

# Messenger and Visitor

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THE CHRISTIAN MESSENGER  
VOLUME LXVII.

THE CHRISTIAN VISITOR  
VOLUME LVI.

Vol. XXI.

ST. JOHN, N. B., Wednesday, May 10, 1905.

No. 19

## How the Railways Discriminate.

A large part of a recent session of the Dominion House of Commons was devoted to a discussion of the discrimination in freight rates by the Canadian railways against Canadian shippers. The subject, which was brought up by a report of the Agriculture Committee embodying much valuable information, is evidently one of sufficient importance to demand serious consideration. This was shown by the unanimity with which members from various parts of the country united in giving evidence as to the existence of discriminations and unfair rates, and the subject is evidently one which should receive a thorough investigation at the hands of the Railway Commission to whom the complaints are referred. The facts brought to the notice of the House in connection with the subject were, in part, to the effect that Canadian roads discriminate in favor of the Michigan and against the Ontario farmer. Many instances were quoted to show that the farmers of western Ontario pay higher rates for the seaboard than do the farmers across the Detroit river in Michigan. Local rates also in the United States, it was shown, are lower than in Canada, and this in the face of the fact that the Canadian roads have been largely aided by Government and that taxation on railroads in the United States is vastly higher than in Ontario. It was shown that the freight on apples was about double that on flour, though a barrel of apples is of much less value, and is lighter and more easily handled than a barrel of flour. It was charged that the excessive rates charged on apples had made the growing of them in Ontario unprofitable. The member for North Perth, a county in eastern Ontario, said that the rates on cheese from his county to the seaboard were seven cents a hundred more than from Windsor or Woodstock or London. The member for South Oxford called attention to the discrimination practised in carrying of live stock. The G. T. R., he said, carried stock from non-competitive points in Michigan to the seaboard for three cents per hundred pounds less than from non-competitive points in Ontario, although the latter points were nearer to the seaboard. With regard to lumber there was similar discrimination in favor of points in northern Ontario, which received a fifteen cent rate per one hundred pounds to Montreal, while from points farther south an eighteen cent rate was charged, although a shorter haul. A P. E. Island member held that conditions were even worse in his Province than they had been shown to be in the other Provinces. A carload of cattle, he said, was carried from Guelph to Halifax, over 1,000 miles, for \$65, while the rate from any point on the P. E. Island railway to Halifax, less than 200 miles is \$45.

## The Jews of New York

There are a good many Jews in New York City, about 700,000, it is estimated, a number more than equal to the population of the three largest cities in Canada. These seven hundred thousand Hebrews are now preparing, with much enthusiasm, to celebrate the two hundred and fiftieth anniversary of their settlement as a people in New York. Of those original settlers there were twenty-three, some of them were too poor to pay their own passage, and their baggage was sold at auction to raise the needed cash. They were regarded as outcasts by most of their fellow townsmen and treated as such. They were ordered to live apart from the rest of the inhabitants. Public exercise of their religion was forbidden. Neither might they buy land nor sell goods at retail. In the first year of their abode there they were not even permitted to have a place to bury their dead. "The American Hebrew," says the *New York Tribune*, "has not only overcome every barrier which the bigotry of the Dutch raised against him, but has also increased in numbers and in wealth as his race was never known to do before, not even in the glorious days of Solomon. Never before have so many Jews lived in one place as now make their home in this city. At the present time one person out of six in the entire city, and one out of four in Manhattan and the Bronx is a Jew. Half the Hebrews in the United States live within our borders, and according to immigration figures, this city will soon contain the bulk of them. Of the great number of Hebrews now coming to this country from Eastern Europe, five out of six stay here. In the twenty years prior to 1904, 694,172 Jewish immigrants landed at Ellis Island, and 504,181 of them settled in this city. History has shown

that the oppression of this race by a nation has invariably been accompanied with commercial depression, whereas the nation which has treated them the most liberally has been the most likely to prosper. Spain bitterly persecuted the Jews, and finally in the year Columbus sailed for America she drove them out. Since that time Spain has been rising in power and influence. England, on the other hand, has been friendly to the Israelite and he has helped build up her commerce as well as furnish her often with the swords of war."

## Korea Under Japan Rule

The London *Times* correspondent at Seoul, the capital of Korea, is strongly impressed with the transformation which Japanese rule has effected in that country. The reforms are remarkable and are an unqualified benefit to the people, but they are causing dismay to the Emperor and the corrupt court of eunuchs, smoothsivers, fortune tellers and foreign parasites. The Emperor has suffered a cruel disillusion, but still hoping for the ultimate success of his rule, the power which has fostered the worst influences of the barbaric reign. Nothing but praise is heard of the Japanese who pay liberally for everything they have sent from their country. Civilian Japanese are pouring into the country. It is estimated that already nearly 200,000 have come, and there is practically an unbroken chain of Japanese settlements from Yusan to the Yalu. Railway construction shows remarkable extension simultaneously with an extensive reclamation of land, and harbor improvements are in progress at Chemulpo and Fusan, where the work of lighthouse construction continues with an interruption. Most noticeable are the order and quiet attending the Japanese enterprises. Order is preserved with the smallest possible evidence of force, contrasting strangely with the large bodies of frontier guards that surround us to protect the railways in Manchuria, where the people were set at enmity by harsh treatment. Foreigners called advisers have left or are leaving the country, and in nearly all cases are succeeded by Japanese, whose advice can be enforced. Japan now controls all communication with the outside world, has taken charge of posts and telegraphs, has secured the right of fishery in the territorial waters round the whole coast of the empire, and obtained the opening of inland and coast waters to navigation of Japanese vessels. The scheme for the reclamation of waste lands, which is now in abeyance, is certain.

## Vancouver Tunnel

After drilling for nearly two years through solid rock the gangs of men employed by the Vancouver Power Company on their tunnel between Lake Beautiful and Coquitlam in the mountains north of the city of Vancouver have effected a junction in the heart of the mountain. The total distance traversed through solid rock was over two miles, and the masses of rock towering above the point of junction measured vertically 1350 feet. The tunnel is intended to make available for electric power purposes the water of two little mountain lakes, which, henceforth pouring their waves over the falls to the sea level below, will supply the current for Vancouver's lighting and tram systems. The contractors for this huge undertaking were Messrs Ironsides & Raulie. They employed night and day shifts of experienced miners, working from the Lake level of the mountain on both sides, and using heavy drills driven by compressed air. Each gang made progress ten feet a day, though those employed at the Lake Coquitlam end, whence the water will enter the tunnel, were much impeded by accumulation of moisture. The tunnel will be formally opened in about two weeks, when the water will be turned on.

## Bloodshed in Warsaw

The first of May witnessed serious disturbances and much bloodshed in the old Polish capital, Warsaw. Sixty-two persons are reported to have been killed and about two hundred wounded in conflicts with the troops in various quarters of the city. It is unnecessary to say that the Poles have never become reconciled to Russian rule and popular feeling in Warsaw is bitter. But according to press correspondents, May day opened in the ancient capital with every prospect that recent fore-

bodings of violence would fail of fulfillment. The presence of numerous patrols of Cossack cavalry and infantry were the only reminders of lurking danger. The trouble began shortly after noon when a procession of several thousand workmen, carrying red flags, marched through one of the streets. The cavalry charged into this procession, driving it with the flat of their swords into a disorganized mass into which the infantry poured volley after volley. This shooting is reported to have been quite unprovoked. Many of those who were killed or wounded were shot in the back showing that they were running away when struck. This action on the part of the military seems to have produced retaliation on the part of the demonstrators. There were several conflicts in different parts of the city, in some of which bombs and other weapons were used against the troops. It is charged that the troops were apparently uncontrollable, violating all orders to act with moderation. At Lodz and other places in Poland similar disturbances have occurred, and the general condition is regarded as serious.

## Hon James Sutherland

The death of the Hon. James Sutherland, who held the portfolio of Public Works in the Dominion Cabinet, occurred at his home in Woodstock, Ontario, on Wednesday last. Mr. Sutherland was a comparatively young man, being in his 50th year, but for some time past his health had been failing, and some months ago he was forced to give up his public duties and go south. When he returned home early in the spring his health appeared to be much improved, but the improvement was of brief continuance. In the House of Commons both the Premier and the leader of the Opposition paid generous tributes to the late minister, and the House adjourned from Thursday until Monday to permit members to attend the funeral. Mr. Sutherland was a native of Ancaster, Wentworth County, Ont., and since 1880 had been a member of Parliament for the riding of North Oxford. During the quarter of a century in which he sat in the House he had filled many important positions. He had directed the organization of the Liberal party in Ontario and arranged the political tours of the Liberal leader in that Province and the west since 1893. He was major of the 22nd battalion Oxford Rifles. He was a member of the Privy Council, and on Sept. 30, 1899, he was made a member of the cabinet without portfolio. He was acting Minister of the Interior from April to August, 1900, and acting Postmaster General in 1901 during the absence of Hon. William Mulock in Australia. On the appointment of Sir Louis Davies to the Supreme Court, he accepted the portfolio of Marine and Fisheries, Jan. 10, 1902. In November of the same year he was appointed Minister of Public Works. He was re-elected by acclamation Jan. 29, 1902. Hon. Mr. Sutherland was never married.

## International Water Questions

According to a despatch from Ottawa, telegraphic despatches from Washington do not correctly represent Canada's position in the dispute with the United States over the taking of water from Milk River for irrigation purposes. The Canadian Government have not refused to negotiate in the matter, but what they say, is that the condition of other waters on the international boundary should be considered, and not simply Milk River. There are half a dozen points, or more, along the boundary line where parties in the United States are alleged to be improperly diverting waters, and when the Ottawa Government consented to appoint representatives to the International Waterways Commission the price was that all these questions should be taken up and dealt with on their merits. But the Washington authorities very strangely argued that the scope of the International Commission was limited to the waters of the St. Lawrence, and that an investigation of the disposition of waters in Western Canada could not be entered upon by them. Matters have not progressed since that reply to Canada's representations was made by the United States. If a agent of the Reclamation Department, Washington, comes to Ottawa to talk matters over he will, it is said, be politely received, but there is no present indication that the Government will recede from its position, that all matters in dispute, and not simply one isolated case, should be taken up.

## A Sling and a King.

BY J. B. GAMBRELL.

King David is one of the most interesting studies in all history. He touches strongly at more salient points in human nature than almost anyone of the Bible characters. He was a great man, measured by any rule, and he fulfilled a modern saying, "If a boy is to be great, he must show himself betimes."

David was a great general, and his personal courage was of the highest order. His courage, measured by the standards of human conduct, was audacious. He was a great leader of men. He was a great poet. He was a strong and wise governor. And, according to the time you take him, he was a great sinner or a great saint. The one word that expresses his character better than any other, is forceful.

We first get a glimpse of him as a lad, keeping his father's sheep. Evidently, his older brothers, and perhaps his father, had little idea of the rare qualities of the boy, but as a shepherd, he showed the two qualities that will make any man admirable. He was trusted with his father's flock. There came a bear one day to take away one of the sheep. The average boy would have run. It was before the days of repeaters, Mauser rifles and the like. The weapons of warfare were primitive and harmless, compared with those in use today. David, however, did not run. He had been religiously raised. He felt that the bear was invading a trust and that it was his business to guard the flock. So he went for the bear and killed it. A lion came on the same mission and fared no better. We are not told how David killed the bear and the lion. We would think that it was done with a sling, however.

The first time the young fellow figures conspicuously after his anointing, is when he goes down to see his brothers to find out about them and bring word home. When he got there he saw something that, as Shakespeare would put it, "raised his gorge." He saw a Phillistine berating the armies of Israel, and the armies of Israel all in fear. King Saul himself was ready to submit to the indignity the Phillistine put on the armies of Israel. It was too much for David, and he went to the king to say that he would go down and kill the uncircumcised heathen. Just at this point, we get a great lesson in life. Here was a tremendous undertaking before him—one the contemplation of which made every man in the army shake. But his past exploits now buttressed his courage. He tells how, in the name of the Lord, and by God's help, he had killed the bear and the lion, and if he had done that to the bear and the lion, he could kill Goliath. The victories already won encouraged him.

We read of the deriding of his brothers. It is all very natural reading. It has always been so. The average man mistrusts a person who undertakes to do an extraordinary thing. In the long run, no doubt, it is the average man that saves the country, but the average man never saves it on the short run. His brothers thought it was a bit of uppishness. King Saul doubted it, but finally yielded. The truth of it is, David had a mission from God to kill Goliath, and when anybody has a mission from God, opposition don't stand much in the way. There is a way through it or under it, or around it, or over it, always. In my day, I have seen young men undertake things beyond the ordinary, and all the wisacres shook their heads, but the young fellow went along, and after a while, everybody said: "Well now, that was fine."

David's exploit in killing Goliath has been much dwelt on in sermons. His common sense showed itself in refusing to burden himself with Saul's armor, which was entirely too large, and in sticking to his sling. It is about the sling that I wish to make some observations, and the first is: It was a very simple thing. Nothing could be plainer than a sling. It was a very cheap thing. David had probably made it himself, and he knew the swing of it. He could not do very much with a sword, and as to an immense spear to match Goliath's, he could do nothing at all. The spear would have borne him down. There was great wisdom in sticking to the sling. He had tried that. He had, no doubt, stood on the hillside while the sheep were grazing, and after the manner of boys in all times, hour by hour, hurled rocks out of his sling, until he learned to place them just where he wanted them.

Here was an unusual occasion—one, the like of which would come to him no more in life, the like of which would come to no other youth in all history—a lad to fight a giant and with such tremendous issues depending on the outcome. Did ever a boy face such an opportunity and such a responsibility? That would increase the desire for some extraordinary weapons with which to fight against an extraordinary enemy. But David's head was cool and level. He stuck to the sling.

The lesson we get is, we must all use, in our Christian warfare exactly the kind of weapons that suit us. Many a preacher has become noted for doing great things among the common people, so much so, that he is wanted on an extraordinary occasion, such as preaching a convention sermon or a commencement sermon. He feels at once that the simple way of preaching in the country would not fit the college or the convention, so he tries a new style only to suffer mortification. If I might whisper a word into the

ear of young preachers, touching this point, I would say: It's precisely the kind of preaching that moves the heart of the people in the country, and in the plainer districts, that the town people want to hear, only, perhaps, they don't want to hear it quite so long as is common in the country. Let the preacher, on the greatest possible occasions, stick to his sling.

Here is another observation. Many an exhorter who, in his neighborhood and along with a good pastor, has a great power for good, has been ruined because he quit his sling, and tried to preach. What has become of all the exhorters anyhow? It is a real misfortune for a man to be brought into the Christian ministry, who hasn't the Scriptural qualifications for the ministry. His life becomes abnormal. He is nowhere; he is a discomfort to himself and to everybody else. And then, many a good deacon has been spoiled trying to make a preacher. One good deacon is worth a good many poor preachers. And so we might go on to talk about the men who are good for pastors and want to be editors, good for evangelists and want to be pastors, and good for one thing and want to be another. If every one would stick to his own slug, the Goliaths of sin could be laid out in long rows.

The real success of David was laid in his early experiences. I doubt not that his mother, indeed his severely for venturing to fight a lion and a bear, and yet if he had run away and left the flock to the mercy of the lion and the bear, it is pretty certain he would never have been the good King David of Israel. We read about it: "God saw the sterling qualities of his son, and he was in him, and when he wanted a man to be faithful to him, and to stand up for him every where, he sent his prophet to anoint the lad. The real foundation of his success and greatness in his early life, in most cases before the boy is ten years old, he has his bent for good or bad. The throne of David rested on his ability to his father's sheep and on his good sling well used in time of need. God saw that such a character would be good to have care of his people. The principle of divine government on matters of this sort is laid down in our Lord's teaching: "Whoever is faithful over one talent, will receive other talents, and whoever is faithless in the matter of one talent, will have even that taken away from him."

Taking the whole life of this extraordinary man, from beginning to end, from the time he stood, fresh from his father's sheepfold, before the prophet to be anointed, on till the time he lay on his deathbed an old man, the one most striking thing about him was his courageous devotion to duty. That meant a saintly manliness. He did not always do right. More than once he did terribly wrong. But there was one thing he never did do, he never shirked. He never asked others to bear burdens he would not bear. When the death angel was decimating the ranks of his people for the sin of which he was guilty, he did not shirk the responsibility of it. When an offering was to be made to God, and his loyal subjects offered his oxen and the implements of the threshing floor, David, with a stalwart manliness that I wish might become common among us, refused to offer to God what did not cost him anything. When that great house of worship was to be built, David did not content himself with planning for it and begging for it. He led the offerings with a great offering of his own as every preacher ought to do, and every preacher will do, that leads his flock successfully in the work of the Lord. King David was impetuous. He had the imaginative, poetic temperament. I have often imagined he was red-headed. But, with all of his impetuosity, with all of his moods, he was ever a courageous, true man.

Here is another lesson. It is for all of us. God doesn't use cowards. He doesn't employ shirks and dead-beats in his service. He demands courage, fidelity, sacrifice, and he has never yet failed to honor the people that honor him with heroic service. The methods of divine providence have not changed. It's the same today as it was thousands of years ago. The brave pastors, who are standing to-day for the best thing, some of them with great odds against them, are the men whom God will honor. The pastors who are yielding to a spirit of criticism and selfishness, and trying to make up with the enemies of the Lord, are everywhere losing their grip. They will be cast away. The very men they seek to placate will feel a disgust for them.

A saloon man living in a town where there had been the hottest prohibition campaign, and which had succeeded to the overthrow of his business, had a great sorrow to come into his home. His little child was taken away. In that campaign one preacher in the city had refused to open his mouth, except to say that he had no war to make on anybody's business. The heart-broken wife said to her husband: "I think we need to have prayer. We have come to an hour so dark that we need a light from another world." And he said: "I feel the same way." She said then: "Shall we send for Mr. —," the preacher who had been neutral. "No," said the man; "send for Mr. — I don't want any man to come into my house to pray for me who could hold his peace against the iniquity of the bar-room." The most outspoken pastor in the city was sent for to come and pray for the man whose business, he, more than anybody else had overthrown. God and men honor courage and fidelity.

David was king by the grace of his sling. He trusted God when he killed the bear and the lion, but he did not

stop with trusting. He went against Goliath in the name of the God of Israel, but as he went he stopped to select five suitable stones for business. Faith and the sling did the rest, and on he went to the throne. We must all trust, but let us not forget the sling and the needful stones.—Baptist Standard.

## Rev. David Chase.

Often when reading accounts of the lives and grand deeds of departed ministers, such as William Hall, Dr. Welton, and others, my mind invariably turns to one noble man of God, and the wife also being worthy of such a husband. This man was the Rev. David Chase, the first person granted a license to preach from the Second (Cornwallis (now Berwick) church. His wife was Jane Morse, sister of Daniel Morse of Nictaux, after whom her oldest son, also D. M. Welton, was named. No family, I think, is better known today in the Annapolis Valley among Baptist people. Old Mr. Daniel Morse of Nictaux was grand father of Rev. L. D. Morse, of Wolfville. One sister was Mrs. Sidney Welton, mother of Dr. Welton, another, Mrs. Abel Parker, mother of Rev. D. O. Parker and Rev. David Freeman's wife. This makes Mrs. Parker grandmother of Mrs. L. D. Morse, also of Mrs. Dr. Trotter of Acadia.

But the one of this family that my letter is especially intended to bring before our minds is gone, the baby of the household, who became, at the age of seventeen, the wife of the Rev. David Chase, left her home and went to a distant part of New Brunswick. In those days it seemed as far away as the North West or British Columbia does now. There at Jemeg this noble couple, rich in faith toward God, worked and prayed, forgetting their own health in their anxiety for the salvation of souls. In many places there were no carriage roads and they went on horseback through paths in the forest. Twice Mrs. Chase took her wedding ring off her finger and put in the mission box because she had no money to give. The ring was dear to her heart as her husband knew, and once he planned and bought it back, but the second time it had to go. How many would do the same today?

After eight or ten years of hard work, exposure and anxiety, broke the strong constitution, and the faithful child of God laid down the cross and went to receive from his Master the crown. The young wife could not stand the blow (though she thought of her four little ones) and in less than two months they laid her beside her loved one. Mr. Chase died March 24th, and on the 22nd of May the same year, she closed her eyes to earthly scenes to behold the glories of heaven.

Over the graves of this devoted couple the church erected a beautiful monument which told how much they thought of them. One of the sons died at the age of 22. Another son is doing business in England. The two daughters, one Mrs. Jonathan Sanford, the other Mrs. Reuben Loomer, still live in Weston, a branch of the Berwick church. Two gentlemen asked Mrs. Sanford for her father's license to preach, as they wished to place it in the museum of Acadia College, I suppose it is there today.

## God Everywhere Present.

"Where from Thy Spirit shall I go?  
To tropic heat, or arctic snow,  
Or to most distant land?  
If from His presence I should flee  
To island in remotest sea  
He'd hold me by His hand.

Should I ascend to heaven's vast height  
Amid the sphere's of dazzling light—  
Immeasurably fair;  
Or make my bed in deepest sea  
Where darkest waves encompassed me,  
His presence would be there.

Should I, like Jonah, weakly flee  
(From duty he imposed on me,)—  
Toward a foreign land;  
A fearful tempest might arise  
Obscuring sun, and stars, and skies—  
Directed by His hand.

Should I in cavern of the deep,  
Hope to escape in dreamless sleep,  
The searchlight of his eye,  
To Him "the darkness and the light  
Are both alike" intensely bright  
As is the sun on high.

Throughout the universe around—  
In heights above, or depths profound—  
In earth, or sea, or air,  
Or the vast realm of space; no spot,  
No place, be found where He is not—  
For God is everywhere!

The above lines were suggested by a sermon preached in Windsor, N. S., by Rev. Avery A. Shaw, August 8th, 1897, from the text, "Whither shall I go from thy spirit? or whither shall I flee from thy presence?" etc. Psalm 139 verses 7 to 12 inclusive. EDWARD YOUNG.

If He is risen—if the sun is up—then the morning and not the evening is the season for the place of tombs.—George MacDonald.



### Reverence in Worship.

BY ROBERT STUART MACARTHUR.

The best of everything belongs to God. He is a God of beauty "in earth and sky and sea." The flowers are his beautiful thoughts; the mountains are his majestic thoughts; and the stars are his brilliant thoughts. The temple of old was not too splendid to be his dwelling-place. And as God claims the best of everything in his worship, so Baptists have a right to the best of everything in rendering him that worship. It has been said that the chief difference between Roman Catholics and Protestant Episcopalians is that the former are "papists" and the latter are "apists." I neither accept nor contradict the remark. I simply quote it; but I know that Baptists are neither the one nor the other. We are older than either. We talk not so much of the early church as of the earliest church; we go back to the first Baptist church in Jerusalem. All that is grand in the songs of Christendom; all that is penitential in the historic confessions, and all that is binding in the noblest professions is ours. We repudiate the idea that any body of Christians—and certainly one of the smallest and most sectarian of the sects—has a monopoly of the historic creeds and confessions. The sublime Gloria Patri, the lofty Gloria In Excelsis, the grand Te Deum—these are ours. We have a noble share in the glorious heritage of the Christian centuries. Some of the grandest hymns are ours in the fullest sense; and all the noblest songs of Christendom are ours to use and to enjoy. Let us claim our own; let us take it wherever we find it.

We repudiate the idea that Baptistic is in any sense synonymous with "booristic"—if I may coin a word. We must sadly confess that occasionally there seems to be such a suggestion; and the saddest part of it is that there are otherwise intelligent Baptists who seem to admit, and even to accept, such a relationship. Are we willing to admit that it is more Baptistic in country places to gossip on Sunday around the horse shed or block than to come reverently at once into the house of God? Are we willing to admit that it is more Baptistic to gaze about the house of God on entering than to spend a few moments in silent prayer, either kneeling or with bowed head? Are we willing to admit that reverence in manner is more Baptistic than reverence? If so, then the time to repudiate what is Baptistic has come; but we insist that all these nobler qualities are inseparable from what is truly Baptistic. If the self-constituted censors want boorishness, unfortunately it is not wanting. There are men among whom an I places in which it is common enough, but we emphatically deny that it is either Baptistic or scriptural.

In this connection we may be permitted to say that greater care in the administration of the ordinance of baptism ought to be taken. This ordinance is beautiful in itself; it is also profoundly significant in its religious symbolism, and it ought to be made as beautiful as possible in its administration. Often, unfortunately, it is administered so as to be unimpressive and occasionally distasteful. The ordinance was honored at our Lord's baptism by the audible and visible presence of each Person of the Trinity, God the Father by an audible voice from heaven, God the Son in human form coming up out of the Jordan, and God the Spirit in the form of a dove. Who dares dishonor what God has so honored? We dishonor the ordinance sometimes by making it the subject of frivolous remark, and oftener by its unimpressive observance. Do not call the effort to make it beautiful and reverent unworthy of our thought. Let the construction of the baptistery and all the accessories of the ordinance be tasteful, beautiful and reverent. All that flowers, music and reverent propriety can do in this respect ought to be done. Were the ordinance not divine in its origin and beautiful in its symbolism our frequent careless administration of it might have led to its general neglect. Other denominations are often forced to observe it, for the people will not be satisfied with human substitutes for this divinely appointed and inherently beautiful ordinance. Let us honor its divine appointment by its reverent observance.

In line with these remarks is the importance of building beautiful houses of worship. Our beloved Home Mission Society has done much toward elevating and gratifying the taste of the people in this regard. Thank God, the day has gone by when one is almost sure that the worst-looking and most ill-located church in a town is a Baptist church. In many towns the reverse is now true, thanks to the plans sent out by this society, and to other similar influences. We bid farewell without a tear to the old dry-goods box meeting-houses. The best church in every town should be the Baptist church. God is the friend of beauty. There is no piety in ugliness. Without extra cost we may have houses which shall be models of architectural beauty and of church propriety. In the name of all that is beautiful, tasteful, æsthetic and worshipful, let us have a general, radical and universal reform in the old styles of Baptist ecclesiastical architecture. Indeed, this reform has already commenced. We give it glad welcome. Every church is the incarnation of the religious thought of those who worship within its walls. Let our thought be simple, scriptural, divine; and then let the structure in its appropriate architecture embody that thought to the glory of God and the advancement of his truth.

Let the practice of carrying notices to the pulpit when the services have begun cease. Let whispering in pulpit and pew stop. Why cannot Baptist congregations be taught to respond with an audible "Amen" to the prayers offered in the pulpit? If anything is scriptural such a response is. Baptists claim to follow scriptural usage, and in this respect they distinctly repudiate that usage. Why do not all our congregations kneel in public worship? It has been said that we may adopt any posture but imposture. We admit that posture is not everything, but still we admit but still it may be of much significance. Scripture favors kneeling or standing, but not lazily sitting before the Lord. Kneeling is the most appropriate attitude in prayer. Why are we so unscriptural in our public worship? Why do we not all join in a general and public confession? The form found in "The People's Worship and Psalter," has proved to be very helpful in the services of Calvary church. At many services Episcopal husbands may be seen seated beside their Baptist wives. But for the form of service in this church probably these Baptist wives would be seated by their Episcopal husbands in Episcopal churches. The rudeness, crudeness and unscripturalness of the services in many Baptist churches are driving cultivated tasteful and worshipful young people from us into other churches. The irreverence in whispering, in gazing about at the opening of the services, and in snatching hats and coats, and rushing out of the pew the moment the benediction is pronounced, instead of spending a few moments in silent prayer—these things disgust many of our Baptist children. Some churches, thank God, have largely overcome all these evils; others are struggling toward that end.—Commonwealth.

### The Burning Bush.

BY THEODORE L. CUYLER, D. D.

How sacred the most common things become when God is in them! How ennobled is the humblest when employed for his glory! A lonely shepherd in ancient Midian goes out to watch his flock. Before him is a prickly thorn bush just like a thousand other wild acacias of that desert region. Suddenly the bush begins to blaze with a supernatural light that kindles every leaf and twig; the bush is burning, yet it is not consumed! Out of the fiery splendor goes a voice: "I am the God of thy fathers, the God of Abraham." And the shepherd put off his shoes from his feet and hid his face, for he feared to look toward the glory of the Lord.

Here was an ordinary bush that might have been used by Moses to cook his evening meal. But God made it the place out of which spoke the majestic voice that rolls the stars along! The man who stood beside it is a simple shepherd; he is soon to become the most extraordinary of law givers; the staff which he carries in his hand is about to be used in the working of mighty miracles.

So are the humblest things enabled when God uses them for himself.

The stones and timber of yonder church might have built a warehouse or a factory. They were fashioned into a sacred sanctuary, within whose walls many hundreds of Christ's followers assembled last Sabbath to commemorate his redeeming love. Beside me on this study table lies a volume made from linen rags and printer's ink, the volume itself is the inspired word of God. Within it resides that infinite light which proceeded from heaven; it is the burning bush that has illumined the human race throughout the centuries; yet it is not consumed. I write these lines for the columns of a newspaper; and until a comparatively recent time a newspaper was not the vehicle of sacred truth or spiritual influence. But in these days the Lord makes known to millions a multitude of truths pertaining to his kingdom through the evanescent sheets that issue from the press room. Thousands of souls are converted, tens of thousands are comforted, strengthened, and directed in Christian enterprise by these couriers of the cross. Every man who holds a pen or a type for Jesus Christ holds a Moses' rod. God dwells by his spirit in a sanctified press, as in a flaming bush.

In all the history of his kingdom the Lord has chosen the weak things and the humble to confound the mighty. He lighted up the shepherd Moses, and David, the farmer's son, and Amos, the herdsmen, and Peter, the fisherman, and Paul, the tan-maker, and has not the world turned aside to see the marvelous illumination? They were no more self-luminous than the acacia bush in the Arabian desert; the inspiration of the divine Spirit was but the kindling of a flame that shall never die out.

"Ah," whispers some follower of Christ, "I cannot be a prophet, or an apostle, or a reformer, or a hero such as the Luther, the Bunyans, the Wesleys, and the Chalmers and Finneys have been." Very true. You may be lowlier than any thorn bush in the desert, but he who made Horeb's shrub to be bright by his presence can shine in you and through you to others. He can ennoble and consecrate your humble life by His indwelling grace. What every Christian needs to feel is that if the love of Jesus has kindled his or her soul, there he or she ought to shine. Because you are not called of God, my friend, to a theological chair or pulpit, must you not preach anywhere? You can witness for Jesus wherever you find an ear to listen to your

message. You can speak for him in the prayer gathering in the Sunday school, in the sick-room, in the dwelling of the poor, and in your own family circle. Let such live Christians as Ralph Wells and John R. Mott and Miss Grace Dodge and many a city missionary and Salvation Army slum worker testify how the bush can shine even though it be not fed from the coal bin of a theological seminary.

Next to the gift of the Holy Spirit the crying want of these days is the fuller development of the "rank and file" of Christ's blood redeemed hosts. This world is not to be saved by the geduses, but by the common folk who are inspired by an uncommon zeal for the Master's work. If you cannot be a calcium light or a great electric burner, you can be a candle and shed a clear halo of spiritual radiance around the humblest occupation. A kitchen may become as sacred as a temple if the holy spirit dwells there in a devout heart.

A servant with this clause  
Makes drudgery divine.  
Who sweeps a room as for Thy laws  
Makes that and the action fine.

O thou blood redeemed sinner, what did Jesus Christ turn thee into a Christian for, except to let thy light shine? Whether thou hast five talents or only half a talent, let thy thorn bush glow with a simple desire to glorify thy Father which is in heaven.—The Christian Intelligencer.

### The Bible, The First Printed Book.

It is a remarkable and interesting fact that the very first use to which the discovery of printing was applied was the production of the Holy Bible. This was accomplished a Mentz, between the years 1450 and 1455. Gutenberg was the inventor of the art, and Faust, a goldsmith, furnished the necessary funds.

The Bible was in two folio volumes, which have been justly praised for the strength and beauty of the paper, the exactness of the register, and the lustre of the ink. The work contained 1,282 pages, and—being the first ever finished—of course involved a long period of time, and an immense amount of mental, manual, and mechanical labor; and yet, for a long time after it had been printed and offered for sale, not a human being, save the artists themselves, knew how it had been accomplished.

Of the first printed Bible, eighteen copies are now known to be in existence, four of which are printed on vellum. Two of these are in England, one being in the Grenville collection. Of the fourteen remaining copies, ten are in England, there being a copy in the libraries of Oxford, Edinburgh and London, and seven in the collection of different noble men. The vellum copy has been sold as high as \$140. Thus—as if to mark the noble purpose to which the art would ever be applied—the first book printed with movable metal types was the Bible.—Selected.

### A Soul-Paralyzing "If."

The following lines have been engraved upon the tomb of Professor Huxley:

"And if there be no meeting past the grave,  
If all is darkness, silence, yet 'tis rest,  
Be not afraid, ye waiting hearts that weep,  
For God still giveth His beloved sleep,  
And if an endless sleep, He wills so best."

Contrast this sort of consolation with "Let not your heart be troubled, ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And I will come again, and receive you unto myself, that where I am, there ye may be also."—The Christian Advocate.

### Each to His Own Place

BY JOHN WATSON, D. D.

One may hesitate to speculate about the circumstance of the other world, but one can never crush out the conviction that there must be one place for St. John, who was Jesus' friend, and another for Judas Iscariot, who was his betrayer. One has seen sheep and swine feeding in the same field till evening, and has followed till the sheep were gathered into their fold, and the swine ran greedily to their sty. The last complaint that would have occurred to one's mind was that their owners had separated them; the last suggestion that they should be herded together. What was fitting had happened, it was separation according to type.—The Mind of the Master.

Each day is a new life and an abridgement of the whole. I will so live as if I accounted every day my first and my last; as if I began to live then and should live no more afterwards.—Joseph Hall.

The true calling of a Christian is not to do extraordinary things, but to do ordinary things in an extraordinary way. The most trivial tasks can be accomplished in a noble, gentle, regal spirit, which overrides and puts aside all petty paltry feelings, and which elevates all things.—Dana Stanley.

# Messenger and Visitor

Published in the interests of the Baptist denomination of the Maritime Provinces by

The Maritime Baptist Publishing Co., Ltd.

TERMS: \$1.50 per annum in advance.

S. McC. BLACK Editor

Address all communications and make all payments to the MESSENGER AND VISITOR.

If labels are not changed within reasonable time after notices are made advise "Business Manager," Box 330 John, N. B.

Printed by Peterson & Co., 107 Gormain Street, St. John, N. B.

## THE BASIS OF MEMBERSHIP.

Objections are occasionally heard to what is considered a money basis in the membership of our Convention. A few years ago, if our memory serves, notice is given of a proposed amendment to the constitution in a view to making the number of delegates which each church might send to the Convention conditional on the church's membership and not upon the amount of contributions to the objects of the Convention. No notice, however, was ever acted upon.

We observe that the Southern Baptists are discussing similar questions in reference to their General Convention. A number of the denominational journals have taken ground against the financial basis which is the nature of the constitution of the Southern Convention. The *Standard* of Louisville, Ky., which is an influential paper, takes this position, and mentions *Southern Baptists* and *The Baptist and Reflector* as endorsing this view. *The Reflector* says: "We respectfully on those who favor such a basis [that is a financial basis] to name a reason for it that does not apply equally to the church. The one stock reason that those who favor the money should direct the expenditure applies much for a church as to a convention."

*The Baptist Standard*, of Dallas, Texas, takes up the challenge of *The Reflector* and says that it has pleasure in giving more than one reason. *The Standard's* remarks on the subject are in part as follows:

Conventions and associations are not equal to New Testament churches, are not under New Testament law, nor have they New Testament authority. They are extra scriptural, and are never to be compared, nor discussed, on the same plan with churches. Co-operative bodies are purely of human origin and authority. Churches are of divine origin and authority. The functions of the two are totally different. Clearness here will clear up this whole question.

The funds placed in the hands of co-operative bodies, and their boards, are trust-funds, and of right ought to be safe-guarded in every possible way. It is highly probable that those who contribute to these trust-funds, are more concerned about the wise use of them than those who give nothing to them. The Baptist Book Concern is an extra scriptural body, doing religious work. Would the *Western Recorder* be willing for those who put no money into its great work to help control its policies and direct the expenditure of its funds? Unless the money put into "The Baptist Book Concern" be not regarded as a trust fund, so cases, as to scriptural authority, are exactly analogous, as it appears to *The Standard*. Co-operative bodies such as Conventions and Associations have of them the same scriptural authority that is back of the Baptist Book Concern, and no more.

The opposition to the financial basis of representation in our co-operative bodies rests upon one of two assumptions: (1) That there are New Testament churches that are unable financially to contribute anything to the mission funds of these bodies. This is untrue, in the light of the scriptures. Or (2) that churches financially able to obey the Word of God, there are New Testament churches that do nothing for the good of the gospel, whose messengers make wise use of the funds contributed by other churches. A co-operative body that projects its work on either of these assumptions, or both of them, would be doing an ignominious failure. Every one ought to see this. We are inclined to think that *The Standard's* position on this matter is the more reasonable one and that its argument in the main is sound. So far as our own Convention is concerned we have never been able to see that there was anything unreasonable or unscriptural in financial conditions attached to membership therein. In our view it would be unwise to abandon the principle. In the Convention the denomination in the provinces is united for the purpose of promoting great Christian enterprises—chiefly missions

and education. No church is too poor to contribute at least some small sum to the purposes of the the Convention, and every church can thus be represented in its counsels by one of its members. Then there are comparatively few churches which do not have it in their power to contribute fifty dollars to missions or education and thus secure the right to send a second member to the Convention. Further, it is to be considered that every ordained minister connected with one of our churches, is a member in his own right. So that it will be seen that almost every church which is sufficiently alive to take a vital interest in the Convention and its work may be represented in the counsels of that body by its pastor and two other delegates. This being the case, there seems small ground for fear that the more wealthy churches will exert too large influence in the Convention, and surely it is not an unreasonable proposition that the churches which contribute most of the funds should have the largest voice in directing their expenditure. But any church which contributes to the objects of the Convention a total amount of \$250 (which should be easily within the ability of a large number of the churches) is entitled under the constitution to send five of its members as delegates to the Convention. And this is the maximum delegation no church, however much it may contribute, being entitled to send any larger number.

## WHAT IS SEEN AT THE THEATRE.

There has been a good deal of comment both public and private concerning a play which has been on exhibition in a St. John theatre during the past week. The daily newspapers of St. John have never been accused, we believe, of ultra fastidiousness in the matter of the bills of fare presented at the playhouses, but in this particular instance some of them evidently have thought that a play had been produced sufficiently abominable to demand a protest. In characterizing this specimen of dramatic art one of the city dailies said in part:

"For the next two acts we see nothing but a series of blood curdling and revolting crimes, beginning with the murder of a little child by the human monster, who strangles his victim and afterwards sucks the blood from its body. This was a sickening sight, but when it came to the killing of his fiancée, who still loved him, the scene was a horrible one. The curtain rose showing the girl in bed, presently through the window of the darkened room came the horrible monster and in full view of the audience slit his victim's throat with such realism that, with her head hanging out of the bed, the blood was seen gushing out of the wound in her throat and from her nose, mouth and ears. The sight was so ghastly and revolting that many of the ladies in the audience must have wished themselves safe home."

The question has been raised whether the Mayor of the city has not the power and the duty to prohibit a play of such a character and certain clergymen of the city are reported to have brought this question to his notice. His worship has sought the advice of the Recorder in the matter, and has been assured that if there is evidence that the play is blasphemous or immoral the Mayor has power to prevent it, otherwise he should not interfere. In Recorder Skinner's view, the fact that the play has been declared by those who have witnessed it to be disgusting, nauseating, blood curdling, horrible, etc., does not warrant the Mayor's interposition, since in regard to such characteristics the public has a right to judge for itself. *The Telegraph*, however, calls the attention of Mayor White to a section of a city by-law concerning theatre licenses, which reads as follows:

"Any person or persons who may obtain any such license as aforesaid, shall conform to such directions and regulations for preserving order and decorum thereat and preventing any interruption of the public peace, as the Mayor for the time being may from time to time deem necessary; and in case such directions are not fully complied with, or if for any other cause it may be deemed expedient so to do, it shall and may be lawful for the said Mayor to revoke any such license at his pleasure."

It would certainly seem that the latter part of this clause places at the discretion of the Mayor power quite sufficient to prohibit such an exhibition as the one which has elicited so much unfavorable criticism, and if the play is such as has been described it is difficult to see how the Mayor could doubt that its prohibition would be in the public interest.

It will perhaps be said that this play which has been denounced so strongly, disgusting and horrible as it is, is not so bad or so morally degrading as many others which are presented from time to time in the city, and in reference to which no protest is heard. This is very likely to be true. It would be gratifying if those who have authority in the matter could assure us that everything "immoral or blasphemous" is strictly excluded from the performances to which theatrical companies are accustomed to invite St. John audiences. It is perhaps not worth while for those who are accustomed to swallow camels to strain at a goat as particularly disgusting. However a bad thing is not made good by showing that there are worse. "The Great Medical Mystery" play may not, as one of our highly esteemed contemporaries intimates, be as horrible as the war in Manchuria. And it may be, as is further alleged, that the churches do not do their whole duty in the way of impressing upon the people the wrongfulness of war. But it

seems absurd to charge the churches with indirectly cultivating the perverted appetite which delights in shows of a blood-curdling and horrible character. It would surely be more reasonable to say that the churches which are constantly endeavoring to inculcate the doctrines of peace and righteousness, with whatever makes for true Christian manhood and womanhood, have a right to protest strongly against there being presented under civic sanction performances which by their gruesome and horrible character tend to degrade and brutalize the youth of the city, rendering them less susceptible to Christian teaching and more susceptible to influences which are vicious and degrading.

\* \* \*

## ONTARIO BAPTISTS.

It has already been stated in our columns that Dr. Goodspeed has resigned his professorship at McMaster. He has now retired from the University. Thus the most important teaching office in the Theological work of McMaster is made vacant. It is further announced that Dr. O. C. S. Wallace has resigned the chancellorship, and has accepted the pastorate of a church in Lowell, Mass.

What the immediate causes of these resignations are we cannot say. But evidently our brethren in Ontario have some problems to solve.

In 1890 Dr. Goodspeed left St. John for the work he has just relinquished. He has rendered conspicuous service to McMaster and the denomination in Ontario. The brethren there have recognized his strength and will be grateful for his help.

Dr. Wallace, on the retirement of Dr. Raud from the Chancellorship in 1895, was called from the pastorate of Bloor St. church, Toronto, to preside over the University and to labor for its advancement. For ten years he has held this prominent place with credit to himself and those whom he served. He will give to the pastorate to which he returns the strength of added experience in speaking and his fine gifts of administration. These brethren will retain the esteem and good wishes of their brethren in Canada. We can only wish for McMaster the best guidance in seeking leaders for the educational trust so vitally related to the welfare of Canadian Baptists.

For some months a discussion of the desirableness of the federation of McMaster with Toronto University has been going on in the Canadian Baptist. A number of brethren, including Dr. Tracy, Rev. P. K. Dayfoot, Dr. Goodspeed, D. E. Thomson, and others have been arguing the question. The views that determined the action when the University undertook its separate work have been restated with clearness.

The need of further endowment to meet the decrease of income due to the falling rate of interest and the need of enlargement in different departments would seem to have been the occasion for the present agitation for a change of base. Federation would certainly offer advantages in the way of economy, and if McMaster is to be maintained as an independent school in a manner to answer the demands of the time a good deal of money must be found for its support and enlargement. However, the Ontario Baptists are able, no doubt, to put a good deal of money into McMaster if they are so disposed, and at present, though there are some eager for federation, we judge that the bulk of opinion is in favor of retaining the independent basis. But whatever the issue of the present agitation may be, it is admitted on all hands that McMaster is doing work of the highest character and that its influence for the upbuilding of the denomination is very great.

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## RELIGIOUS FREEDOM IN RUSSIA.

Czar Nicholas celebrated the Russian Easter Sunday, April 30th, by issuing a decree abolishing the restrictions on the freedom of worship in his dominions. This decree applies to the Old Believers, the Roman Catholics, the various sects of Dissenters from the State Religion, also to Mohammedans and other non-Christian bodies, with the exception of the Jews, who, it appears, are not reckoned worthy of a place within the pale of religious toleration. If however the Imperial decree means in reality all that it seems to mean, it embodies concessions of no small value to several millions of the Czar's subjects. According to the provisions of the decree, secession from the Orthodox Greek Church will no longer involve persecution or surrender of civil rights. Dissenters, besides being guaranteed freedom of worship, will be admitted to cadet and military schools and may be promoted to be officers. They will no longer be excluded from receiving official rewards, such as medals of bravery. Mohammedans and other non-Christian subjects (except Jews) will have equal rights with Christians and will no longer be styled pagans. The body known as Old Believers, who apparently are the chief beneficiaries under the decree, are a people who refuse to consent to reforms in the State Church, such as the modernization of the liturgy introduced by Peter the Great, they also make the sign of the cross with three instead of two fingers, and have maintained their primitive faith unchanged in spite of much persecution. They are an eminently temperate people, so far at least as eating and drinking go, refusing to use intoxicating liquor, tobacco, tea, coffee and sugar. Their temperate and economical habits have been a means



of wealth to them, and it was reported not long ago that they were about purchasing their religious freedom from the Russian Government by raising millions of dollars for the expenses of the war. For the past twenty years their churches had been closed under the order of the Procurator General of the Holy Synod, but under the decree the Old Believers as a religious body will have the right to possess real and personal property and establish monasteries and schools under the control of the Minister of Public Worship. The number of Dissenters from the Orthodox or State Church affected by the decree is estimated at from twelve to seventeen millions. Some of these, like the Mennonites are of a genuinely evangelical character, others, like the Doukhobors, are less so, while others are said to be extremely fanatical and some grossly immoral. The imperial decree remits to the peasants some \$37,500,000 arrears of taxes and back payments for land given to them at the time of their emancipation.

### Editorial Notes.

—The New York *Evaminer* of May 4, says: "President William R. Harper who is in New York this week to consult Dr. McBurney who operated on him recently, is greatly improved in health. Under the X-ray and radium bromide treatment the area of cancerous growth has been reduced from eighteen to seven inches and the present condition is regarded by his physicians as highly satisfactory. This is good news, and we trust that the improvement may be continuous and result in complete recovery."

—Rev. F. H. Beals, A. M., of Antigonish, N. S., was in Wolfville a few days last week, visiting Acadia Seminary by appointment of the Senate of the University. The church to which Mr. Beals ministers is not large in membership, but it has a well-established reputation for the zeal and faithfulness of its members. For many years the late C. B. Whidden who in public office and in his devotion to the Antigonish church and in his service to the denomination connected his name indissolubly with the body, was one of our leaders. And his name and spirit survive. We are glad to hear that his son, Rev. H. P. Whidden, is being blessed in his work as Pastor of the First Church of Dayton, Ohio. Mr. Beals is doing noble service in ministering to such a church and he is doing it well, of course.

—Sir Charles Turpin recently received the Pope's blessing for trying (though he failed) to force separate schools on Manitoba. Now what shall the Pope do for Sir Wilfrid Laurier and the multitude of Commoners who are endeavoring, with every prospect of success, to impose a separate school system on Saskatchewan and Alberta? Surely His Holiness must entertain very grateful feelings toward Canadian politicians. Those who once declared themselves strongly opposed to forcing a separate school law on a Province have met with a change of heart. The Pontiff may not unlikely be reminded of the son in the parable who said, "I will not," but "afterwards repented and went." There are so many who in one way or another could qualify for a blessing that perhaps His Holiness will be willing to disregard exceptions and bless them all.

—"It may be heresy to make the suggestion," says *The Presbyterian* of Toronto, "but we have seldom seen any permanent good result from a minister's denunciation of public wrong. It seems to be generally assumed that when a minister fails in this he refrains, through fear, from doing his whole duty. There may be quite other and higher motives. Here and there a man of special gifts and aptitudes may be called to cry aloud against the injustice and spare not, but the average minister has something greater and better to do. For it is a greater thing to have a greater thing to have a quiet talk with a man about his sins than to proclaim the sins of a nation from the housetop. The courage required to win in the popular clamor against a public evil may often be doubtful in its quality. But never can there be a doubt that it takes true courage to mingle patience, kindness and charity with the work of a common day."

—The death of Principal Salmond of the United Free Church College, Aberdeen, on April 20th, removes one of Scotland's most widely known theologians. Dr. Salmond who was in his 67th year, had given his best years to theological education in his native city of Aberdeen. He had a fine reputation as a teacher, and by his personal qualities he won the love of his students. In theology he was a moderate conservative, never discarding a position because it was old, but at the same time was not unresponsive to new truth. Dr. Salmond was an author as well as a teacher, and made contributions to theological literature which are regarded as valuable. His chief work is "The Christian Doctrine of Immortality." He also wrote commentaries on Mark, Ephesians, and the Epistles of Peter, was the editor of Dr. A. B. Davidson's Old Testament Theology, and had in hand at the time of his death an Introduction to New Testament Literature.

—Selection of Hymns. It is hard to please everybody. Perhaps it is impossible. Maybe it is not desirable. The world would be very stupid if everyone was happy. Here, for instance, is one brother who is not satisfied with his pastor's selection of hymns. He admits the hymns chosen are good; but he complains that they are all alike, al-

relating to the same subject, all common long or short metre. He says the range of selection should be wider, that the pastor does injustice to the hymn book used; that some of the people complain of the book when the fault is in the selection by the minister. This brother wants us to urge ministers to make a study of hymns and of music for the service and not to slight this part of the worship. We can commend our friend's suggestions as worthy of close attention by those who conduct meetings of the church. We hope in this, as in other matters, our ministers are faithful in that which is least as they are faithful in much.

—It is said that the report of the Royal Commission on the care and control of the feeble minded is likely to produce radical changes in England's treatment of the insane. Expert evidence throws considerable doubt upon the general assumption that insanity is on the increase. The number of certified cases certainly is greatly increasing, but many authorities attribute this fact to the greater care and greater public confidence in the administration of the lunatic asylums, which formerly was the cause of many scandals. The evidence also shows overwhelmingly that in the great majority of cases, insanity or a tendency thereto is inherited and transmissible. The transmission of tuberculosis now is held to be entirely disproved, and the doctrine that a cancerous tendency is inheritable is also increasingly doubted, but of the hereditary nature of insanity there is absolutely no doubt. Consequently the commission is expected strongly to recommend parliament to interfere to the utmost limit of its power with the reproduction of the insane and feeble minded.

—We regret to know that Rev. T. A. Higgins, D. D., of Wolfville, is in a feeble state of health. During the past winter he has found his strength failing and, while he is not suffering, the infirmities of age have come on apace. A correspondent who recently called upon him reports that Dr. Higgins is resting in faith in the Christ whom he preached for many years and whom he has served through a long life. He is finding that the consolations of God are not small. Dr. Higgins was graduated at Acadia in 1854. He was ordained at Liverpool in 1857. He was Principal of Horton Academy for about fourteen years. Subsequently he was pastor of the church at Annapolis for a number of years when he removed to Wolfville, where he became pastor of the First Baptist church on the death of Rev. S. W. deBois, D. D. For more than twenty years he ministered to the Wolfville church with faithfulness as an ambassador of Christ. Mr. Higgins did a good service, also, in preparing a life of Dr. Cramp. As Teacher, Pastor and Author he has done a good work. As a man and a Christian he retains the esteem of his brethren in the denomination who will heartily pray for him, and commend him in all contingencies to the fathomless love of the changeless Christ.

—Rev. Dr. Goodspeed's retirement from the faculty of McMaster University has called forth from various quarters expressions testifying to the high esteem in which he is held in the University and the Baptist churches of the city and expressing deep regret at his removal. On the occasion of the annual dinner given by the students of the University to the graduating class Dr. Goodspeed was presented by the students of McMaster with an address accompanied by a handsome and valuable clock, in token of their regard. The Baptist Ministerial Association of Toronto adopted a resolution expressing their regret and sense of loss at Dr. Goodspeed's removal and speaking of him as "a profound thinker, a ripe scholar, an able teacher and a wise counsellor, as one who has been ever willing to place his valuable services at our disposal and that of the churches we represent, as a brother beloved for his kindness and humility, for his Godliness and activity in every good work, as one who for many years has filled a very important place in and has been a tower of strength to our educational life and work, and who has been a help and inspiration both intellectually and spiritually to many throughout this country who have come, within the sphere of his personal instruction and influence."

—After ten years of valuable and highly appreciated service as Chancellor of McMaster University, Rev. Dr. O. C. S. Wallace has resigned from that position to accept a call to the pastorate of the First Baptist church of Lowell, Mass. Dr. Wallace has given ten years of the best of his life to the upbuilding of McMaster and he is to be congratulated on the honorable character and the fruits of his work. In alluding to the resignation the *Toronto Globe* says: "Dr. Wallace's letter of resignation seems to indicate that he would rather be identified with pastoral than with academic work, but the general community in which his lot has been so long cast knows him best and will remember him longest as the head of a young but vigorous university which had nearly all its career in the future when he was selected to preside over its development. His two predecessors in the Chancellorship held the office for a short time each, and though the foundation was laid by them, much was left to him in the way of commencing the superstructure. And it is only begun. What the university for which he labored so earnestly will become as years pass no man can foresee; all that is open to the rest of us to say is that Chancellor Wallace has done his work so well as a matter of duty that, but for his frank explanation, no one

would have suspected that it was not pre-eminently a labor of love. He leaves the university in excellent condition to work out for itself a noble reputation as a seat of high learning."

—We have received from Bro. P. E. Mackerrow of Halifax, a copy of the minutes of the Jubilee Session of the Nova Scotia African Baptist Association. Bro. Mackerrow has been Secretary of the Association for twenty eight years. It would, we believe, have been better if more of our Associations had obtained good men for clerks and had kept them in office for longer periods than a single year, which seems to have been the custom. The Association was organized in 1864. The Halifax church was organized in 1832. It has a membership of 123. In 1831 Rev. Richard Preston went to England, where he collected 650 pounds sterling for the purchase of grounds and erection of a house of worship for the Halifax church. The Association now contains 19 churches having a total membership of 719 (1874-1904). In the obituary list of the Ministers and Moderators of the Association on the following names are given: Richard Preston, James Thomas, Henry Jackson, J. E. Jackson, George Carvery, James Wilmore, Alexander Bailey, J. R. Thomas, John Hamilton, George R. Neale, A. W. Jordan, D. D., Nathaniel Drayton. Bro. A. W. Jordan was well known to our churches. He studied at Acadia, McMaster Hall, and Morgan Park, Chicago. He was worthy of the tribute in the report: "His learning, piety, and virtue may well be taken as an example to be followed by the brethren of this Association." We wish the African Association continuous growth in number and power.

### Boston Letter.

The long distance between this scribe's last letter to the MESSENGER AND VISITOR and the present communication certainly gave a good opportunity to "Sojourner" to write of affairs in this city under the heading "Boston Letter." The pressure of special meetings accounts for the non-appearance of the "Boston Letter" from your regular correspondent during recent weeks.

It has been many years since there was so deep a spirit of earnestness in the churches of Boston and indeed of the whole State as there is today. Easter was the occasion of the baptism of many in a large number of our churches and in a very gratifying number the baptismal waters are being disturbed Sunday after Sunday. Monday, the first day of May, was a memorable one for the Baptist ministry of greater Boston. From ten in the morning until four in the afternoon a continuous service of prayer was held with a different leader every hour. Some were present in addition to the pastors, but the service was principally theirs and a tender and uplifting one it truly was. The Spirit of God was graciously manifested to each waiting heart and a rich blessing in many churches will surely result. A splendid inspiration was brought to the day's meetings in the remarkable opening address by Rev. F. M. Holt of the Essex Street Baptist church in Lynn on the revival in Wales. Pastor Holt had the good fortune to be able to spend a few recent weeks in Wales amid the scenes of this modern Pentecost, and with heart aglow, with mind enriched, with his whole personality suffused with the influence of the blessed Spirit who has been so mightily stirring that little country of mountains and song, he brought to the meeting a vivid and soul thrilling description of the way in which our God is working across the sea. His words gave spiritual uplift of a very rich and delightful quality, and the response in many hearts was the prayer for a glorious demonstration of the power of the Holy Spirit in our city and land.

The monthly banquets of the Boston Baptist Social Union on Monday evening, May 1, took the shape of Newton night according to yearly custom. The Faculty of the Newton Theological Institution, the young ladies of the Hosseltine Home, over which Mrs. O. I. George, now in Europe, so efficiently presided, and the graduating class were the guests. The after dinner speakers were: for the Alumni, Rev. J. E. Notcross, pastor of the first church in Jamaica Plain to which the late Rev. Ralph H. Hunt ministered so acceptably during a devoted pastorate; for the graduating class, Rev. Milford R. Foshay, whose faith is remembered in the Provinces as an able and beloved pastor, and well did the son use the opportunity as the father would have done to present earnest and helpful thoughts instead of the pleasantries, meaningless, or mouldy, so customary on such occasions; for the Faculty, Rev. G. E. Horr, D. D., the newest addition to the teaching staff, who spoke of the aims and possibilities of Newton. He would like to see such conditions as would make it possible for the Seminary to give courses of instruction which would fit for the work of assistant pastors and Sunday school superintendents.

In this year's graduating class at Newton are three Acadia men who will bring credit to their college and Seminary: S. J. Cann, '02, D. J. Neily, '02, and M. R. Foshay, above mentioned, '99. Mr. Foshay will settle in Norwood, Mass., upon the completion of the Newton course in June and Messrs. Neily and Cann will probably enter upon pastorates within the radius of greater Boston.

A new Baptist church, the Stratford street church, in

(Continued on page eight.)

The Story Page

Mrs. Puffer's Silver Wedding.

By J. L. HARBOUR.

My acquaintance with Mrs. J. Hiram Puffer began one Monday morning in my laundry. At the moment I entered the laundry Mrs. Puffer was about to disengage herself from a bright pink corset preparatory to donning that which she called her 'workin' rig.' A purple cotton-velvet basque and a flimsy and badly soiled green silk skirt with a frayed flounce of black velvet lay on a stool in the laundry. On a hook hung a huge, red, straw hat with bows and bands of dingy-black crape. This, I came to know later, was a symbol of 'half-mourning' in memory of a half-sister of Mrs. Puffer's.

'I didn't feel no call to go to the expense of full mournin' for just a half-sister, an' one that I hadn't seen for more than twenty years,' explained Mrs. Puffer soon after her nimble tongue began to run. This was the moment I entered the laundry, when she greeted me as if I was an old friend.

Why, good morning Mrs. Henly, she said offering me a pudgy red hand bearing evidence of much honest toil. 'I'm a little late gittin' here because of missin' the car. The tall end of it disappeared just as I got to the corner. Ain't that just the way it always is with them tormentin' lectrics? Your girl in the kitchen told me to come right down an' sit in on the washin' an' you'd be down soon to tell me about it; but a person that's about lived in the wash-tub for the past twenty years, as a body might say, don't need much coachin' in regard to no kind of a wash. If there's anything I don't know about bluin' an' starchin' an' washin' in general, it ain't ever been told. You like considderable bluin' in your things?'

'Very little.'

'Some does, an' some don't. I washes for one lady who wants her things so blue I wonder it don't rub off on her skin, an' she wants her white skirts so starchy I wonder to man that they'll bend enough for her to set down in 'em. O la, yes! I allus wash the stockin's by themselves. I call it a mighty nasty trick, to put 'em right in with the other things an' only a downright slimmix would put 'em in with any of the white things.'

Mrs. J. Hiram Puffer had donned her 'working rig,' while talking. This garment of general utility consisted of a faded, red calico Mother Hubbard unconfined at the waist by belt or apron string.

'These here Mother Hubbards are a real comfort, now, ain't they?' said Mrs. Puffer as she pushed the sleeves up over her muscular arms. 'So free an' easy like to work in, an' ain't they just a blessin' to women that ain't go no figger to speak of? They hides so much. I never was no Apoller in figger, an' if I had been Apoller herself I reckon that twenty-five years of slavin' an' havin' nine children wouldn't have left much of my figger. Still, a good figger ain't ev'rything in this life. Do you want this white skirt starched all the way up, or only about to the knees?'

'I think that you may starch it all over.'

'I does mine that way; but different ladies has different ideas about things. That's a turrible handsome skirt. I'll bet that embroidery never cost less than a dollar fifty a yard. I love real nice embroidery, an' I had a lot of it on my wedding things. It come in real handy for the baby things afterward. Bridal trousseaus often does, an' that makes 'em do double duty, so they pay for themselves after all. I'm suspicious that the colors will run in this wrapper, if it ain't washed mighty careful. I reckon I'd better put a little dash o' salt in the water. Where's the borix? I like a little borix for the white things. It real bleachin.'

Mrs. J. Hiram Puffer's work as a laundress was satisfactory, and I engaged her permanently for Mondays and Fridays. She has been in my employment several weeks when the postman one day brought me the following communication from her:

'Kind friend and Maddum—I regrets to have to asque you to excoose me from putting out your lawndry on munday as customary next week but I have of a sudden Desired to celebrate my silver weddin' anniversary an it fall on a Tewsday so I will need munday to clean an git redy for it. Yes, deare friend, I will of been married twenty-five (25) years

come next Tewsday, Lord help me. Not meonin no Diarspect to the marryage Relation but its reaky an even them as hits it off well in marryin' has their trials. I might of done Wors and I might of done better, but that aint Neether here nor there now. A invite will be sent You an pleased to see you an I will put out your wash on a Wensday if all the fuss an excitement of the silver weddin dont lay me up. Yours in respect an kindness,

Mrs. J. hiram Puffer.

'P. S. I aint pertickler about all the presunta bein silver.'

P. S. If you could only find it in your Hart to make me o.e of your lovely marbel or chockolet Layer cakes it would help me Out ever so much on the Feed for the guests an it would go good with the ice cream. So good by. j. h. P.'

Unfortunately a violent attack of neuralgia kept me from accepting the invitation to the silver wedding; but I had the pleasure of sending the 'chockolet' cake and a little gift, for which Mrs. J. Hiram Puffer overwhelmed me with thanks when she next came to my house.

'Ev'rything went of real well,' she said when I invaded the laundry for the express purpose of receiving an account of the silver wedding festivity from Mrs. Puffer's own lips. 'All I regretted was that Joel Peters wa'nt there to enjoy it all. He was the sociable man for you, an' been right in his glory if he had of been there. Pore Joel!'

'Who is Joel Peters?' I asked.

'He ain't nobody now, pore critter! Leastwise if he is, he must be angel somebody. He was my first ma'am.'

'Your first, Mrs. Puffer? I—I—am not sure that I understand you.'

'Why, la, he was my first husband. Didn't I ever happen to tell you that I had been a 'bloomin' bride as the sayin' is, more than once? Well, I declare! why the th ee oldest of my children are all Petereses, an, one of 'em, Lute, is the livin' spirit o, Joel. I was a Mis' Peters eight years an' three months an' five days when Joel died of the kick of a dratted mule. Ain't ever told you about that? Well it it ain't no kind of a story to mix up with an account of a silver weddin.' I'll tell you about it on some more awspicous occasion,' as the papers would say.

'Why Mrs. Puffer,' I said, 'I should never have supposed that you had been married for thirty three years. Really you appear very young to have been married even twenty-five years,' which was true.

She turned from her laundry tub, wiped her perspiring brow with the back of one sudy hand and said, 'Me married thirty three years? My king! What do you mean?'

'Why, haven't you and Mr. Puffer just celebrated your silver wedding?'

'Yes, but it wa'nt all his'n. He didn't have but seven-ten years' share in it. I was the only one that had been married twenty-five years—eight to Peters an' seventeen to Puffer. Eight an' seventeen accordin, to 'rithmetic, makes twenty-five, don't the,? You see?'

Before I could recover from the surprise of this explanation she added: 'Of course I know it ain't the usual thing for couples to cel'brate their silver weddin' when only one of 'em has been married that long; but for my part I couldn't see why I should be cheated out of havin' a silver weddin just because Puffer hadn't had the privilege of bein my husband but seventeen years. I'd really been married twenty-five years, and that was all there was to it,' and Mrs. Puffer ended all further argument by a peculiar outward motion of her hands as if she was brushing away some palpable object retarding the progress of her story, which I was too eager to hear to have any idea of delaying the telling of it by futile argument.

'Ev'rything went off as well as if there hadn't taken two husbands to make up the man's twenty-five years of it,' she added. Only I couldn't help thinkin how Peters would have enjoyed it. As I say he was allus one of the sociable-kind, an Puffer ain't. He feels sociable enough toward folks; but he's considerable deaf, an ain't none in society ways. Fact is, I think he was in ag'n'y all the time the folks was comin up an makin their congratulations, an I'd

ness as soon try to shake hands with a pump-handle as with a man like Puffer.

'Then he hated ben' rigged up sootable to the occasion; an' I had all I could do to make him wear the white cotton gloves Peters was both married an' laid out in. I've kep' 'em all these years, along with Peters's weddin' vest which fit Puffer as well as if it had been made for him. It comes across me all of a sudden that Peters was, in a way, havin' a part in the affair, seein' that Puffer had on his gloves and vest, and I had on the dress I'd wore when I was married to both of 'em. I've been so pore I've lived three days at a time on salt an' potatoes, an' I've pawned about everything I had on earth but my weddin' dress, an' I've hung on to that through thick and thin. It's dove-colored taffety silk trimmed in white silk fringe an' true-lover knots of white satin ribbon. You see, I worked in a mill five years before I was married, an' I had a real nice weddin' outfit, an' I've kep' my weddin' dress about as good as it was the day I was married in it the first time. It was dreadful tight for me, an' I had to lace awfully to git into it, but everybody said it looked real nice.'

'Of course I ain't no sercety leader nor nothin' o' that sort; but washin' out among the best fam'lies as I have, an' helpin' at all sorts of sercety functions, an' keepin' my ears an' eyes open, has made me know what's what about entertainin,' and I reckon some o' the folks in our townymnt was a good deal's p'ised at the way I carried that silver weddin' through—havin' a bell to stand under, and ushers to fetch the folks up, and interduce 'em, an' me saying 'Pleased to meet you' as perlite as one o' the Four Hundred theselves.

'Some o' the guests who ain't 'sooiated with the big bugs as I have was plump tuk back by it all, an I could see they didn't know what to do or say. Old Mis' Simps said she hoped we'd have 'many more marridges' when she come up to congratulate us. I felt like tellin' her I thought I'd had my full sheer; but of course she didn't mean it. Another thing she done was just killin'. I come this new wrinkle of havin' my sandwiches rolled an' tied with a little baby ribbon—silver-gray it was. Poor old Mis' Simps never seen nothin' o' the sort before, an' she didn't know jest what to do with it, an' what you reckon she did?'

'I am sure I do not know.'

'She eat the ribbon an' all! Did you ever! My daughter Susy saw her do it. Then, knowin' as I did what was what, I had a finger-bowl passed around after the refreshments, an' then it was that Jane Ridley showed that she wa'nt up on finger-bowls. It was passed to her first, an' if she didn't up an' drink all the water there was an' then eat up the slice o' lemon rind I had put in it! When she handed it back to Susy she says: 'Thanks, I was turrible dry.' I tell you it's great advantage to know how to act when one is out in sercety, an'—

'Oh, while I think of it I want to thank you for sendin' me the chockolet cake, an' it was lucky you didn't send the marbel cake, for the lady I washes for of a Tuesday sent a big marbel cake, an' so your helped to make variety; but I'll say for it that there wasn't a nicer cake there than your chockolet cake.'

'An' that silver molasses jug you had the goodness of sendin' me! If it ain't just sweet'pretty, an' as I told some o' the guests, I bet it cost as much as two dollars an' a half, even if it was only plated. I value it just as much as if it was real plate, an' I ain't one to look a gift horse in the mouth.'

Still, I think Puffer's brother Andy an' his family might of done better than they did. Puffer's brother Andy is head pnsh in a canning factory, an' has his twenty doll'rs a week, an' his wife lately come into three thousand dollars from her father, an' all they fetched was a set o' nut-picks that never cost but nineteen cents, because my Susy said she saw a whole window full of 'em marked down from a quarter to nineteen cents. We reckoned Andy an' his wife would mebbe fetch a silver tea-pot, but you never can tell which way the cat will jump with people of means.

'Old Ann Price, who goes out by the day, done better than Andy's folks, for she brought a sweet, purty lamp with a red tissue-paper petticoat on it. The price tag was on it, an' it cost two dollars and

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ninety-eight cents. That was real good for a person in Ann's circumstances, an' I won't forgit it in her. I wish you could see the album my sister and her family brought. It's more than a foot long, an' is of red crinkly plush with a lookin'-glass on one side of it. Oh, it's a beauty. They got it with tradin' stamps. I'd be pleased to have your photograph to put in it. I think a real nice album sets a parlorible off so. You want much starch in this white peru!

'Not very much.'  
'Too much starch in a thing makes me feel kind scratchy, speshly on some things. How many as there at the silver weddin?' Just forty six of counting my own folks. Of course it crowded ar five room tennymen a good deal but we took own all the beds, an' the lady in the tennymen across the hall was real obligin', an' let us use her bedroom for the ladies to lay off their things in, an' all the neighbors was real nice about lendin' dishes an' spoons an' lamps an' chairs an' one lady that ouldn't come on account of her baby bein' but two days old gave me the loan of her switch, her hair an mine bein' just the same shade.

'La! I was got up to kill. Even Puffer had the grace to say I looked nice. I had my taise front all waved over, an' I done what I ain't done in years, I powdered myself up real high, an' touched my cheek up a little wita a bit of Rose Bloom a neighbor gave me. A body ought to be allowed to spread it on a good deal on one's wedding day. My! but I'd a time of it gittin' Puffer to fix up. Didn't want to even oil his hair—what there is of it—and fussed 'cause I put a little musk on his handkerchief. Still, he was as pleased as I was over the things we got. We reely came out right well.'

'O did you?'  
'Yes, we did. We set down with a paper an' pencil next day and figgered the whole thing up, what we'd laid out an' what we got in. Most o' the cakes was kindly donated, you an' other o' the ladies I works for bein' real kind in that respect. All I had to buy in the way of cakes was a couple o' pounds o' mixed cakes at the grocery an' a loaf or two of baker's cake. The ice cream cost more than anything else. But, as I say, we figgered it all up, and we found that what we had give to us must of cost at least eighteen dollars an' a half, an' we didn't lay out but nine dollars and sixty cents, so we had about nine dollars to the good, besides havin' a nice time. Takin' it by an' large, I think we done real well, don't you?'

'I am sure that you did.'  
'Some folks showed real good sense in what they brought. Puffer's old aunt, Climney Dodd, never makes a useless present, so I was a mite surprised when she laid a nice hot water bag down among the presents. Some thought it a kind of a queer present for a silver weddin', but I thought it a real sensible one. It was a good deal more sensible than the silver oyster fork my cousin Hetty brought. We never have oysters only in stews at our house, an' who wants to jab around in a stew with a fork for oysters? I'd sell that fork for a quarter.'

'Some folks show mighty little judgement in presents, an' that's one drawback to givin' a weddin' or a silver weddin'. You git so msny things you don't want. Of course the main idee of a weddin' is to gather in all the presents you can. Folks don't own up to it; but that's the main idee—now ain't it? Of course it is! I'd a felt real cut up if we hadn't made expenses at our silver weddin'. But we came out ahead.'

'But if I don't stop talkin' your wash won't be hung out to day. Nice dryin' day, ain't it? It's some satisfaction to put out a wash on a day like this when you kin git everything sun-dried an' bring 'em in smellin' clean an' sweet. Got a new shirt-waist in the wash, ain't you? Well, it's as I often say them as hez gits. If you'll just open that door for me, I'll waddle out and put this basket of white things on the line. Thanks. Well, ain't this the dryin' day though?'—New York Tribune.

Leave out the T.

'I can't do sums! I really can't!  
I'm sure I don't know why.  
I can't do figures well at all,  
I can't, and will not try!'

But this was mother's good advice:  
'Look here, my little man,  
Leave out that horrid T in can't,  
And change it into can!'

A dismal face was turned aside,  
All thoughtful for a while;  
And then at once it brightened up,  
With such a happy smile!

'I see, dear mother,' cried the boy,  
You want me just to say  
I can, and will, do all my sums,  
And get them right today.'

And then, somehow, he found his sums  
As easy as could be;  
And every figure came quite right  
Through leaving out that T!

—Our Little Dots.

The Young People

EDITOR BYRON H. THOMAS.

All articles for this department should be sent to Rev. Byron H. Thomas, Dorchester, 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.

President, A. E. Wall, Esq., Windsor, N. S.  
Secy-Treas., Rev. Geo. A. Lawson, 49 Preston St., Halifax.

Prayer Meeting Topic May 14, 1905.

Short Filled Christians—A. T. S. 14, 41-47

We are in the hours of Pentecost. Then first the waiting church below was linked in uttermost unity of life to its reigning Lord above. One spirit embraces the throne in heaven and the upper room on earth. To each Christian man in every Christian age, there has stood and still stands upon the unrevoked grant of the fullness of the Spirit, such fruits as will fill him, if he be willing to take it in 'up to his capacity.' To each of us it is, and has been, according to our faith. If we are carnal, cold, timid, depending, single-hearted, fearful, it is not because we live under the law, not because God has set bounds to his grace, nor because the Holy Ghost is not yet, as if Christ were not glorified. It is because we have either no heart to desire, or no faith to expect. We have not now because we ask not. 'Ask and ye shall receive.'

It is said in the text that the disciples began to speak. The first effect of the outpouring of the Spirit on the disciples was to prompt them to speak. A man may have a little of the Holy Spirit and observe silence, but if he is filled with the Spirit he cannot hold his peace.

It is to be noted that the persons baptized were added to the church, and remained in the apostles' doctrine and fellowship.

It is to be further noted that a holy service was considered becoming in the Kingdom.

A pure church is an increasing church. It is Christ moreover that adds to the church, not we.

Hopewell Cape J. W. Knowles

MISUNDERSTOOD BLESSINGS

When the disciples saw their Lord coming to them on the water they were afraid, supposing it to be an apparition. How often we fear the approach of our greatest blessings.

A writer in the Baptist Union illustrates the subject in the following way. One night, a few years ago, on the cold Newfoundland coast, a fierce storm arose before the fishing fleet could make the harbor. Wives and children strained their tear dimmed eyes, hoping to see through the darkness and tempest the coming sails. About midnight it was discovered that the cottage of one of the fishermen was on fire, and notwithstanding all their efforts, it was totally destroyed. When the morning dawned the fleet was found safely anchored in the bay. As the wife went to greet her husband with the tidings of their loss, he said: "Wife, thank God for the burning of the house, for it was by its light that the fleet was able to make the port, but for the fire we had all perished."

How little we know what a gain our losses will be to us. If we could see as he sees, we should often thank God for our trials and losses. We see things not as they are, but as our fear interprets them, and so we often misunderstand our greatest blessings.

OUR DUTY TO THE BYSTANDER

Shortly before I left London I bought at a bookseller's a little book on radium. It was written by a boy of eighteen, a boy educated in the common public schools, who, in his garret, under the gray roofs of London, had worked out for himself certain conclusions upon radium and had had the courage to publish his book; and a reviewer, in speaking of it, said something like this: "Under these gray, commonplace roofs of London and these bare garrets are the masters of science who will shape the future." There is something more wonderful under the gray roofs of Brooklyn this morning, of New York, of London; there are the spiritual captains of the future; there are the hosts who are to fight the battle of advancing progress and liberty, there are the martyrs who are to carry the name of Jesus to the dark places of the earth. Luther lay under such a gray roof once and Livingston and Simon Peter. Who would have thought of finding apostles in fishermen? Only Jesus, only Jesus. But Jesus who had lain in huts, where poor men live, knew of the treasure in the hut of the poor man and went straight to the fisherman's hut to find the apostles. He remembered the possibilities that are in the bystander.

THE MINISTRY OF THE NIGHT

I remember on a certain day, some months ago, two things happened. I read in a newspaper a little story about one of the most famous and brilliant actresses of

Europe, who when she was congratulated upon her wealth and fame said: "Don't speak of that, what I want is rest, rest, rest." And later in the day I sat by the bedside of a poor dying seamstress, a worn out child who had toiled with her needle to keep her mother's home together, and she said, "I have rest, I am quite happy." And I thought if I could only bring these two women together, the brilliant actress to the bedside of the poor seamstress, would not the brilliant actress have said: "There is a secret here I want. It is worth all my fame, all my wealth. Tell me the secret."

LIFE'S SUM.

The cross of Jesus soon will be  
A tender, fearless memory,  
As pallor o'er that unveiled face,  
To fadeless, radiant light gives place.

How little it will matter then  
What were life's conflicts,—where or when  
Whether the flocks of joy were shed,  
Along our paths of shade instead?

Whether life's smiles exceeded tears,  
Or hopes attained, or erbalm'd fears,  
Or, when love, sympathy, and trust,  
Turn'd back with ardor tra led in dust?

If but to us hath been revealed  
The loving fulness Christ u sealed  
We shall have found his sheltering side,  
And wake in rapture "satisfied."

INTOLFRANCE.

Soon after Martin Luther broke away from Rome, away over the mountains in Geneva another reformer appeared, John Calvin. Then another came from France, Servetus. Then another, Hubmeyer, then Arminius. And each thought the others had better be quiet. Luther thought that Calvin had gone too far. Calvin claimed that Luther had only partially broken with Rome. Servetus was burned and Hubmeyer exiled. Every one of these five great reformers thought the others were wrong. They tried to silence each other and sometimes succeeded. They saw only each other's flaws. That great word of Christ, "Forbid them not," had fallen on their ears in vain. But to day we thank God for Luther and Calvin and Hubmeyer and Arminius and Servetus; and last year they unveiled in Geneva a monument to the man whom their ancestors in Calvin's day had burned. After 400 years the men of Geneva see their fathers did wrong to silence a sincere man who thought he had truth, and have erected a statue in his honor. "Forbid them not" is Christ's great dictum. Let other men believe what they will, but you must not be their enemy, if you are Christ's disciple.

GOD IS LOVE.

BY REV. R. A. TORREY.

I once heard a story which brought me such a glimpse of God's love as I never had before. I do not know whether it is true or not. A man was set to watch a railway draw-bridge over a river. He threw it open and let vessels through. He heard the whistle of a train up the track, and sprang to the lever to bring the bridge back into place, and as he was doing so he accidentally pushed his boy into the river. He heard the cry, "Father, save me! I am drowning!" What should he do? The man stood at the post of duty, brought the bridge back so the train could pass over in safety. Then he jumped into the river to save his boy, but it was too late. He sacrificed his boy to do his duty. When I heard that story I wondered, if it had been my boy, what I would have done. That man owed it to those on the train to do what he did. God owed you and me nothing. We are guilty rebels against him, but "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." What are you going to do with his love? Accept it, or trample it under foot? Accept Christ, and you accept that love; reject Christ, and you trample that love under foot. I cannot understand how man or woman in their right senses can harden their hearts against the love of God.

Among so many, can he care?  
Can special love be everywhere?  
A myriad homes, a myriad ways—  
And God's eye over every place?

I asked My soul bethought of this:  
In just that very place of his  
Where he hath put and keepeth you,  
God hath no other thing to do.

—Mrs. A. D. T. Whiteley.

There are two ways of looking at affliction: one is to see the sorrow, and the other is to see through the sorrow as through a lens, and behold the blessing that radiates from it on the other side.—Peloubet.

Foreign Missions

W. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR MAY.

Vizianagram—Prayer for the the Missionaries, Bible women, native preachers and helpers. Th nks giving for continued health of Mrs Blackadar. Prayer for the officers of our Aid Societies.

We are pleased to announce the safe arrival of Miss Mabel Archibald in New York, April 27th, after a pleasant passage that has proved most beneficial to her health. In behalf of the W. B. M. U. we bid her a hearty welcome to the home land. Miss Archibald is with her brother Rev. A. C. Archibald at Woonsocket, R. I., and will remain there for a time to rest. When fully restored to health we shall hope to see her at our homes and visiting among our Societies. If Miss Archibald only expects to remain home one year she must not tax her strength and energies by doing very much public speaking. She has worked hard in India and richly deserves this well earned rest.

A missionary of long experience on the foreign field said this at the close of a thrilling address in New York City a few weeks ago: "I am not going to ask you for money at this time. If I did, some of you would give me one dollar, five, ten or possibly fifty dollars and go away relieved. I do not want you to be relieved. It is quite possible God wants you to give something besides money, something you value more."

And is it not true that with many of us to-day money is really the cheapest thing we can give: while our time, our sympathies, our influence, our brains, our voices and our homes are too much our own to be given to the Lord.

From more than one of our hospitality committees comes this word: "We used to have a list of homes whose doors were always open, and where we were at liberty to send our missionaries at any time. But now we have only a fund (and that often too small) from which we are expected to meet the expenses of the missionaries' entertainment at hotels."

As one Christian woman expressed it: "My home is my own. I am willing to pay for the entertainment of missionaries, but I really do not care to have these strangers in my home."

A short time ago I was told by a missionary, who had been our representative for more than twenty years in a foreign land, that when he reached America, in a city noted for earnest, devoted, Christian women, he was sent to a public boarding house. During the night he was obliged to resort to newspapers as a protection from the cold.

One of our missionaries to Central China made this remark: "It is the constant burden of heathen surroundings which makes us wear out. It, at the close of a busy, burden-bearing day, with all its hazy sights and dark shadows of sin and suffering, we could step into Christian America, perhaps into a prayer meeting with its fellowship; perhaps listen to an eloquent sermon, or enjoy the companionship in a Christian home, we could then return next morning to our work with renewed courage."

Of course this is impossible. But is it impossible for us to give them this fellowship when they return to the homeland? Is it not possible for us to give them such cordial greetings, such restful hours in our American homes with all their comforts, that the memory of them shall brighten many a lonely hour in a far off land?

I have said nothing about the other side, the blessing and benefit to the hostess and her family. This cannot be estimated.

And if this were not so, it would still remain a Christian duty, for the Scripture is very plain on this point. But oh, the privilege of doing something for him! Let us receive these ambassadors of the King in his stead and give them a royal welcome.

Our W. M. A. S. has been meeting as usual during the past year. The meetings are fairly well attended and the interest good, although we feel that a larger attendance and more interest generally among our church ladies would be very helpful. In accordance with the special appeal in the "Tidings" for Home Mission funds our society canvassed the church membership, and as a result had \$10.00 of an Easter offering to send to Mrs. Smith. We hope to increase the sum before the year closes. Last year besides our contributions to Home and Foreign Missions we were enabled, mainly through the efforts of our Secretary, Miss Miles to furnish a room in the Grand Ligne Mission. Thus though small in numbers, we are endeavouring to keep the missionary interest among us alive. We ask the pray,

ers of our sister societies that in co-operative zeal and membership our society may increase.

MRS. W. R. ROBINSON, President.

Gibson.

W. B. M. U. FINANCIAL STATEMENT

FOR QUARTER ENDING APRIL 30TH 1905

Table with columns: Rec'd from W. M. A. S., N. B., P. E. I., Mission Band Treas., Tidings, Reports, Leaflets, and Total. Total amount: \$1821.66

DR.

Table with columns: Paid, Foreign Mission Treas., North West & Man., Indian work, New Brunswick H. M., Nova Scotia & P. E. Island, Printing Tidings, Leaflets, W. B. Life M. Certificates, Postage, M. B. Leaflets, Drafts, discounts, postage.

\$300.61

MARY SMITH, Treas. W. B. M. U.

Amherst, May 1st, 1905.

FINANCIAL STATEMENT OF BANDS AND S. S.

FOR QUARTER ENDING APRIL 30 1905.

Table with columns: Rec'd from N. S. Bands, N. B. Bands, P. E. Island Bands, and Total. Total amount: \$310.86

DR.

Table with columns: Paid to Mrs. Mary Smith Foreign Missions, Home.

MRS. IDA G. CRANDALL, Treas. Mission Bands. Chipman, N. B.

20th Century Fund.

FROM APRIL 5TH 1905.

German St. (D Magee \$12.50, W. F. Nabbles, \$5, S. H. Davis, \$5, German St. S. S. \$10, Mrs M. L. Egan \$5 - \$17.00, Lemster St. E. L. Rising, \$12.50; Main St., W. J. M. Arary, \$2; Roy Sapprell, \$2; W. H. White, \$6; Mrs E. M. Wilson, \$2.50; Dr Roberts, \$2; Pearl M. Intyre, \$5; Nellie C. Swan, \$2; S. S. \$10; - \$13.50; Prussels St. (A. H. Chapman, \$5; C. E. Vail, \$5; H. L. McNaughton, \$3); \$12; Forest Glen (Mr & Mrs I. Whit Colpitts, \$10; Etta K. Colpitts, \$10; \$20; Woodstock, Mrs J. E. Sutton, \$1; Hillsboro, J. L. Steeves, \$2; John I. and Nellie Steeves, \$12); \$14; Salisbury, (Easley Lutes, \$2; Alph Lutes, 2); \$4; Moncton, Mrs F. W. Lison, Lutes, \$10; St. Martins 1st, Mrs M. E. Cochran, \$2.50; North River, John M. Killam, \$2; Hopewell, Chas. A. Ayer, \$2; Sarah E. Shaw, \$2; Chas. D. Shaw, \$5; Mr. and Mrs. W. E. Cathoun, \$3; J. P. Cathoun, \$1; Flora N. Russell, \$1; John Russell, \$1; J. W. Rhodes, \$2; W. S. Starratt, \$6; - \$23; Cardwell, S. T. Marston, \$5; Newcastle, Mrs Jerome Roy, \$2; Elgin, 1st, W. A. Colpitts, \$2.50; Jemseg, Chas. J. Calwell, \$1; Surry, W. B. Bennett, \$4; C. W. Osborne, \$2; Edward Lutes, \$1); \$7; Hillsboro (rd, Elisha M. Woodworth, \$1; Tabernacle, A. H. Williams, \$2; Bartlett's Mills, Fannie A. Bartlett \$10; Middle Sackville (Burwash Robinson, \$6; Cyrus Harper, \$2.50) \$8.50 (Sussex, Mrs. Heram Friars, \$1; Dudgeon Dully, \$1); \$2; Cardwell, R. C. M. Quinn, \$5; North, M. M. Crabbe, \$5; J. A. d. T. Floyd, \$2); \$1; St. George, Mrs E. R. O'Brien, \$1; Pt. de Bute, Nathan D. Miner, \$2; Salisbury, A. C. M. Lawson, \$1; Hillsboro, 1st (John E. Peck, \$3; H. B. Luckson, \$10; Hattie and Roy Dixon, \$2; Mrs J. r. Steeves, \$50; Mary R. Steeves, \$2) \$17.50; Prince Wm, J. A. Lawrence, \$2; Mrs C. Kitchin, 25c) \$2.25; Holgdon and Richmond (Fred Carpenter, \$50; Mrs J. Chase 50) \$1; Point Midgie, Isaac Anderson, \$2; Elgin, 3rd, Joanna Steeves, \$1; Forest Glen Mrs T. Whit Colpitts, in mem, \$5; Carleton, Mrs L. Estabrooks, \$1; Arthur Estabrooks, 75c; Woodstock, Mrs Geo. H. Saunders, \$2; Sheffield, H. L. Upton, \$1; German St. Fred M. Seeley, \$2; Pentecodiac, Dr. McDonald, \$5; Centreville, Mrs Geo. A. West, \$2.50; Hopewell, H. H. Tingly, \$5; Henry A. Stiles, \$4; \$9 Total \$208.00. Before reported \$206.91. Total, \$2364.91.

P. E. I.

East Point, Miss May Robertson, \$1; Charlottetown, C. E. Pratt, \$6; A. W. Stearns, \$5; J. P. Gordon, \$4; \$16; Bonshaw, Bertha Crosby, \$2; Trvon, W. B. Howatt, \$2, \$20, Before reported \$80.50. Total \$100.50. St. John, April 24, 05. J. W. MANNING, Treas.

20th Century Fund.

NOVA SCOTIA.

North Temple church, Ohio, J. A. Blackadar, \$10; Miss Gladys Blackadar, \$2; Mrs J. H. Saunders, \$4; Coldbrook, Charles Esenhaur, \$2; Kingston, J. B. Schofield, \$1; Mrs Alma Sproule, \$1; Mr and Mrs H. D. Woodbury, \$10; Victoria Beach, Mr and Mrs Amos Everitt, \$1; Mrs John Taylor, \$1. Truro, Arthur Kent, \$1. Homeville, C. B.

Miss Katherine M. Holmes, \$3; Charles W. Holmes, \$50; Ronald N. Holmes, \$50; Wolfville, Miss M. C. Bars, \$15; Dartmouth, Miss Edith Bars, \$2; Walter Bars, 25c; Mira Bay S. School, \$5; Canso Baptist church, John A. Bars \$1; Mrs D. A. Fraser, \$1; C. H. Whitman, \$5; Mrs C. Whitman, \$1; Mrs Benj. Lumsden, \$50; J. W. Sproule, \$1; F. W. Horton, \$1; H. A. Rice, \$2; J. W. Kirby, \$1; Rev. O. N. Chipman, \$5; Mr and Mrs E. C. Whitman, \$13; Mrs A. N. Whitman, \$5; W. G. Goodwin, \$50; Edward Jamieson, \$1; Mrs Jas. Fraser, 50; Port Hillford, David Reid, \$1; Rawdon church, Miss Clara A. Mason, Roxbury, \$1; Indian Harbour Geo. R. Covey, \$1; Sydney, C. B., C. H. Harrington, \$125; Biltown, Geo. W. Whitney, \$1; Sylvanus Whitney, 25c; Louie S. Whitne., 25c; Bass River, Mrs Chas. B. Carr, \$2.50; Granville Centre, B. E. Eaton, \$5; Harmony, Mrs F. Cameron, 25c; Chester, Egbert P. Morse, \$1; Westport, W. A. Pugh, \$2; J. H. Bars, Treas.

(Continued from page five.)

West Roxbury, of which Rev. A. S. Lewis, now studying in Newton, formerly of Aylesford, N. S., is pastor, was "reco-gnized" on the evening of May 3rd. Pastor Lewis has done excellent work here while carrying on his studies in the Seminary and the prospects are very encouraging. Here also most efficient service was formerly done by Rev. C. W. Rose, now of Yarmouth, N. S.

It has been a great pleasure to meet the Rev. J. H. MacDonald of Fredericton, N. B., who is spending a few weeks of much needed rest in Boston. The year of association with Bro. McDonald in the work of the Amherst church will always be remembered by the writer for its fraternal and happy relationship in service.

An event, the principals of which are known to many readers of this paper, took place in Brookline, Mass., on the evening of May 20th, when Rev. Frank A. Starratt, Acadia, 92, and Miss Florence Seaborne, for a number of years the organist of the Wolfville Baptist church, were united in marriage by Rev. A. A. Shaw, a College classmate of the groom. Mr Starratt is pastor of the Baptist church in St. John, Mass.

Rev. A. A. Shaw, pastor of the Brookline Baptist church was recently called to Toronto to succeed Rev. Dr. W. W. Weeks at Walmer Road. He has decided to remain in Brookline, however, and his church is taking steps to erect a fine modern edifice on a new site.

IMPERSONAL.

Isn't it strange that a ministerial writer, a D. D. at that should write "St Johns" for the name of New Brunswick's noted river? Or is it the editor's fault, isn't it strange that it should show itself from an editorial quarter? This however occurred in a leading Magazine published in Chicago. It reveals about as much knowledge of the geography of Canada as was manifested by another College graduate who a short time ago referred to an event as leaving taken place in Prince Edward Island or Maritoba or somewhere in that vicinity. Perhaps the latter was only a pleasantry the former passes beyond the possibility of so easy an explanation. A. F. M. May 4.

Advertisement for Nestlé's Food. Title: 'Baby's First Lesson'. Image: A baby sitting on a chair next to a large bottle of Nestlé's Food. Text: 'Nestlé's Food is best for babies'. 'Nestlé's Food requires no milk - no sterilizing. Just add water and it's ready for the bottle. Nestlé's Food is always the same taste - same form - same composition - winter and summer. Nestlé's Food Insures a Steady Increase in Weight protects babies against stomach troubles and summer complaints - gives to mothers a food that they know is absolutely pure and wholesome for babies. Free sample sent to mothers on request. THE LEEMING, MILES CO. Limited, MONTREAL.



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**SCOTT & BOWNE, Chemists,**  
Toronto, Ontario,  
50c. and \$1.00; all druggists.

Any pastor in N. S. or P. E. I. who desire student help for the summer months, will please communicate with me as soon as convenient.  
E. J. GRANT Sec'y H. M. B.  
Arcadia, Yarmouth, N. S.

## DENOMINATIONAL FUNDS, N. S.

SUCCESSOR TO LATE TREASURER, JOHN NALDER

As the Finance Committee for Nova Scotia have been unable to find anyone willing to assume the full responsibility for the work of the late Treasurer, A. Cohoon, Treasurer of former years has agreed to become responsible for it during the remainder of the year. All funds may therefore be sent to him and will be duly acknowledged and credited as directed.

Signed { A. E. WALL  
A. COHOON, Fin. Com for N. S.  
Wolfville, N. S., March 9, 1905

## MISSIONARY CONFERENCE.

A joint Missionary Conference of the Baptist churches of Hants, Kings and Annapolis Counties is to be held in Berwick May 15 and 16. Prominent pastors in the three counties will give papers and addresses, and several leading ministers of other denominations will assist in the Conference. Several returned missionaries will be present and take prominent part. A prominent feature will be a missionary exhibit under the auspices of the W. M. A. S. The railway will grant free return on Standard Certificate plan.

D. E. HATT for Com.  
Upper Ganard, April 10

The P. E. I. Baptist Quarterly Conference, which was to have been held at Bedeque on March 20th and 21st has been postponed until May 15th and 16th. Delegates will be met at Summerside Railway Station.  
J. WEBB, Secretary.

The Queens County, Nova Scotia, Quarterly meeting will be held with the Liverpool church May 22-24. The first meeting will be on Monday at 3 o'clock p. m.

## ANNAPOLIS COUNTY QUARTERLY.

The next session of the Annapolis Co. Conference will be held at Centerville on May 17th and 18th inst., beginning at 7:50 p. m. We hope to greet a large number of inmates and delegates at this gathering.  
J. H. BALOOM, Sec'y.

## SUNDAY SCHOOL TEACHER TRAINING.

The examinations for the Teacher Training Course of the Nova Scotia Sunday School Association will be held on Thursday May 25th, 1905. All persons who desire to take examinations should send their names, addresses and fees to the Provincial Superintendent of Teacher Training as soon as possible.

For full information, Address,  
DR. FRANK WOODBURY,  
Halifax, N. S.

April 22nd, 1905.

## MISSIONARY CONFERENCE.

A joint Missionary Conference of Kings Hants and Annapolis Counties will be held at Berwick May 15 and 16, under the auspices of Kings County Baptist Conference. Returned Missionaries and other visitors will be present to assist the local pastors in addresses and conferences. A Missionary exhibit will be held under Auspices of W. M. A. S. Each church in the three counties is urged to send a delegation. Rev. G. P. Raymond, Berwick, is chairman of committee on entertainment. By procuring Standard Certificates at starting point a free return is assured by the Railway.  
D. E. HATT, for Com.

In June last, at Wolfville, the governors, Senate and Alumni of Acadia appointed nine of their members a Joint Committee to arrange for a celebration of the completion of the period of fifty years since Rev. Dr. Sawyer commenced his work at the college in 1855. The committee decided that the testimonial to be presented should be a purse accompanied by an album in which all contributors should be at liberty to give brief expressions of appreciation of the recipient and his labors in behalf of our institutions at Wolfville. Accordingly, circulars were sent to all graduates whose addresses could be obtained and to many others to whom it was thought it would be a pleasure to join in the project. Responses are coming to hand daily and no doubt will continue to come till anniversary time.

The committee are conscious that a great many persons must have been overlooked by them, who would be very hap-

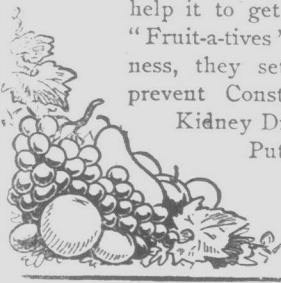
# Biliousness

You can't cure Biliousness with calomel, liver pills, or "purely vegetable" purgatives. They "stir up" the liver, but after their effects are gone, the trouble returns worse than ever.

## Fruit-a-tives

or Fruit Liver Tablets

are fruit juices in tablet form. The corrective and curative effects are, however, increased many times by the secret method of making them. They tone up the liver—enable it to give out more bile—and help it to get strong and well. While "Fruit-a-tives" are curing the Biliousness, they set the stomach to rights, prevent Constipation and relieve all Kidney Diseases.



Put up only in 50 cents boxes.

At all druggists.

FRUITATIVES, Limited,  
OTTAWA.

py to unite in this undertaking and in simple justice to them this note is published inviting all such to forward their contributions to the treasurer below named so that he may receive the same not later than June 3rd.

Wednesday, June 7th, will be the anniversary day and it has been arranged that the presentation will be made at the close of the usual proceedings of that occasion.

E. M. SAUNDERS, Chairman of Com.  
B. H. EATON, Treas.  
Halifax, May 4, 1905.

The Digby County Quarterly Meeting will be held at Plympton on Monday and Tuesday May 22nd and 23rd. Rev. S. Langille will preach on Monday eve at 7:45. And Pastor Archibald will occupy the pulpit at the 3rd service on Tuesday, other portions of the programme to be announced later.

A. J. ARCHIBALD.

The Shelburne Co., Quarterly meeting will hold its annual session with the church in Lockeport, May 16 and 17.

E. P. COLDWELL, Secy.

May 1, '05.

The Yarmouth Co., Quarterly Conference will convene with the church at Port Maitland Tuesday, May 16th, 1905, at 10 a. m. The program will be of exceptional interest. A large attendance is hoped for.  
H. C. NEWCOMBE, Secy.

## HANTS COUNTY CONVENTION.

The regular annual meeting of the Hants County Convention will be held with the Falmouth Church May 22nd, and 23rd. It is hoped that one or more of the speakers at the Missionary Conference in Berwick will be present to address the Convention. Let all our churches be represented at this meeting.  
E. QUICK, Sec'y, (per W. F. P.)  
Windsor, May 5th.

## N. S. CENTRAL ASSOCIATION.

The Nova Scotia Central Association will convene with the Mahone Bay Church June 19th, at 9:30 a. m. Each church is requested by the Association to write a letter. (See Year Book, Page 143). Please forward letters to the clerk not later than June 14.  
H. B. SMITH, Sec'y.

SOME PEOPLE DISLIKE CONDENSED MILK BECAUSE IT IS SWEETENED.

"JERSEY CREAM"

PUT UP BY THE TRURO CONDENSED MILK CO., IS UNSWEETENED AND IS MUCH PURER THAN CREAM THAT HAS NOT BEEN STERILIZED.

A Good Reputation is good, but a serious thing to have. Sometimes it costs money to keep. Sometimes a packer of teas finds the markets against him, so he keeps his money but loses his reputation. That's foolish, but that's what accounts for the oft heard phrase "not so good as it used to be."

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at the present time is costing us money, but the reputation of VIM TEA as a good tea, is more firmly established than ever.

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St. John, N. B.

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A 25c. Bottle for a Simple Cold.  
A 50c. Bottle for a Heavy Cold.  
A \$1.00 Bottle for a Deep-seated Cough.  
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The man before the desk is paid WAGES for LABOR. The man behind the desk is paid SALARY for KNOWLEDGE.

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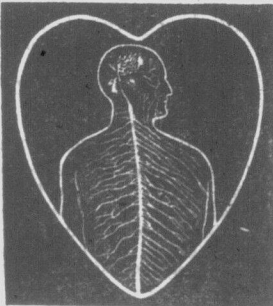
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Come what may to the dearest ones we have on earth, God and his upholding grace will be there, and he who cares for them more than ever we can do. An earnest commendation to his love will avail them more than all our fretting.—H. L. S. Lear.

I felt once that I was responsible for the conduct of universal affairs, but I have recently come to believe other wise. So long as I tried to run the world I was miserable; it makes me happy now to trust in God.—Lyman Beecher.

The Home

A BEAUTIFUL CUSTOM.

In Germany it is the custom when moving to take live coals from the old hearth to kindle the fire in the new home, the groomer breathes a prayer for peace to the next tenant, while on entering the new home, the entire family say, "Let joy enter and sorrow depart"—a beautiful custom well worth inaugurating in this hurrying new world.—The Pilgrim.

A BEAUTIFUL IMPRESSION.

A lady called at the house of a neighbor on an errand; but, as the family were away, she asked the hired man to tell his employer that she would call again. Being in a hurry, and not thinking but that the man knew who she was, she did not leave her name. The lady of the house returned before the rest of the family, and the man told her that a lady had been there who said she'd call again.

"Who was it?" inquired Mrs. H.

"Oh! I don't know her name," replied the man.

"But you should have asked her," said Mrs. H.—"so we could know who had been here. Can't you tell me anything by which I can know who came? Where does she live?"

"I don't know," said the man, but she's the one that always smiles when she speaks.—Leaves of Light

HOUSE-CLEANING HINTS.

Keep all pieces of clean tissue paper, no matter how crinkled, to polish mirrors and windows.

Turpentine sprinkled among clothes or put about a closet will prevent moths abiding as well as to exterminate cockroaches.

Clean the keys of the piano with a soft cloth dampened with alcohol and wipe quickly with a clean, dry cloth.

Take a day to overhaul the door and window screens, if they are not cleaned and mended when put away last fall.

A large packing box having the cover binged for a lid that will fit closely, provides a desirable chest for winter clothing, if carefully lined with tar paper throughout.

Bagdad portiers unless cleaned in gasoline should be ripped apart when washed. Soap should not be rubbed on them and the strips should be washed separately, quickly rinsed and dried.

Brass on bedsteads should be rubbed every day with a soft cloth, and when discolored a little sweet oil rubbed in thoroughly with a finishing polish by chamois. Ordinary brass polish will destroy the lacquer finish put on to prevent the brass from tarnishing.

SELECTED RECIPES.

Potato Omelet.—Mix three tablespoonfuls of bread crumbs, half teaspoonful of mixed herbs, and a little chopped parsley and lemon rind well together in a bowl. Put a piece of butter on the top. Have ready six large cooked potatoes, press through a potato machine on to the other ingredients. Stir well together and add two eggs and half a pint of milk well beaten together. Butter a pie dish, put in the mixture, bake till of a pale brown color. Serve with onion or apple sauce.

Cucumbers should be soaked for several hours in water to remove the poison in them and then half an hour before they are eaten they should be laid in cold, in fact ice water to restore their crispness before they are eaten.

Cut the heart out of a cucumber, chop up the part removed with green peppers and onions and then replace it, put the whole on ice, then before serving pour mayonnaise or French dressing on it. That is the way to make a delicious salad for this season of the year.

Knobs of celery may be made into a delicious hors d'oeuvre, which scarcely serves as a salad, but is a novel relish. The knob of a head of celery is cut into thin slices and they are dressed with a combination of oil, vinegar and mustard, with the last element preponderating greatly. The knob of celery is crisp and sweet in taste at this time of the year and is not especially expensive, since the celery itself is no longer good.

Radishes must be cut into thin slices and covered with French dressing, over which parsley and a little onion are grated. After they have lain long enough in the dressing to be soaked there is no more delicious salad than these radishes, which seem to lose under this process all that is objectionable in their taste sometimes. Served in this way, moreover, they are rarely indigestible, even to persons who otherwise cannot eat them with comfort.

**When Accidents Occur**  
be prompt to apply Pond's Extract—the old family doctor; its soothing, healing powers are marvelous. Cures burns, scalds, cuts, bruises; relieves all pains. 60 years it has been the one family remedy for every emergency. Imitations are weak, watery, worthless; Pond's Extract is pure, powerful, priceless.  
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**Treated by Three Doctors**  
for a  
**Severe Attack of Dyspepsia,**  
Got No Relief From  
Medicines, But Found It At  
Last In  
**Burdock Blood Bitters.**

Mrs. Frank Hutt, Morrisburg, Ont., was one of those troubled with this most common of stomach troubles. She writes:—"After being treated by three doctors, and using many advertised medicines, for a severe attack of Dyspepsia, and receiving no benefit, I gave up all hope of ever being cured. Hearing Burdock Blood Bitters so highly spoken of, I decided to get a bottle, and give it a trial. Before I had taken it I began to feel better, and by the time I had taken the second one I was completely cured. I cannot recommend Burdock Blood Bitters too highly, and would advise all sufferers from dyspepsia to give it a trial."

**The King of Terrors Is Consumption.**  
And Consumption is caused by neglecting to cure the dangerous Coughs and Colds.  
The balsamic odor of the newly cut pine heals and invigorates the lungs, and even consumptives improve and revive amid the perfume of the pines. This fact has long been known to physicians, but the essential healing principle of the pine has never before been separated and refined as it is in  
**DR. WOOD'S NORWAY PINE SYRUP.**  
It combines the life-giving lung-healing virtue of the Norway Pine with other absorbent, expectorant and soothing Herbs and Balsams. It cures Coughs, Colds, Hoarseness, Bronchitis, and all affections of the bronchial tubes and air passages. Mrs. M. B. Lisle, Eagle Head, N.S., writes:—"I have used Dr. Wood's Norway Pine Syrup for coughs and think it is a fine remedy, the best we have ever used. A number of people here have great faith in it as it cures every time."  
Price 25 cents per bottle.

**THERE ARE YOUNG MEN**  
Who have graduated from F. B. C. within the last few years, whose salaries are ONE HUNDRED DOLLARS per month and over, while scores of lady graduates are holding lucrative positions. They think it paid to attend  
**FREDERICTON BUSINESS COLLEGE**  
Don't you think it would pay you? If you too wish to make a start on the road to success, write for our free catalogue. Address, W. J. OSBORNE, Fredericton, N. B.

**BIBLE L**  
Abridged from  
Second Qu

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Lesson VIII.—May  
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GOLDEN  
Every one that is  
voice.—John 18 : 37

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Ten days trial prove  
many.

Read the little book  
ville" in every pkg.



The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

Second Quarter, 1905.

APRIL TO JUNE

Lesson VIII.—May 21.—Jesus before Pilate.—John 18: 28-40.

GOLDEN TEXT.

Every one that is of the truth heareth my voice.—John 18: 37.

EXPLANATORY.

THE TRIAL BEFORE PILATE. Soon after sunrise Friday morning in Pilate's Judgment Hall (John 18: 28-19: 16; Matt. 27: 11-31; Mark 15: 1-20; Luke 23: 1-25).

The scenes in this trial shift from place to place, in three different palaces, and within and without the court of Pilate.

28. THEN LED THEY JESUS FROM CAIAPHAS UNTO THE HALL OF JUDGMENT. Greek, Pretorium, i. e., the house of the Pretor or Governor.

The Conference outside the Judgment Hall. Jesus was taken by the guards into the hall, but they themselves went not into the judgment hall, lest they should be defiled. Ceremonially unclean, and unfitted for the divine rites of the passover. It was not the divine law, but Jewish tradition which taught that a Jew became ceremonially unclean during the passover by entering the house of a Gentile; for to enter a house from which all heaven had not been removed was pollution. But that they might eat the passover. This expression has given rise to much controversy. The Exp. Greek Text and others decide that "the passover" refers to the paschal supper eaten the night before, according to the other Gospels, and that, therefore, John contradicts the other Gospels, by representing it still to be eaten. But Edersheim, 2: 256, 7, shows that, on the contrary, it could not refer to the paschal supper, because the defilement lasted only till evening, and that supper was always partaken after sunset when the new day began. But "eating the passover" refers to all the passover sacrifices and feasting throughout the passover week.

29. PILATE THEN WENT OUT UNTO THEM. From the judgment hall, into the open court, where was an elevated tessellated pavement; and as was the custom, the chair of state was brought out for him to sit upon as judge. WHAT ACCUSATION BRING YE AGAINST THIS MAN? Dr. Deems emphasizes

COFFEE HEART

Very Plain in Some People

A great many people go on suffering from annoying ailments for a long time before they can get their own consent to give up the indulgence from which their trouble arises.

A gentleman in Brooklyn describes his experience, as follows:

"I became satisfied some months ago that I owed the palpitation of the heart, from which I suffered almost daily, to the use of coffee. (I had been a coffee drinker for 30 years) but I found it very hard to give up the beverage.

"I realized that I must give up the harmful indulgence in coffee but I felt the necessity for a hot table drink, and as tea is not to my liking, I was at a loss for awhile, what to do.

"One day I ran across a very sensible and straightforward presentation of the claims of Postum Food Coffee and was so impressed thereby that I concluded to give it a trial. My experience with it was unsatisfactory till I learned how it ought to be prepared—by thorough boiling for not less than 15 or 20 minutes. After I learned that lesson there was no trouble. Postum Food Coffee proved to be a most palatable and satisfactory hot beverage, and I have used it ever since.

"The effect on my health has been most salutary. It has completely cured the heart palpitation from which I used to suffer so much, particularly after breakfast, and I never have a return of it except when I dine or lunch away from home and am compelled to drink the old kind of coffee because Postum is not served. I find that Postum Food Coffee cheers and invigorates while it produces no harmful stimulation." Name given by Postum Co., Battle Creek, Mich. There's a reason.

Ten days trial proves an eye opener to many.

Read the little book "The Road to Wellville" in every pkg.

this question thus, "What accusation do you bring against him?" It was he that had reason for accusing them. They were the guilty party

30. IF HE WERE NOT A MALEFACTOR (R. V. "evil-doer") WE WOULD NOT HAVE DELIVERED HIM UP UNTO THEE. They knew they had no charge that would stand under the Roman law, and therefore they wanted him to take their word for it that he was worthy of death, and order the execution.

31. TAKE YE HIM, AND JUDGE HIM ACCORDING TO YOUR LAW. And, of course, limit the punishment to what you can inflict.

IT IS NOT LAWFUL FOR US TO PUT ANY MAN TO DEATH. Thus they showed their true colors. They wanted not justice, but the death of Jesus.

In the Talmud we find this statement, "Forty years before the destruction of the temple, the judgment of capital causes was taken away from Israel."

32. THAT THE SAYING OF JESUS MIGHT BE FULFILLED. Compare John 12: 32, 33, where occurs exactly the same language. SIGNIFYING WHAT DEATH HE SHOULD DIE. Not by stoning as the Jews punished blasphemy, but by a Roman punishment, crucifixion (which the Jews never inflicted)

Conference within the Judgment Hall Between Pilate and Jesus (vs. 33-38). 33. THEN PILATE ENTERED. In order to conduct his examination of Jesus apart from the prejudices and clamors of his accusers. ART THOU THE KING OF THE JEWS? As your accusers say you claim to be. In all four Gospels these are the first words of Pilate to Jesus, and in all four the emphasis is on THOU. Dost Thou, forlorn, despised, poor, insignificant, claim to be King of the Jews?

34. THEN JESUS ANSWERED. . . . SAYEST THOU THIS THING OF THYSELF, OR, ETC.; I. e., do you ask this question from the standpoint of a Roman, referring to secular dominion, and the setting up of an opposition kingdom which would be treason, or from the standpoint of the Jewish Messianic hopes and prophecies, rightly understood.

35. PILATE ANSWERED (perhaps a little nettled), AM I A JEW? What do I know of your hopes and prophecies? THINE OWN NATION AND THE CHIEF PRIESTS HAVE DELIVERED THEE. Those over whom you claim to be king repudiate you. WHAT HAST THOU DONE? Explain the whole affair clearly to me, what have you done to arouse such enmity?

36. Jesus therefore explains the nature of his kingdom. My kingdom, Jesus implies that he is really a king. IS NOT OF THIS WORLD. "Its source and character are unlike those of any earthly kingdom." IN MY KINGDOM WHERE OF THIS WORLD (a rival of Rome), THEN WOULD MY SERVANTS FIGHT, for no one in that age could be an earthly king without defending his kingdom with soldiers.

17. ART THOU A KING THEN? Do you really claim to be a king. JESUS ANSWERED, THOU SAYEST THAT I AM A KING. "Quite so." "I accept your statement because I am a king." According to Professor Thayer (in journal of Biblical Literature, Vol. 13, p. 40, etc.) it is not quite the same as saying "yes," but allows room for modification as to the extent of the reply, and neither unqualifiedly asserts or denies. It was true from one point of view, and not true from another. TO THIS END, for this very purpose to be king, WAS THORN. FOR THIS CAUSE CAME I INTO THE WORLD. Claiming pre-existence. God had sent him, his Son, into the world for this purpose. It was the plan of God. He was a king of far nobler lineage than Pilate or Caiaphas. THAT I SHOULD BEAR WITNESS UNTO THE TRUTH. This was equivalent to his reigning as king, for it was the way he established and carried on his kingdom. EVERY ONE THAT IS OF THE TRUTH HEARETH MY VOICE. "To be of the truth is to draw one's inspiration from it; to be a sincere seeker after the truth, to obey it as soon and as far as known. All such "hear my voice" obey me, are my loyal subjects.

38. PILATE SAITH UNTO HIM, WHAT IS TRUTH? "And turned on his heel, and did not wait for an answer." "Altogether (Truth) was a country beyond his jurisdiction, a Utopia which could not injure the empire." "Why speak to me of ideal worlds?" The Verdict Rendered. The Prisoner is Innocent. Outside the judgment hall (vs. 38.) I FIND IN HIM NO FAULT (R. V. "crime") AT ALL. Thus Pilate proclaimed his verdict but the rulers were unwilling to accept it as final. "This was a final judgment of the Roman judge, and, being an acquittal, could not, as we have seen in our reading of the Roman law, be reversed.

39. YE HAVE A CUSTOM, THAT I SHOULD RELEASE UNTO YOU ONE AT THE PASSOVER. A custom befitting the nature of the feast. So for many years it was the custom to release one or two prisoners, every Thanksgiving day, from the Massachusetts State prison, for special good behavior, or mitigating circumstances. WILL YE THEREFORE. The choice lay with them.

40. THEN CRIED THEY ALL AGAIN. At the

instigation of the rulers (Mark 15: 11). NOT THIS MAN, BUT BARABBAS. . . . A ROBBER, and a murderer (Luke 23: 19).

Matthew says he was a celebrated prisoner. "Barabbas was plainly a ringleader in one of those fierce and frantic outbreaks against the Roman domination which fast succeeded one another in the latter days of the Jewish commonwealth." This would naturally make him a favorite. This scene has often been alleged as the self condemnation of democracy. When the multitude has to choose between Jesus and Barabbas, it chooses Barabbas. If this be so, the scene is equally decisive against aristocracy. Did the priests, scribes, and nobles behave better than the mob? It was by their advice that the mob chose.

IMMORTALITY.

We shall not attain unto the resurrection from the dead if we depend upon things done for us rather than on things done by us, upon what we are to get more than upon what are to be. Just in proportion as our human nature rises in nobleness does it realize its immortality. As here and now it leaves behind selfishness and meanness and sordid aims, as it loves and hopes and aspires, its doubts disappear, the darkness breaks away, and the spirit knows its fellowship with a risen Christ.

Never be discouraged because good things get on so slowly here, and never fail to do daily that good which lies next to your hand. Do not be in a hurry, but be diligent. Enter into the sublime patience of the Lord.—George McDonald.

Take Christ for your strength, dear soul. He'll give you power. Power to overcome the world, and flesh and the devil; power to shout in sin, passion, lust; power to shout in triumph over every trouble and temptation of your life: I can do all things through Christ who strengthened me."—D. L. Moody.

FERROVIM TRADE MARK A Tonic Wine, pleasant to take. Gives strength. Makes new blood. Builds up the system. Throws off all weakness. A boon to those recovering from wasting fevers and long illnesses. Sold by all medicine dealers. Devo & Lawrence Co., Ltd. Montreal.

INTERCOLONIAL RAILWAY

On and after MONDAY, November 21st, 1904, trains will run daily (Sunday excepted) as follows:

Table with 2 columns: Train Name and Time. Includes TRAINS LEAVE ST. JOHN and TRAINS ARRIVE AT ST. JOHN.

TRAINS ARRIVE AT ST. JOHN. 9—Express from Halifax and Sydney 6 20. 7—Express from Sussex 9 00. 133—Express from Montreal and Quebec 13 50. 5—Mixed from Moncton 15 20. 3—Express from Moncton and Point du Chene 16 50. 25—Express from Halifax, Pictou and Campbellton 17 40. 1—Express from Halifax 18 40. 81—Express from Moncton (Sunday only) 24 35. All trains run by Atlantic Standard Time 24 00 o'clock is midnight.

D. POTTINGER, General Man. Railway Office, Moncton, N. B., Nov. 18th, 1904.

CITY TICKET OFFICE, 7 KING STREET, ST. JOHN, N. B. Telephone, 1053. GEO. CARVILL C. T. A.



THE CANADIAN NORTH-WEST.

HOMESTEAD REGULATIONS.

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

ENTRY.

Entry may be made personally at the local land office for the district in which the land to be taken is situated, or if the homesteader desires he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the local agent for the district in which the land is situated, receive authority for some one to make entry for him. A fee of \$10.00 is charged for a 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 was entitled to and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead. (4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

The term "vicinity" used above, is meant to indicate the same township, or an adjoining or cornering township. A settler who avails himself of the provisions of clauses (2), (3) or (4) must cultivate thirty acres of his homestead, or substitute twenty head of stock, with buildings for their accommodation, and have besides 80 acres substantially fenced.

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1880. 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.

W. W. CORY.

Deputy Minister of the Interior. N. B.—In addition to the 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.

McSHANE'S BELLS are ringing evidences of soaring world. Over 20,000 ringing round the world. WEST-TROY, N. Y. CHIMES, ETC. CATALOGUE & PRICES FREE.

From the Churches.

DENOMINATIONAL FUNDS.

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

The Treasurer for New Brunswick is Rev. J. W. Massey, N. S., Dr. John N. B. and the Treasurer for P. E. Island is Mr. A. W. Stevens.

BARRINGTON GROUP.—Since our last report we have baptized three at Lower Wood's Harbor, two at Clyde and five at Forbes Point.

GEO. C. DURKEE.

BARRINGTON GROUP.—Since our last report we have baptized three at Lower Wood's Harbor, two at Port Clyde, and five at Forbes Point.

GEO. C. DURKEE.

MARGARET'S BAY, N. S.—On Sunday, 30th ult., we baptized seven converts at Seabright, five of whom are adults, making twenty seven added to the churches on this field since February last, of whom twenty five were received by baptism.

L. J. TINGLEY.

MIDGIC.—This field is enjoying a gracious revival and souls are being saved. On Easter Sunday we baptized six and last Sunday thirteen more.

E. L. STEEVES.

MIDDLE SACKVILLE.—In material things at least this church is making splendid progress. The contract for a new church has been let and workmen are now at the foundation.

E. L. STEEVES.

GIBSON AND MARYSVILLE.—It was our privilege to visit the baptismal waters on Easter Sabbath morning. A large congregation being present. The work is well sustained, the services largely attended, the Lord is blessing.

W. R. ROBINSON.

ST. MARY'S BAY, N. S.—The St. Mary's Bay church is enjoying a season of refreshing from the presence of the Lord, at North Range, Digby Co., special services are being held and voices long silent are heard in our meetings.

J. W. BANCROFT.

OSBORNE, SHELBURNE CO., N. S.—Two young sisters were received into the church in this place, on the first Sunday in April by baptism. Bro. C. W. Walden assisted in the special services early in the winter.

E. P. COLDWELL.

CHARLOTTETOWN, P. E. ISLAND.—We have had three weeks of special meetings and as a partial result, baptized on Sunday evening, April 30th, David Garnum, Daniel Young, Minnie Vickerson, Josie MacCoubery, Joy Blakeney and Laura Blakeney.

the gospel, and poured it out upon us in demonstration of the spirit and with power. He did us all good, and aroused in many the desire for a deeper spiritual fellowship with God.

G. R. W.

GASPEREAUX, N. S.—The Church at Gasperaux, N. S. is appreciating the labors of Rev. R. O. Morse, M. A., who, a few months ago became pastor.

CHARLOTTETOWN, P. E. ISLAND.—We have had three weeks of special meetings and as a partial result, baptized on Sunday evening April 30th—David Garnum, Daniel Young, Minnie Vickerson, Josie MacCoubery, Joy Blakeney, Laura Blakeney, Rev. G. W. Schurman of North Sydney, C. B., assisted us for ten days and gave us a great spiritual uplift.

G. R. W.

HOPEWELL, N. B.—The Hopewell Cape section of the Hopewell Church has been spiritually refreshed as a result of special services lately held here. Backsliders have returned to enter the vineyard anew, and some have found Christ as their personal Saviour.

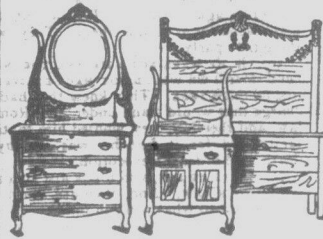
J. W. BROWN.

WINDSOR, N. S.—Special services are being held with encouraging results in the Windsor Baptist church. On a recent evening a number of students from Acadia were present to assist in the meeting.

SAVED THE BABY.

"I was not a believer in advertised medicines," says Mrs. Chas. Van Tassel Digby, N. S., "until I began using Baby's Own Tablets. When my last baby was born we never hoped to raise her.

NOW FOR NEW SPRING FURNITURE!



THE LARGEST AND BEST ASSORTED STOCK OF UTILITY AND ORNAMENTAL FURNITURE IN LOWER CANADA.

In Bedroom Suites, Separate Beds, Mattresses, Springs, Iron Beds, Separate Bureaus and Commodes, etc., we have lines that will suit every enquirer.

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Manchester, Robertson, Allison, Limited. SAINT JOHN, N. B.

eighty of their number professed conversion, and their testimonies to God's saving power were very earnest indeed.

LEINSTER STREET, ST. JOHN.—An interesting platform meeting was held on Thursday May 4th, to celebrate the third anniversary of Pastor Christopher Burnett.

QUEENSBURG AND HALF ISLAND COVE, GUYS CO.—It was my privilege to spend two weeks in April in these churches assisting the pastor Rev. W. E. Carpenter.

BARWICK, N. S.—Special services were held for several weeks after the New Year, part of the time in union with the Methodist church.

Where do you stand on the flour question

Beware that you do not stand still. Lots of people are making better bread than ever before because they have given up old kinds and are now using the new kind

ROYAL HOUSEHOLD

The Wonderful Virtue

of codliver oil as a remedy in consumption and all pulmonary maladies is best exhibited in

Puttner's Emulsion

In this skilful combination the natural unpleasantness of the oil is effectually disguised in an agreeable cream, which is acceptable to the most delicate stomach and produces marvellous results in arresting and curing consumption and kindred diseases.

Skinner, Fanny Chute, M. derson Parker, Ida Parker Viola Beardsley, Ruth B. these were members of the and faithful teaching was warded. We have a home numbering one hundred with thirteen visitors. M son is superintendent of numbering eighty five auxiliaries of the school and much appreciated by ilies. The schools at Ber wick, Rockland, Westrn, been using for the year the sons, adapted from those of ation, and will have exan motions on the work stud

ST. MARTIN'S, N. B.—Yes our pastor Rev. C. W. Tow very able Missionary ser "Freely ye have receive Collection in aid of Hom pastoral year ends with th and for the past two week privilege to solicit subscrip sing year. I have h experience in this part of never before have I found s willing respons" to the call of the church and congreg unanimous in their express approval, and acceptab e w gospel is presented by a weekly prayer meeting is w there are clear evidences th ing done, while a few ha bessed love for Christ, the rem anxious and are resul l the services. Death has midst within the past f townsend has conducted t ve pass'd through a very and at times the roads a m notwithstanding this fact at missed one service in the outlying districts.

TABERNACLE, ST. JOHN.—port a steady interest in s this part of the city. working quietly and diligr ng the past six months h ank seriously of the great id some to realize how sn le it is to live without a s the great life lived for us the close of the evening s omen and one young ma id on the following Sund need to see another s tong Christ by baptism. Pr nversious in the near futu report. It is gratifying t en and women accept Chr note the steady increas em those in the prome of y old womanhood. As we tu see the result of our fe work we had twenty two ap tism, here by letter, nine l hool, ranging from twelv age, total addition thre vealing to us the power o ough the simple story s an's need and God's love, turning energy works a m e worlds greatest need a nators sorrow and a m effort of the masses in lit A. H. PATR

Advertisement for Puttner's Emulsion featuring an image of a horse's head and text describing its benefits for various ailments.



Skinner, Fanny Chute, Myrtle Foshay, Anderson Parker, Ida Parker, Veve Davison, Viola Beardsley, Ruth Beardsley. Most of these were members of the Sabbath school and faithful teaching was blessed and rewarded. We have a home department now numbering one hundred and thirty three, with thirteen visitors. Mrs. H. W. Davidson is superintendent of the Cradle Roll numbering eighty five. We find these two auxiliaries of the school to be very helpful and much appreciated by many of our families. The schools at Berwick, South Berwick, Rockland, West ern, and Somerset, have been using for the year the supplemental lessons, adapted from those of the N. S. Association, and will have examinations and promotions on the work studied.

G. P. RAYMOND.

ST. MARTINS, N. B.—Yesterday, April 30, our pastor Rev. C. W. Townsend preached a very able Missionary sermon, his subject, "Freely ye have received freely give." Collection in aid of Home Missions. Our pastoral year ends with the present month, and for the past two weeks it has been my privilege to solicit subscriptions for the ensuing year. I have had considerable experience in this part of the work, and never before have I found such a ready and willing response to the call from the members of the church and congregation, they are unanimous in their expressions of good-will approval, and acceptable way in which the gospel is presented by our pastor. The weekly prayer meeting is well attended and there are clear evidences that much good is being done, while a few have publicly professed love for Christ, there are many who remain anxious and are regular attendants at all the services. Death has been busy in our midst within the past few weeks. Mr. Townsend has conducted ten funerals. We have passed through a very severe winter and at times the roads almost impassable notwithstanding this fact our pastor has not missed one service in the Central church outlying districts.

W. H. MORAN, Press Cor.

TABERNACLE, ST. JOHN.—We are glad to report a steady interest in Christian work in this part of the city. Our people are working quietly and diligently. Many during the past six months have been led to seriously of the great fact of a new life, and some to realize how small a portion of it is to live without a saving knowledge of the great life lived for us. On April 23, the close of the evening service two young women and one young man were baptized and on the following Sunday we were rejoiced to see another strong young man put to Christ by baptism. Prospects of more conversions in the near future are pleasant reports. It is gratifying to see the young men and women accept Christ, and inspiring to note the steady increase in power we get in those in the prime of youthful manhood and womanhood. As we turn back the page we see the result of our few weeks special work we find twenty two adult members by baptism, five by letter, nine from our Sunday school, ranging from twelve to fifteen years of age, total addition thirty one. Resulting to us the power of God working through the simple story so often told of man's need and God's love. Our Pastor with burning energy works a man among in the worlds greatest need a heart that can feel another's sorrow and a mind that can share the effort of the masses in life's stern battle.

A. H. PATTERSON, Clerk  
May 6th, 1905.

**MARRIAGES.**

JUSTASON-HATT.—At the Baptist parsonage on the 14th of April, by Rev. T. M. Munro, Gilbert Justason of Pennfield, and Lillian Hatt of Deer Island.

DUNBAR-AUSTIN.—At the Baptist parsonage on the 15th of April, by Rev. T. M. Munro, Thomas Dunbar and Alma Austin, both of St. George, Char. Co., N. B.

ARMOUR-ODERKIRK.—At Springhill, N. S., May 3rd, 1905, by Rev. H. G. Estabrook, Fred Armour of Thompson Station, and Miss Susie Oderkirk of North Greenville, N. S.

FISHER-BLIGH.—At the parsonage, Kentville, N. S., May 3, by Rev. C. H. Day, Samuel Kerr Fisher of Waterville, Kings Co., to Helena Bligh of Lakeville, Kings Co., N. S.

McNABB-McCOUBREY.—At the Baptist parsonage Oak Bay, by Rev. W. J. Gordon, George M. H. McNabb of St. Andrews, and Fannie L. McCoubrey of Oak Bay, Char. Co.

**DEATHS.**

JOLIMORE.—On April 29, at Indian Harbour, N. S., Gladys, infant daughter of Mr. and Mrs. Thomas Jolimore, aged 19 1/2 months. The bereaved parents have the sympathy of the community.

EMINO.—At Wilkville, N. S., April 25th, Mary M. wife of Wm Emino, aged 33 years, leaving a husband and seven children to mourn their loss. Deep sympathy is felt for the family in their sore bereavement.

MEEK.—At her home in B. Mount, Mass., April 20, Cassie Blanche, wife of Sprott Meek, aged 28 years, she was a member of the Baptist church in Falmouth, N. S., and died trusting in her Saviour. She leaves an infant daughter 9 months old.

ILLSLEY.—At Coldbrook, Kings Co., N. S., on April 18, 1905, Jennie May, aged sixteen years, daughter of Brenton Illsley. She was baptized at Berwick, April 30th, 1904, and through her illness was sustained and comforted by strong faith in her Saviour.

RYAN.—At his home, Milton, Queens, Co., N. S., April 18th, after a lingering illness, Percy, the youngest son of Mr. and Mrs. Daniel Ryan, aged 19 years. The deceased was converted one year ago. He died in the hope of a better life. May God comfort the sorrowing ones.

BARTLETT.—At Waweig, Char. Co., N. B., April 22nd, Villa Bartlett, aged 75 years, 3 months. Though young yet she had for some few years been a consistent member of the Bartlett Mills Baptist church. Her mother, a brother and many friends are left behind. May the Lord bless and comfort them all.

GATES.—At Middleton, N. S., on the 2nd inst, after a long and painful illness borne in sweet resignation to the Divine Will, Mary, Eliza, aged 77 years, widow of the late Enoch Gates of Melvern Square. Five children mourn the loss of one of the best of mothers, but tears are dried in the thought of her gain. "To die is gain."

DELANEY.—At Central Grove, Digby Co., April 2nd Alton, eldest son of brother and sister Frank Delaney, in the 18 year of his age. Our dear young brother was stricken down some months ago with Brights disease, although his sufferings were severe yet he bore them with great fortitude and patience. He found peace and solace in confiding in the Lord Jesus, and left a right evidence to the sorrowing parents of a glorious immortality beyond death.

OUTHOUSE.—At Tiverton, Digby Co., April 23rd, Martha Outhouse, in the 86th year of her age, leaving one son, Dea. W. H. Outhouse, and one daughter. About 64 years ago she was baptized by Rev. Chas. Randall at Gullivers Cove Digby Neck, and united with the Baptist Church. Since that time she has lived a most devoted Christian life. For many months she was confined to her bed amid much pain and suffering. But her cry was, "Let me depart and be with Christ which is far better."

STILLWELL.—At Chipman, on the 4th, inst, after prolonged suffering, Mary Jane, widow of the late Samuel Stillwell, aged 84 years, leaving two sons and five daughters. Another son, W. Bryon Stillwell, who lost his life by an accident in the Sayre and Holly mill, was buried one week previously. Deceased had suffered from a fall twenty-nine years ago, resulting in broken thigh, and causing almost incessant pain. Yet above all this suffering her life was triumphant, and as the end approached she longed to meet her Saviour and be at rest. Her remains were laid beside those of her husband at Youngs Cove; Revs. W. E. McIntyre and H. A. Brown conducting the funeral service at Chipman Station.

NADLEY.—At Canso, N. S., April 26th, Mrs. Wm. Nadley, aged 75 years. Our sister was baptized by the Rev. A. Martell, about the year 1850. Her husband was lost at sea in the memorable August gale, leaving her with three small children. Through many hardships, she succeeded in keeping

Bright Eyes,  
Clear Complexion,  
Sweet Breath,  
Good Digestion,  
Life worth living.

**Abbey's**  
Effervescent **Salt**

in the morning.

25¢ and 60¢ a bottle

her little family together, and this has been the means of impressing upon them, the influence of a faithful mother's love. The sweet memory of her unselfish life, will long linger in the hearts of all who knew her intimately. Though deprived of the privilege of attending the services of the church, during the last few years of her life, she never ceased to pray for the welfare of Zion. Her three children survive her.

FRASER.—At Chipman, N. B., on 1st inst, of cancer, Susannah P. Fraser, aged 50 yrs. Deceased leaves two brothers and two sisters, one of whom is Mrs. M. S. Cox, Provincial Sec'y of W. M. A. Society, besides many other relatives and friends. Patiently and calmly she suffered during the dreary winter months awaiting the springtime and the flowers that she had always loved so well. But the Master took her when gathering his lilies for the Eden above, to be forever free from pain and suffering. Sister Fraser professed religion several years since, and her subsequent life has ever witnessed a good confession to the world. Loving friends ministered to her in the last days, and sweetly and gently her spirit took its departure for the eternal home. She was a member of 2nd Chipman church.

**Personals.**

Rev. Dr. Gates went to Middleton, N. S., on Wednesday last to attend the funeral of his mother, returning on Saturday. Mrs. Gate's death took place at the home of her son, Deacon James A. Gates, where she had been tenderly cared for through a most painful illness of several months' duration. Mrs. Gates had the happiness of seeing two of her sons enter the Christian ministry—Dr. Gates of St. John and Rev. Lewis Gates who is pastor of a church in a New England town. The bereaved have our sympathy in this experience of the severing of ties which bound them so tenderly to the past.

Rev. Dr. Spencer, of Ontario is visiting St. John, and attended the Baptist Ministerial Conference Monday morning. Dr. Spencer very acceptably supplied the Fairville pulpit on Sunday.

Rev. A. T. Dykeman, who is recovering from his recent illness, has, we learn accepted a call to the pastorate of the church at Middleton, N. S.

Rev. Dr. McLeod of Fredericton, spent last Sunday in St. John, and was present at the Baptist Conference Monday morning. Dr. McLeod appeared to be in the enjoyment of his customary health and vigor.

Rev. David Hutchinson has entered upon his pastorate at Main street under favorable auspices. Large congregations greeted the pastor last Sunday, especially in the evening, and the services were greatly enjoyed. The Main street people believe they have secured the right man for their pastor, and we are inclined to think they are correct. A formal welcome will be extended to Pastor Hutchinson on Tuesday evening.

Will all correspondents please direct their communications to Seabright, Halifax Co., N. S., instead of Hubbard's, N. S., and oblige,  
Yours truly,  
L. J. TINGLEY.

**DENOMINATIONAL FUNDS, N. S.**

FROM APRIL 11TH TO MAY 3RD

Mrs. Ephraim Hubley, \$2 00; Collection at Black Point, \$3 75; Rev. L. I. Tingley, \$4 25; Walton Church, \$10 00; do Special, \$16 35; Billtown, \$6; New Glasgow, \$10 25; Port Medway, \$5; Morrisville, \$20 66; Oak River John, \$3 15; Sackville, \$3 35; Digby \$17 78; Nictaux, \$9 50; Lunenburg, \$7; Temple, Yar, \$14; Hampton, \$5; Truro, Prince St., \$81 66; Milford & Greywood, \$3 60; Wolfville, \$134 87; do church & S. S., special, \$91 64; Guysboro, \$23 65; do B. Y. P. U., sup Rev. C. S. Freeman, Paradise and Clarence, \$22; Caledonia, \$3 40. \$519 76. Before reported, \$3900 59. Total \$4413 35

**REMARK.**

Three quarters of the Convention year are now past. The amounts compared with the receipts for last year at this date are about \$1000 less than last year. The churches will need to look well to the matter or we shall fall short of the amount gathered in last Convention year.

A. A. COSMOB, Asst. Treas.  
Wolfville, N. S., May 5th.

**Investments.**

If you have money to invest your first consideration is SAFETY, and the next, RATE OF INTEREST.

THE STOCK OF  
**The Sun and Hastings**  
Savings and Loan  
Co. of Ontario.

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**Permanent Capital Stock**  
**Draws a Dividend of Six**  
**Per Cent. (6%) per annum.**  
PAYABLE HALF YEARLY.

**DEBENTURES** sold drawing good rate of interest (4 to 5 per cent)  
**DEPOSITS** taken. Liberal interest allowed from date of deposit (3 to 4 per cent.)

**Correspondence will**  
**receive prompt**  
**attention.**

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**and Saddle**  
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**sores, wounds—barbed wire**  
**cuts and all skin diseases**  
**in horse, cattle and dogs.**

**25 cts. at all dealers.**

**THE SAIRD CO., Ltd., Proprietors,**  
**WOODSTOCK, O.A.**

THE BROWN SHAWL.

The funeral was over, the last kindly neighbor had gone, and one of the daughters began bravely to open the western blinds.

"I can't believe she's gone!" some one said in a choking voice. "It seems as if she must come in just shining with joy at having us all here."

"She used to wear a little brown shoulder-shawl," a daughter-in-law added, softly. "The first time I ever saw mother she was standing at the gate with that shawl over her head."

"It's there now," said one of the daughters. The daughter-in-law looked up, her eyes full of tears.

"I am going to ask you something. If I am asking too much, you must tell me. I never had any 'mothering' in my life till she gave it to me. That first summer I came here, shy and frightened, and dreading it all 'expressly, then mother put her arms around me, and I knew that I had come home."

"I've seen that brown shawl flung on before daylight, when some neighbor needed her; I've seen it go out to the barn half a dozen times in the night when old Rover was sick; I've seen it at the gate a hundred times when she ran out to get her meat of the butcher, or to give fresh cookies to some child, or send something up the road or down the road, or inquire for somebody to give directions to somebody else."

"If you would only let me have that shawl to hang always in my house! I think perhaps I want it to run to when things go wrong and I feel cross. I want it to help me to teach my little girl to be a good woman. Am I asking too much?"

The daughters looked at each other. They were much older, and the young city sister-in-law had always seemed different to them, but now—

Rachel silently rose and left the room, and when she returned the little worn brown shawl was in her hands. She touched its faded folds tenderly as she gave it to the young sister-in-law.

"Mother would be glad," she said.—Ex.

FAMILY PRAYERS.

A number of years ago, when the custom of holding family prayers was more common in American families than it is to-day, a certain Mr. Winstrop, a man of sturdy Christian principles, took his family to Europe for a summer of pleasure.

There were in the family, besides the father and mother, several young sons and daughters, all of an age to appreciate and enjoy their first visit to the Old World. They were energetic young people, eager to see, and the summer days were all too short for them.

The girls were embarrassed. No other travellers whom they had met had family prayers. They wished their father was like other people.

The boys grumbled about the loss of time when there were so many things to do. But obedience was a habit in the family, and not once during that delightful and long-remembered summer did a single member of the family absent himself from prayers.

In Paris they had a private sitting-room, into which their bedrooms opened, and the girls were made uncomfortable by the fact that one other person—a woman, whose name they did not know, and whom they had not met—shared the privilege of the sitting-room with them.

Millions of people, of nine different nations, are constant users of Ligozone. Some are using it to get well; some to keep well. Some to cure germ diseases; some as a tonic. No medicine was ever so widely employed. These users are everywhere; your neighbors and friends are among them. And half the people you meet—wherever you are—know some one whom Ligozone has cured.

If you need help, please ask some of these users what Ligozone does. Don't blindly take medicine for what medicine cannot do. Drugs never kill germs. For your own sake, ask about Ligozone; then let us buy you a full-size bottle to try.

We Paid \$100,000

For the American rights to Ligozone. We did this after testing the product for two years, through physicians and hospitals, after proving, in thousands of different cases, that Ligozone destroys the cause of any germ disease.

Ligozone has, for more than 20 years, been the constant subject of scientific and chemical research. It is not made by compounding drugs, nor with alcohol. Its virtues are derived solely from gas—largely oxygen gas—by a process requiring immense apparatus and 14 days' time. The result is a liquid that does what oxygen does. It is a nerve food and blood food—the

upon the kneeling family? How mortified we should be!" said the girls. But the woman never opened the door in that embarrassing moment, nor, indeed, at any other time while the family was present, although they remained three weeks in Paris.

Half a dozen years later the eldest daughter was at "tea" in New York, when a woman whose face was unfamiliar came up to her and said:

"If I am not mistaken, this is Miss Winstrop."

"Yes," answered the girl, and added: "but your father once saved me from making a great mistake in my life, and I have always hoped that I might some day see him and thank him. Will you thank him for me?"

"Ye-es, willingly," assented the girl, and waited for further enlightenment.

"I was in Paris," the woman continued. "I was all alone and in great trouble; I had no one with whom to consult, and I was in desperate need of help. A little more—a step or two—and I should have ruined my life. Every morning your father prayed in the sitting-room. He prayed for the stranger far away from home, for the tempted ones for the lonely ones—he prayed for me. And his prayers gave me strength to resist temptation. Your father saved my life."

"You were the lady who shared the sitting-room with us!" gasped the girl. "And we were always so afraid you would come in and find us there on our knees!" "I, too, was on my knees," the woman answered; "on my knees behind the closet door."—Youth's Companion.

Great occasions do not make heroes or cowards; they simply unveil them. Silently and imperceptibly we grow and wax strong, we grow and wax weak; and at last some crisis shows what we have become.—Canon Westcott.

Blood Poison Brings Boils, Salt Rheum, Eczema and Scrofula, WEAVER'S SYRUP Cures them permanently. Davis & Lawrence Co., Ltd., Montreal.

Nine Nations

Now Use Ligozone. Won't You Try It—Free?

Most helpful thing in the world to you. Its effects are exhilarating, vitalizing, purifying. Yet it is a germicide so certain that we publish on every bottle an offer of \$1,000 for a disease germ that it cannot kill. The reason is that germs are vegetables; and Ligozone—like an excess of oxygen—is deadly to vegetable matter.

There lies the great value of Ligozone. It is the only way known to kill germs in the body without killing the tissue, too. Any drug that kills germs is a poison, and it cannot be taken internally. Every physician knows that medicine is almost helpless in any germ disease.

Germ Diseases.

These are the known germ diseases. All that medicine can do for these troubles is to help Nature overcome the germs, and such results are indirect and uncertain. Ligozone attacks the germs, wherever they are. And when the germs which cause a disease are destroyed, the disease must end, and forever. That is inevitable.

- Asthma, Abcess—Anemia, Bronchitis, Blood Poison, Bright's Disease, Bowel Troubles, Coughs—Colds, Consumption, Colic—Cramp, Constipation, Catarrh—Canoeer, Dysentery—Diarrhea, Rheumatism—Grippe, Dropsy, Eczema—Erysipelas, Hay Fever—Influenza, Kidney Diseases, La Grippe, Leucorrhoea, Liver Troubles, Malaria—Neuritis, Many Heart Troubles, Piles—Pneumonia, Pleurisy—Quins, Rheumatism, Scrofula—Syphilis, Skin Diseases, Stomach & Intestine, Throat Troubles, Tuberculosis.

Fever—Gall Stones, Malaria—Gout, Gonorrhoea—Gleet, Tumors—Ulcers, Variocele, Women's Diseases. All diseases that begin with fever—all infectious diseases—all contagious diseases—all the results of impure or poisoned blood. In nervous debility Ligozone acts as a vitaliser accomplishing what no drugs can do.

50c. Bottle Free.

If you need Ligozone, and have never tried it, please send us this coupon. We will then mail you an order on a local druggist for a full-size bottle, and we will pay the druggist ourselves for it. This is our free gift, made to convince you; to show you what Ligozone is, and what it can do. In justice to yourself, please, accept it to-day, for it places you under no obligation whatever.

Ligozone costs 50c. and \$1.

CUT OUT THIS COUPON

For this offer may not appear again. Fill out the blanks and mail it to The Ligozone Company, 358-54 Wabash Ave., Chicago.

My disease is..... I have never tried Ligozone, but if you will supply me a 50c. bottle free I will take it. 2 4 B A Give full address—write plainly.

Any physician or hospital not using Ligozone will be gladly supplied for a test.

ALL WHO WISH PURITY SHOULD USE

Woodill's German

The Dominion Analyst classes it among the Pure Cream of Tartar Baking Powders.

Ask Your Grocer For It.

COWAN'S

Cocoa and Chocolate

Are being bought in twice the quantity.

SPRING CLEANING

is considered a necessity by everyone, and yet they neglect to eradicate from their blood the accumulated impurities whose presence is indicated by listlessness and loss of energy, and by the occurrence of canker and pimples. If these impurities are left in the body it is in a suitable condition to fall prey to tuberculosis and other diseases. For this purpose thousands of people take two bottles of

Gates' Life of Man Bitters and one of GATES' INVIGORATING SYRUP every spring. These increase the activities of the organs which remove wastes from the blood, and then the system is fortified to withstand the summer exertions. Sold everywhere at 50 cents per bottle by C. GATES, SON & CO., Middleton, N. S.

SNOW & CO. Limited.

UNDERTAKERS and EMBALMERS 90 Argyle Street, HALIFAX, N. S.

KIDNEY DISEASE.

Diseases of the Kidneys are numerous, from the fact that these organs act as filters to the blood, and form one of the great channels for the removal of impurities from the system, which, if allowed to remain, give rise to the various kidney affections, such as Dropsy, Diabetes, and Bright's Disease. The following are some of the symptoms of kidney disease—Backache, sideache, swelling of the feet and ankles, frequent thirst, puffiness under the eyes, floating specks before the eyes, and all disorders of the urinary system, such as frequent, thick, cloudy, scanty, or highly colored urine.

DOAN'S KIDNEY PILLS

are exactly what the name suggests. They are not a cure-all, but are a specific for kidney troubles only. Price 50 cents per box, or 8 for \$1.25. All dealers, or THE DOAN KIDNEY PILL Co., Toronto, Ont.

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LOW RATES SECOND CLASS TICKETS

- From ST. JOHN, N. B. To VANCOUVER, B. C. \$56.50 VICTORIA, B. C. NEW WESTMINSTER, B. C. SEATTLE & TACOMA, Wash. PORTLAND, Ore. To NELSON, B. C. ROBSON & TRAIL, B. C. ROSSLAND, B. C. GREENWOOD, B. C. MIDWAY, B. C. \$54.00

On sale daily March 1st to May 15th, 1905. Proportionate Rates to other points. Also to points in COLORADO, IDAHO, UTAH, MONTANA and CALIFORNIA. Call on..... or write to F. R. PERRY, Acting D. P. A., C. P. R., ST. JOHN, N. B.



**This and That**

**"MAKE THE SAW."**

The boy stood beside his grandfather, his eager eyes intent upon the little yellow violin which the aged man's busy fingers were shaping and finishing. "But you can't finish it, grandfather," said the lad in despair. "You can't make those little S pieces."

"Why can't I make 'em?" demanded the grandfather, crisply. "Because you haven't got a saw fine enough for that."

"Then I'll make a saw," the reply. And he did make it.

Years afterward that boy, grown to be a well known violinist, understood that his own mastery, not only of the violin, but of many of the problems of his life, was largely due to the force with which that one sentence took possession of his mind. That tiny violin the first he had ever owned, represented to him the overpowering of all difficulties, by patient determination, and by an unflinching good courage from first to last.

It is often harder to "make the saw" or in other words, to conquer some new and unforeseen difficulty, at the end of our task, than it was to achieve all that it was to achieve all that came before it—exchange.

**PERPLEXED.**

An assistant secretary in one of the departments, a wealthy man, went house-hunting in Washington immediately after his appointment. His salary is four thousand five hundred dollars a year. He secured a house at a rental of four thousand dollars. On the occasion of his first dinner in his new house, he appeared to be much preoccupied. "What is worrying you dear?" asked his wife cheerily. "Oh," he replied, I am wondering what we shall do with the remaining five hundred dollars of my salary"—Ex.

**SATISFACTORY.**

With the odor of medieval musk comes this one, now floating around as an experience of Burne-Jones.

"Are you the man who painted that ere picture of Moses in the Bulrushes?" asked a countryman of Sir Edward Burne-Jones.

"Yes," replied the artist. "All right, then I want you to paint my father."

"Certainly, if he gives me a few sittings."

"Can't do it; he's dead."

"Let me have a photograph of him."

"Can't do that neither. He never had his photograph taken."

"I'm afraid then I must decline."

"Decline! What for? Haven't you painted Moses? You didn't have a photograph of him did you? No; I thought not. Well, my father hain't been dead nearly so long as Moses. If you can paint Moses, you ought to know enough to paint my father."

Appreciating the situation, the artist went to work and evolved such a portrait as he thought might satisfy so original a son.

"Cricky!" exclaimed this art patron on seeing the completed painting, "that almost beats that portrait of Moses; but say, how he has changed!"

Two little Scott City (Kan.) girls became involved in a quarrel the other day which culminated in physical violence. One of the mothers took her little daughter to task very severely. Wishing to emphasize the enormity of her offense the mother said: "It's the devil who tells you to do such naughty things." The little girl replied between sobs: "He may have told me to pull her hair, but I thought of kicking her shins all by myself."—Ex.

In a lunacy inquiry at Ballinasloe, Ireland, into the mental condition of a man, his wife stated that he had the stairs planked over, so that he could go to bed on a bicycle, borrowed a concertina to play to bullocks, and invited all the neighbors to come and see them dance. He was found quite capable of controlling his own affairs however.—Ex.

**HOME THOUGHTS FROM ABROAD.**

Oh, to be in England  
Now that April's there,  
And whoever wakes in England  
Sees, some morning, unaware,  
That the lowest boughs and the brush-  
wood sheaf  
Round the elm tree bole are in tiny leaf,  
While the chaffinch sings on the orchard  
bough  
In England—now!

And after April, when May follows,  
And the whitethroat builds, and all the  
swallows!  
Hark, where my blossomed pear tree in  
the hedge  
Leans to the field and scatters on the clover  
Blossoms and dewdrops at the bent spray's  
edge—  
That's the wise thrush; he sings each song  
twice over  
Lest you should think he never could re-  
capture  
The first fine careless rapture!

And though the fields look rough with  
hoary dew,  
I'll be by when noon-tide wakes anew  
The buttercups, the little children's dower,  
Far brighter than this gaudy melon flower!

Robert Browning.

**NO CROSS, NO CROWN**

Charles V, of France, to test the disposition of his young son, the Dauphin, had two tables placed before him. On one he placed a sceptre and a crown, on the other a sword and an iron helmet, and allowed him to choose which group of gifts he would take. With but little hesitation he chose the sword and the helmet. When his father asked him to account for his choice, he said, "With a sword and helmet you can obtain what will keep the sceptre and the crown."

Fidel: "Mamma if a little boy is a lad, why isn't a big boy a ladder?"

Mamma: "For the same reason, I suppose that a though a little doll is a doll, a big doll is not a dollar."

Fidel (reflectively):—"That's so. My big doll was two dollars"—Kansas City Journal.

The day is long and the day is hard,  
We are tired of the march and of keeping  
guard;

Tired of the sense of a fight to be won,  
Of the days to live through, and work to be  
done,

Tired of ourselves and of being alone,  
Yet all the while, did we only see,  
We walk in the Lord's own company,  
We fight, but 'tis he who nerves our arm;

He turns the arrows that else might harm,  
And out of the storm he brings a calm;  
And the work that we count so hard to do,  
He makes it easy, for he works, too,  
and the days that seem long to live are his,  
A bit of his bright eternities;

And here to our need his helping is  
—Susan Coolidge

Remnants of the famous "Gates" line of May wheat were thrown upon an unsupported market on the board of trade at Chicago on Monday. The recession from the dollar mark, the last price of the previous session, was rapid and spectacular and was accompanied by demonstrations in the pit. At the close of the day May wheat was being offered at 97 1/2, net loss of 7 cents on the day's trading.

In a school room the first primary grade was listening to the teacher reading a description of Columbus' first voyage to America. The history was written in words of one syllable.

The teacher reads: "Queen Isabella sold her gems to help Columbus."

"Now children," she said, "who can tell what gems are?"

Instantly Robert sprang to his feet, his hands waving frantically, and his eyes flashing.

"Well, Robert," she said, "Biscuits!" yelled Robert.—Boston Herald

Careful thought has been given to the preparation of the **Senior Quarterly**. Dr. Philip A. Nordell has produced a work that will be more than ever acceptable to its large and intelligent clientele.

**A TRAINED NURSE**

After Years of Experience, Advises Women in Regard to Their Health.

Mrs. Martha Pohlman of 55 Chester Avenue, Newark, N. J., who is a graduate nurse from the Blockley Training School, at Philadelphia, and for six years Chief Clinician Nurse at the Philadelphia Hospital, writes the letter printed below. She has the advantage of personal experience, besides her professional education, and what she has to say may be absolutely relied upon.

Many other women are afflicted as she was. They can regain health in the same way. It is prudent to heed such advice from such a source.

Mrs. Pohlman writes: "I am firmly persuaded, after eight years of experience with Lydia E. Pinkham's Vegetable Compound, that it is the safest and best medicine for any suffering woman to use."

"Immediately after my marriage I found that my health began to fail me. I became weak and pale, with severe bearing-down pains, fearful backaches and frequent dizzy spells. The doctors prescribed for me, yet I did not improve. I would bleed after eating and frequently become nauseated. I had an acrid discharge and pains down through my limbs so I could hardly walk. It was as bad a case of female trouble as I have ever known. Lydia E. Pinkham's Vegetable Compound, however, cured me within four months. Since that time I have had occasion to recommend it to a number of patients suffering from all forms of female difficulties, and I find that while it is considered unprofessional to recommend a patent medicine, I can honestly recommend Lydia E. Pinkham's Vegetable Compound, for I have found that it cures female ills, where all other medicine fails. It is a grand medicine for sick women."

Money cannot buy such testimony as this—merit alone can produce such results, and the ablest specialists now agree that Lydia E. Pinkham's Vegetable Compound is the most universally successful remedy for all female diseases known to medicine.

When women are troubled with irregular, suppressed or painful menstruation, weakness, leucorrhoea, displacement or ulceration of the womb, that bearing-down feeling, inflammation of the ovaries, backache, bloating (or flatulence), general debility, indigestion, and nervous prostration, or are beset with such symptoms as dizziness,



ness, faintness, lassitude, excitability, irritability, nervousness, sleeplessness, melancholy, "all-gone" and "want-to-be-left-alone" feelings, blues and hopelessness, they should remember there is one tried and true remedy, Lydia E. Pinkham's Vegetable Compound at once removes such troubles.

No other female medicine in the world has received such widespread and unqualified endorsement. No other medicine has such a record of cures of female troubles.

The needless suffering of women from diseases peculiar to their sex is terrible to see. The money which they pay to doctors who do not help them is an enormous waste. The pain is cured and the money is saved by Lydia E. Pinkham's Vegetable Compound. Experience has proved this.

It is well for women who are ill to write Mrs. Pinkham, at Lynn, Mass. In her great experience, which covers many years, she has probably had to deal with dozens of cases just like yours. Her advice is free and confidential.

Lydia E. Pinkham's Vegetable Compound Succeeds Where Others Fail.

**Snowy White Linen**

in every home, comes from the use of

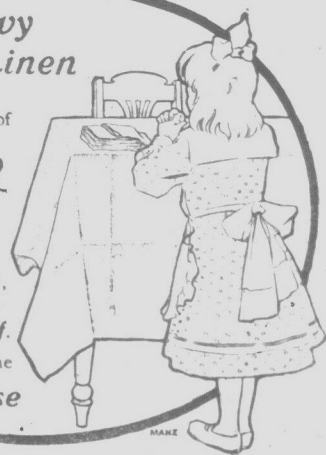
**Surprise A Pure Hard Soap**

Makes white goods whiter, Colored goods brighter.

See for Yourself.

Remember the name

Surprise



When answering advertisements please mention the Messenger and Visitor.

**POOR, WATERY BLOOD.**

**The Cause of Pimples and all Disfiguring Eruptions—Dr. Williams' Pink Pills the Only Cure.**

Poor, watery blood—pale blood—is the cause of every pale complexion. Bad blood—blood filled with poisonous impurities—is the cause of every bad complexion. Bad blood is responsible for eruptions, and pimples, and torturing, burning, itching eczema. These troubles can only be cured through the blood, and the only medicine that actually makes new blood—rich, pure health-giving blood—is Dr. Williams' Pink Pills for Pale People. The new blood which these pills make reaches every organ and part of the body. It clears the complexion, banishes pimples and eruptions, and brings health, strength and happiness. Miss Lizzie Lob-singer, Carlsruhe, Ont., says: "Dr. Williams' Pink Pills is the best medicine I know of for cleaning the blood of impurities. My blood was in a bad condition, and as a result I was not only weak and run down, but was troubled with pimples and eruptions. I tried several medicines, but they did not help me. Then I was advised to take Dr. Williams' Pink Pills, and these soon relieved me of all my troubles. I can recommend the pills to anyone suffering from bad blood."

Bad blood is the cause of nearly every disease that afflicts humanity. It is because Dr. Williams' Pink Pills make new, rich red blood that they cure such troubles as anaemia, heart palpitation, headaches and backaches, rheumatism, neuralgia, indigestion, kidney and liver troubles, and ailments of girlhood and womanhood. But you must get the genuine pills with the full name, "Dr. Williams' Pink Pills for Pale People," on the wrapper around each box. Sold by medicine dealers everywhere or sent post paid, at 50 cents a box or six boxes for \$2.50 by writing the Dr. Williams' Medicine Co., Brockville, Ont.

**BAPTIST WORLD CONGRESS.**

I have just received word from Rev. P. K. Dayfoot, Orillia, Ont., who is acting Sec'y for Canada in connection with the Baptist World Congress in London, that if those who purpose going to attend the Congress will send him: 1. Date of sailing. 2. Date of landing. 3. Place of landing. 4. Name of steamer. We will send them a Congress Certificate which will entitle them to lodging for the eight nights of Congress week.

HERBERT C. CREED, Sec'y of Com.  
Fredericton, May 6th.

**ALBERT CO. MISSIONARY ITINERARY.**

Rev. H. Y. Corey—returned missionary is now in this country making a tour of all the Baptist churches in the interests of Foreign Missions.

We wish to express our personal appreciation of his presence among us, and of the course being pursued. An itinerary was duly planned by correspondence with the churches, beginning with Alma for April 20, and ending with Elgin for May 4. Bro. Corey is making his way from place to place loaded with information concerning our Foreign Mission work. After giving a well arranged and forceful address, he holds himself in readiness for questions which generally come, eliciting further information calculated to remove doubts from minds that have been laboring under some misapprehension concerning some phase of the work. Two addresses were given on the "Hopewell Field" beside two given at the Missionary Conference at Albert, and were much appreciated by all who heard them.

We desire to commend the F. M. Board for this forward work, which we understand is to extend over the entire province. It will be indeed "bread cast upon the waters" to be seen after many days." J. W. BROWN  
Hopewell Cape, April 29.

**NEWS SUMMARY.**

It is understood Hon. William Ross, ex-M. P., will be appointed to the senate vice Mr. Currie, of Windsor, N. S., who declined the appointment.

A boot and shoe dealer, named J. F. Neary, at Kentville, Nova Scotia, is reported as offering his creditors 50 cents on the dollar.

A young girl was brutally assaulted on the highway near Tusket on Monday evening, it is supposed by a man named Langford, a deaf and colored man is now under arrest.

South shore boats which arrived on Saturday at Yarmouth brought 900 crates of lobsters for shipment to Boston. They will net in the vicinity of \$14,000.

John Robinson, of Newcastle, was appointed chief game warden for the province. The office was created by an amendment to the game act passed last session. The salary will be \$900.

A conservative estimate of the wealth of the late George Gooderham, of Toronto, is \$15,000,000. The Ontario government treasury will be enriched for at least three-quarters of a million dollars succession duties.

Wednesday evening the three boats of the Cape Breton Electric Company on ferry service between Sydney and North Sydney, were put out of commission and will be laid up for repairs for a few days.

An uncharted rock with only 12 feet of water over it has been discovered near the entrance to Liverpool harbor by the captain of the government steamer Lady Laurier. It will be buoyed.

Fox hunting seems to be on the wane in England. Some attribute this to the inroads of the automobile and others to hard times and "the loss of many hunting men during the South African war."

It was decided to investigate charges made by Nelson Eveleigh, against Dairy Superintendent Harvey Mitchell and the premier was appointed commissioner. He will also investigate all matters pertaining to the Sussex dairy.

Shipments of wheat from Winnipeg for eight months from Sept. 1 to April 30 amounted to 33,850,000 bushels, compared with 60,239,000 bushels a year ago. During the past eight days 1,100,000 bushels were shipped out of Fort William.

The Board of Education appointed W. Wallace Hay a trustee of Woodstock, in place of the late G. W. Nantwart. H. Paxton Baird was re-appointed chairman of the trustees, and Williamson Fisher was re-appointed to the board.

George Kenman, who with Gen. Negri's forces during the siege against Port Arthur, expresses the opinion that "ability to stick where they have once acquired a foothold is perhaps the most remarkable fighting characteristic of Japanese troops."

At the local government meeting in Fredericton Wednesday afternoon it was decided to take legal proceedings against parties who have placed piers and other obstructions in the St. John river on the New Brunswick side at Van Buren and the matter was placed in the hands of Attorney General Pugsley.

The Sussex Pork Packing Company, which has established a cold storage warehouse in connection with its plant at Sussex, asked the government for a bonus, and a committee consisting of Premier Tweedie, Hon. L. P. Farris and Hon. C. H. LaBille, was appointed to look into the matter.

The amount collected on the turbine steamer Victorian on the day of the public inspection here was \$7,90, and it has been divided among the Salvation Army Evangeline Home and the Seaman's Institute, and each acknowledges receipt of \$48.95 and expresses thanks to the Allan line.

**NOW**

Is the time to use Tiger Tea. Please use this word "now" every meal time, and you will know when to use TIGER TEA. (TIGER TEA is Pure).

**NOT A SPECULATION.**

Eight years of practical results—constantly successful—is the basis of our plan for increasing the number of Rand Cafes. If you buy shares of this corporation now, you are not speculating. It is buying a certainty of profits and increase of values.

Write for our prospectus giving details.

References: UNITED STATES TRUST CO.  
BRADSTREET MERCANTILE AGENCY.

**THE RAND DAIRY LUNCH CO.**

Incorporated in Massachusetts.  
104 Hanover Street, Room 405, Boston, Telephone Hay 2012.

**HEWSON Bannockburns**

Get a suit of HEWSON BANNOCKBURN TWEED—It's all pure choice wool—cloth made to look well and wear a long time.

Insist on getting the genuine Hewson Woolen Mill goods, made in the big new mill at Amherst.

**A NEW MATCH !!!****EDDY'S "Silent" PARLOR**

No Noise                      No Odour  
Head won't fly              Lights anywhere  
All Grocers stock them.

SCHOFIELD BROS., SELLING AGENTS,  
ST. JOHN, N. B.

**Art Steel Ceilings.**

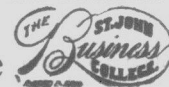
**Embossed Art Metal** is the interior finish of the age, for Ceilings, Cornices, Side Walls, Dados, etc. Handsome effects can be secured for Parlors, Halls, Dining Rooms, Bath Rooms, also for Offices and Public Buildings. Especially adapted for Churches.

Steel Ceilings can be easily applied over Plaster Ceilings and walls.

Send us dimensions and we will quote costs for any Building or Room.

**ESTEY & CO.,  
St. John, N. B.**

How perplexed the angels must be at the sight of the fretting child of a Heavenly father!—Mark Guy Pearse.

**"Your College**

Was the making of my boy, said one of St. John's leading business men to us this week. "He was taking no interest in his studies; I placed him in your college, and before a week had passed he was sitting up till midnight at his work. He is now Treasurer of a company with a capital of \$500,000, and has a salary of \$200 per month.

This is what we like to hear. This is what we endeavor to fit our students for.

Catalogues to any address.

S. KERR & SON.

Oddfellows' Hall

**Real Estate for Sale.**

A delightful home in the Town of Berwick containing 4 acres with Apples, Pears, Plums, Currants and other small Fruit. Produced 60 bbls. apples this year. Cut hay sufficient for horse and cow. Has a beautiful lawn and shade trees. Dwelling 1 1/2 story, 8 rooms, with Halls. Furnace in cellar. Water in the House. Situated opposite Baptist church.

Also a new dwelling—Adjoining the above lot—Contains 10 rooms.

Also a Cottage on Cottage Avenue—Contains 6 rooms—All the above places are in first-class repair, and pleasantly situated.

For further particulars apply to A. A. FORD—Berwick Real Estate Agency—or Geo. E. PINEO, Berwick.

**Red Rose Tea Is Good Tea**



# Acadia

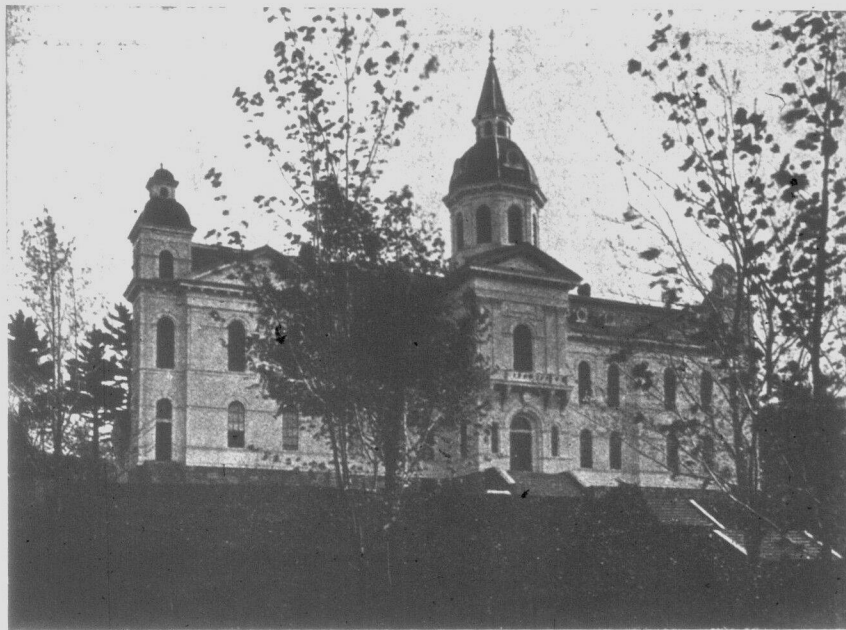
## Second Forward Movement

January 1st, 1903, to January 1st, 1908

### \$200,000.00

For Acadia University, Acadia Seminary, and Horton Collegiate Academy  
WOLFVILLE, NOVA SCOTIA

\$100,000.00 from others will Secure \$100,000.00 from Mr. Rockefeller



ACADIA COLLEGE.

### What the Movement Will Accomplish

It will enable the Governors to do three things:

- (1) To put all the BUILDINGS into excellent condition
- (2) To cancel to the last dollar the DEBTS which have been so heavy a burden on College, Seminary, and Academy.
- (3) To add over \$100,000.00 to the COLLEGE ENDOWMENT, thereby materially increasing the yearly income of the College, removing the occasion for further deficits, and providing reasonably for the expanding work of the institution.

#### PLAN OF CAMPAIGN FOR RAISING \$100,000.00.

- (1) Well-to-do individuals are being looked to, to contribute \$60,000.00 in considerable sums ranging from \$500.00 to \$5,000.00.
- (2) The rank and file of the great Baptist brotherhood throughout the provinces are being asked to contribute the remaining \$40,000.00 in smaller sums.

#### THE RESPONSE.

The response along both lines of appeal has been very encour-

aging, and strong confidence exists that the movement will be carried to complete success on the plan projected.

#### THE GENERAL APPEAL.

The appeal to individuals for larger amounts has been in progress for some time, and is still in progress.

The general appeal to the rank and file was postponed until October, 1904, that the interests of the Twentieth Century Mission Fund might not be prejudiced. Since that date, however, the general canvass has been in progress, and before the end is reached an appeal will be made, if possible, to every church and community where the friends of the institutions are found. The canvass for pledges must be completed by January 1st, 1906. Payments on pledges may be extended to January 1st, 1908.

Let every one, as God has prospered him, assist in this great undertaking, and on January 1st, 1908, the denomination will be rejoicing in a great work nobly accomplished.

## Acadia College Second Forward Movement



E. W. YOUNG MANUAL TRAINING HALL.

### ACADIA UNIVERSITY—Faculty of Instruction

REV. THOMAS TROTTER, B. A., D. D.,  
PRESIDENT  
G. P. PAYZANT  
PROFESSOR OF APOLOGETICS, HOMILETICS, AND PASTORAL THEOLOGY  
REV. A. W. SAWYER, D. D., LL. D.,  
PROFESSOR OF PSYCHOLOGY AND METAPHYSICS  
R. V. JONES, M. A., PH. D.,  
J. W. BARSS, PROFESSOR OF GREEK AND LATIN LANGUAGES  
REV. E. M. KIERSTEDT, M. A., D. D.,  
PROFESSOR OF ENGLISH LITERATURE AND MORAL PHILOSOPHY  
L. E. WORTMAN, M. A., LL. D.,  
PROFESSOR OF FRENCH AND GERMAN LANGUAGES  
J. F. TUTTS, M. A., D. C. L.,  
MARK CURRY, PROFESSOR OF HISTORY AND POLITICAL ECONOMY  
E. R. HALEY, M. A.,  
PROFESSOR OF PHYSICS  
ERNEST HAYCOCK, M. A.,  
PROFESSOR OF CHEMISTRY AND GEOLOGY  
C. C. JONES, M. A., PH. D.,  
PROFESSOR OF MATHEMATICS  
REV. A. C. CHUTE, B. A., D. D.,  
G. P. PAYZANT, PROFESSOR OF HEBREW LANGUAGE AND  
BIBLICAL LITERATURE  
RALPH M. JONES,  
INSTRUCTOR IN LATIN AND ENGLISH  
ALEXANDER SUTHERLAND,  
INSTRUCTOR IN DRAWING AND MANUAL TRAINING  
W. E. ROSCOE, M. A., K. C.,  
LECTURER ON CONTRACTS  
W. H. FORD,  
DIRECTOR OF GYMNASIUM.

### Courses of Instruction.

1. Course leading to degree of Bachelor of Arts.
2. Course leading to degree of Bachelor of Science.
3. Abbreviated Science course without diploma, occupying two or three years according to the previous preparation of the student.
4. Special courses of selected studies.

By virtue of the affiliation of the University with the Faculty of Applied Science of McGill University, any student who has completed course 2 or 3 as above may be admitted to the third year of any course in the Faculty of Applied Science at McGill University, without examination.

### The Christian Aim.

The college aims not only at intellectual training, but also at the development of noble character. It is an avowedly Christian college, seeing with the Christian ideal of life as the one true ideal for its student. The importance is recognized of surrounding the student with positive Christian influences, and of keeping before him distinctly Christian ideals. To this end the professors and teachers are all Christian men.

### The Buildings.

1. The College building, which is situated on the brow of College Hill, and commands a magnificent view, is a large, substantial, admirably designed building, containing many class-rooms, an assembly hall, library, museum, chapel, chemical laboratory, physical laboratory, and president's office. In this building the varied work of the College is carried on.

2. The E. W. Young Manual Training Hall, admirably equipped for instruction in wood-working, non-working, and drawing, has been articulated with the new science courses established in the College and now constitutes part of the plant available for College and Academy alike.

3. Connected with the College is Chipman Hall, the college residence and boarding house. The building, while not large enough to accommodate all the collegians, makes provision for a majority of them to live together as a college community, and thus to obtain that intellectual and social culture which the attrition of life in a well-conducted college residence is peculiarly calculated to secure.

4. A fourth building connected with the College is the gymnasium. This is well-equipped, and in connection with it, regular instructions in gymnastics are given to the students both of the College and Academy.

The College Building and Chipman Hall have both been greatly improved of late by the introduction of hot water heating and various other changes. They are now models of comfort, and are well-equipped for the purposes for which they are designed.

Particular information respecting the College courses may be obtained at any time by writing to the president.



CHIPMAN HALL—THE COLLEGE RESIDENCE.



# Acadia College Second Forward Movement.

## Horton Collegiate Academy

### Staff of Instructors.

EVERETT W. SAWYER, B. A. (HARV.) PRINCIPAL.

Latin, Greek and Ancient History.

CHAUMERS J. MERSEUR, M. A.,  
HOUSE MASTER.

French and English.

JOSEPH C. RAYWORTH, B. A.,  
Mathematics.

JEFFERY E. SHEPHERSON,  
Book-keeping.

CHARLES M. TALLEY, M. A.,  
Stenography and Typewriting.

ALEXANDER H. BULLOCK,  
Manual Training.

WILLIAM G. DUNN,  
Assistant in Latin and Greek.

WILLIAM E. BROWN,  
Assistant in English Branches.



ACADIA SEMINARY HOME AND MANUAL TRAINING HALL.

### What the Academy is.

Horton Collegiate Academy is a residential school for young men. The Academy Home offers a complete and comfortable home for pupils. The building is heated throughout with hot water supplied with electricity, and contains bath rooms with hot and cold water. Five teachers are in residence with the pupils. The presence of the teachers ensures order and the proper observance of discipline.

### Its Aims

The aim of the school is to furnish a place where students and wholesome surroundings and Christian influences may be themselves for college, professional schools, business, and the ordinary callings of life. There is an earnest endeavor to keep constant before the pupils high ideals of scholarship and character. Competent instructors are employed for the various branches and the regulations of the school are such as to lay emphasis upon habits of regularity, punctuality, thoughtfulness, and gentlemanly behavior. Card playing and the use of tobacco are forbidden. A Bible class, taught by the Principal, is held every Sunday, at which exercise all resident pupils are required to be present. The students of the Academy have a large and energetic Y. M. C. A. organization of their own which maintains weekly prayer meetings and seeks to promote the religious interests of the school. The Lyceum Society affords ample scope for the development of power in debate and public speech.

### Courses of Study.

Four Courses of study are carried on at the Academy: College Matriculation, General, Manual Training, and Business.

The MATRICULATION COURSE prepares students for entrance to College and professional schools. This course offers unusual advantages to any who are deficient in the language requirements for College Matriculation. Special classes are formed to meet the needs of such students.

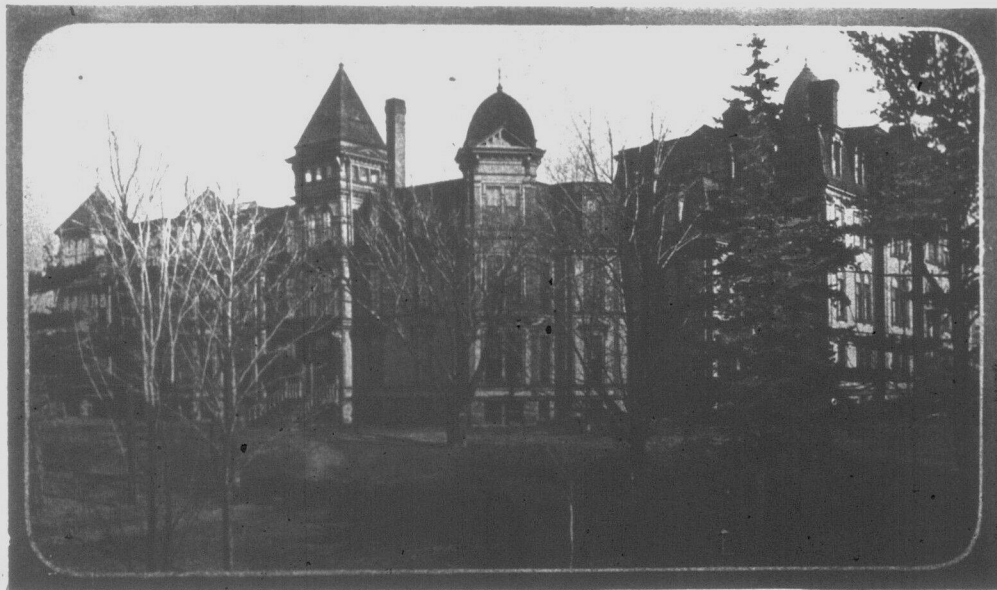
The GENERAL COURSE includes such subjects as seem best adapted to meet the wants of the average man of intelligence and in most subjects it is identical with the Matriculation Course, but offers substitutes for some of the language work.

The MANUAL TRAINING COURSE not only gives a thorough drill in working wood and iron and in Mechanical Drawing, but also offers certain other subjects of a thoroughly practical nature found in the general curriculum. The work of this course is articulated with that of the University Science Course, and is under the direction of the University Instructor in the mechanical part of the Science Course.

THE BUSINESS COURSE gives thorough and up to date instruction in all subjects commonly taught in Business Colleges. It includes Penmanship, Orthography, Letter Writing, Business Law and Forms, Commercial Arithmetic, Commercial Geography, and a complete course in Book-keeping, Typewriting and Stenography are taught to those who desire these branches. The instruction in this

course is of a practical nature and fits the student for any commercial pursuit except the most technical. This course is growing in efficiency and popularity and further improvements may be looked for in the near future.

Horton Academy is a safe place to send boys for purposes of work and discipline, but it is not a reform school, and those who have formed vicious habits are not desired as pupils. The purpose of the school is to help the industrious and well disposed rather than to reform the indolent and vicious. Accordingly those whose habits show after a fair trial that they are unwilling to conform to the purposes of the school will not be permitted to remain to the detriment of the right-minded and studious.



ACADIA SEMINARY.

# Acadia College Second Forward Movement.

## ACADIA SEMINARY.

Principal—REV. H. T. DEWOLFE, B. A.

Vice-Principal—MISS ADELINÉ PUTNAM, M. A.

As an Educational Institution Acadia Seminary discharges an important function in the denominational life of the Maritime Province Baptists. Under Christian auspices it seeks not only to provide a broad and thorough scholastic education, but also, with this to meet the demand of the time for high grade instruction in the realm of the artistic and the practical. The scope therefore of the aim and work of the Seminary will be suggested by a consideration of the following points:

### The Building.

THE BUILDING, a handsome, commodious structure, provided with all modern equipment and conveniences, furnishes accommodation for 700 pupils, and affords adequate facilities for all the social, public and educational needs of the school. In architectural style, completeness, and adaptability, it easily takes a first place among similar educational institutions in the Dominion.

### Courses of Instruction.

1. COLLEGIATE COURSES. These are TWO: The regular Collegiate Course, which lays a broad educational foundation for those who do not contemplate a College Course; the Sophomore Matriculation, which admits the graduate to the Sophomore year of Acadia University.
2. FINE ARTS COURSES. These are FIVE courses leading to a DIPLOMA in Pianoforte, Voice, Violin, Elocution, Art. These courses are of recognized artistic worth, rendered more valuable by reason of certain prescribed literary studies.
3. PRACTICAL COURSES. These are THREE: courses in Domestic Science, Stenography and Typewriting, and Business, the latter taken in connection with the classes of Horton Collegiate Academy.
4. BIBLICAL COURSES and NORMAL TRAINING.

### Staff of Instructors.

REV. H. T. DEWOLFE, B. A., Principal,  
Bible, Ethics, Psychology, Logic.

MISS ADELINÉ PUTNAM, M. A., Vice-principal,  
English, History.

MISS ADELLA G. JACKSON, M. A.,  
Mathematics, Science.

MISS M. BLANCHE BISHOP, M. A.,  
French, German.

MISS BESSIE McMILLAN, B. A.,  
Preparatory Studies, Latin.

MR. GEORGE PRATT MAXIM,  
Pianoforte, Harmony.

MISS MURIEL IREDALE,  
Pianoforte, Theory, History of Music.

MISS URSULA ARCHER,  
Voice, Sight Singing, Glee Club.

MISS LILLIAN MORSE,  
Pianoforte, Voice.

MISS EYALENA WARREN,  
Violin, Ear Training, Mandolin.

MISS MARGARET LYNDS,  
Elocution.

MRS. GEORGE PRATT MAXIM,  
General Elocution, Gymnasium.

MISS MINNE E. CHIPMAN,  
Drawing and Painting, History of Art.

MISS JANET S. PRIDE,  
Drawing and Designing.

MISS ANNIE E. BOOL,  
Domestic Science.

MR. C. M. BAIRD, M. A.,  
Stenography and Typewriting.

MRS. MARY E. PUTNAM,  
Librarian.



VIEW LOOKING NORTHWARD FROM COLLEGE FRONT.

### Widening Influence.

With courses so varied, and so large a staff to meet present day demands, it will be interesting to note the gradually widening field of influence exerted by the Seminary, revealed by the following table:

RECORD OF RESIDENT PUPILS IN ACADIA SEMINARY DURING THE YEARS 1899-1904.

	Fall Term.	Winter Term.
1899	53	61
1900	50	56
1901	64	80
1902	68	81
1903	71	76
1904	93	105

### Copy of Mr. Rockefeller's Pledge.

26 BROADWAY, NEW YORK, February 18th, 1903.

THOMAS TROTTER, D. D.,

President Acadia University, Wolfville, N. S.

Dear Sir:

To the future contributions of others to Acadia University, Wolfville, Nova Scotia, pledged not later than January 1, 1906, and paid in cash not later than January 1, 1908, I will add a sum equal to One Dollar for each dollar so contributed, until my contributions so made shall aggregate One Hundred Thousand Dollars (\$100,000).

I will pay this pledge on the quarterly statements of the Treasurer of Acadia University, approved by the President thereof, certifying, subject to verification, the amounts due hereunder.

The future is full of promise. Acadia Seminary freed of debt can double its usefulness, not only by introducing new courses which shall bring its work more closely into relation with the denominational life, but by enlarging its attendance and increasing the efficiency of its work in every way. Our motto is Excelsior. We thank God and take courage.

This pledge is made with the understanding, which is a condition hereof that all moneys contributed by others and by myself shall be used as follows:

FIRST: From \$10,000 to \$15,000 to be employed in necessary improvements and repairs on existing buildings.

SECOND: The sum of \$65,000, or so much as may be found necessary, shall be employed in the complete payment of all debts of the institutions.

THIRD: The remaining moneys contributed to be invested and preserved inviolable as endowment for the College, income only to be used for the current purposes of the College,

Yours very truly,

JOHN D. ROCKEFELLER,

By JOHN D. ROCKEFELLER, JR.

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