crown of glory is for the faithful who shall be one with Jesus in blessing this world while they may be in it, and then sharing His glorious life through eternity.

4th. There is the CROWN OF LIFE. (James 1: 12) This to those who love him, and successfully resist temptation. What a stimulus to the resistent life. "Hold fast." The call is for vigilance. "That no man take thy crown." The soul may be saved, but the crown of a successful life may be lost. Let us learn, young people, to master ourselves. One's real enemy is not what he sees and hears, but himself. May we enter heaven carrying our crowns with us. F. M. YOUNG.

Parrsboro, N. S.

Have You Heard

Of the wonderful work of God through the missionaries of the American Baptist Home Mission Society in Cuba and Porto Rico, where already we have nineteen Baptist churches, 907 members and twenty-six Sunday schools with 1900 pupils?

Of 220 recent converts from one blanket Indian tribe and of the work among nine other Indian tribes in U. S.

Of the harvest of 55,000 members of Baptist churches among the foreign population of the U. S.

Of thousands converted in our schools for the negroes and Indians, and how these institutions are transforming the lives, homes and churches of these peoples?

Of the great need for more laborers in the rapidly expanding west, among the incoming millions from other lands, and for the open fields in Porto Rico, Cuba and Mexico?

Of the surging multitudes in our great cities whom the Society is helping to evangelize?

white fur, and forepaws crossed over the eyes. The llamas, zebus, and American buffaloes were resting as cows rest, with their fore legs drawn under them and their hind ones drawn in. The porcupine was lying on its stomach, its head bent to the left, with the quills standing out in every direction. The emu was resting with the first joints of its legs on the ground, the body a short distance above, and its head buried in the plumes.

Most of the birds were resting on their perches, their legs bent under them and their heads tucked under a wing—in every case the right one. The parrots had only drawn their necks in, while the pelicans slept squatting on the ground, their heads drawn well back and their ponderous bills resting on their breasts.—Forest and Stream.

Cinders and Tears.

Fanny and I were hurrying through the dusty streets. She was carrying a bundle of laundry, I was taking a bundle of copy to the editor.

Suddenly I stopped short in the wind, blinded by a flying cinder that had struck full against the eyeball and then tucked itself away under the lid. The pain was intense. Instinctively my hand went up, but it was arrested on the way and firmly held.

"Please, Miss Hester, just let it be a minute.
"But it hurts—awfully! Maybe I can turn the lid and get it out," I cried trying to unclasp her fingers.

"No you can't. Of course it hurts, I know. Put just stand here a minute and keep your eyes shut—the tears are coming. Be patient, Miss Hester, just a minute now and it will be out."

"And she was right. After a brief space of intense pain tears flowed and with them the cinder flowed out. We gathered up our bundles and went on. A simple remedy, Fannie I never did that before."

"And you most always have trouble, don't you?"
"Yes, indeed," calling to mind several occasions when something in my eye had caused me much misery and inconvenience.

"Mother taught me that ever since I was little. She used to hold my hands until I was able to control them for myself. It counts for far more things than eyes too?"

"What things?" I asked willing enough to draw out my friend whose homely practical illustrations had been of service to me before.

"Oh, hurts and things. I don't suppose you get many of them, miss, but any one who works as I do, gets many little cuts. People don't mean to be unkind. But there are mean things—sharp words and cross looks—like cinders, flying all about, "in the air," people say, and now and then I catch them through my eyes and ears, into my heart."

"And then what do you do?"
"Rub my eyes with my elbow," you know. Keep your hands away from the hurt. It is easier to get angry when people find fault or snub you just because they don't know any better. If I'd let you rub that cinder in, Miss Hester, you might be blind still. So mother taught me to be patient, to shut my eyes, stand still, keep my hands down, let the tears come, and then—why, it's all over, you know."

"Wise little friend! Would I had your patience and grace, to shut my eyes—in prayer it might well be!—stand still and let the tears come, rather than press the cinder of unkindness, ignorance or thoughtlessness into my soul by angry protest, impatient resentment, and retort. These make what would be a passing pain a positive harm. Friend, rub your eyes with your elbow.—Michigan Advocate."

Brave Bossy.

"Usually a cow does not stand much chance when she engages in a hand-to-hand conflict with a grizzly bear," said Michael Ayres, a Colorado stockman: "but several years ago one of my cows killed one of those animals and came out of the struggle without a scratch. The cow had recently given birth to a calf. It being her first-born, the mother was exceedingly vicious, and it was unsafe for a stranger to approach her, as her horns were long and pointed. The cattleshed had a thatched roof, and was scooped out of the hillside a short distance from the house.

"One night a bear, having smelt the presence of a cow and calf, mounted the roof of the shed and proceeded to force an entrance by scratching through the thatch. The cow at the same time detected the presence of the bear, and held herself in readiness to receive the intruder. The noise of a terrible struggle aroused me, and grabbing a lantern I rushed from the house, and opening the shed-door found the cow in a frantic state, butting and tossing to and fro some large object, which evidently had lost all power of resistance. It turned out to be a good sized grizzly, which had been run through and through the body by the courageous mother. The little calf was nestled in a corner, sleeping peacefully, and seemed unmindful of the maternal struggle. I suppose that as soon as the bear gained entrance through the roof it was pinned to the ground by the cows horns before it had time to do any damage.—Select d.

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.

Notice.

FOR THOSE WHO ARE PLANNING TO SEND PARCELS TO MRS. GULLISON FOR THE INDIA BOX NEXT AUTUMN.

1. This year many names had been torn from the parcels. So if you wish to attach names put them on very securely, for the boxes have a long way to travel and are not gently handled, especially when opened at three custom offices as was the case this time.

2. Give a list of contents of any parcel you may send to Mrs. Gullison as she will need them to send Miss Newcombe for the customs and to have in disposing of the articles.

Doaktowa.

The Women's Missionary Aid Society of the Baptist church was organized July 28, 1896 with six members. Now we have a membership of twenty-one with a Mission Band in connection.

"Crusade Day" 1903 was observed by inviting all the sisters of the church to attend the weekly prayer meeting. The Pastor spoke very encouraging on Mission work followed by prayer and singing. Several of the sisters spoke of the progress of the work from the beginning to the present time. Offerings, which amounted to \$6.85 were brought in envelopes with a text of Scripture. The envelopes were opened and text read containing an expression of gratitude from the "All Wise Giver."

On Nov. 5th a Birthday Social was given under the auspices of the Society. The congregation and other friends met at the Parsonage and a very social and enjoyable evening was spent in games, music, etc.

After refreshments had been served the Birthday Bags were opened and the offerings amounted to \$36.00 which was expended on the furnace for the Parsonage.

We have held our meetings quite regularly through the winter months. On April 5th ten members were present. Easter Sabbath evening the Mission Band, assisted by the choir gave a very profitable and interesting concert. Collection amounting to \$11.00 was received which will go to missions.

SECRETARY

Moncton.

The Mission Band of the First Baptist Church have a membership roll of about one hundred. The meetings are held weekly and are well attended. One week we have the lessons from the lesson slips, another a programme and another a talk on some of the missions. A short time ago prizes were offered for the best essay on "Grande Ligne," these were won by Master Percy Charters and Miss Nina O'Neil. We have already sent \$40 to Mrs. Crandall towards Miss F. Clarke's salary. On Friday, April 8th, we held a Tea and Apron sale, a very pleasant time was spent and about \$30 was realized. MANDA SULLIVAN, Sec'y.

Bear River, N. S.

This year promises to be the best in the history of our W. M. A. Society. Several new members have been obtained and in crest is increasing. Recently the ladies distributed invitations, with a tiny silken bag enclosed for a birthday offering to a social and missionary meeting, thirty-five dollars was realized. On the evening of April 3rd, the Mission Band gave a very successful missionary concert offering over eighteen dollars. At the last meeting of the W. M. A. S. Mrs. W. E. Miller was elected a life member of the W. B. M. U. Mrs. Miller is a daughter of the late Rev. G. D. Cox, formerly pastor of this church, and has inherited much of his talent. She is the successful leader of our Mission Band, and is much beloved by young and old. Mrs. I. W. Porter, the Presid. of the Society is also County Sec'y for Digby. She has recently written to each Society in the county, and is much encouraged to hear of the organization of a large Society at Centreville. Com.

It becomes our mournful duty to record with deep regret the death of Mrs. Allison Smith of Halifax N. S. who departed this life on Monday, April 24. Another of our veteran mission workers has fought the good fight and entered into her reward. Mrs. Smith has been intimately associated with the work of our Mission Societies from their organization and has been connected with the Executive first on the Central Board of N. S. and after the W. B. M. U. was organized she became a member of the Executive. Failing health prevented her meeting in convention with her sisters or undertaking any public work or active service but she ever retained her interest and kept herself informed with reference to every department of our mission work. Our sister was well advanced in years when she was called to her heavenly home but her heart and manner never grew

old. She was a woman of character and influence and greatly beloved by all who were associated with her in Christian work. To know Mrs. Smith was to love and appreciate her. We feel the poorer because she has left us. We miss her prayers that daily ascended to the Father above for all the mission workers at home and on the foreign field. Our Memorial roll is rapidly increasing, every year the number of those who began the work are leaving us and the call is loud and clear to all who remain to fill up the vacant places, join the consecrated band of Christian workers and swell the stream of supplication that must ever ascend if victory is to crown our efforts. Let us work while it is day for the night cometh.

Foreign Mission Board.

NOTES BY THE SECRETARY

There are many baptisms in Burma. The Burma Baptist Missionary Convention (which is a sort of state convention) met in Bassein a few months since. There were four thousand and sixty-three delegates present, of whom forty-seven were missionaries. The number of baptisms reported for the year was three thousand and forty the largest in any one year in the history of our missions in Burma. The associations represented numbered twenty-one, having seven hundred and ninety churches, with forty four thousand five hundred and eighteen members. The body represents all our Christians in Burma.

A FUNNY PICTURE

In the Magazine for February there appeared a sketch by a clever artist of a divided church building. On the right of the white line down the centre is half of a tumbled down meeting-house, on the left is a half in perfect repair. The matter is historical. A church divided on missions; one-half gave, one-half refused to give. Instead of putting up a new meeting house each party agreed to take care of one-half of the church. The missionary side prospered, of course, and their half of the building was always in good order.

To know the facts of modern missions is the necessary condition of intelligent interest.

1. Need for missions. India's population is 30,000,000. These have but one ordained missionary to every 350,000. China's population is 400,000,000. They have but one ordained missionary to every 500,000 of population. Japan has 38,000,000; of these 30,000,000 have never heard the gospel.

2. Gracey states: "That every third person who lives and breathes upon this earth, who toils under the sun, sleeps under God's stars, or sighs and suffers beneath the heaven, is a Chinese. Think of it! eighteen magnificent provinces in China, 1,700 great walled cities, some 7,000 towns; and over 100,000 villages are open to the preaching of the glorious gospel.

3. A century of missions and now we have 6,000 foreign workers and over 30,000 native helpers occupying 500 separate fields, containing 20,000 mission stations. There are 1,000,000 communicants, 2,000,000 adherents, 500,000 Sunday-school scholars. Yet a million a month in China are dying without God.

A Plea for Rayagada.

DEAR FRIENDS:—We believe that it is the duty of all Christians, nay, that it should be our pleasure as well, to be obedient to the Great Commission of our Lord Jesus and that we do Him homage by so becoming obedient to it. But we understand that all the disciples of Christ were not required only to work in Palestine. Paul was sent to the Gentiles, Peter to the Jews, Carey to the Bengalis, Moffat to the Kafirs and others to various countrymen to carry the Good Tidings.

We understand that the story of the conversion of an individual or of a country is always interesting and I hope you will feel interested to read the following lines which state how God has chosen a people in Rayagada valley, for whom a Missionary is urgently required.

Rayagada is a small town situated in the beautiful valley of its name and is 47 miles off towards the north of Bobbili. The Nagavali or the Chicacole river forms its eastern boundary, on the bank of which is situated the small village called Chekkagada which is a mile away from Rayagada. This village was formerly inhabited by a class of people called the *Konda-Doralu* (mountain gentlemen). Years ago they received a portion of the Gospel from a Lutheran Colporteur, which they laid aside till one Christian traveller named B. Prabhudas went there. He expounded to them the gospel and 6 of them with Bro. Prabhudas came to Bobbili in November 1896 and received baptism by Rev. Geo. Churchill. So, the missionaries and helpers went there from time to time to preach the Gospel. Consequently the whole of the village surrendered to Christ, about 50 in all have been baptized. Bro. Prabhudas has been the preacher in this valley and takes care of the little Christian band. In July,

Run Down.

That is the condition of thousands of people who need the stimulus of pure blood—that's all.

They feel tired all the time and are easily exhausted.

Every task, every responsibility, has become hard to them, because they have not the strength to do nor the power to endure.

William Ross, Sarnia, Ont., who was without appetite and so nervous he could not sleep, and Leslie R. Swink, Dublin, Pa., who could not do any work without the greatest exertion, testify to the wonderful building-up efficacy of

Hood's Sarsaparilla

It purifies the blood, gives strength and vigor restores appetite and makes sleep refreshing. It is the medicine for all debilitated conditions.

1901, I went there a second time with our missionaries and visited some villages. The people listened well to the Gospel. The mountains around are inhabited by people called the Khonds. They speak their own language as well as the Telugu. There are beautiful waterfalls near the Kkagada, one of which falls from a height of about 10 and another 15 feet, and is known by the name of *Adhipati-gimmi*. Rayagada is inhabited by about 5,000 people and there are many villages around.

Uriya and Telugu are spoken in the town and abroad. The valley is noted for fruits, of the shell of which they make snuff bottles. There is a police station, a hospital, a sub-magistrate's and an Amin's Court here. It is strongly felt that a missionary should occupy the place, and so, Mrs. George Churchill, Mrs. G. Sayamma, Mr. B. Prabhudas, Mr. P. Thammannadora, the head man of the village, and myself gathered on the 30th, July, 1901, in the small chapel of Chekkagada and earnestly besought the Lord of Harvests to send a missionary there. This matter was afterwards discussed in the missionary conference and was appealed to the Home Board, which decided that the conference should pass a resolution as to what plan they should adopt. The members of the conference who met at Parla Kimidi this year, unanimously voted that the erection of a mission house should be commenced at Rayagada and that the Home Board should be requested to send out a spirit filled and Heaven-equipped missionary to occupy the station. Rev. George Churchill our Bobbili Missionary commenced the erection of some buildings at Rayagada already and it is our expectation that a young man will apply to the Home Board to be sent as a missionary to Rayagada valley very soon.

Brother reader! do you feel like coming into this distant country and spend your life for your Lord, who laid down His precious life for you? or would you like to give a donation to the Home Board for this object? If you are a young man cannot you give up your home ties and pleasures to bring the news of everlasting life to these perishing people of the Rayagada valley?

Friends! please pray for these people that a missionary may be sent to them. The Harvest is great and the labourers are few and so none of the other missionaries can go there, leaving their work in these parts which are not evangelized yet. Additional labourers are therefore wanted.

May the Lord answer our prayers speedily and send a missionary for Rayagada.

Yours sincerely in Christ,

CHOWDHARI JOHN.

Bobbili, 28-3, 04.
Madras Presidency, India.

A traveler in Scotland observed some choice and rare plants growing on the edge of a precipice. He could not reach them, but offered to a little Highland boy a handsome present if he would consent to be lowered to the spot by a rope around his waist. The boy hesitated. He looked at the money, and thought of all that it would purchase; for his parents were poor, and their home had but few of the comforts of life; but then, as he glanced at the terrible precipice, he shuddered and drew back. At length his eye brightened, and he said with decision, "I'll go if father will hold the rope." And he went." This boy's trust says the Rev. Dr. Wise, is a beautiful illustration of the faith which saves the soul; for as he put himself into his father's hands to be bound with the rope and lowered down the gorge to pluck the coveted flowers, so must you put yourself into Christ's hands to be pardoned. Then, as that boy found courage and peace and strength in thinking, 'My father knows this rope is strong; my father is able to hold it; my father loves me too well to let me fall,' so will you find pardon, peace, and power in thinking, 'My Father in heaven will not break this promise of mercy.'—Ex.

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Notices.

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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. Cental 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, age 156. H. B. SMITH, Sec'y.

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 Aven 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 Loren Smith, Walton, Hants Co.

BABY'S HOLD ON LIFE.

The little ones are frail—their hold upon life is slight. The slightest symptom of trouble should be met by a reliable corrective medicine. Baby's Own Tablets have proved by their record of success to be an ideal medicine for the ills of infants and young children. The Tablets cure all stomach and bowel troubles allay the irritation of teething, break up colds prevent croup and destroy worms. The mother has a guarantee that this medicine contains no opiate or harmful drug. Mrs T. E. Greaves, Maritana, Que., says:—"I have used Baby's Own Tablets with great success. They never fail in my experience, to cure the little ills of children."

You can get these Tablets from any medicine dealer or they will be sent by mail at 25 cents a box by writing The Dr. Williams Medicine Co., Brockville, Ont.

"What is your rule of business—your maxim?" was asked of the successful stockbroker. "Very simple," he answered. "I pay for something I can't get with money that I haven't got, and then sell what I never had for more than it ever cost."

NEWFOUNDLAND.

The difficulty over the French shore treaty has been satisfactorily adjusted. France agrees that the clause terminating the fishery on October 20th each year applies only to her fishermen. Newfoundland, Canadian and American fishermen are not restricted in carrying on the winter herring fishery. France also agrees to recognize the British consul at St. Pierre, which will practically end smuggling from that place. Great Britain in return agrees to recognize the French consul at St. John's. Premier Bond in the legislature has announced the terms of the French shore clauses of the Anglo-French colonial treaty. The treaty is generally regarded as being of immense benefit to the colony and the public has accepted it with the warmest enthusiasm.

The special committee of the Presbyterian Methodist and Congregational churches appointed to consider church union met at Toronto on Wednesday, with prominent members present from all parts of Canada. After a most friendly discussion lasting all day the following resolution was passed: "While recognizing the limitations of our authority as to any action that would commit our respective churches in regard to a proposal that is yet in the initial stage, we feel free to say that we are of one mind that organic union is both desirable and practicable, and we commend the whole subject to the sympathetic and favorable consideration of our chief assemblies, of the churches concerned for such further action as they may deem wise and expedient."

It is related that when Daniel Webster's market man had sued him for a long unpaid bill and got his money, he was so scared at his temerity that he stopped calling at the door for orders. Daniel asked him why one day, and the man confessed that he supposed Mr. Webster would never trade with him again. "Oh," said Webster, "sue me as often as you like, but, for pity sake, don't starve me."—Ex.

Miss Futt—"And so you were in the Crimean war, major. Were you with the Light Brigade in heroic charge?"

Major Ananias Bluff—"I—er—came very near being in the heroic charge, Miss Futt. Never was so disappointed in my life. They would take but six hundred, and I—er—was number six hundred and one."—Ex.

"Don't you deplore the lack of artistic discrimination?" said one artist.

"No. I don't," answered the other. "I there were more artistic discrimination some of us wouldn't be able to sell so many pictures."

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WHY always regret because you did
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The Home

TURNING AND RENOVATING CARPETS.

Several years may be added to the use of a carpet by changing the breadths from the centre to the sides, allowing the sides to come to the centre, where there is more wear. You ask for all the little items in changing and renovating an old carpet, and I will give you my experience in doing such work, and it surely pays where one is compelled to economize. When the breadths are much worn through the centre, cut them apart and sew the sides together, then open the seam and baste down the edges so the carpet will lay flat on the floor. When the carpet is taken up the small holes should be carefully darned. To mend a hole in a rag-carpet tear some strips fine enough to thread a large darning needle, and darn as you would a stocking. It mends beautifully. A carpet that is not soiled enough to take up may be cleaned and freshened on the floor by first sweeping it thoroughly with a new or clean broom, then go over it with a cloth wrung out of strong borax water, make a suds, then add a tablespoonful of borax and stir up good, and then throw this suds over a small portion or take a width at a time and rub well with a soft cloth. This is an excellent and healthy way to clean a carpet, and as the corners and edges of carpets hold the dreaded microbe we hear so much about in these days, and the borax kills disease germs. A large rug or carpet should be well shaken, then tacked to clean floor and all spots removed with gasoline.—H. S. in Religious Herald.

WHERE WOMAN'S EDUCATION FAILS.

Most girls leave school lamentably ignorant of all that it is essential for them to know if they are to fill in any proper fashion their places as wives and mothers, and they find themselves possessed of a great deal of knowledge of a more or less superficial kind, which they do not know how to turn to any practical use. Meantime little children—not only the children of the poor and the inevitably ignorant—are dying in great numbers every week because their mothers and their nurses have not got the most elementary knowledge which would help them to feed them properly.

The London County Council and the Board schools are taking the matter up, and the latter are providing special training for girls in the feeding, clothing, and general care of young children; but so far as I know none of the private or better-class schools for girls give any place to such subjects. In boy's schools consideration is given to the probable position in life, the profession of trade which the boy is likely to follow. It is hard to see why, in the education of a girl her probable future as wife and mother and mistress of a home should be so entirely ignored. Whether a woman fulfils her destiny in the good old-fashioned way or not, it is to women that the care of the young must always be relegated, and surely they ought to have the chance of fitting themselves for so important a sphere.—Marguerite, in London Sunday School Chronicle.

THE FAMILY DINNER TABLE.

The three times in the day when the family are all together at the table should be the happiest hours in the day, and at these times no cross word or frown should interrupt the cheerful atmosphere which pervades the dining room of a truly congenial home. In the first place it may be said to be the only time when the father is with the family, for the evenings when he is home are always more or less interrupted, but at the meals there is a perfect contentment and cheerful conversation. I say, "all cares are thrown aside." It should have been, "should be thrown aside," for therein lies the real secret of enjoyment during the family meals. The father should leave his business worries at the office, but if they must be carried home, then let them be cast aside for the meal, at least. These household worries which have perplexed mother during the morning or afternoon should not be spoken

of at the table, and any grievance of the children would be better left until late. Then above all, fault-finding should be omitted. There is nothing which will so upset a family as nagging and fault-finding; it is most annoying to the one with whom the fault is being found. It excites and angers the one who is finding fault, and it is almost worse for the ones who are listening. It upsets everyone; it makes all at the table feel cross and uncomfortable, and then, presto! all the pleasure of the meal is spoiled, for, try as one may, peace and polity cannot be restored in a minute. Father goes back to the office, feeling cross, or discouraged, or generally uncomfortable; the children are irritable and mother feels that the day is a most unsuccessful one. On the other hand, if everyone is bright and cheerful, talking of the pleasantest things; telling of interesting incidents which have occurred during the day; a good story; a discussion of some question of general interest, or, in fact talking on any subject which is of interest to all present, with enough fun interspersed to cause an occasional good laugh, the meal will have been a decided success and no matter how plain the food, it will do more good than a banquet taken in silence or in an unpleasant atmosphere.—Michigan Christian Herald.

RECIPES.
ALMOND SOUP.

Cut four pounds of knuckle of veal into small pieces. Break or saw the bones into small pieces, add three quarts of cold water, and let cook just below boiling point for about four hours; then add one onion, sliced; two stalks of celery, chopped; a sprig of parsley, a teaspoonful of salt and six pepper corns. Let simmer an hour longer; strain, and when cold remove the fat and heat again. Cream together one tablespoonful of butter and two teaspoonfuls of cornstarch; thin with a little of the hot soup, then turn into the soup and boil for ten minutes. Add half a pint of cream, and season with salt and pepper to taste; then add one-fourth of a cupful of blanched almonds pounded to a paste.—The Delin-cater.

PEANUT SOUP.

Cook until tender two cupfuls of shelled and blanched peanuts with a slice of onion and a stalk of celery; press through a sieve reheat with one pint of white stock and stir into a white sauce, made of one-fourth of a cupful each of butter and of flour and a pint of milk. Season to taste with salt and pepper.—Ex.

APHAEL.

Raphael, the great Italian painter, whose celebrated biblical pictures are worth fabulous sums of money, was not a rich man when young, encountered some of the vicissitudes of life, like many another genius. Once when travelling, he put up at an inn and remained there, unable to get away through lack of funds to settle his bill. The landlord grew suspicious that such was the case, and his requests for a settlement grew more and more pressing. Finally, young Raphael, in desperation, resorted to the following device:

He carefully painted upon a table-top in his room a number of gold coins; and placing the table in a certain light that gave a startling effect, he packed his few belongings and summoned his host.

"There," he exclaimed, with a lordly wave of his hand towards the table, "is enough to settle my bill and more. Now kindly show the way to the door."

The inn-keeper, with many smiles and bows, ushered his guests out, and then hastened back to gather up his gold. His rage and consternation when he discovered the fraud knew no bounds, until a wealthy English traveller, recognizing the value of art put on the work, gladly paid him fifty pounds for the table.—Harper's Round Table.

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The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.
Second Quarter, 1904.

APRIL TO JUNE.

Lesson VII. — May 15. — The Prodigal Son — Luke 15: 11-24.

The lesson includes the parable of the Prodigal Son, together with a comparison of all three parables of Grace, which fill Luke 15.

GOLDEN TEXT

Come, and let us return unto the Lord. — Hos. 6: 1.

EXPLANATORY.

THREE PARABLES OF GRACE. — The scribes and Pharisees criticized bitterly the conduct of Jesus in associating with publicans and sinners. "They had graduated at Grumblers' College, and taken all the degrees." In their self-conceit and self-righteousness, measuring themselves by a false standard, they did not realize what great sinners they were, but despised the publicans, the disreputable sinners, the outcasts from society, hateful for their rudeness, frauds, and exactions, oppressions, regarded as renegades and traitors.

In response to these criticisms, Jesus spoke three parables; the lost sheep, the lost coin, the lost son; each one presenting a different aspect of the sinner and of his salvation from sin; thus, like the combined pictures in a stereoscope, making the truth stand out in vivid reality.

SCENE I. THE FAMILY AT HOME. — VS. 11. A CERTAIN MAN. A householder, the head of a family, representing our heavenly Father, with his beautiful home, not only in heaven, but in this world as God meant this world to be, furnished with everything needful for the training, the enjoyment, the comfort, the blessing of his children. Had two sons. These represent different characters and classes of men.

The coin stamped with God's image and superscription is still a true coin though lost and defiled. "This parable might be called with equal propriety the parable of the bereaved father."

SCENE II. THE WAYWARD SON. — VS. 12. AND THE YOUNGER OF THEM. A type of all sinners, but especially of all who have yielded to the temptations of youth. FATHER, GIVE ME THE PORTION OF GOODS (the same word as "substance" in vs. 13, property) THAT FALLETH TO ME. His portion at his father's death would be only one-third, since the elder son, as representative of the family received a double share (Deut. 21: 17).

The young man wanted to have his father anticipate the inheritance, and give him immediately his share in money or jewels, the

NOT ON MEAT

Man Couldn't Regain Strength Until He Changed to Grape-Nuts.

It's a common joke to say "He eats so much it makes him poor or to carry it around" when speaking of some thin, scrawny fellow who eats as much as a horse but it is frequently true if the food is not the kind the body calls for.

A person might eat a ton of improper food and never get an ounce of nourishment from it but put them on a Grape-Nuts diet and four teaspoonfuls of this food (which is all nourishment) quickly brings pounds in weight and a fortune in health and strength. This has been proved over and over.

A German woman of Chicago gives an instance in her own family. Its briefly told but the truth is there: "My husband lost his left hand in an accident and lost a terrible amount of blood, kept getting weaker for five months and finally got a terrific cough. He would eat big meals of meat and potatoes to get well but didn't get any good from them. Finally I persuaded him to try Grape-Nuts food and from a skeleton of 83 pounds he soon regained his normal weight of 207 pounds and is strong and well and declares he wants no other food for the main part of his meals.

"As for myself my flesh was flabby, I tired so easily and my memory was so poor I could keep nothing in my head but after three months of the Grape-Nuts diet I gained 12 pounds, my flesh is hard and firm, I am stronger and my memory has improved wonderfully. I keep a candy store, but I sell Grape-Nuts, too, for I think it is the best thing to give the children." Name given by Postum Co., Battle Creek, Mich.

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common form of investing personal property in the East.

This request, in its application to us as sinners, is the expression of man's desire to be independent of God's control and restraint, and to do as he pleases. He thinks he can be happier thus to yield to his unrestrained lusts and desires. He is weary of seeing "thou shalt not" cover the gates of so many a temple of pleasure and seeming paradise. So Adam and Eve in Paradise, Ahab in his ivory palace, the Israelites of old continually longing at first for the leeks and onions of Egypt, and later for the attractions of idolatry.

AND HE DIVIDED UNTO THEM HIS LIVING. So God has given unto men his living. He has given them spiritual natures made after his own image, conscience, reason, talents, memory powers, capacities of blessedness, his Word, his home, his love, his care, and worldly blessings beyond measure. But they were intended to be used at home, under our Father's wise guidance and laws. With these gifts is also the gift of free will, which alone makes virtue possible. There are those who can be saved only by permitting them to act out their own will, and experience for themselves the bitterness of breaking God's commandments, and the blessedness of keeping them.

SCENE III. IN THE FAR COUNTRY. — VS. 13. NOT MANY DAYS AFTER. "This shadows forth the rapidity (1) of national and (2) of individual degeneracy." AND TOOK HIS JOURNEY. He left father, home, innocence, love, duty, to be a homeless wanderer in a bleak, blank world, breaking his father's heart. INTO A FAR COUNTRY. Perhaps Rome, or Corinth, or Antioch, where was the grove or Daphne, described in Ben Hur, where were gathered every luxury and vice. The far country is being far from God in character, in motives, in feelings, in works, in sympathy. It is estrangement from God, dislike of his rule, opposition to his laws.

HE WASTED (scattered like the chaff in winnowing grain, made it fly in every direction) HIS SUBSTANCE WITH RIOTOUS LIVING. He plunged into dissipation and drunkenness. HE WANTED "to see life," and he saw the worst and vilest part of life, with gay and dissolute companions. The worldly life is also a wasteful life. It wastes body and soul. It wastes life and health.

SCENE IV. THE FAMINE IN THAT LAND. — VS. 14-26. 14. AND WHEN HE HAD SPENT ALL. His riches flew away on swift wings, and it did not take long to waste all he had brought from home. Easy is the descent to Avernus (the Campanian lake of sulphurous vapor, called by the Latin poets the entrance to the infernal regions) THERE AROSE A MIGHTY FAMINE IN THAT LAND. So that the prodigal not only had no money to buy food but food itself was so scarce that he could not obtain it even by begging. His pleasures failed, his money was gone, his seeming friends left him, his conscience tortured him, his heart was empty, he had none of the good things he had sought. It was a famine not merely of the body, but of the soul, pining for his father's goodness, and longing for the Eden he had lost.

AND HE BEGAN TO BE IN WANT. The soul had many hungers and thirsts, and the nobler the soul the more of these hungers and the more intense the hunger. And the world with its riches and pleasures, can never satisfy the soul. This is a sign of its divine nature and greatness.

15. AND HE WENT AND JOINED HIMSELF. Literally, glued himself to, fastened himself upon; he was, in effect, a slave to a citizen of that country, representing either men hopelessly corrupt and worldly, or perhaps the powers of evil. With all his misery the prodigal was not a citizen, but a stranger in that far country. HE SENT HIM . . . TO FEED SWINE. The most degrading work a Jew could do. The publicans were practically those whom the Roman government sent to feed swine, to perform the basest drudgery of service. The boasted freedom of sin becomes the most degrading slavery; enticed by Satan's pleasures the prodigal became Satan's drudge. Multitudes of sinners have had this experience, especially those who yield to fleshly appetites.

16. HE WOULD FAIN. He ardently desired, so hungry was he. THE HUSKS THAT THE SWINE DID EAT. "These husks are the pods and seeds of the locust or carob tree, (Ceratonia siliqua) a common evergreen tree bearing an abundant crop of fruit, sometimes eight hundred or nine hundred pounds,—long, curved pods six to eight inches, which are used for feeding cattle, and are largely exported to England for feeding horses, under the name of locust beans. They are capable of sustaining human life, like the acorn of the oak, eaten by our Saxon ancestors in times of scarcity; and as in Germany and England the swine are driven into the woods to feed on the fallen acorns, so in Syria they feed under the locust trees." NO MAN GAVE UNTO HIM BETTER FOOD, OR ANY AT ALL. He had to pick up what he could.

SCENE V. THE PRODIGAL COMES TO HIMSELF. — VS. 17-19. 17. AND WHEN HE CAME TO HIMSELF. "A striking expression, put-

ting the state of rebellion against God as a kind of madness. It is a wonderful stroke of art to represent the beginning of repentance as a return to consciousness." It is as one awakening out of an evil dream, or one who has lost his reason, and has been wandering in strange hallucinations, becomes himself again, and sees things as they are. Now the storm raised by sin awakes him to eternal realities. The famine, the hunger, the distress were God's messengers to the sinner, calling him home. They were God's voice saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

HOW MANY HIRED SERVANTS, etc. The lowest in his father's house have plenty. The poorest in righteousness are better off than the highest in sin. This is not a high motive. The higher motives would come later. But it was a right motive, as far as it went, and sufficed for a starting point toward a better life.

18. I WILL ARISE. He resolves with all his heart to change his course of life. Good resolutions are not so vain as some would make them out. We shall never be better unless we make up our minds to do better. The only real failure is not in resolving, but in failing to keep on resolving, and in carrying out the good resolutions. AND GO. "No sooner is the "I will" spoken than there is a reversing of all the wheels.

The hands follow whither the heart has gone. I HAVE SINNED. The word "sinned" here means, originally, missing the mark, as the arrow in archery, but he that misses may shoot another arrow. "It would not be amiss to say that the gospel of Christ is the gospel of the second chance. Men have curiously wondered if there was a second chance in another world. There is something much better than that, a second chance in this world. AGAINST HEAVEN (against its authority and laws,) AND BEFORE THEE, whom he had disgraced, and wronged, and troubled.

19. AND AM NO MORE WORTHY. He makes no excuses. He humbly confesses his sins, and asks not rights, but mercies. This is a sign of true penitence. MAKE ME AS ONE OF THY HIRED SERVANTS. Let me take any place however lowly, if only you will permit me to come home and serve you, and make what recompense I can for the evil I have done.

SCENE VI. THE PRODIGAL'S RETURN. — VS. 20. Note the steps of return: (1) A consciousness of want; (2) leading to a conviction of sin; (3) a vision and hope of better things; (4) a resolve to go to his father; (5) confession of sin; (6) repentance put into action, 20. AND HE AROSE, AND CAME TO HIS FATHER. Toward, not to. He did not come "to" his father; his father came out "to" him. "This actual setting out on the home journey is the turning point in a prodigal's life. All that went before would be vain, and all that came after would be impossible without this."

SCENE VII. THE FATHER'S WELCOME HOME. — VS. 20-24. 20. WHEN HE WAS YET A GREAT WAY OFF. Coming slowly, wearily, in rags, shamed, and questioning about his welcome. So the sinner, conscious of his sin, knowing his unworthiness, yet hungering after God and home, returns to God ready to take the lowest place in his service. He was "far off" in his feelings, and had but begun his return. HIS FATHER SAW HIM. The implication is that he was ever watching for the return.

AND RAN. Expressing the intensity of his desire, and to keep his son from turning back. AND KISSED HIM. The Greek implies frequent, repeated kisses; "he rained kisses upon him."

21. AND THE SON SAID. The confession he had planned, except that the father cut short his confession in the joy of his return.

22. BRING FORTH THE BEST ROBE. "The family wardrobe, filled with its many changes of rich garments, not only for each member of the family, but for honored guests is opened, and the choicest one of all is brought forth to substitute for the unseemly rags upon the returning wanderer." This represents the robe of righteousness. The whole outward character must be changed. PUT A RING ON HIS HAND. The giving of the ring restores him not only to freedom, but to dignity and power. SHOES ON HIS FEET. "Shoes were worn only by freemen, never by slaves." The saved sinner is no hired servant, but one who freely does all he can for his Father and his brethren.

23. BRING HITHER THE FATTED CALF. The one already fattened and kept for any call to entertain persons of distinction. LET US . . . BE MERRY. "The feast indicates the joy of the father in receiving home his penitent son. So there is joy among the angels of God over one sinner that repenteth."

24. FOR THIS MY SON WAS DEAD, to his home, his father, the blest sings of a pure and holy life. The sinner in time becomes dead to the great realities of life, to God and heaven, and the highest righteousness. WASTED. Another expression of the sinner's state. It is like a sheep wandering from the flock, and lost in the wilderness.



The letter of Miss Merkle, whose picture is printed above, proves beyond question that thousands of cases of inflammation of the ovaries and womb are annually cured by the use of Lydia E. Pinkham's Vegetable Compound.

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"My heartiest thanks are sent to you for the great good you have done me."— Sincerely yours, MISS MARGARET MERKLEY, 275 Third St., Milwaukee, Wis.— \$5000 forfeit if original of above letter proving genuineness cannot be produced.

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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 is Rev. J. W. Manning, D.D., St. J. N. B., and the Treasurer for P. E. Island is Mr. A. W. Stearns, CHARLOTTEVILLE. All contributions from churches and individuals in New Brunswick should be sent to DR. MANNING, and all such contributions P. E. Island to MR. STEARNS.

ZION CHURCH, TRURO.—It was my extreme pleasure to baptize another young man from the Sunday School on the Sabbath, who was formerly a member of the Roman Catholic Church. There are yet others inquiring the way. **ADAM S. GREEN.**

ST. MARTIN'S, N. B.—On Sunday 1st inst. I had the joy of baptizing five young sisters. It was very beautiful on the first day, which was also the first Sunday of May, thus to see those in the may-time of life putting on Christ in baptism. We have good reason to hope that others will shortly follow. **C. W. FOWLER, PASTOR.**

COLLINA.—The Studholm Baptist church is in good condition. The pastor is greeted with large congregations. The Sunday school and prayer meetings are sustained by faithful and loyal brothers and sisters in the Lord. On the 28th the pastor baptized a young man, Mr. Albert Brown. So the workers are encouraged. To God be the glory for His goodness and mercy. **PASTOR.**

UPPER WILMOT, N. S.—The work is progressing favourably in this place. Since my last note a number, some of whom are heads of families have accepted Christ. Next Sabbath there will be baptism at Prince Albert. The work is widening each night. Rev. H. F. Adams, spent two or three evenings with us and rendered valuable assistance. There is a vast amount of hard work required on this field at once. Now is the time for united efforts of pastor and people. The season of grace will soon be over. The people are passing into eternity. The doom of the impenitent is beyond the power of man to describe. Church of God Awake! **E. H. HOWE.**

MURRAY RIVER, P. E. I.—We had the privilege of visiting the baptismal waters again last Sabbath, April 24th, when two happy Christians followed their Lord in the sublime ordinance of baptism at Beach Point. Rev. A. F. Baker labored one week with me at that place, and two weeks at Murray River. Bro. Baker preaches the gospel with great power. The roads and weather were so bad that we were obliged to discontinue the meetings or no doubt, we would have witnessed greater results. I expect to baptize again next Sabbath. The winter has been a cold and stormy one but God has been manifesting His saving power all over this large field. **D. W. CRANDALL.**

LEINSTER ST. ST. JOHN.—The second anniversary of the Pastor's settlement was observed on Sunday, April 24th. Pastor Christopher Burnett preached a special sermon in the morning and the Rev. Dr. Gades in the evening. On Wed. 27th, a social public meeting was held when beside a miscellaneous program and refreshments, congratulatory addresses were delivered by Revs. Dr. Manning, C. T. Philips, C. W. Hamilton, (Methodist), Mr. E. L. Rising and the pastor. The meetings were all well attended, and the offerings were used for the reduction of the heavy indebtedness incurred last fall by the complete renovation of the exterior of the building.

CHRISTMAS, N. B.—We have been holding special meetings for 21 days. About forty unconverted people have become interested in their soul's salvation. A large number of these we believe to be hopefully converted to God. Some of these converts are particularly and encouragingly bright in testimony, prayer, evidence and life. The work proceeds notwithstanding much open and latent opposition from the forces of evil who are always ready to raise their heads in a tone like this. We expect to begin baptism next Sunday and to continue to administer the ordinance from Sabbath to Sabbath for some time. We earnestly solicit your prayers for God's blessings upon the efforts of his people here. **E. T. M., PASTOR.**

N. E. MARGAREE, C. B.—The New Baptist church edifice at North East Margaree, Cape Breton, will, God willing, be dedicated to the service and worship of God, on Lord's Day, May 15th. There will be service at 10.30 a.m., 3 and 7 p.m. The dedicatory sermon will be preached by the Rev. John H. McDonald, M. A. of Fredericton, N. B. Rev. J. L. Langley of Margaree Bay will preach at 5 p.m. Collections will be taken at all the services. We hope to have many of our friends from near and distant present with us in this interesting occasion. Will those coming by rail, and who wish teams to meet them, kindly send their names as soon as possible to Mr. Albert Ingraham, clerk of the church. **A. E. INGRAHAM.**

NEW GERMANY, N. S.—On the 17th inst. I baptized the two received, and on the 24th I welcomed one by letter. On the afternoon of the 24th we reopened our church at Tartar's Settlement. The church has been repaired at a cost of \$400. Rev. S. March was with me and preached in the P. M. to a large congregation. Bro. March has quite recovered from his injuries, and preached with his oldtime vigor. In the evening he spoke on the subject of "Christian Fellowship," and the pastor spoke on "This is none other than the house of God, and the gate of heaven." The debt up to this date was about \$50 and when the offerings were counted it was found that the \$50 had been raised and the church was reopened clear of debt. The pastor prays that this may be a prelude to a deeper spiritual work. We have just enjoyed the Quarterly meeting at Farmington; it was a season of great refreshing from the presence of the Lord. **H. B. SMITH.**

MONTAGUE, P. E. I.—We have nothing of special importance to report. The winter has been so severe our services have been broken into to some extent. The ice has about disappeared from our river and harbor and the ferry boats and steamers are getting to work again, and summer is at hand. About three weeks ago I lectured at Georgetown and the Sisters had some refreshments and we cleared \$50. Quite a large number of the churches have responded to our circular sent out some time ago, and we have received up to date over \$125 for which we are very grateful. If all the churches would respond we would be in a position to carry the balance, and secure our beautiful house of worship against financial danger. Please let us hear from those who have not responded. **F. D. DAVIDSON.**

NEW GLASGOW.—We are striving to be loyal to the cause of Christ in this place. There are many discouragements but the grace of God is sufficient for us, and we believe His truth shall prevail. We greatly rejoice with those who have had the privilege of receiving so many members into the churches by baptism. The reports from many of our churches are very encouraging. Edward Bowron was baptized here on Easter Sunday. Several others have professed faith in the Saviour, but as yet, they have not obeyed his word. It requires much of the grace of God to enable believers to stand as true witnesses for Christ in this town. Our financial burdens are heavy, but the members of the church are cheerfully doing all they can to meet their obligations. We wish gratefully to acknowledge a generous gift from the Aylesford Baptist church, consisting of \$20.31 from the Aylesford church property, and \$10.50 from Kingston. We greatly appreciate this expression of interest in our welfare and would most heartily commend the action of the Aylesford church to other strong churches, that would certainly become stronger, by bearing the burdens of the weak. Brethren pray for us, that the spirit of the living God may work in us and through us, by establishing the church in the faith of the Gospel, and in winning souls for the Master. **W. M. SIKELIMAS.**

MIDDLETON.—Since our last communication, the work has been progressing favorably in every section of our church. On Sunday March 6th, in the Middleton church Miss Eva Lockhart followed her Lord in the ordinance of baptism. Our Tuesday evening following, we began special work at the Spa Springs. For three weeks we continued in special services there. The Lord graciously owned our effort in giving spiritual quickening to many hearts that were cold and in saving souls that were lost. One young man and

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one young woman have since been baptized.

At the close of the special work at Spa Springs the church decided that we should next undertake similar meetings at Port George. A little more than four weeks of labor there was practically closed last evening (April 27th.) With the exception of the first week, we were aided in the work at Port George by the Rev. Jos. Gaetz (Methodist). The results have been very gracious. A large number of both young and old have given evidence of sincere repentance toward God and faith in the Lord Jesus Christ. At our final service last evening—not a union but a divided meeting (the Methodists having gone to their own house for the final service) not less than forty or fifty took part in the testimony service, where, before this special work about five was all that could be counted on in a prayer and social meeting. Truly the Lord hath done great things for us whereof we are unspeakably rejoiced. Eight young men and four young women indicated in the meeting last evening their purpose to unite with the Baptist church. I am persuaded that there will be others. At conference meeting on Saturday evening next they will be given an opportunity to offer themselves formally. The pastor's thanks is due, and is very heartily extended to our good brother the Rev. H. F. Adams, who very graciously gave us two weeks of efficient help, first at Spa Springs and then at Port George. The consecration of our Brother Adams, and his readiness to aid in any part of the Master's work cannot be too highly commended. The Middleton church will remember him with deep appreciation for various favors received at his hands. The pastor wishes also to record his grateful appreciation for the sustained prayers so earnestly offered in behalf of the special work by a noble band of Christian workers in the church in Middleton, and for all the fervent prayers of the Christian people in other parts of the church and elsewhere. The hands of God's servants have been faithfully upheld and Israel has gloriously prevailed. **HORACE G. COLPITTS.**

NEW CANADA AND CHURCH, FAN CO., N. S.—I know it is too soon for me to write anything from this field, but friends may be interested to know that I have felt led to settle down for a while. The people here have received me kindly thus far and I am glad to find many earnest

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.

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active Christians. This field is large, eight or nine preaching stations, and although I have been here over a month I have scarcely been all around yet. We have two houses of worship, good size and newly repaired. Parsonage, good house and barn and over an acre of land with quite an orchard all valued at about \$1500. These churches have lost a number of valuable members by death and removals but we hope God will soon grant us additions. Sunday School was reopened on April 1st. Bro. S. Mader who has been superintendent for over 20 years had a serious accident by falling on ice but we are thankful he is able to be around once more and hopes to be at his post soon. A few weeks ago a number gathered at the parsonage and put new shingles on one side of the roof. A pleasant social was enjoyed at Bro. J. Mader's one evening which resulted in raising over \$20 cash for a bell fund. The friends have over \$65 now and intend purchasing a new bell soon. Chelsea has had diphtheria in the place and we have had only one service there. Only one has died from the disease yet, a young sister aged 18, baptized by Pastor Webb only a year ago. I had the privilege of attending the Lunenburg Co. Quarterly meeting which met at Farmington recently and was permitted to meet nearly all the ministers and many of the leading Baptists of the county and can say we had a grand time. I was deeply impressed with their kindness, earnestness, activity and ability. They are going forward nobly. We plan on holding special services soon and are encouraged to believe that we have many friends both in N. B. and N. S. who will remember us in prayer for God's blessing here. G. H. BRAMAN.

TABERNACLE CHURCH, HALIFAX, N. S.—During the past months the Tabernacle has been moving along in a sure and steadfast way. The pastor and people are bound together by strong cords of love and sympathy which will be hard to sever. The pastor has been very earnest and devoted in his work and has given his people from the pulpit from Sabbath to Sabbath sermons which have been helpful and inspiring and large audiences have been in attendance. His subject last Sabbath was on spiritualism, and the previous Sabbath he preached a series of sermons on the Lord's second advent. The social gatherings during the past weeks have been well supported and indications are that we shall see a great outpouring of the Holy Spirit upon us if we faint not. Mrs. Millington is an earnest worker in the prayer meetings and a devoted teacher in the Sabbath school. The ladies of the church gave her a grand surprise one evening a short time since when a large number of them entered her house and presented her with a neat and pretty gold watch. The usual compliments were passed around suitable for such occasions. Our membership has not increased or diminished since our last report to the association. We have during the past season expended a large amount in repairing our church edifice, and we hope it will suffice for some time to come. We have had a small mortgage on our church property since 1892. At a large meeting of the church a hearty and unanimous resolution was passed to make an earnest effort to liquidate all the incumbrances on our church property at or before the close of the year of 1905. The church with all her auxiliaries are working in the most harmonious manner towards accomplishing this desired object. One talented lady of the church associated with some of her talented friends held a concert and gave the proceeds of \$105.50 to the church. The pastor's Bible class gave a concert and raised a large amount. The B. Y. P. U. has raised quite an amount by an entertainment and will continue in this work until we are free of debt. The sewing circle, the Missionary Aid Society, the Sabbath School the Men's Social Union are all planning and working to see how large amounts each can raise. It has been remarked time and again by those more matured in life that our young people, full of life, hope and ambition with their talents are and have been able to accomplish great things, and the Church has made no mistake in trusting them with a great portion of valuable work. Our young people are in their various branches like a young army of soldiers when they hear the call of the church for the need of their services they are ready to march at her command. During March and April we have raised from all our sources over one thousand dollars. C. I. P.

Rev. H. F. Waring has some copies of his "Summary" printed in connection with his Bible class work which he will be pleased to send to any who may desire to examine it.

BIRTHS.

POOLE.—At Sable River, April 20th, to Rev. and Mrs. S. S. Poole, a daughter.

MARRIAGES.

DENNISON-WARD.—At Kentville, April 27th, by Rev. C. H. Day, George Archibald Dennison to Rosalie Helena Ward both of North Alton, Kings Co., N. S.

GEE-STIRLING.—At the Union church Upper Wicklow, N. B., on Wednesday, April 20, by Rev. C. Stirling brother of the bride, John W. Gee late of California to Miss Eliza M. Stirling of Nova Scotia.

CROWE-LIVINGSTON.—At the residence of the bride's mother, Truro N. S. April 20, 1904, by Rev. W. N. Hutchins, M. A., Howard William Crowe to Ellen Bertha Livingston.

ANDERSON-FRIARS.—At Words Creek, Kings Co. on the 27th inst., by Rev. W. Camp, Charles Edward Anderson to Miss Lucinda Friars, both of the parish of Sussex.

STULTZ-KEITH.—At the home of the bride's parents, April 27th, by Rev. N. A. MacNeill, James E. Stultz and Lillian M. Keith oldest daughter of Mr. and Mrs. Oliver Keith, Steeves Settlement, Westmorland Co., N. B.

GARBER-RHODENIZER.—In Bridgewater, N. S. April 28, at the Baptist church King's street by Rev. C. R. Freeman, Mr. Paul Jesse Garber of Bridgewater and Miss Lillian Grace Rhodenizer of Dayspring, N. S.

RAMERY-LEARY.—In Bridgewater, N. S. at the home of Mr. Joseph Baker, brother-in-law of the bride, on April 27th, by Rev. C. R. Freeman, Mr. John A. Ramery and Miss Bernice E. Leary both of Chelsea, N. S.

DEATHS.

GILROY.—At Linden April 20th, Mary Jane Gilroy passed peacefully away, at her late residence age 69 years.

MCLANE.—Died on the 25th inst., at Cumberland Bay Queens County, N. B., Mr Andrew McLane aged 45 years. His end was peace.

ROAST.—At Loyds Cove, Lun. Co., April 16th, Jacob Roast, aged 59. Some years ago he lost an arm; but continued to farm and care for his mother who has been a widow for some years. May God bless and comfort her as she meets new conditions of life.

LANTZ.—At Mahone, April 17, Geo. Lantz aged 85. About 20 years ago he professed faith in Christ whose sustaining presence he realized in the last hours. An aged widow and two children are left to mourn.

LEWIS.—At North Sydney, March 18th, 1904, John E. Lewis. Mr. Lewis had been the clerk of Calvary Baptist Church for a number of years. He was an honorable man who will be missed by a large circle of friends.

HARLOW.—At North Brookfield Queens Co. N. S., April 21st, Francis H. Harlow aged 78 years. He was not a member of the church, but professed to know the Saviour's comfort in the hour of death. A wife and seven children are left to cherish the memory of a devoted husband and father.

MCKENZIE.—At Rockland, April 21st, Maud, beloved wife of Deacon Leonard McKenzie, fell asleep in Jesus. Our sister's illness, though short, was exceedingly severe and her sufferings most intense. About fourteen years ago she was converted and united with the second Ragged Island Church and during the intervening years she has lived a quiet, earnest Christian life. Her faith in a risen Saviour sustained her during her illness and she died triumphant. She leaves a husband, one son six months old, and a host of relatives and friends who mourn her early death. May the God of peace sustain them.

VRROOM.—Suddenly at Lynn, Mass., April 19th, 1904, Mr. John A. Vroom, of Deerbrook Annapolis County, N. S. in the 73rd year of his age. Mr. Vroom and his wife had spent the winter in Lynn with their son and had made preparations for their return home the week he died. He was baptized in 1888 by Rev. Mr. Archibald, and the service was made exceptionally interesting as the community at that time was most solidly Episcopal, and Mr. Vroom had been of that communion. He was afterward appointed Deacon, and has always been zealous in its support and the interest here. The funeral service was held at Deep Brook, Sunday, April 23rd, and was attended by its whole community. Interment at Clementsville.

BAKER.—Died on Monday Apr. 18th, at Chelsea, Lun. Co., N. S., the beloved wife of Jeremiah Baker aged 66 years. She leaves 3 sisters, 4 brothers, a husband and a mother aged 96 years to mourn the loss. Our sister united with the church in Chelsea 47 years ago at the age of 19 under the ministry of Rev. Jas. Tabor. She was highly spoken of as a kind and charitable Christian. The services at house and grave were conducted by Rev. C. R. Freeman of Bridgewater, assisted by Geo. H. Braman. A few minutes before the service at the house Mr. Freeman was requested to preach from Heb. 9:27. "It is appointed unto men once to die but after this the judgment." The Lord blessed the message and an impressive service was experienced.

LEADBETTER.—At Saxons River, Vt., April 14th. At the home of her daughter, Mrs. A. L. Powell. Mrs. Hope Leadbetter relict of the late Dea. A. J. Leadbetter of North Brookfield. She was visiting her friends and had written home that her visit was about complete when the summons came. Mrs. Powell of North Brookfield came with the remains. She and Mrs. A. G. Morton being the only members of the family present. Mrs. Leadbetter is remembered by many as an earnest Christian. Ever ready to advance the Master's Kingdom. Her death is our loss but her gain. Many have said regarding her and Mrs. Daily "how shall we do without them." They were united in spiritual interest here and are now united in the home above and await the coming of all who are dear to them.

NORTHROP.—On Sunday morning, April 17th, Margareta A. wife of the late Harvey H. Northrup passed triumphantly to her rest at the home of her daughter in Sussex. Mrs. Northrup who was in her 62nd year had been sick for more than a year. During this period she suffered at times, severe pain and gradually the frail form wasted away. These sufferings she bore with marked Christian resignation. For many years Mrs. Northrup was a member of the Stodholm Baptist church, worshipping at Collina where she spent most of her married life. She was a woman of noble Christian character, faithful and earnest in the discharge of her Christian duties; loved and honored by all who knew her, lovingly and tenderly she was cared for during her illness. Every attention suggested by affectionate sons and daughters she received. She was buried in the cemetery at Collina, services being held in the church by her pastor W. Camp. "Blessed are the dead who die in the Lord."

Denominational Funds for Nova Scotia.

FROM MAR. 20TH TO APRIL 15TH, 1904.

- New Harbor church, \$1; Nictaux church, \$10; Halifax 1st, \$32.40; do B. Y. P. U., \$35; Truro 1st, B. Y. P. U., \$10; Daniel Hubble, Milford, \$15; Amherst church, \$10; Bear River church and Sunday School, \$18.66; Macan church, \$25; Parisboro church, \$12; Rev. E. O. Read and wife, \$2.25; Lower Aylesford church, \$13.50; Milton, Y., \$37.51; Margaret church, \$9; Mr. and Mrs. Manning Knowles, \$9; New Minas, \$4.40; Blue Mountain, \$3.40; Port Williams, Canada, \$9.10; Liverpool church, \$18.28; New Ross Church, \$4.70; Sherwood, \$5.11; Hampton, \$10.70; Hampton Sunday School, \$1.30; Fall River 1st, \$1; Aylesford, \$61.10; Morristown, \$73.51; Lawrencetown church, \$8.10; Wolfville church, \$156.75; do special, \$131.78; Amherst Shore church, 1.50; Half Inland Cove per District Meeting, \$3.50; Nictaux church, \$3.40; Westport church, \$4.23; do special, \$2; Truro, Zion, \$10; Canning church, \$4.88; Dartmouth Sunday School, \$6.09; Lunenburg church, \$9.45; Nictaux church, \$3; Lower Aylesford church, \$13.50. — \$742.13. Before reported \$4423.93. Total to April 15th \$5166.06.

A. CONOON, Treas. Den. Funds. Wolfville, N. S., April 16th.

AFTER FIFTY YEARS.

In view of the severity of the past winter and of the reluctant pace with which spring has made advance the following extracts taken from a copy of the Christian Messenger dated May 4, 1855, will be of interest.

"After a winter of unusual severity and length spring is beginning reluctantly to make itself felt. We learn that the season has been remarkably favorable for lumbering operations and that a much larger quantity of wood goods will be got out than has ever been done in one year before."

Spring approaches our shores with tardy step apparently in doubt as to the propriety of trusting herself in Nova Scotia while the East wind blows and although flocks of migratory birds have already passed northward and the redbreasts and other birds of spring make an attempt to be cheerful, yet winter still lingers as if unwilling to depart."

Much of the news space of this paper, fifty years ago, is taken up with despatches from the Crimean war, while the leading contributed article is entitled, "The Russian War and Prophecy."

Truly history repeats itself in love, in weather and in war. R. OSGOOD MORSE.

FIFTY YEARS AFTER.

The Christian Messenger, bearing date May 4, 1854, contains the following marriage notice:—"At Chester on Tuesday 15th April, by the Rev. Stephen W. DeBlou, Mr. Stephen Corkum and Sarah daughter of Mr. Joseph Corkum, both of Chester."

Just fifty years after, at the invitation of this worthy couple, some fifty of their relatives and friends assembled at their home at Marriott's Cove, Lunenburg County, N. S.

BLOTCHY SKINS.

A Trouble Due to Impure Blood Easily Remedied.

Bad blood is the one great cause of bad complexion and blotchy skins. This is why you must attack the trouble through the blood with Dr. Williams' Pink Pills. All blotches, boils, ulcers, pimples and paleness are the direct, unmistakable result of weak blood loaded with impurities. Dr. Williams' Pink Pills conquer the poison; they drive out all the impurities; they actually make new, rich red blood; they strike right at the root of all complexion troubles; they are a positive and permanent cure for all virulent skin diseases like eczema, scrofula, pimples and erysipelas. They give you a clear, clean soft skin, free from all blemish and full of rosy health. Mr. Matthew Cook, Lambertton, N. W. T., tells how Dr. Williams' Pink Pills cured him of erysipelas after other medicines had failed. He says: "My skin was inflamed; my flesh tender and sore; my head ached; my tongue was coated; I had chills and thought I was taking fever. I tried several medicines, but nothing helped me until I began using Dr. Williams' Pink Pills and drove the trouble from my system, and I am now in the best of health. I think these pills the best medicine in the world for blood troubles."

It is an every day record of cures like this that has given Dr. Williams' Pink Pills their world wide prominence. They cure when other medicines fail, but you must get the genuine with the full name Dr. Williams' Pink Pills for Pale People on the wrapper around every box. You can get these pills at all druggists, or by mail at 50 cents a box, or six boxes for \$2.50, by writing the Dr. Williams' Medicine Co., Brockville, Ont.

to celebrate with them the completion of fifty years of wedded life. This company contained six of their seven living children, the eldest only being unable to be present. All present delighted to honor these worthy ones and expressed their delight both by their presence and many suitable gifts as tokens of their regard.

Mr. Corkum, with form erect and manly as that of fifty years ago, with a countenance of rare spirituality, his head crowned with long silver locks, was as a king among his guests. Mrs. Corkum bowed beneath the weight of years; and of the many burdens incident to her long and useful life, her countenance radiated with the joy of the occasion was the unweaned queen of the gathering. As our brother and sister have walked life's pathway together for this half century they have been true to the duties of home of society, and of the church of God. They have been a benediction to the community in which they have lived. Their children and their neighbours call them blessed.

R. OSGOOD MORSE.

LITERARY NOTES.

The Living Age for May is especially rich in articles of current interest. Frederick Harrison's tribute to Sir Leslie Stephen, from The Cornhill Magazine; a candid and painstaking estimate of Whistler's work by Frederic Wedmore from The Nineteenth Century and After; a clear and compact presentation of the strategic value of Port Arthur, from The Fortnightly Review; and The Spectator's editorial comment on the attitude of Pius X toward the religious discussion of the day.

An advance of 75 per cent in insurance rates in congested districts, that is the downtown business portion of Toronto, was decided upon at a meeting of the Canadian Fire Underwriters' Association at Toronto on Wednesday. In some instances advances may be even more than this, and business houses in outside districts also will have to pay more for insurance, to the extent of at least 40 per cent. Dwelling houses only are not affected. These changes have been made retroactive.

The rural militia on a peace footing will be called out for training this year. The number will be about forty per company, the total in all probability being 40,000.

Mayor Rosevear, of St. Lambert, near Montreal, created a sensation in the St. Lambert Methodist church on Sunday night, during the course of the sermon. Mr. Rosevear rose from his seat and began to interrogate the preacher on several scriptural points of the sermon. Mr. Rosevear has on several occasions occupied the pulpit of the same church and his dramatic action is now the sole talk of the locality.

THE OBISPO RUBBER PLANTATION

receives the unanimous indorsement of the Inspection Party of Stockholders which recently visited Mexico.

For the purpose of affording stockholders an opportunity of personally ascertaining the facts at first hand in reference to tropical agriculture, the cultivation of rubber, and of substantiating the statements made in connection with the Obispo Rubber Plantation, it was arranged that a party, which was practically a committee representing all of the stockholders, should visit the property.

This party numbered twenty-five and was made up from various parts of the country. Each member either personally held or represented an investment of from \$5,000 to \$25,000 in this property. The thought was that a careful examination into every detail of management would, from the various minds of so many investigators, cover every particular feature and determine beyond question and to the satisfaction of all concerned the value of this plantation as an investment.

This party has just returned (March 11) and make unanimous report to the effect that the property far exceeded their expectations and that every statement made by the company has been more than verified.

THEIR REPORT IN FULL:

LUXTEPEC, OAXACA, MEXICO,
March 1, 1904.

Messrs. Mitchell, Schiller & Barnes,
New York, N. Y.

Gentlemen:

We arrived at Obispo, the Plantation Station on the Vera Cruz & Pacific Railroad, on February 28th, and spent three days going over the property. The entire tract is gently rolling, perfect drainage, is admirably adapted to modern methods of cultivation, and every acre of it is available for planting. The northern man is most struck with the extraordinary fertility of the soil, as indicated by the luxuriant vegetation and the enormous growth of such common crops as corn, beans, etc. The soil is deep, and so rich, it produces two crops of corn and a third crop of beans in a single season. The growth of corn is simply astonishing. We saw hundreds of acres twice as high as a man's head. Everything produces so prolifically that, measured by northern standards, the land if devoted to only mixed farming, would easily pay from 25 per cent. to 50 per cent. annually on a valuation of \$300 an acre.

We saw a great number of wild rubber trees scattered over the whole tract, many of which we tapped to make comparison between the flow of rubber in the wild and cultivated states, and a number of fine samples of rubber were obtained. But what impressed us most was the magnificent growth of the cultivated rubber trees. These trees are of all ages up to three years, in immense groves. We rode over two miles through these rubber trees; there were thousands and thousands—beyond all calculation. While even the largest trees are not yet old enough to tap, the incisions we made brought out a copious flow of rubber, even greater than from the wild trees, which would seem to confirm the belief held by many producers, that cultivation does produce a greater amount of rubber. There can be no question, judging from a comparison of the various sizes of wild trees tapped, but what a year's yield will be even greater than estimated after eight years' growth.

The work that has been accomplished in this tropical jungle, in three short years, is almost incredible and shows untiring energy and perseverance.

The management placed at our disposal every convenience and facility for a thorough investigation; and after going over the entire property there can be but one conclusion, and that is that the Obispo Plantation is a splendid property; that nothing can prevent large profits, even if rubber were left en-

tirely out of the calculation; that it is perfectly located as to evenness of ground soil, climate and accessibility; that the rubber growth has exceeded expectations; and that every statement made by the company has been more than verified. It is certainly a magnificent investment. Your literature does not do the enterprise justice.

Very truly yours,

- (Signed) G. F. KELLY, Scottsdale, Penna.
" J. E. KEITH, Canton, Ohio.
" T. A. CHENEY, Ashtabula, Ohio.
" F. M. HOOVER, Pittsburg, Penna.
" ARTHUR B. LOUCKS, Scottsdale, Penna.
" G. S. MOORE, Sussex, N. B., Canada.
" P. S. FRANK, Ravenna, Ohio.
" E. H. BOTSFORD, Johnstown, Penna.
" GEORGE L. DARROW, St. Louis, Mo.
" W. W. LUCE, Monessen, Penna.
" DR. E. L. NORTON, Madison, Ohio.
" R. O. YOUNG, Cleveland, Ohio.
" ROBERT J. LINTON, Belle Vernon, Penna.
" H. L. ROSCOE, Rochester, N. Y.
" CLARENCE A. HACKETT, Cleveland, Ohio.
" REV. W. D. ATKINSON, Norwalk, Ohio.
" J. A. SCHAUWEKER, Cleveland, Ohio.
" H. BIEDER, Ashtabula, Ohio.
" MATTIE NORTON, Madison, Ohio.
" CLARA F. KELLY, Monessen, Penna.
" ANNA K. SMITH, Monessen, Penna.
" W. H. HENDERSON, Belle Isle, N. B. Can.
" C. G. WIAINT, Marion, Ohio.
" O. O. STILLMAN, New Brunswick, N. J.
" J. M. OTTERBACHER, Wellington, Ohio.

While traveling in Mexico we incidentally fell in with the above party and with them visited the Obispo Plantation. We heartily endorse every feature of the above statement.

W. S. FORD, Washington Court House, Ohio.
D. F. McLEAN, " " " "

Cultivated Rubber A Legitimate Investment.

There is no greater, brighter or more promising field for investment than in the cultivation of rubber and other tropical products in the nearby States of Mexico. The purpose of the Obispo Rubber Plantation Company forms one of the most legitimate and profitable opportunities in this class of investment and is more than ordinarily attractive on account of the location of the property, character of the soil, abundance of labor at a low price, perfect transportation facilities, a strong and experienced organization and, more particularly, because it is already on a dividend paying basis. Its greatest recommendation, however, exists in its exceeding simplicity—no machinery, no patents, no secret processes, no enormous manufacturing plants, no skilled labor, no large and high salaried executive force—just a simple agricultural proposition.

The demand for rubber is still increasing, but the supply is now decreasing, caused through the destruction of the forest trees by the native method of tapping. Conditions in the far-off wilds where the bulk of the supply is now gathered, absolutely preclude any change in these methods. The cultivation of rubber has passed the theoretical stage, and is a demonstrated existing fact in the form of cultivated groves of matured and producing trees, in addition to which are the statements of experts, dealers, importers, manufacturers, governmental reports and all known authorities connected in any manner with the industry, who also admit and assert that before many years CULTIVATED TREES MUST FURNISH THE SUPPLY. Further, no wild product can compete with intelligent cultivation, either in quality, quantity or economy of production. Finally, there is not even the remotest possibility of overproduction, because cultivation on the most enormous scale could hardly hope to keep pace with the destruction now being accomplished.

Possible Profits.

The Company has already paid dividends of 25 per cent in less than three years.
Possible yearly profits on an investment of \$600—\$1,050. Possible yearly profits on an investment of \$1,000—\$5,150.
Possible yearly profits on an investment of \$1,500—\$2,575. Possible yearly profits on an investment of \$2,500—\$12,875.

These earnings are based on actual results already obtained, and the figures and experience of practical men of unquestionable authority covering every possible branch of the industry, and making the most liberal allowances for all conceivable contingencies. All estimates are figured on Gold Standard basis.

Ask for particulars as to the safety and certainty of this enterprise. You will find it superior to many other forms of investment. The plan is, in a measure, co-operative in character, and because of the method of payment a good sized block can be gradually acquired without any particular effort.

No full-paid subscriptions accepted. Payments can only be made as the money is required for cultivation. \$50 on each share annually, payable in advance or at the rate of \$5 per month, \$15 quarterly or \$30 semi-annually at the option of the purchaser.

MITCHELL, SCHILLER & BARNES.

Industrial Investments,
BAYARD BUILDING, ST. JOHN, N. B.
New York: 52 Broadway.

Write TO-DAY.

Use this Coupon.

Date.....1904
MITCHELL, SCHILLER & BARNES
BAYARD BUILDING, ST. JOHN, N. B.
Gentlemen: Please send me full particulars regarding THE OBISPO RUBBER PLANTATION.
Name.....
Address.....
MESSANGER AND VISITOR.

This and That

THE HUMORS OF CRUSHING RSTORTS

The late Archbishop Whately was a dangerous man to trifle with, as an impertinent young A. D. C. to the then Lord Lieutenant of Ireland once discovered.

'I am afraid I must give it up,' answered Dr. Whately, after a pause.

'Oh, said the A. D. C., it's really quite imple. You see an archbishop has a cross on his breast, while a donkey has one on his back.

'By the way,' continued His Grace, 'can you tell me the difference between an A. D. C. and a donkey?'

'Pon my word, I can't,' confessed the youngster.

'Nor for the life of me can I,' the Archbishop retorted as he turned his attention to the soup.

A ready wit is never more useful than when it helps a political orator to score over a heckler.

'Speak up!' bellowed an ill-mannered man at a meeting of the late Sir Francis Lockwood's constituents; speak up! we can't hear you!

I should have thought,' retorted the witty lawyer, 'that the ears of the gentleman who interrupts me were long enough to hear me at a much greater distance.'

But even Sir Frank did not always get the best of it. Once when a witness in a donkey stealing case declared that he saw the abduction of the animal from a distance Mr. Lockwood as he then was put on a stern look and said 'Now, sir let me warn you to be careful what you say. Will you tell me at what distance you think you could see a donkey clearly enough to recognize it?'

'Well, measter, answered the yokel, just about far as I am from you.'

Some time ago a well known politician who is no means ashamed of his humble origin was speaking contemptuously of men who live on the merits of their ancestors.

'So would you, a boor interjected from the audience, 'if your ancestors did not come down from the gutter.'

'I am as proud,' the speaker quietly answered, 'of my progenitors who sprang from the gutter as my friend can be of his who came down from a tree.'

Sir Patrick O'Brien was one of the nimblest tongued Irishmen who ever delighted the House of Commons.

On one occasion he referred in the House to a fellow member as the 'young searperpent from County Clare.'

'Order! Order! sternly cried the speaker. 'Then Mr Speaker, continued Sir Patrick with a courtly bow 'I'll withdraw the searperpent and substitute the honorable member for County Clare.'

Of a different type was the retort of Sir Francis Burdett once administered to George Canning in a debate on the extension of the franchise. Canning when urging that the system of nomination boroughs formed part of the British Constitution declared, quoting from the Pope, that it had

'Grown with its growth, and strengthened with its strength.'

Sir Francis Burdett immediately jumped up and reminded the right hon. member that he had forgotten to quote the entire couplet: The young disease, which must be subdued at length,

Grows with our growth and strengthened with our strength.

Lord Monck was once sorry that he crossed blades with Vincent Scully member for Tipperary.

'Well Scull how are you?' Monck once said to the Irishman when he met him in the lobby.

'I will thank you, my lord,' came the quick answer 'not to deprive my name of the last letter. Or if you do, pray add it to your own and call yourself Moncky.—Tit Bits.

CHINESE PERVERSITY.

The Chinaman shakes his own hand instead of yours.

He keeps out of step when walking with you.

He puts his hat on in salutation.

He whitens his boots instead of blackening them.

He rides with his heels in his stirrups instead of his toes.

His compass points south.

His women folk are often seen in trousers accompanied by men in gowns.

Often he throws away the fruit of the melon and eats the seeds.

He laughs on receiving bad news. (This is to deceive evil spirits.)

His left hand is the place of honor.

He says west north for northwest, and six-tis-four instead of four sixths.

His favorite present to a parent is a coffin.

He faces the bow when rowing a boat.

His mourning color is white.

He pays the doctor when he is well. Nothing when sick.

To bore a hole he uses an instrument that works up and down instead of around.

The children of a Chinese school study out loud.

A Chinaman's armor is worn on the back instead of on the breast.—Selected

SOAKED IN COFFEE

Until too Stiff to Bend Over.

'When I drank coffee I often had sick headaches, nervousness and biliousness much of the time but about 2 years ago I went to visit a friend and got in the habit of drinking Postum.

'I have never touched coffee since and the result has been that I have been entirely cured of all my stomach and nervous trouble.'

'My mother was just the same way, we all drink Postum now and have never had any other coffee in the house for 2 years and we are all well.'

'A neighbor of mine a great coffee drinker, was trouble with pains in her side for years and was an invalid. She was not able to do her work and could not even mend clothes or do anything at all where she would have to bend forward. If she tried to do a little hard work she would have to lie down for the rest of the day.'

'I persuaded her at last to stop drinking coffee and try Postum Food Coffee and she did so and she has used Postum ever since; the result has been that she can now do her work, can sit for a whole day and mend and sew on the machine and she never feels the least bit of pain in her side in fact she has got well and it shows coffee was the cause of the whole trouble.'

'I could also tell you about several other neighbors who have been cured by quitting coffee and using Postum in its place.' Name given by Postum Co., Battle Creek, Mich.

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

TOO LAZY TO TAKE MONEY.

One hot summer's day a gentleman who was waiting for his train at one of our country stations asked a porter who was lying on one of the seats where the station master lived, and the porter, not moving lazily pointed to the house with his foot. The gentleman very much struck at the man's laziness, said: 'If you can show me a lazier action than that, my good man, I'll give you two and sixpence.' The porter, not moving an inch, replied: 'Put it in my pocket, governor.—The people of London.

City Editor.—What shall we call the political meeting that was held in the town last night—a 'gathering' or a 'demonstration?'

Editor who has been away—Was it on our side?'

City Editor—'No, our opponents.'

Editor.—Well then call it a fiasco, of course Surely you know that much.'

A man who wished to take proceedings against a creditor in a distant town sent a letter addressed: To any respectable lawyer in A—

The Post Office returned the letter marked 'Not Known.—London Tit Bits

Mr. Simkin—'Oh, Miss Mable, this scenery makes me think of a Shakespearian passage.'

Miss Mable—'Which?'

Mr. Simkin—'Well—or—I don't remember.—Punch.'

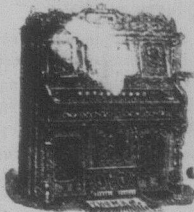
To Intending Purchasers

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

"THOMAS"

for that instrument will fill the requirements.

JAMES A. GATES & CO. MANUFACTURERS AGENTS.



Lame Back for Four Months.

Was Unable to Turn in Bed Without Help.

Plasters and Liniments No Good.

This was the experience of Mr. Benjamin Stewart, Zionsville, N.B.

TWO-THIRDS OF A BOX OF

Doan's Kidney Pills CURED HIM.

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

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

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

THE DOAN KIDNEY PILL CO. TORONTO, ONT.

INTERCOLONIA RAILWAY

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

Table with 2 columns: TRAINS LEAVE ST. JOHN and TRAINS ARRIVE AT ST. JOHN. Lists destinations like Moncton, Halifax, Sydney, and times.

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

D. POTTINGER, ager. General Man.

Moncton, N. B., Oct. 9, 1903. CITY TICKET OFFICE.

7 KING STREET, ST. JOHN, N. B. TELEPHONE 1053

GEO. CARVILLE, C. T. A

COWAN'S

Cocoa and Chocolate.

They are the choicest of all.

Try them.

Advertisement for K.D.C. medicine for stomach, flatulency, heartburn, and dyspepsia.



HOMESTEAD REGULATIONS

Any even numbered section of Dominion Lands in Manitoba or the Northwest Territories, excepting 3 and 20, which are not open homesteaded or reserved to provide wood-lands 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 100 acres, more or less.

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

HOMESTEAD DUTIES.

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

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

A settler who avails himself of the provisions of clauses (2) (3) or (4) must cultivate thirty acres of his homestead, or substitute twenty head of stock, with buildings for their accommodations, and have between 20 acres substantially fenced. Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled, and the land may be again thrown open for entry.

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

INFORMATION.

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

JAMES A. SMART, Deputy Minister of the Interior.

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

SNOW & CO., Limited.

Undertakers and Embalmers. 90 Argyle St., Halifax.

O. J. McCully, M.D., M. R. S., London Practise limited to

EYE, EAR, NOSE AND THROAT

Office of late Dr. J. H. Morrison.

163 Germain St.

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 months' 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.

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, 6 to 30 tons hay. Two-story house, furnished throughout. Buildings all in first-class repair.
 2. First class farm, 200 acres, 11 acres in fruit trees. 100 fruit trees set out—Apples, Plums, Pears and cuts from 20 to 30 tons hay. Fine two and a half story dwelling, finished throughout and an outbuilding also, has a fine black oak timber.
 3. Farm, lately 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 pastured land.
- Farm.**
No. 6—30 acres, variety of splendid orchard, containing 50 apple trees, all in bearing. Varieties, Gravenstein, Baldwin, Golden Russet, Kings Stark and other first class varieties.
1 and 1/2 half story dwelling, 12 rooms finished throughout, barn, hen-house, and a first-class cellar. Also a fine cellar, granite church, and school. Price, \$2200. 1 acre. Part can remain in mortgage, situated in Morris St., 1/2 mile from station.
- No. 7—100 acres, 100 tons hay, 7 acres orchard, 200 apple trees, 15 plum trees, 60 acres in wood and timber—the balance in pasture and fields. New dwelling, built 1901. Main house 16x28. Addition 10x27. Barn 30x40. Woodhouse, carriage house 11 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 orchards in the Valley, church within one-third mile, two good wells, water.
- No. 8—10 acres, 1 and one-half acres in orchard. Apples with Plums, Pears, Peaches. A one 20 tons hay, a very fine dwelling, cement tile of Hardwood, Pine and Under, also a half story house, main house 8x10, 10x20. This house was built 1897. It is first-class material and is finished throughout and has a very fine cellar, and a fine wood house. Height of a very fine cellar, and a fine wood house. Height of a very fine cellar, and a fine wood house. Height of a very fine cellar, and a fine wood house.
- This is considered a very fine farm and one of the best houses in the district. Farm beautifully situated in Middleton, school and church very near. Price \$2000. 2000 can remain in mortgage.
- No. 9. Farm, 60 acres. Fair house and barn, 2 acres in orchard, 100 plum trees, 100 lbs apples, cuts from 120. Tracts of wood and pine, good pasture, fine well water. This farm has plenty of land to clean up and could be made to cut very much more hay. Price, \$1200.
- 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 1901.
- Also farms from \$1000 to \$2000. Further information given by

A. A. FORD, Berwick Real Estate Agency.

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

Old Fellows' Hall

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 MESSANGER AND VISITOR.

NEWS SUMMARY.

The supreme court of Canada in the Vancini habeas corpus case has reserved judgment.

E. H. McHenry, chief engineer of the Canadian Pacific Railway, has resigned on account of ill health.

It is probable that the fire insurance companies doing business in Canada will agree to charge a conflagration premium of one per cent on Canadian cities and add the rates for buildings and goods to this.

Washington Post: Kansas is already advertising for 45,000 men for summer work in her fields, apparently serene, in the confidence that there is going to be some summer out there between now and late in the fall.

Excessive cigarette smoking is said to have been the cause of the death of Albert Bourque, 25 years of age, who died suddenly at Ottawa on Tuesday. He smoked about forty cigarettes daily.

Judge McMahon, Toronto, has granted an order to wind up the Canada Wollen Mills Co. There were creditors' claims presented to court amounting to four hundred thousand dollars including a claim by the Dominion Bank for a quarter million.

President Diaz, of Mexico, has approved of a two cent postage rate on letters between Mexico, and Canada, and when the representative of the Mexican government comes to Canada during the present session to arrange for a steamship service between both countries, the details of the reduction in postage will be settled.

Toronto fire under-writers dealing with claims for fire losses place the insurance loss at very little less than \$10,000,000. Of this sum, British companies carry about 40 per cent; United States companies about 35 per cent, or a little less, and Canadian companies about 25 per cent.

Following the lead the tariff companies have increased rates in Toronto 40 per cent. Several of the companies were so badly hit in the recent fire that they have been compelled to call for extra funds from those interested in them in order to meet losses.


Edward E. Searles has nearly completed a fireproof school building which he has caused to be erected in Methuen, Mass., at a cost, with its furnishings, of about \$500,000. He will present it to the town, and it is likely to be the finest building of the kind in that section of the state.

In search for washable Bibles to use in the London police courts, a water-proof cloth in admirable imitation of leather has been found. In Truth "Labby" suggests that its use be not confined to Bibles, but extended to "historical romances and books that are read."

The will of the late Gordon McKay, of Newport, R. I., which provides for a bequest of more than \$1,000,000 for Harvard University, was allowed Monday by Judge Grant of the Suffolk county Probate Court Boston, Miss Harriet Abbott, a distant relative, who had contested the will, appeared in court and withdrew all objection.

At Queen's University (Kingston) convocation on Wednesday the Earl of Dundonald was given a great ovation when he was presented by Principal Gordon for honorary degree of doctor of laws, Rev. James Elliott, of Wesleyan Theological College, Montreal, received his Ph. D. degree in person being the first to obtain such distinguished title from Queen's.

In unceasing conflict between guns and armor the latter is held to have won a victory in a recent invention of M. Chardy, of the Chatillon Iron Works, France, who announces that he has found a method of hardening steel so that plates of three and four inches thickness are equal in their power of resistance to plates twice as thick. Application of such armor to a war vessel would reduce its weight from 30 to 35 per cent. The French government confirms the inventor's assertion.



Cranger 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 UNION CO., Ltd. Proprietors.
MONTREAL, N. B.

When answering advertisements please mention the Messenger and Visitor.



Childs Play of Wash-day

Surprise Soap

cleanses so easily that wash day is like child's play. There is nothing in it but pure Soap. It cannot injure the clothes and gives the sweetest cleanest results. To wash the Surprise way.

Read the directions on the wrapper. You can use Surprise in any and every way.

Society Visiting Cards

For 35c.



We will send

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

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

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

Wedding Invitations, Announcements Specialty

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

Real Estate for Sale.

Two fine properties in the Town of Berwick, N. S., one contains 13 acres all under cultivation, 8 acres in orchard, average yield two to four hundred barrels. Good house and barn, fine situation, present owner getting too old to look after it. A first class farm 93 acres, 40 acres cleared, 15 acres in orchard, nearly all bearing Good 1 1/2 story house, with fine grounds, barn and outhouses, all in first class repair. Good reasons for selling. Also a number of farms throughout the Valley at prices from \$1,500 to \$7,000. Correspondence promptly attended to. Will meet intending purchasers at the station.

J. ANDREWS,
Berwick, N. S., Real Estate Broker.
March 16th.

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 Grocer to get it!

Red Rose Tea is Good Tea.