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The Toronto Fire.

On Tuesday night of last week Toronto was visited by the most destructive fire in the history of the city. The fire had its origin in the E. & S. Currie Neckwear Factory on the north side of Wellington street about eight o'clock in the evening and soon gained a headway which defied all the efforts of the fire department to control. From Lorne street, through the very heart of the old business city to Yonge street, and north half way to King street, covering an area to fourteen acres, where on Tuesday there stood a large section of Toronto's energetic business houses there stretched on Wednesday a desert of tumble down walls and twisted girders. In all 123 buildings were consumed. The printing and stationary business of the city suffered heavily. The houses of the following firms—said to be the six largest in Canada—were completely destroyed: Warwick Bros. & Rutter, Buntin Ried, Brown Bros., Barber & Ellis, Copp & Clark and Davis & Henderson, have been completely destroyed. The financial loss is of course very heavy. What is said to be a conservative estimate, places it at over \$12,000,000. To cover this there is said to be nearly \$9,000,000 insurance, the bulk of which is in English and Scottish Companies, so that the loss to the business interests of the city will not be as great as might be inferred from the magnitude of the fire. Some of the local insurance companies, however, will sustain heavy losses, and some of the weaker ones may have to suspend. A Toronto despatch referring to the effects of the fire says: "The general impression among bank managers and capitalists of the city is that the catastrophe, while necessarily entailing a very severe drawback to the whole business community, will not be followed by any financial panic; in fact few failures are looked for. It is pointed out that the fire losses were for the most part sustained by the wealthiest men in the city, practically all of whom were able to stand fairly heavy loss without succumbing to the blow, and who kept their property well insured. Fortunately, spring orders were pretty well delivered and the stocks in the warehouses were below the average. The fire will of course have the effect of throwing a large number of persons out of employment. One despatch says the number will be as large as 10,000. This however must be largely exaggerated. . . . Later despatches place the estimates both of loss and insurance at considerably higher figures than those given above."

Fall Wheat and Fruit.

The prospects for fall wheat in Ontario, taking the Province as a whole, are said to be fairly good, but this is not universally the case. In some counties, particularly in Kent and Brant, the crop is a failure and the land which had been devoted to fall wheat will have to be plowed up. For the most part however, the reports indicate that the heavy snow fall of the past winter has been favorable to the wheat crop. The general condition in Ontario is believed to be decidedly better than in the United States where the fall wheat crop is reported to be far below the average. In some districts young fruit trees and grape vines have suffered very seriously from being girdled by mice. In some cases, it is said, growers will lose eighty per cent. of young plum, cherry and apple trees. Not only were the young trees attacked, but in some cases bearing trees of all kinds have been completely destroyed. Vineyards—especially—have also been seriously damaged. An instance is mentioned in which fifty per cent. of a vineyard has been destroyed. Blackberries and currant bushes also have not escaped. Such havoc among the fruit trees by mice, it is said, has not been known in twenty years, and it is attributed to the unusual depth of snow and the scarcity of food for the mice. In some cases the trees were girdled two and three feet high. Orchards and vineyards which were not carefully cultivated suffered the most, as the long grass served as a harbor for the mice. A few orchards were saved by wrapping tarred paper around the trees and others by banking in various ways.

The following account of the Japanese attack upon Port Arthur in connection with which the Russian warship Petropavlovsk was sunk and the Pobiedna was disabled is from the correspondent of the London Times, who wit-

nessed the movements of the contending fleets from the Times steamer Haimun:

"Discovering from various sources that the entrance to Port Arthur was still practicable, Admiral Togo determined to try a new manoeuvre in order to effect the destruction of the Russian fleet, and his scheme was as follows: He determined to mine the mouth of the harbor and place a weak squadron outside the port in order to entice the Russians out, while he himself, taking advantage of the fogs on the coast, lay off prepared to pounce in and catch the Russians at sea if they succeeded in evading the mines. How successful the ruse proved is unfolded by the following narrative: During the night of the 12th instant two divisions of destroyers and one torpedo flotilla, escorting the Koryo Maru, a mining vessel, arrived off Port Arthur. The destroyer flotillas protected both fleets, and the Koryo Maru went boldly in. The action of the vessel is typical of the boldest daring of the Japanese. Although the concentrated beams of four searchlights showed up every spar and rail on the Koryo Maru, and although a merciless fire swept around her, she accomplished her object, and came out again undamaged, without the Russians discovering her designs. Supporting the enterprise was a squadron consisting of two first-class and four second-class cruisers, and at daybreak the interest centred in them. The day broke with the usual mist over the land, though out at sea it was fairly clear. South of Port Arthur it was quite clear, but remained thick in the direction of Tallienwan. The Russians were all on the alert, owing to the firing during the night. Admiral Makaroff at 8 a. m. seeing only a weak squadron menacing the port, put to sea with the following force:—Battleships Petropavlovsk, Poitava and Pobiedna; cruisers Diana, Askold and Novik. These were joined outside by the cruiser Bayan, which had been engaged with the destroyers in the night. The Japanese cruiser squadron, seeing the Russians had cleared the mines, steamed out to sea with the Russians with full steam on after them. The latter opened a rapid long-range fire, the Japanese replying at intervals. When the Japanese had drawn the Russians out some fifteen miles, they communicated the situation to Admiral Togo by wireless telegraphy. Admiral Togo, unfortunately, was thirty miles away, lurking under the cover of the mist and rain squalls. Immediately on receipt of the message he signalled the Kasuga and Nishin to join the battleship squadron, and went forward at full steam. By a piece of bad luck the wind freshened at this moment, dispelling the mist, and the Russian Admiral, desiring the smoke, guessed the ruse, and put about at full steam for Port Arthur, all the Japanese ships pursuing him at their utmost speed. It was a magnificent spectacle, but the Russians had not been enticed far enough, and had steamed under the protection of the forts before Admiral Togo arrived within effective range. Then a most extraordinary contretemps happened. The Russian leading ship believed to be the Petropavlovsk, because she was covered with signal flags, listed heavily, and in an incredibly short time sank. Admiral Togo's design was successful; she had struck on one of the Koryo's mines. In a moment this fearful catastrophe threw the whole Russian line into confusion, and the vessels could be seen firing indiscriminately into the water in their immediate front, in order to destroy others of these terrible engines of maritime warfare. This was just about 10.30 a. m. The remaining Russian vessels, having cleared their front, steamed independently into the harbor, covered by the fire of the forts on Golden Hill. They were favored by the mist, which still hung about the approaches of the port, and gained the inside by noon."

The Value of the Torpedo.

The story of the sinking of the Petropavlovsk by a Japanese countermine, says the New York Evening Post, indicates a military strategy such as we believe no Occidental nation has ever surpassed. Admiral Togo's plan required an extraordinary combination of sheer intelligence and daring in its executants. The channel between the Russian torpedoes had to be plotted by distant triangulation, unarmored ships at night had to run into that narrow waterway, plant it with mines, and keep clear both of the Russian torpedoes and of their own; all this under fire from the harbor fleet. Probably the annals of war hardly show another trap of this refined ingenuity. To students of naval tactics, however, the tragedy of the Petropavlovsk is merely the culmination of a continued demonstration of the value of torpedo attack. Granting that this sort of countermining is without precedent, it is probably less significant than the whole series of attacks on the Port Arthur fleet by torpedo craft and other unarmored vessels.

The Grand Trunk Pacific.

The Grand Trunk Pacific Bill in its amended form passed its second reading in the House of Commons on Wednesday last by a majority of fifty-five. The debate on the bill oc-

cupied about a fortnight, and on the whole the country is to be congratulated on the fact that no more of the time of Parliament was occupied in the discussion. It does not appear that much new light has been shed upon the subject. The vote taken means of course that Parliament has endorsed the changes in the agreement of last year asked for by the G. T. P. Company. The Government's supporters in Parliament have stood by their leaders quite solidly in this phase of the Government's railway policy, and the new project is endorsed by about the full strength of the Government's majority. The debate of this season, as well as that of last year, has shown at least that a great deal could be said against the Government's project. That might indeed be the case in regard to any scheme of trans-continental railway extension which the Government could have brought forward, since along any line that might be proposed some serious difficulties would have to be encountered and objections could be urged. It is difficult to say whether or not the adoption of the Grand Trunk Pacific scheme will strengthen the Government. Of course the building of so great a work will create a demand for labor and promote business activity for several years to come. We fancy, however, that the endorsement of the scheme would be more general and hearty if there were greater assurance of the productive character of the country through which a considerable portion of the new trans-continental highway is to run, and more proof that a really good route is obtainable. The people of these Maritime Provinces would also be glad if there were a stronger guarantee that when the road shall be completed the products of the West will principally find their way over it to Canadian ports for winter shipment rather than to United States ports.

The War.

From the Far East, during the past week, there has been little news of a definite and trustworthy character. There has been the usual harvest of unconfirmed and unconfirmable rumors, among which is one to the effect that the Japanese had lost 7,000 men, while attempting a landing near the mouth of the Yalu. There was an unfounded report a week or two ago that the Japanese had lost 1,500 men in an attempt to land at another point, and the story about 7,000 having been lost is perhaps from the same source. It is known from a despatch forwarded by Viceroy Alexieff to St. Petersburg that on Friday a Russian lieutenant and twenty men were killed at Port Arthur by a mine exploding under the stern of one of the Russian launches. There have been various reports of Japanese landings at Niu Chwang or at some other point on the Manchurian coast, but some of them have been contradicted, and others lack confirmation. There is said to be a strong concentration of Japanese troops on the south of the Yalu and according to reports the Russians on the northern side are prepared to resist advance. A Seoul despatch of Saturday says that the Japanese now extend thirty miles along the Yalu river, reaching from Yongampho to ten miles above Wiju, the Russians being strongest at Antung. A St. Petersburg despatch says that apparently reliable information in the possession of the general staff of the Russian army leads to the belief that the objective of the Japanese campaign does not involve the ambitious invasion of the interior of Manchuria with the purpose of reaching and overwhelming the main Russian army. Instead there seems to be a determination to stick as close as possible to the sea, where lies Japan's natural base of communications, she having established herself in Korea. It is not unlikely that this correctly describes Japan's policy.

—During the fiscal year just closed the American Baptists Missionary Union has reduced its debt by \$15,000. The debt now standing at \$8,000. This result is especially noteworthy and gratifying in view of the fact that there was an increase of \$50,000 in appropriations to meet normal growth of the Union's work. There has been, however, only a slight increase in donations from churches and individuals. The largest increase in the Union's income has come through legacies and matured annuities, which have yielded \$135,000 as compared with \$40,000 the year before. This source of income being so variable, it is evident that there is need of an enlargement of the regular sources of income in order that the Union may carry on its great work without embarrassment.

The Saundersian Method.

I am interested in noticing that immediately following Dr. Saunders' "Some Criticisms" there was as the heading of another article: "In Everything Give Thanks." In spite of the way he has done it, and because of the good I believe will come out of it, I cannot say how thankful I am that at last the Doctor has put into the MESSENGER AND VISITOR what is to some extent an open criticism. Following the example of the Doctor who went into the history of the class to suit his purpose, in my first article I went somewhat more fully into the same history to show that the Doctor had evaded the main question at issue between us.

It was a question of method. Dr. Saunders wanted us in our Bible Class to come to the study of the Bible with the assumption that its original writings were without mistakes. My method was to study it without assuming either that it was or that it was not infallible. In order that the question be fairly faced for two months we considered the subject: "What is the Bible and How Should it be Studied?" Instead of adopting any given definition of the Bible we went through the process of making one, and as a result looked upon the Bible as the "specially sacred" literature of Christianity. This brought us to the question of inspiration. Despite the Doctor's efforts he could not give us sufficient reason for assuming an inspiration that implied the inerrancy of even the original writings. We had to content ourselves therefore with seeking "a good working definition" that would commend itself to those who did not believe in the Bible's inerrancy and that would not be contrary to the views of those who did. We were thus left free for our work of taking what I have indicated as our first step in Bible study: "Getting the meanings the authors intended to convey." I may add in passing, that our study since has been according to this method.

Instead of frankly acknowledging his mistake, the Doctor, it seems, would turn away attention from his mistake by making an unfair criticism of a definition or two I gave to the class. Unfair though it be, as I shall show, I am glad that through it the opportunity for which I have for months been praying has come at last. I am sorry however if, in the interests of the method of Bible study for which I stand, a careful reviewing of the Doctor's article will reveal a number of indications that the Doctor possesses in an exceptionally high degree and uses the ability to so state a thing that the statement in itself is either true or one that only with difficulty can be shown to be more or less false, but which nevertheless by its insinuations, omissions, etc., leaves a wrong impression that is sometimes very wrong, and, where so much is at stake, even cruel. It is quite generally known that the Doctor is the "reporter" who in the MESSENGER AND VISITOR writes "From Halifax." Once when in the class the Doctor's attention was called to the quite common impression that in the MESSENGER AND VISITOR he was "hitting" the pastor as he had been "hitting" some one else a short time before, his quick reply was that no one could show that it was "necessarily" so. I replied then as I have felt right along, "Not 'necessarily' so, Doctor, but it would have been kinder if it had been."

If Doctor Saunders had only fairly and openly faced the issue, in my reply the one phrase that is so distasteful and even painful to me would not be necessary. Do not misjudge me because in order to correct the false impressions he has made I find it necessary, even at some length, to show the Saundersian method of opposition by means of which they have been made. I am sorry to have to go into details but as it has been by the avoiding of the main question and by the introduction of unnecessary minor things that Doctor Saunders has left his false impressions, the only course open to me (after showing as I did in my first article that he has dodged the issue) is to take up these minor things and by showing their insinuations, and by supplying their omissions, to correct the by no means minor misrepresentations that have been made through them.

In order that I do him no injustice I will quote him in full with the exceptions of his own quotations from others and his references to my brother ministers. First the title: *Some Criticisms of the Article by the Rev. H. F. Waring, M. A., which appeared in the last week's Messenger and Visitor, by Rev. E. M. Saunders, D. D.*

Nobody would deny that this title is true to the extent that among the criticisms in the article at the head of which it stands there is "by E. M. Saunders, D. D." at least one criticism of at least a small part of my article. It is true however that the first part (or nearly half) of the Doctor's article was concerning a definition not found in my article at all—a definition not even printed by me, and which (as I shall show later) would not have been printed by me just as it was. Not only is the first part of the Doctor's article concerning a definition not found in my article at all, but the rest of his article though it quotes more than one-fiftieth, nevertheless concerns itself almost entirely with one-fiftieth (and that not the most important) part of the article it purports to criticize. With a mere assumption it dodges the important question at issue between us—a question of method in Bible study—the question as to whether or not we are to assume an inspiration that implies the inerrancy of the original writings.

The Doctor's first paragraph reads: "The Rev. Mr.

Waring preached three sermons in the First Church, Halifax, on the Inspiration of the Bible, subsequently gave the substance of them in his Convention sermon, lectured on the same theme at another place, and then discussed the subject at length in his Bible class. Now we find his definition of the Inspiration of the Bible given to the denomination through the MESSENGER AND VISITOR."

I certainly did preach and lecture on the Inspiration of the Bible and, in the Bible class, especially through and by Doctor Saunders, this subject was discussed "at length" and a definition of Inspiration was undoubtedly given by me to the denomination through the MESSENGER AND VISITOR. It is true, but it is not the whole truth. Though in this case the matter is not of much moment, (though interestingly illustrative of the Saundersian method) yet in view of the use the Doctor later makes of this curtailed truth, it may be well to say that my full subject in preaching and lecturing was: "The Bible as Religious Literature—inspired and inspiring;" the full subject discussed in the class was: "What is the Bible and how should it be Studied?" and the definition given to the denomination took only about one-fiftieth part of the article which the Doctor purports to criticize. My article considered at some length the important question at issue between us, a question to which the Doctor in his long article simply alludes and which I hope he does not plan to thus elude.

The Doctor's second paragraph reads: "To forestall any incorrect impression, I wish to say that in my criticism of Brother Waring's views, it must not be inferred that our relations are strained. Quite otherwise. They are cordial. Brother Waring is a minister of exceptional gifts, of excellent Christian spirit and wholly devoted to his work. Knowing that I differed from him on the subject of the Inspiration of the Bible, he has repeatedly expressed the wish that I would criticize his views publicly, as I am now about to do."

This is a work of art. Let us begin our study of it with the last sentence first. It is true—but a truer impression will be left if it be made known that the great difference between Dr. Saunders and myself is that of method and that I personally (most pointedly and plainly) expressed the wish that the Doctor publicly consider with me this main question at issue between us. For the Doctor's public acknowledgement that "Brother Waring is a minister" "of excellent Christian spirit," I feel very thankful; for it is evidence to me that my earnest prayers for self control have not been altogether in vain. No man ever drove me to my knees for grace to mutely bear his method of opposition as has Doctor Saunders. I would that every reader of this article could have been in the class from the beginning of our special course until its close. Though after prayer and conference my object is to speak plainly, yet I do not want to make it any more unpleasant for the Doctor than is necessary. I shall therefore not describe the Doctor's bearing in the class unless it be necessary. I will also forbear speaking plainly concerning Doctor Saunders' representation of the "cordial" relations between us further than to say that his representation which I have quoted is exceedingly politic to say the least.

In the Doctor's third and fourth paragraphs we read: "At the conclusion of the discussion of the general subject in the Bible class, according to his promise, he gave the following reply to the question—one of the 25—"What is the Inspiration of the Bible?"

"By the Inspiration of the Bible, we mean that divine influencing of the Hebrews, Jews and early Christians, by virtue of which there was produced a literature, in revealing their religious conceptions, especially in and through Jesus Christ finds when viewed in the light of their times, a higher response within us, and produces a greater effect upon us and the world, than does any other literature."

As I wish to quote Doctor S. in full let me here insert a few sentences that come later in his article but which should be taken with the above. "Six weeks after this definition of 'What is the Inspiration of the Bible?' was given, another question and definition prepared by Brother Waring appeared in print, and which has been criticized by some of our representative ministers."

Two weeks after this version appeared, another one, in which further changes were made, was given to the public, by Brother Waring. The first one has been considered, the second I shall omit. The third one appears in Mr. Waring's article of last week; and is here reproduced, and also the several paragraphs which serve to modify it.

It will be seen that both the question and the answer differ from those first given."

Because of the necessity of beginning the study at once and the pressure of my regular work, the twenty five questions with which we began our work were prepared for the printer in an hour or two and so were modified (as was also the wording of the answers) as I proceeded with the teaching and subsequent work of writing and revising a summary. This I kept revising even up to the time of its publication in the MESSENGER AND VISITOR. One of the earlier modifications was the making of one question out of two. This, together with the fact, that largely through the Doctor's consumption of time, (part of which, however, was profitably consumed) we were unable to take up the last three questions, will explain why there are twenty one questions in the summary instead of the twenty five the doctor... incidentally—shows were originally given.

At the close of the series of lessons, I read very condensed and fragmentary answers to the questions we had been considering and in a few cases had been slightly modifying. Among these answers was the definition which Doctor Saunders has taken upon himself to put in public print. Let me say however, that while it cannot be said to be the definition I gave the class, it differs from the one I read,

only by the omission of the word "that" after the word "literature." In my notes (as I told the Doctor weeks before he took the liberty to put the definition into public print,) when I read the definition it was indicated that, later, there was to be supplied after the word "literature" a reference to the Bible. As I felt that such a reference was implied in the definition and I had not decided on the exact words to be supplied and had no thought that Doctor Saunders would put it into print, I let it go for the time.

The implied reference was supplied in the second definition which I had printed (the Doctor is interestingly definite in writing) "six weeks" later. This delay in preparing my summary was due not simply to my heavy threefold work of preacher, teacher and pastor, but also to a desire to prevent the Doctor from making an unfair use of the summary. In this I failed.

Though suggestively definite in writing about the time and that the second definition was printed, the doctor omitted to write that the first was not printed, and that he sent type written copies of it around to my brother ministers. He also omitted to say to what extent the second differed from the other and he also omitted the second definition. Why? Let me give it that you may see for yourselves. "It is, at least, that divine influencing of Hebrews, Jews and early Christians by virtue of which there was produced a literature, the Bible, that, in revealing their religious conceptions, and especially through Jesus Christ, has, when viewed in the light of their times, found a higher response within us and has produced a greater effect upon us and upon the world than has any other literature." In this definition I hesitated between the wording "the Bible" and "in the Bible." Either of these however is correct. If the Doctor had printed this definition its relation to the first would have been seen and he would have printed one which he could not take exception to as far as it goes.

The Doctor is careful to show that I changed my definition. Let me correct a false impression left by his suggestive statements. Let me say I stand by both of them—for as I have shown there are practically but two. I stand by both of them not only as true but as "good working definitions" for the purpose for which they were given. The reason the one referring to "specially sacred" writings, was substituted for the other was simply that it was shorter and more suggestive of the class method of making it. If either of the definitions must be taken out of its context and represented as my definition, the second would the better stand the ordeal. Is that the very reason Doctor Saunders omitted the second definition? The erroneous representation of the fact that different definitions were given is shown in the Saundersian article in last week's MESSENGER AND VISITOR and in which there was this Saundersian reference to me: "Evidently this scholarly thinker has not yet found an anchorage for himself, much less for others in his most carefully worded definitions." On the contrary I rejoice in the anchorage of both these definitions either of which for the work intended holds true because it has been made by a right method a fair discussion of which the Doctor seems to avoid.

In the first part of the Doctor's next paragraph we read: concerning the incomplete definition he took the liberty to print: "This as will be observed was not accompanied by any qualification. It was an unqualified reply to an unqualified question. It was taken as Brother Waring's definition of inspiration after his full discussion of the subject in public."

"As will be observed" this definition as the Doctor gives it, is "not accompanied by any qualification." As the Doctor gives it it is certainly "an unqualified reply to an unqualified question" because he has taken it out of its connection with the questions, answers and general discussion of the class. It certainly ought to be "taken" as my definition but not out of connection with the "full discussion of the subject in public." I protest strongly against its being taken out of its connections and represented, without qualifications, as my definition. In our discussion in the class and in the Doctor's presence it was emphasized again and again that our purpose was to get a view that would commend itself to the growing numbers who cannot receive that view of the Bible and its inspiration that means the assumption of inerrancy; i. e., the view with which the Doctor was so largely instrumental in blocking for a time the work of the class.

In the last part of the paragraph and what follows it the Saundersian method of insinuation and omission is very clearly seen. The Doctor's words are: "I want in the first place to show the striking resemblance between this definition and the views of a number of living ministers as given below." Doctor Saunders then quotes from six, telling the denomination to which they belong thus: "Unitarian," "another Unitarian," "a very distinguished Unitarian," "another Unitarian," "Unitarian minister of Boston, formerly a Free Baptist minister," "Ah! another Unitarian."

As the readers of the MESSENGER AND VISITOR need not be told what this so manifestly suggests even though the Doctor should repeat that it is not "necessarily" so, let me point out what may not be so readily seen namely, what Doctor Saunders omits. (1) He omits quotations from the writings of those who are not Unitarians—quotations having a "striking resemblance" to my definition. These would have left an altogether different impression. Did the Doctor omit them ignorantly or purposefully? To prevent the readers of our paper from being further prejudiced

against Doctor Saunders because in this connection he quotes only Unitarian opinion. I should like to suggest to the Doctor that in case he should take occasion to use such quotations again I would help him out with a number of more appropriate quotations from those (including very prominent and orthodox Baptists) who are not Unitarians. I hope that space later will be given me for some at least of these quotations. (2) The Doctor omits to discuss the truthfulness of the Unitarian view of Inspiration in as far as it resembles my definition. To put my meaning in other words, the Doctor's insinuation has not shown anything in my definition to be untrue. (3) The Doctor omits to state that my definition was given as a means of meeting even Unitarians on common ground. If this be remembered the "resemblance" between their view and it is seen to be natural rather than "striking" as the Doctor puts it. In fact the Doctor's Unitarian quotations in their resemblance to the definition are really evidences that we were not altogether unsuccessful in our efforts to get "a good working definition" that (to quote from my summary) "while it is not contrary to whatever narrower (though higher) views we" (as Baptists) "may hold for ourselves, it gives us a vantage-ground that we may easily take and successfully maintain in our work with any" (including Unitarians) "who while believing in divine influencing, may honestly doubt the truth of any less comprehensive view." (4) The Doctor omits the fact that while his Unitarian quotations contradict the views of many Baptists my definition does not contradict the view of a single member of the Baptist denomination to which I am proud to belong.

This leads me to write a word concerning the Doctor's quotations from eight of my brother ministers. Some of these quotations did not criticize my definition at all, though the Doctor's use of them was undoubtedly to leave that impression. The few criticisms in the other quotations though quite natural from those not told (as they might have been) concerning the purpose of my definition were, because of this lack of information, quite beside the mark. But even though given under an incorrect impression, not one of them actually contradicts my definition as far as it goes or is contradicted by it. In contrast with these solicited and (for the reason given) irrelevant criticisms it is very gratifying to me that since the publishing of the summary in the MESSENGER AND VISITOR there have come from all sides, from our ablest Baptist ministers (and who, by the way, are not Unitarians) unsolicited expressions of approval of my summary, thanks for its helpfulness and appreciation of my point of view.

One word more in closing my second article. What do the fair-minded readers of our paper think of a mature minister of Him who "went about doing good," taking (from some fragmentary and unprinted notes his over-worked pastor read to the Bible class) just a few lines out of their connection, not simply with the discussion of the class but even of the rest of the notes, and on a type-written slip sending them around (thus unqualified even by the other notes) to be criticized by the pastor's brother ministers; and then from the answers received from the ministers and, in a way, unexpected by some of them at least, taking only what suited his purpose and with it to suddenly and publicly strike with a foul blow (that as far as he could see would cripple for life) his unsuspecting pastor "Brother Waring," with whom in the very act of striking he claims to be in such "cordial" relations? And for what? Is it in part at least, as a means of diverting attention from the real question at issue between them; a question which he seems unwilling to honestly and openly face? What think you of the Saundersian method?

H. F. WARING.

God's Good Guidance.

BY THEODORE L. CUYLER, D. D.

Luck is a word that ought to be banished from a Christian's vocabulary; for life is not a lottery and this world is not governed by chance. Our heavenly Father's precious promise is, "I will teach thee in the way which thou shalt go; I will guide thee with Mine eye upon thee." When the children of Israel were making the long March from Egypt to Canaan a miraculous pillar of cloud overhung their lamp. In the morning, when Israel was to move onward, the cloud gathered itself into one upright column, and pioneered the way in which Moses was to march. All that the Israelites had to do was to watch the cloud.

We may sometimes envy those pilgrims of the desert who were only obliged to look out of their tents in order to learn whether they were to remain quiet or to go ahead; and if they were to move they knew just whither to bend their steps. But our God, if we ask Him, will be as truly with us in our life-journey as He was with the children of Israel. He will be our guide even unto death. We have His infallible book as a lamp to our feet and a light upon our pathway; and in dark hours of bereavement what a cheerful gleam it pours into sorrowing homes and hearts! One of the best proofs that my Bible is God's book is that it has a clear "thus saith the Lord" over the path that leads to heaven, and a most distinct "thou shalt not" over the enticing gateways that lead downward toward hell. As the night watchman beside a railway track swings his red

lantern in token of danger, so our loving Father holds out what may be called his red lantern of warning and prohibition on the pathways to ruin.

Not only does every true believer have his Bible for his rule of faith and practice, but he is promised the instruction and help of the Holy Spirit. "He will guide you into all truth." In addition to this the docile and obedient believer has the example of his Master, who has said, "He that followeth Me shall not walk in darkness, but shall have the light of life." There have been some extravagant things said about walking "in His steps," but certain it is that if all Christians would examine their Master's footsteps they would oftener discover their own path of duty, and would not stray into the seductive roads to self-indulgence and worldly conformities. "Follow me" means, Go where you can have My presence and My blessing; if we cannot carry Christ and a clean conscience with us, then not one step!

The infallible word and the help of the Holy Spirit and the example of our Lord are not all that we have to direct us. There is also what we may call the pillar of Providence. We often talk about "special providences," because we can then detect the leadings of God's hand more clearly than at other times; but the whole government of God in regard to us may be a complex series of oversights and orderings. Sometimes the workings are exceedingly complex; just as in a watch the wheels move in opposite directions, yet the one main-spring drives them all, and on the dial-plate we read the meaning of the movements. The most vital steps in life turn on small pivots. The Bible abounds in the stories of special providences, from Pharaoh's daughter going down to bathe in the Nile to Philip's meeting the eunuch on his way to Gaza. Livingstone intended to go to China; but while he was boarding in London Robert Moffat happened in one evening and, talked to the boarders about Africa; that talk decided the young Scotchman toward the most wonderful missionary career of the nineteenth century. Nearly every minister may have his experience of the divine guidance. After long and painful perplexities about accepting a certain attractive call, I opened a book and read this seldom noticed text, "Wherefore gaddest thou about to change thy way?" In an instant I made a decision on which the major portion of my whole life work has turned. My faith forbids me to believe that this incident was a matter of haphazard chance.

Finally, let us watch for the cloud, and walk by the cloud of God's good guidance. Study the book Study Christ and study Providence, and you will seldom make a serious mistake in life. God will show you by the way He leads you whither he desires you to go. The pillar of cloud will only be needed until you and I get to the Jordan. On the other side of the parted river is the shining glory of the new Jerusalem! March by the cloud till you reach the crown!—New York Evangelist.

Delayed Blessings.

BY REV. WAYLAND HOTT, D. D.

There is a little book called "Expectation Corner, or Is Your Door Open?" It is the story of one Adam Slowman. He lived in a cottage on a far reaching estate called "The Redeemed Land." But though Adam Slowman had full title to his dwelling place, and on an estate so fair and whole he did not get by any means, the good he might by living there.

But one day a messenger came from the Lord of this spacious estate of the Redeemed Land, who was bidden to show this Adam Slowman the mansion in which the Lord of the estate lived, and the various out-buildings and offices connected with the administration of the estate. Such exploration, although he was tenant on the estate, and with complete title, this Adam Slowman, under the guidance of the messenger, is much surprised at the splendor, plentitude various provision which he everywhere sees. After a time one storehouse particularly attracts his attention. He asks the messenger the name of it. There is a peculiar clock above the entrance, and a sun dial in front. Over the gates there is also the inscription, "Though it tarry, wait." "That replied the guide," is the Delayed Blessing Store Office." The guide hands Adam Slowman a glass through which he is able to read a further inscription—"Therefore the Lord wait, that he may be gracious unto you. And therefore will He be exalted, that he may have mercy upon you. For the Lord is a God of judgment: Blessed are all they that wait for Him." Then the guide went on to say, "That clock never goes too fast or too slow, and is so constructed that when the shadow on the dial shows that the time of promise draws nigh it sounds a warning to the messengers to be ready at once for the delivery of the stored blessings which the moment that 'the fulness of the time is come,' are sent forth from the gates." And thus Adam Slowman learned, as every tenant on the Lord's estate of the Redeemed Land also needs to learn, that he is vastly richer than he frequently imagines, that, "Delays are not denials," that delayed blessings are better because they are delayed.

Take the delayed blessing of David's crowning. That crowning over Israel had been promised him. In token of it the anointing oil had drenched his youthful locks. But many a year of the strangest vicissitude, strain, trial, baffling crisis intervened before the crown over all Israel shone

upon David's head. Yet how plainly we can see that all the experiences of those weary and waiting years were needed by David in order that he might be equipped for the large function and duty of his kingdom.

Take the long delayed answer to St. Paul's prayer that he might evangelize in Rome. And in what a circuitous way the answer came when it did come. Yet how evident it is that the answer came in the best time and by the best path. Though prisoner, St. Paul yet had in his peculiar position in the great corrupt city such liberty of preaching as he never could have won by himself only, and the strong arm of the Roman government held over his head, for two long years, its protecting shield.

Take the delayed answer to the prayer of those sisters in Bethany. Why did not their Lord come from that Bethabara when he knew that Lazarus whom he loved was sick and that the sisters were so anxious as they tended their sinking brother? Or why did He not at least speak the powerful healing word across that two days journey distance? But their Lord did neither. Apparently He denied the prayer and let Lazarus die and be buried. Yet what guerdon came of the delay? Forth from its darkness flashed the immense fact of their Lord's Resurrection and the Life.

They have preserved in Bedford, Eng'land, the door of the jail that was locked upon John Bunyan, I thought of the many prayers which Bunyan must have pleaded behind it, that that jail door might swing open for him. Yet for twelve years the bolts of that door stood undrawn. But how alluringly fruitful the delay was. Dreams were going on behind that door and the world needed them. When the "Pilgrims Progress," of which Bunyan dreamed had taken shape and tangibility, Bunyan's Lord, who had never for an instant forgotten him while the slow years passed, swung that jail door wide.

Let us give God time. Let us trust his wisdom. Sometimes quick answer would be worst answer. Let us learn Adam Slowman's lesson, so much needed by our impatient hearts, that "delays are not denials." New York Observer.

Would Our Way Be Better.

BY REV. J. R. MILLER, D. D.

Would it be better if we had the direction of our own affairs? So, sometimes, we are tempted to think. If this were permitted to us no doubt there would be a great change in method of what we now call Providence. We would at once eliminate all that is painful and unpleasant in our lot. We would have only prosperities, with no adversities, only joys and no sorrows. We would exclude pain from our life and all trouble. The days would be all sunny with no clouds or storms. The paths would be all mossy, and strewn with flowers, without thorns or rough places.

All this has a very pleasing aspect for us when we think of it lightly and in a superficial way. Would not that be better than as we have it now? Would we not be happier, and would not life mean more to us in blessing and good, if we could direct our own affairs and leave out whatever is painful, bitter, adverse and sorrowful? So most of us would say at first before we have thought of the question deeply and looked on to the end. But really the greatest misfortune that could come to us in this world would be to have the direction of the affairs and shaping of the experiences of our lives put into our own hands. We have no wisdom to choose for ourselves. To-day is not all of life—there is a long future, perhaps many years in this world, and then immortality hereafter. What would give us greatest pleasure today might work us harm in days to come. Present gratification might cost us untold loss and hurt in the future.

Our wants and our real needs are not always the same. We want pleasure, plenty, prosperity—perhaps we need pain, self denial, the giving up of things that we greatly prize. We shrink from suffering from sacrifice, from struggle—perhaps these are the very experiences which will do the most for us, which will bring out in us the best possibilities of our natures, which will fit us for the largest service to God and man.

There is something wonderfully inspiring in the thought that God has a plan and a purpose for our lives, for each life. We do not come drifting into this world, and we do not drift through it, like waifs on the ocean. We are sent from God, each one of us with a divine thought for His life something God wants us to do, some place He wants us to fill. All through our lives we are in the hands of God, who chooses our place and orders our circumstances and is ready to make all things work together for our good. Our part in all this is the acceptance of God's will for our lives, as that will is made known to us day by day. If we thus acquiesce in the divine way for us we shall fulfil the divine purpose.

It is the highest honor that could be conferred upon us to occupy such a place in the thought of God. We cannot doubt that his way for us is better than ours, since he is infinitely wiser than we are. It may be painful and hard, but in the pain and hardness there is a blessing.

Of course we do not claim to know all the reasons there are in the divine mind for the pains and suffering that come into our lives, or what God's design is for us in these trials. Without discovering any reasons at all we may still trust God who loves us with an infinite love and whose wisdom is infinite. But we can think of some ways in which it is possible for blessing and good to come out of a sick room experience.

The Master has other work for us besides what we do in common occupations. We have other lessons to learn besides those we get from book and friends and current events and through life's ordinary experiences. There is a work to be done in us, in our hearts and lives which is even more important than anything assigned to us in the scheme of the world's activities. There are lessons which we can learn much better in the quiet shaded sick room than outside in the glare of the streets and amid the clamor of earth's strifes. Our shut in days need never be lost days. Whatever they may cost us in money or in suffering, we need not be poorer when they are over than if we had been busy all the while at the world's tasks.

We need only to accept God's way and go as he leads, and in the end we shall find that in not the smallest matter have we been unwisely led, but that at every step He has brought us to some good.—New York Observer.

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WHEN YE PRAY SAY FATHER.

Among men who are accounted wise according to the wisdom of this world there are many who deny the rationality and the value of prayer, and there are many others who are in doubt as to whether it is worth while to pray. But in spite of all philosophical doubt and learned reasonings to the contrary, the vast majority of mankind, to-day as in the past, manifest one way or another a practical belief in prayer. The disposition to worship some supernatural power and to seek help from some extrahuman source is common to all races of men. How indeed could it be otherwise? Shut up within so narrow bounds, afflicted and troubled in many ways, tortured by disease and affrighted by death, yet dreaming wondrous dreams and thinking thoughts that wander through the Universe, is it any wonder that men have grasped instinctively after something unseen which should solve the great enigma, and that they have cried with a great and longing cry to some power beyond the veil that shuts them up within a world of sense? If indeed we must believe that there is no ground for prayer in man's relation to a higher power, if there is none to hear or to respond—no pity and no help—and all the long and yearning cry of humanity after God is but wasted breath, then surely human life would be a tragedy so unique and awful that the mind must reel and stagger at its contemplation.

In view of what has just been said and suggested, it was a deeply pathetic incident when the disciples of Jesus came to their Master saying, "Lord, teach us to pray." Surely these men went to the right school to learn what could be learned about prayer, and it is still to the same Master the world must go to learn how to pray. Among all who have spoken to men of the things unseen, who has been able to speak with such authority as did Jesus? Who has spoken with so deep and convincing knowledge of God and humanity as he? What other man speaks like this man, and if we leave him to what instructor shall we go? He speaks to men of redemption and immortality, and he speaks that the truth was his way to the hearts of those who listen with an open mind to his words.

If we go to Jesus with the question—Is it worth while to pray? we shall obtain no philosophically reasoned answer, but we shall perceive that his whole life and teaching affirm the value, the reasonableness, the naturalness of prayer. And what is the ground of prayer according to our Lord's life and teaching—why is it worth while to pray? The answer to this question is the most reassuring and comforting that human language can convey. It is that the power unseen, the answer to the world's cry is a Divine Father, and that the soul which comes to God with its confession of sin and sorrow, its cry for pardon, its aspiration after purity, its petitions for help, may utter its longings with the assurance not only that God hears but that he listens with infinite sympathy to the cry of the contrite heart, and that his almighty power is pledged for the help of everyone who in liberal trust and obedience casts himself upon the divine mercy. We do not here at all touch the question whether or not the term "fatherhood of God" can be properly used in reference to the impenitent and unbelieving. The essential, practical truth is that the penitent, coming to God, finds in Him a Father, that every soul which desires in truth and sincerity to call upon its God is taught by Jesus to call Him Father. "When ye pray, say 'Father.'" What a world of hope—what an infinite assurance of goodness and blessing are in this word! It is the gospel of the grace of God presented in one of its richest and most attractive aspects. For the declaration that God is Father to the soul which truly comes to Him carries with it the assurance that all that a Father infinite in love and power can do for that soul will be done. Such assurance ought to banish all misgiving and complaining. Surely Paul was right in believing that for those who are heirs of God and joint-heirs with Jesus Christ all things must work together for good.

The truth that God is Father to those who pray does not indeed mean that all their wishes will be gratified and all their expectations fulfilled. Fatherhood is not a weak, unintelligent benevolence which yields to every wish and whim of inexperienced, foolish childhood. The true fatherhood is strong and wise as well as benevolent. Because it works in love and wisdom, it can disappoint and chasten. It is the way of our foolish, petulant human nature to conclude that the Divine Father does not hear or does not care, because he does not always give us the things we desire. Doubtless if the question were put to us, we should say that we want the best that God has for us, but sometimes we perhaps find ourselves unwilling to let the Father in Heaven be judge of what that best thing is. The supreme commentary on the prayer which Jesus taught his disciples is his own life and death. He at least never forgot, never doubted that God is Father and that the will of the Father is the supreme law of human life. It is surely a great thing to pray this prayer which Jesus taught his disciples, to be able to look up and say "Father," to say it not only in the bright days but in the dark nights, and in the most trying and awful experiences of life to say "Father," and add "Thy will be done," even as did Jesus in Gethsemane.

Editorial Notes

—The venerable and still vigorous Dr. T. L. Cuyler has lost none of his faith in the dignity and the unique opportunity of the Christian ministry. "Bear this in mind, said Dr. Cuyler in a recent address to his presidential chair, no emperor's throne was ever built high enough to be within ten leagues of the pulpit in which the fearless preacher stands winning immortals souls to Jesus Christ."

—The courtship between the Presbyterian and Methodist churches of Canada seems to be proceeding pleasantly. We do not hear that anyone is opposing the proposal to unite, and many are warmly advocating it. "Roswall" in *The Wesleyan* says: "The question of 'Union' gathers impetus as the weeks advance and as conventions at strategic points elicit more fully the sentiment of preachers and people. It is yet too soon to talk definitely of the question of a name. That will come as the ripening process develops. As to a discussion of details, prudence would suggest that that be left entirely to properly constituted committees when the 'good time' has really come."

—The sinking of the Russian warship *Petropavlovsk*, with some 600 or 700 men, is a terrible example of the horrors of warfare under modern conditions. The Japanese Admiral was acting within the recognized lines of modern naval warfare in causing mines to be laid at the entrance to Port Arthur harbor for the destruction of the Russian ships and if every vessel in the Russian squadron had shared the fate of the *Petropavlovsk* it would have been regarded as a still greater triumph of strategy. The horrors of war strike us more forcibly when hundreds die in a moment, and, as it were, at a single stroke. But it is no more unmerciful, and it is certainly somewhat less cruel to send many men to death, thus suddenly than to kill them more slowly and with lingering tortures. War, when it is seen in its reality, is always a horrible thing. It is so horrible, so repulsive to every humane and Christian sentiment, that we may surely hope the day is approaching when so terrible a method of settling international disputes will become a thing of the past and the nations of the world shall learn war no more.

—*The Independent* counts the death of Verestchagin the greatest misfortune thus far of the Eastern war. It considers that "beyond question he was the greatest artist that Russia has yet produced. He had painted scenes of battles on land, always with a view to teaching the horrors of war, and it was his desire to paint a naval battle. It was this desire that made him accept the invitation of his old friend Admiral Makaroff, to be his guest on the 'Petropavlovsk,' and he went down with the vessel and its more than seven hundred victims, himself a victim of the system he hated and painted. His technique was questioned by painters, but his great canvases were extremely effective, giving the most realistic representations of the scenes of Russian life and the ghastly work of war. We recall his picture of the blowing up of prisoners from the British guns in India, and another later composition showing Colonel Roosevelt leading his Rough Riders up the hill at San Juan. We shall insist on putting the men of peace before the men of war, Verestchagin before Makaroff, and count his death as the saddest loss of those terrible too minutes when twice four hundred men went down."

—It is evident that in certain important respects the very large College or University is at a serious disadvantage in comparison with colleges at which the number of students in attendance is smaller. In reference to this *The Congregationalist* very truly says:—"With several hundred students in a class and multiplied electives, the unity of the class cannot be fully developed. The students have too few common aims and interests. They divide and sub-divide into small companies, according to their studies, and some graduate with hardly more than a speaking acquaintance with many of their class mates, and with those of classes

immediately preceding and following them." The same journal says that "an experiment is about to be tried in the University of Chicago, to see if the college idea can be carried out somewhat along the lines of English universities. It is proposed not to have more than 200 students and a faculty of perhaps twenty in each. Each college will have its own special character. One will make arts and sciences prominent, another classics etc. The students will share in the general advantages of the University, and perhaps for the last one or two years of the course the greater part of their work will be in lectures and studies open to the whole University. It will require several years to test the full value of this plan, but it is to be tried with the conviction that the future development of higher education is to be through the smaller colleges as the best organizations for all around culture."

From Halifax.

The winter harvest in the Halifax churches of all denominations has been small. A general and painful consciousness has existed among the ministers and the church members, that the spiritual power, necessary to great zeal and faith in Christians, and to the conviction and the regeneration of sinners, has not been present, operating through the ordinary public services of the churches. Extra efforts, however, have been made to persuade sinners to be reconciled to God. Weeks of continued meetings were held in the Tabernacle, the North Church and the First Church. The pastor of the North Church has baptized four candidates, but so far none have been received through this ordinance into the First Church or the Tabernacle. Never in our belief had there been a time in our history when the ministers worked harder than they do now. It would be no wonder if some of them broke down under the stress of their strenuous labours. This is true of the pastor of the churches referred to in the city. As to Dr. Kempton's labours especially in view of his years, they are abundant and quite sufficient for a young man. Since coming to Halifax he has seen his congregation more than doubled, the increase has not been fitful but steady and solid. His coming to Dartmouth from his too large country field was evidently of the Lord.

The series of meetings referred to have been well attended in all the churches, and, no doubt much good seed has been sown, which in due time will swell the harvest all are hoping and praying for.

The annual thank offering meeting of the Women's M. A. Society in the First Church was large and enthusiastic. The expression of thanks amounted to \$100. Mrs. William Freeman, daughter of the Rev. R. D. Porter, presided at this meeting. Mrs. R. N. Beckwith, nee Miss Randolph, who came to us from Lawrencetown is another devout worker among "the honourable women" in the church. And this reminds me that Mrs. Allison Smith, another mother in Israel, after a long life, a sister distinguished for her kindly, loving spirit, and always constant and sympathetic with her pastor, is now very weak and evidently nearing the end of her journey. Her last act of large benevolence was to give to Dr. Trotter \$3,000 toward the second forward movement.

The debt on the First Church, which began with \$15,000, has lately been reduced by a \$1000 leaving it at \$5,000.

The Hon. D. McN. Parker, for fifty years or more honored and universally beloved, not only in the church and community of Halifax, but in the denomination at large, has about reached his 83 birth-anniversary. Although not able to attend public services, regularly, yet in good weather he finds his way to the house of God once each Sabbath. He is at present worshipping with the Dartmouth Church on the side of the Harbour where he resides. His interest in all denominational work is undiminished—college, home and foreign missions, and the annuities for ministers are on his heart and have his support to the extent of his ability. His mind is active and his intellect keen and vigorous.

Mr. Curry of Windsor, some time ago, declined an offer of a place in the Senate at Ottawa. That act did much to level up other callings and labours to a relatively normal place with that of honorable Senators. Emphasis has of late been given to this by C. C. Blackadar of Halifax—a man well qualified for the position. He has on his hands, the Recorder, the oldest newspaper in Halifax, his banking business, beside much else; and although yet in the ripe prime of life, he chooses to forego the honors of a Senatorship and enjoy his pleasant home and full labors in Halifax. Doubtless a good man will be found to fill the place; but Mr. Curry and Mr. Blackadar have told the country that other callings, not quite so highly valued by current public sentiment, do in their estimation, carry with them just as much dignity and honor as the Senate of Canada. To such men the public are indebted for moulding and making healthy, public sentiments.

A painful item appeared this week in the reports of the police court. It is this—Nell Reardon in the last twenty-three years had been three hundred and twenty-three times before that court. This is heart-breaking. Is it necessary for the community to sit by with folded hands, and see an unfortunate woman tried and sentenced 321 times

in 23 years? Cannot this class of the lapsed have an asylum as well as the insane? Can nothing be done to save such creatures from this useless firing and imprisonment? Surely the law makers can devise some way of rescuing such pitiable victims.

An addition to the buildings of the School for the Blind which cost \$65,000 was opened last evening. The Legislature voted \$20,000. Subscriptions have been made amounting to \$21,000. \$24,000 remain to be secured. Dr. Fraser originated and directed the work of this large addition to existing buildings. There is no space here to describe it. It is a gem, viewed either for use or as a work of art. For an hour, more than a thousand people passed from room to room, and looked upon the classes at work. Then in the large hall they listened to a well-executed programme.

Carrie Nation paid Halifax a flying visit. The walls of the old building which have echoed the voices of the pastors of the First Baptist Church from Alexis Caswell in 1827 to W. H. Cline in recent years, turned back the voice of Carrie on the ears of her large audiences. Judging from the reports she said some sensible and striking things—it is well known she can strike. St. John was hit hard. Carrie had seen more drunken men in it than in any other place. Let me give St. John company in its affliction. I have seen more drunken men in Halifax in one day than I saw in the great and wicked city of Chicago in ten days while at the Exhibition in the autumn of 1893. REPORTER.

Acadia Seminary Notes.

1. The Elocution Recital (Miss Margaret Lynds, Director, Mrs. G. P. Maxim, Assistant) took place on Friday evening, April 15. The very large audience greeted those who took part enthusiastically. The programme as given, was as follows:

PROGRAMME.

PART I.

- Reading, The Village Gossip, Wiggan.
- Reading, From "A Singular Life," Phelps.
- Vocal Solo, (a) A Fair Good Morn, Nevin.
- (b) When the Swallows Homeward Fly, White.
- Reading, The Heart of Old Hickory, Selected.
- Scene, Macbeth, Act 5, Sc. 1, Shakespeare.
- Lady Macbeth, Frances Burditt.
- Doctor, Florence Hickson.
- Nurse, Flora Denton.

PART II.

- Reading, The Fox's Understudy, Andrews.
- Piano Solo, Valse-Impromptu, List.
- Reading, Race Against Time, Tourgee.
- Violin Solo, Mazur, Wieniawski.
- Violet Drill, by Twelve Young Ladies, Prepared by Mrs. Maxim.

The efficiency of the work in elocution is guaranteed by the results attained; the popularity, by the fact that two teachers are required.

2. May Festival, May 10 and 11, promises to be a musical event of great interest and importance. Rehearsals are now in full swing. The Festival will be given by a chorus of 150 voices, with an orchestra of 22 pieces. The soloists engaged are artists who have made names for themselves either at home or abroad. The following statement by the director, Mr. Marvin, will convey to our constituency the character of work that will be attempted, and as we believe, successfully performed:

PROGRAMMES.

No entire opera will be given, but the programs will include the "gems from the world's greatest and most attractive operas and oratorios, "Faust," "Carmen," "Rigoletto," "Lucrezia," "Queen of Sheba," "Elijah," "Creation," "Messiah," in addition to Steiner's "Daughter of Jairus," and numerous part songs and songs by modern composers. The orchestra will play two standard overtures and other orchestral selections.

An illustrated programme of 18 pages may be had upon application to the Principal of the Seminary.

3. The new, 1904-1905, catalogue is now in press, and will be ready about May 25. Many improvements in several departments will be noticed. Dr. Boggs, on the evening of Sunday, April 10, gave a most interesting and thought inspiring address to the members of the Y. W. C. A., at their missionary meeting, upon the needs of and opportunities for work in India, showing how no girl could make better use of her life than by giving it to God in India. The address made an abiding impression.

On Sunday morning by invitation of the College Y. W. C. A., the Seminary had the privilege of hearing an exceptionally good paper prepared by Mrs. T. H. Rand, upon the China Inland Mission. The girls of the Seminary have undertaken the support of a young girl in Chicacole, her name, being interpreted, is "Blessing." May it be realized! H. T. DeWOLFE.

Letter From Rev. S. D. Ervine.

Mr. Editor, it is now a long time since my name appeared in the *MESSENGER AND VISITOR*, and as my earthly career is nearly at an end, I thought I would once more like to send to my dear Christian friends brotherly greeting, and thank each of them for their kind words and deeds towards us during my long tedious illness. I am glad to report that though physical and mental strength have decreased, my hope of eternal life and interest in the enterprises of the kingdom of Christ on earth have grown strong. And as I have through our denominational paper kept track of your efforts, I have rejoiced with you in your success and sorrowed in your discouragements and adverses, and often wished myself in a position to practically assist in the work. I am rejoiced to note that efforts are being renewed to bring about organic union between the two Baptist bodies of Christians in the provinces. I believe such union will greatly aid in building up the cause of Christ in many neglected sections of the country, remove hindrances to answers to prayers, and the fulfilment of the great commission, and add greatly to the glory of God in the salvation of souls. May God speed the day when it shall be honorably brought about is my earnest prayer.

In re Inspiration of the Bible, I am a firm believer of God, and that for the revelation and fulfilment of his eternal purposes of grace toward the world. He gave the word and great was the company of those who published it, see Psalm 68:11 That all scripture is given by inspiration of God and is profitable, etc., II Tim. 3:16. For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost, see II Peter 1:21, My Saviour said to the Father "Thy word is truth," to the disciples he said, "The words that I speak unto you, they are the spirit and they are life." I think this is inspiration. All through my Christian life when aided by the Holy Spirit, the Bible was to me, Teacher, Inspirer, Director, Conqueror, (It was the sword of the Spirit) Now in my physical decline it is to me the Book of books I fear that when men place either the old book or its divine author on a par with either the dieties or the sacred writings of the heathen or with the literature of a vanishing civilization, they are dealing unjustly with the truth. Incurring the blood of immortals and dishonoring the true God and Jesus Christ whom he hath sent, and whom to know is eternal life, and in whom alone is salvation. Now dear brethren I will close praying that your labors for Christ and souls may be abundant and abundantly rewarded. I shall greet you again in glory.

"How soon I'm to die,
Receive me I cry;
For Jesus has loved me,
I cannot tell why.
But this one thing I find
We two are so joined
He'll not be in glory
And leave me behind."

S. D. ERVINE.

Hennet, Calif. April 23rd, 1904.

Boston Letter.

The matter of special interest to New England Alumni of Acadia during the past month was Dr. Trotter's visit to the city.

The unavoidable absence of several from the annual dinner in hotel Nottingham was regretted especially by the absent ones. To the Acadia men here it is always a sincere pleasure to see Acadia's President.

At the Ministers' Meeting of the 18th, inst. Rev. Dr. Mobie, Home Secretary of the Missionary Union, gave a fervent and discriminating address on "The Cross versus the Crucifixion." He drew attention to the essential difference between the atonement and the tragedy of the crucifixion. One shows God at His best, the other man at his worst. One holiness at its height, the other sin at its lowest.

The Books of the Missionary Union have closed and the result is deeply encouraging. Although the year was begun with a debt of over \$23,000 and \$50,000 was added to the yearly appropriations and \$15,000 was devoted in special aid of the Rangoon press, the books show a deficit on the last year's operations of only \$7,000.

A Presbyterian journal has the following statement and comment:

At the last meeting of the Baptist Union of Wales, Pastor H. Harris was chosen president and in his address he said, "It is true that there are free communionists among Baptists, but these lepers do not belong to us as a denomination." So that Charles H. Spurgeon, was er'er—a "leper"?

Does the author of the comment not know that C. H. Spurgeon was not a free communionist in the sense which the comment implies? As a last resort a man will indeed grasp at a straw.

Many church members coming from the Provinces to the city become lost to regular Christian work because of their neglect to attend to the matter of church letters and early in their city life make church affiliations. It would give the writer pleasure to be of any service in aiding to secure the early connection with some church of Baptist members coming to Boston to remain even for a year or two. His own church, Bethany, is easily accessible from near-

ly all parts of the city. But if pastors would communicate with him regarding their members who are removing here, he will be very glad to aid in introducing them to some church and pastor in the city in whose services they may be helped and helped. It is simply surprising to find the large number who have failed to attend to their church relationships in the city. Pastors in the Provinces can be of large assistance in remedying this wrong by communicating with the undersigned.

A. E. NEWCOMB.

20 Woodville St., Boston, Mass.

The Church Paper.

The church paper is an educator. It informs its readers as to the doctrine and work of the church. It is a weekly commentary on the Scripture which all study in the Sabbath school. It has suggestions for the prayer-meeting. It is a record of current history. Its reports of church courts, missionary and temperance societies, Sabbath schools and young people's meetings, revivals, deaths in the ministry and others known in the church, and of every variety of church news, make it a necessity to those who would be informed as to the progress of the Master's work.

Its discussion of great public questions, of moral reforms, of doctrine and duty, by able men in the ministry as well as in other professions and occupations; its practical treatment of the every-day difficulties and opportunities, and its general stimulating influence on the real spiritual life make it a necessity to the Christian who, while growing, wishes to grow yet more abundantly in grace. It is almost universally the testimony of pastors that their efficient and earnest supporters are readers of church papers—Herald and Presbyter.

Onward and Upward.

An easy liver is like a mushroom which, growing up in a night, is but a pulpy thing. But the oak—ah! there are men who grow like the oak. The winds cry, "We will wrestle with you and break you;" and the oak stretches out its hands, answering, "Let us wrestle then!" The rocks beneath mutter, "We'll thwart you;" the oak thrusts down its roots, grapples with the rocks and conquers them; and at last reaching its gnarled arms aloft it gives its challenge to the storms of heaven. Thus we wrestle, and wrestling grow into the possession of these graces which, bound in a bundle are called character. We often fail? Aye, again and again. Blunder? Yes, all along the way. But the test of manhood is to push ahead and march through the Valley of Achor, past the shields and weapons that were thrown away in former days, to glorious achievement.—David J. Burrell.

If an electric car stands motionless on the tracks it is nothing against the power of electricity. If an invalid has no appetite and cannot go out of doors at night it is no argument against things good to eat and the joy of starlight air. If a man does not know a flower by name nor a poem by heart, it is no indictment of the beauty of a rose or the charm of some poem. If we bear the name of Christ but give no other sign of him; if we go through the forms of godliness, but live powerless lives, it is a thousand reproaches to us. To be powerless when Christ has all power, and we can have all we want, is an arraignment to which we can make no answer that is not self-incriminating.

THE NINETEENTH CENTURY AND AFTER. Edited by James Knowles Published Monthly. Contents for April.

- I. The United States and Great Britain. By George Harvey (Editor of the North American Review and of Harper's weekly.)
- II. Britain's appeal to the Gods. By Andrew Carnegie.
- III. Japan's Financial Position. By O. Eltzbacher.
- IV. Coming Continental Complications. By Demetrius C. Boulger.
- V. The House of Commons: New Rules and Old Circumstances. By Henry W. Lucy.
- VI. In Chinese Dreamland. By Herbert A. Giles (Professor of Chinese at Cambridge.)
- VII. Aeschylus and Shakespeare. By Rev. R. S. DeCourcy Laffan.
- VIII. Naval Expenditure and Naval Strength. By Edmund Robertson, K. C., M. P. (late Civil Lord of the Admiralty.)
- IX. University Education in Ireland. By Sir Rowland Blennerhasset, Bart. (President, Queen's College, Cork.)
- X. The History of Port Arthur. By Joseph H. Longford (late H. M. Consul at Nagasaki.)
- XI. The Geisha: a faithful Study. By Reginald J. Farret.
- XII. A Visit to Hawarden. By the Lady Ribblesdale.
- XIII. Holy week at Jerusalem in the Fourth Century. (With a plan) By Mrs. McClure.
- XIV. The Place of Whistler. By Frederick Wedmore.
- XV. Russia's Charge against Japan. By Major-General Sir Frederick Maurice, K. C. B.
- XVII. Last Month: (By Sir Wemyss Reid)

(2) By Edward Dicey, C. B.

—New York, Leonard Scott Publication Company 7 to 9 Warren Street.

* * The Story Page * *

"Narrowed" Lives.

BY FANSY.

The phrase "narrowed lives" was suggested to me by the words of a friend who is deaf. "My life is narrowed down to a dreary point," she said. "Can I do nothing to make it worth my while to live?"

I have thought much about it since then. Should life to an immortal being ever "narrow down?" Was not the path that God's children tread intended to grow brighter and brighter "until the perfect day?"

Yes, I know, there are physical limitations, yet, when one thinks of Hellen Keller, one feels that common drawbacks ought not to be mentioned. Still to the ones limited they are always present, and the days must be planned with them in view. I wonder whether it would not be possible so to plan that the very narrowing of one's circle because of them would deepen the influence for those reached.

Let me dream a little. I have a friend who is sufficiently deaf to be embarrassed by ordinary conversation. She almost dreads even the family circle, because friends are likely to drop in and try their nerves, and hers, with attempts to make her understand. She is over-sensitive, of course; that is one of the results of any physical limitation, and calls for a resolute will to put it aside as much as may be.

But my friend knows how to read aloud in a manner to make even the ordinary daily newspaper attractive to listeners.

In the city where she lives there are many blind people, and many who, though not entirely blind, have so limited sight that they can read very little for themselves. In my dream I behold that good reader planning to enter that open door, selecting her friends, choosing her material, apportioning her leisure time, and becoming by degrees, a minister of grace to those who, if they cannot see, can hear, and who learn to love the "music of her voice" not only, but who grow into sympathy with the great thoughts she brings to them. More than that, some of them, I note, as the days pass are being led into intimate fellowship with the Master; and I know that there will be stars in my friend's crowns, almost because of her physical limitations.

I know another woman who is quite deaf, but she has a choice pen. Her style is so charmingly natural and conversational, and she has so many pleasant topics to write about, that entire strangers beg to hear her letters read.

In my dream I see that woman making a systematic offering of this special gift for the comfort and uplifting of the "shut-in" sisters everywhere. She has a list of people about whom she has read incidentally; and with these, as many as her time and strength will allow, she opens correspondence, and carries the breath of flowers and the sound of birds and the sunshine into their sick rooms. She does more than that; she breathes about those beds of pain the aroma of one who "has been with Jesus," so that they come to know Him in a new and blessed sense; and only the pen of inspiration could tell the story of what her ministrations accomplish.

There was a young woman who used to attend the Pastor's Aid Society to which I belonged years ago. She ceased coming because of deafened and sensitive ears, and lives a narrowed life because of them. Yesterday I had a thought about her, which in my solitude I spoke aloud.

"Why don't they make that woman their society treasurer?" She is business-like and methodical. She would keep every item of income and outgo in so plain a way that he who runs could read. Because of her deafness all reports would have to be rendered to her in writing, which would be good for the society, and excellent discipline for its members. She would be a capital collector of dues because of her business methods, and also because no delinquent would like to meet her, on the street, for instance, and scream out an excuse for further delay. I am quite sure that physical limitations in this case would increase usefulness.

This reminds me of another woman who used to be an active member of a missionary circle, but who now sits at home alone on the day of the meeting, and sometimes weeps because she can no longer hear well enough to keep in touch with the work. That is what she thinks. But I have a vision of her as having gathered about her blank books of convenient size and shape, one for each mission field. They were labelled "Africa," "India," "Mexico," and the like. For these books she began to clean and clip and copy. From newspapers, from magazines, from rare books, from reports written to her by personal friends, from any and every source of supply that an indefatigable gleaner can discover, she gathered her treasures, pasting or writing, each in its own order. In due course of time it became noised abroad that "Aunt Mary," as she was familiarly called, had a valuable scrap book on India, for instance; and the army of overworked, hurried people, as well as the army of careless people who neglect preparation, fell into the habit of going to her for help. In my vision the work

grew and grew, until the time came when Aunt Mary was not only "in touch" with the missionary circle again, but was the recognized authority on missions for every member of that church; and every member of her circle was proud of her.—Christian Endeavor World.

The Artist and the Monkey.

The friendship between them came about in this way: A book was to be published in which a small gray monkey played a very important part. The publishers wished to illustrate the book with many pictures, and because this artist was known to be so fond of animals, that he drew them much better than most others, he was asked to make these illustrations. If I were to mention his name you would know it at once.

He read the manuscripts and then set about finding his models. Men, women and children, were at hand to answer his purpose, but where was the monkey to be found?

He went up to Central Park and looked among the swinging, chattering, wrinkled faced creatures. Finally he found one answering to the description in the manuscript. In order to make his drawings before the crowd of visitors flocked to the menageries, he used to get up very early in the bright spring mornings, and go and set before the great monkey cage and make sketches of the little creature in the various queer positions that it seemed fond of taking.

After a time the monkey noticed him, and came to the wires of the cage at once upon his arrival every morning.

He reached for pencil, smelled of it, turned it over many times, bit the lead off at the sharpened end, and gravely gave it back with an air that said, "I am surprised that you do not know how to prepare your pencil."

But all the time it seemed to the artist that the monkey was sad or ill. Now the artist was a tall man and broad shouldered. His head reached far higher than the heads of most men we meet. Perhaps that was why every small, weak thing seemed to know and like him, for, you know, large natures protect the weak.

So he set himself to find out what it was that troubled his little friend. The keeper was called and questioned.

"Oh, the little gray monkey is all right," said the keeper. "You're payin' him a good deal of attention, an' he thinks he's got to make out a case. Monkeys are awful fakers, an' them little gray ones are sharper'n most."

So the artist went on with his work, and the monkey sat by the wires and chattered his sad little tale, all about the home he had left in a tall coconut tree, and the friends that were like himself.

And the artist answered: "Yes, yes, old fellow, it's a big shame!" And his heart was very tender toward his little gray friend.

Then the monkey began to rub its little hand across its stomach, as if it were in pain. The keeper was called again.

"I tell you, I'm afraid there's something the matter with the little fellow, after all."

The keeper watched the small creature a minute or two, but it sat perfectly still.

"He all right," said the keeper again. "He's young and he's growin' fast. Growing pains, maybe."

When the keeper had gone, the little monkey came very close to the side of the cage and chattered very softly, and reached out one little gray arm. The artist went up to the cage. The monkey took one of his fingers, and with a great deal of looking over his shoulder and chattering and twisting about, rubbed the finger up and down over the front of his little gray waistcoat.

And what do you think?

The artist found a strong string tied tightly about the monkey's stomach. The end had been broken off and the fur had covered it from sight. It had been tied on when the monkey was little, and, while the poor thing had grown larger, the string had remained the same and was cutting into the flesh.

The artist at once took out his knife and opened a shining blade. This frightened the monkey, but, after a little, faith in his big friend helped him to be brave.

The cord was cut and found to have made a sore all about the waist of the little one. The artist went at once to the attendant, who brought some ointment, and together they took the little sufferer from his cage. But the monkey would let no hand but that of his artist friend touch the wound, so the big man turned surgeon and dressed it carefully.

Afterwards, when the pictures for the book had all been made and the sore mark under the little waistcoat had long been healed, whenever the artist chanced to stop before the monkey cage—even if many people were there—he was sure to hear a joyous chattering and to see a little figure come lying to the bars and beckon with all its might. Then the small hands were rubbed across the small stomach, while merry thanks were whispered for the old time service of gentleness and pity.—New York Herald.

A Family of Twelve.

The hired man found them while he was mowing the alfalfa field.

There was a sudden "whir-r-r" that made him jump, as poor, frightened mother quail flew off her nest; and there, among the lone green stems, lay twelve pretty, speckled eggs.

Just then the dinner horn blew, so he put the twelve eggs into his covered tin pail, and started briskly toward the mill house; for he was warm and hungry.

As he crossed the treeless fields, the sun beat hotly on his old straw hat, and the pail grew almost too warm to hold. But it was lucky he did not drop it; for inside wonderful things were happening, as the hired man discovered when he reached the windmill and uncovered the pail.

Where twelve pretty brown eggs had lain were twelve baby quails running about among their own eggshells, as lively as crickets, and not very much bigger.

"O! O! O!" cried the two little girls, their eyes shining with delight. "Let's show them to grandma, quick!"

Four little eager hands received the pail, with its scrambling load, and hurried them into the house.

"Poor little tots!" said gentle grandma. "What will become of them?"

"O, let's keep them, grandma, do!" pleaded two wistful voices. "We can take care of them."

"But they need a feathered mother, dearies," grandma answered. "Tell the hired man to catch the old hen, whose chicks were killed by a weasel last night, and perhaps she will adopt them."

So the hen was brought and popped into a coop, clucking and struggling, and running to and fro on her long, awkward legs. She was absurdly big and very clumsy, and for some minutes appeared not to have the slightest intention of adopting the twelve little wails huddled cheeping in a corner.

But even a silly old hen will sometimes make the best of things. So it happened that, after a little while, she settled down, and the poor, cold baby quails crawled under her comfortable wings.

"Now they've got a mother," said the two little girls. An hour later grandma heard a wail from the direction of the chicken coop, and hurried to see what was the matter.

"She's eating them! O! she's eating them!" howled the children. And, sure enough, there in the middle of the coop stood a clucking old hen, with two pitiful little quail feet, protruding from her ugly yellow bill. Grandma rushed valiantly to the rescue, and the ten survivors were carried into the house in an apron.

For two days they lived in an old basket, wrapped in flannel rags; and then one morning, Chung, the Chinese cook, appeared with a strange burden.

"Littee quail lakkee mamma. My cousin catchee Heap nicee quail!" he beamed, handing grandma the queer bundle of feather and string, which proved to be a tightly bound hen quail.

"Heap nicee mamma!" he repeated, when the cords were loosed and the quail nestled down spreading her wings for the babies to creep under. And the ten little orphans, pressing in among the soft feathers, thought so too.

"Horrid old hen!" said the two little girls. "They've got a real mother now."—Outlook.

Jack and the Iceman.

When Jack was a puppy, the iceman, one day, when delivering the ice, kicked him because he got in the way. Of course while Jack was small, he could only slink out of sight when the man appeared each day; but our dog soon grew large, and one day, after Jack had "grown up," his old enemy came to deliver ice, whereupon Jack rose and, growling, refused him admittance. It was necessary for one of our family to call the dog off before the iceman could enter. What is stranger still, the iceman—who kicked Jack when he was a puppy—went away and was gone a long time. After several years he returned to our part of the city, and one evening he walked down the street on which our house is located. When he was still several blocks away, Jack, who was lying on the piazza, waked from a sound sleep, and dashed down to the gate. We wondered what ailed the dog—what made him so angry—until we saw the iceman sauntering along. There stood Jack on the sidewalk in defiant attitude, and, well—our dog just would not let that man pass by on our side of the street. So the man, quite frightened, crossed the street and went his way. As our street is the only one this man can traverse to reach his home, he is obliged every time he passes to walk on the opposite side, no matter how muddy the centre of the street is.

A curious, and for us at times, distressing phase of the situation is that Jack's dislike of icemen is universal. In fact, sometimes in the summer we are without ice for a whole day because Jack will not let the iceman enter the yard. He is so large and looks so fierce that the courage of the iceman melts away.

And yet Jack is very loving and gentle to our family, being especially fond of my young brother, Frank. When Frank goes swimming he always takes Jack along. One day my brother thought he would swim under water, so Jack would think he was drowning, and see what the dog would do. He found out. When Frank disappeared, Jack plunged in after him, and, as my brother's only garment was a pair of swimming trunks, the dog couldn't get a good hold; and, before Frank could rise to the surface and make Jack understand that he did not need assistance, his back had been pretty badly scratched by the dog's nails.—Columbus Dispatch.

Launch Out!

BY REV. T. L. CUYLER, D. D.

"Launch out into the deep!" This was Christ's order to Simon Peter after a night of not very successful fishing. Accordingly Peter sets the bow of his little boat towards the deep water where the fish are and after the net has been cast, there is a prodigious haul that requires some extra effort to bring it to shore.

Here is a motto for churches and pastors "Launch out!" Perhaps the past year has not been one of much success in winning souls to Christ. One reason probably was that there was not enough effort to reach the unconverted either by fervent preaching to them in the pulpit, or by personal effort with them out of the pulpit. Plain, pointed, pungent sermons, warmed with love and steeped in prayer, are the minister's needed work on the Sabbath. But such arguments and appeals must be followed up. A pastor often accomplishes as much by an hour of close, friendly conversation, as by any amount of pulpit appeal. The Sabbath School teacher can reach his or her scholars most effectively by a private visit, and a faithful talk with each member of his class. Personal work does the business; not all the fish are caught by the net; each fisher must drop his own hook and line baited with love.

At the beginning of a new year's work the first duty of faith is to make new ventures. "Launch out," and with the Holy Spirit's aid make the effort. I would not make too much of the word "deep," which in the New Testament incident had only a local significance in fishing. Still there must be a deep down faith in your heart's, and a deep down love of souls, and an insatiate desire for their salvation. Shallow interest, shallow feeling, shallow praying, win no souls for the Master. The minister who longs to convert souls must lay hold of the deep truths of God, and strive to penetrate the depths of the hearts before him. It is down in those depths that lurk the depravity, the besetting sin or the unbelief that keeps the sinner from Jesus Christ. The truth must go far enough down to reach the roots in order to produce deep conversion. Spiritual peace, spiritual joy and spiritual power all depend on Christ's getting full possession of the heart.

It is well also to "launch out" beyond regular church-goers, and strive to reach the outsiders—even those who may be regarded as "hard-cases." As in fishing, the fish that bite readily are easily taken, so there are persons brought up under gospel influences that yield more readily to the truth. But the inveterate Sabbath breakers, the open scoffers, the hard drinkers, the profane and openly ungodly class are too often passed by as hopeless. Saul of Tarsus was not a very hopeful case;—cannot the same Divine Spirit that subdued and transformed him, convert the most impenitent and hardened sinner in your community? And when a conspicuously irreligious person in any place is converted, the effect is all the more powerful. Then, my dear friends, if the Master is on board with you—(as He was with Simon Peter)—launch out into the deep and according to your faith, your courage and your loving zeal will be your ingathering of converted souls.

At this season the ordinary greeting is: "I wish you a Happy New Year." Sometimes it is uttered in empty formality; it is often spoken to those who are making themselves wretchedly unhappy by their own sins and follies. Even Christians often make mistakes in their pursuit of happiness. Suppose that any of you should saunter off for a walk, saying to yourself, "Now I will enjoy myself." The walk soon becomes wearisome; you are thinking only about yourself, and find no enjoyment. Suddenly you hear a scream of a child that has fallen into a neighboring river; you plunge in, rescue the little creature, and when you deliver it into the hands of its mother, you feel a thrill of exquisite delight.

That illustrates exactly the condition of many Christians both in the pulpits and pews. They try to become happier by thinking about it, and talking about it; they discuss "the higher life," and it all ends in vapor. Let them launch out into practical efforts to awaken and save perishing souls; let them begin to win sinners to the Lord Jesus, and floods of joy will pour into their souls. They are doing their duty and in doing it they find genuine happiness. Stop talking too much about "revivals," and revive yourself by trying to make somebody better, by helping up some sufferer, and by leading some soul to Christ. Then your new year will be one of joy and gladness. Try it and see. —Watchman.

Be Strong.

Be strong!

We are not here to play, to dream, to drift;
We have hard work to do and loads to lift;
Shun not the struggle; face it. 'Tis God's gift.

Be strong!

Say not the days are evil—who's to blame?
And fold the hands and acquiesce—Oh, shame!
Stand up, speak out, and bravely, in God's name.

Be strong!

It matters not how deep entrenched the wrong,
How hard the battle goes, the day how long;
Faint not, fight on! To-morrow comes the song.

MALTRIE D. BARCOCK.

The Young People

EDITOR

A. T. DYKEMAN

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

Officers.

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

Our Helpers.

We are pleased to introduce to our young people, Rev. F. M. Young, of Parrsboro, who will furnish the Prayer Meeting Notes for the month of May. Will Bro. Hutchinson accept our thanks for his excellent Helps for April.

Our Industrial Guild.

We are giving just now a considerable space to the Industrial Guild. We do so because we believe it is a good thing, and we want our young people to be saturated with it and revolutionized by it. Surely it is of the Lord. The more we study it the more we will be convinced of its utility and practicability. Be sure also and help our organizer, Rev. A. T. Robinson, in putting this organization upon a large and strong basis for future work.

Home Readings.

Monday.—Jacob becomes Israel. Genesis 32: 9-12, 24-30.
Tuesday.—Moses before God. Exodus 14: 15; 15: 25; 32: 31, 32.
Wednesday.—The Church in Prayer for Peter. Acts 12: 11-17.
Thursday.—Hezekiah at a Throne of Grace. II Kings 19: 14-20.
Friday.—Elijah on Mt. Carmel. I Kings 18: 30-38.
Saturday.—Answered, but not as Asked. II Corinthians 12: 7-10.
Sunday.—Lord, Teach us to Pray. Matt. 6: 5-15.

Prayer Meeting Topic—May 1st.

Answered Prayers. Acts 4: 23-31.

No subject is so generally taught, so earnestly enforced, so completely illustrated in Scripture, as the subject of prayer. The geography of the Bible is made historical by Abraham on the Plain of Mamre; Elijah on Mount Carmel; Moses on Mount Nobo; Joshua on Mount Gerizim; Samuel at Mizpah; Elisha at Hermon; John the Baptist in the wilderness; Christ in Gethsemane; Paul and Silas, Peter and John in prison, all in prayer.

We have before us a prayer meeting. Would it not be better if we had more of them? How many of our young people pray? Prayer is a life. It should also be a voice. The followers of Jesus were holding a prayer meeting. Their prayers were doubtless directed towards Peter and John who were being "tried" before the Sanhedrim for performing a miracle of healing. Prayer is answered. Our lesson opens with answered prayer, it closes with the same. "And being let go they went to their own company." How natural? Waters to the waters go. A man's company forms an index to his character.

And they "reported all." How much they had to tell; not so much of their trials, as of the sustaining Presence.

"They lifted up their voice to God," in praise. Prayer is praise as well as petition. Possibly the whole company sung in unison the second psalm, Peter making application of the psalm to their present situation.

"Lord, thou the God," vs. 24-28. Here is absolute power recognized. How refreshing and encouraging to know that there is an Omnipotent One back of all? Associated with his Omnipotence, there is a Divine plan (vs. 28). A plan which the combined powers of earth—Gentile, Jewish, regal and priestly,—cannot break. That hammer that would break the divine plan in redemption, will itself be broken. No organized movement against the power of the Gospel has ever continued to prevail. It must come to naught: There is but one Omnipotent.

THE PRAYER.

They pray, 1st, For a divine manifestation of power, and 2nd, for boldness, on their own part. The one will supply the other. How much these two things are needed today? The church of God should be a mighty aggressive force. It is surrounded by great combinations of evil, as typified by "heathen," "people," "kings," "rulers." It should oppose all form of evil, all false beliefs and doctrines, all unrighteousness in living, and all wickedness in high places. It should not cry "Peace," "Peace," when there is no peace, but with "boldness" speak the word of rebuke and warning. This calls for "boldness," and boldness comes from a manifestation of power in the heart.

ANSWERED PRAYER.

Read again vs. 31. How it reminds of Pentecost? A

shaking place, hearts aglow, tongues loosed. With "boldness" now they speak. Marvellous! Do we say marvellous? Should we really consider it so? In view of what we know, is it not rather what we might expect? If we pray as did these disciples, the same answer in kind would be ours. Do the members of our Unions really desire the power—the gift of the Holy Ghost—, the "boldness"? According to your desire, shall it be unto you. Nothing is mightier than prayer—when rightly interpreted and used. It overcomes all opposition. It leaps the chasm from earth to heaven. It sets in motion and wields divine forces before which the powers of evil give way. It touches the heart that touches the universes. "Good prayers never come weeping home."

It is well to know the conditions by which prayer may be answered. We will mention only those apparent in our lesson.

1st. A RIGHT MOTIVE. The motive here is that the name of the "holy child Jesus" might be honored, A worthy motive truly. God looks to the heart. Let our motives be unselfish.

2nd. UNITY—as a church or union—, "They lifted up their voice to God with one accord." Many hearts, but one voice. "If two of you shall agree on earth as touching anything that they shall ask, it shall be done."

3rd. DEFINITENESS. They ask for boldness. Why not be specific in our petitions to God? Frequently our prayers fail because we ask amiss. Elijah prays for rain,—it comes; Solomon prays for wisdom,—it is given him; Habakkuk cries out for a revival,—God sends a refreshing; Christ in the garden prays for relief,—the angel strengthens him; and Peter, voicing the desires of those with him, prays for boldness,—and boldness is given them.

4th. EARNESTNESS. Do we pray as though we meant it? See Moses pleading, Jacob wrestling, Jeremiah weeping, Christ sweating, Paul beseeching, Peter crying, and deliverance comes. Let "fervent in spirit, serving the Lord."

5th.—FAITH. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." "Without faith it is impossible to please Him." It is as a soul knows God, is occupied with His power, love and faithfulness, comes away out of self and the world, and allows the light of God to shine on it, that the darkness of unbelief will fade away.

6th. IN HIS NAME. Let us grasp the thought. When one presents a request in the name of another, it is really that other asking a favor. His name is his person. God does not look on us as we are in ourselves, but as we are in Jesus Christ. He becomes the supplicant; and because he Father can deny the Son nothing, it is certain that what we ask "in His Name," we shall receive. Let the disciple realize his identity with his Lord.

PARRSBORO, N. S.

F. M. YOUNG.

The Industrial Guild Itinerary.

I have to thank my brethren of the ministry and others, personally and on behalf of the B. Y. P. U., for their cordial words concerning the Guild, and for their hearty co-operation in arranging an itinerary. The difficulty has not been to find a welcome but to find a night. Roll calls, conventions, etc., cannot be stood off. However, at the present moment, the following are fixed dates: Bass River, April 24; Great Village, April 25; DeBert, April 26; Belmont, April 27; Onslow, April 28; Bear River, May 1; Clementsport, May 2; Middleton, May 4; Oxford Conference, May 10; Little River, May 11; North River, P. E. I. May 18; Long Creek, P. E. I. May 19.

Other places in the Annapolis valley, in P. E. I. and in N. B. have either not been heard from at this writing, or, have had difficulty in finding a date that would be mutually satisfactory. A later announcement can be made touching them.

I am sure the loyal members of the local unions will be glad to take an active part toward getting the people out, that they may at least hear for themselves about the guild. Get them out, old and young, as people anywhere from 10 to 100 years old are apt to be interested. Members here range from five to 85 years in age. And above all things, let us crave the Holy Spirit's presence in our meetings. Let us remember the old Welsh proverb "Without God, without anything, God and enough." A. T. ROBINSON.

Illustrative Gatherings.

(SELECTED BY THE EDITOR)

The love of praise and esteem may do something, but to make a true patriot there must be an inward sense of duty and conscience. Dr. Parker.

The Bible, from beginning to end, inculcates and honors patriotism. It is true that the supreme devotion to a Kingdom not of this world, everywhere has the pre-eminence; but love of one's country is encouraged both by example and precept as in no other book in the world.

Dr. W. B. Pope.

Foreign Missions

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR APRIL.

Special prayer for work among the native women and that many congregated Bible women may be secured for the work, that a blessing may rest upon the Board of the North West Baptist Mission.

Tuesday, April 5th, was a red letter day in the history of the W. M. A. S. of Bridgewater, the occasion being the presentation of a certificate of life membership to Mrs R. P. Trefry, who is the oldest member of our society and who, through all the years has been one of the leading spirits in our work for missions. It was the time for our regular monthly meeting, but we felt that on this occasion we must have something out of the ordinary, after much putting together of heads and planning, it was finally agreed that the members of the Society should be At Home, at the parsonage to the ladies of the church and congregation; also to unite the Aids of Lapland and Lakeville (the outside branch of the church) and two representatives each from the Missionary Societies of the various churches in town. Owing to the almost impassible condition of the roads, we were disappointed in not having any of our sisters from the country with us, but the representation from Bridgewater was good. The meeting was opened as usual with singing, Scripture reading and prayer. Appropriate responses were made by the visitors to the President's address of welcome. The programme which followed was not long but was full of interest. Not the least enjoyable feature was a paper by Mrs. Trefry, giving the history of the Maritime W. B. M. U. in general and of our local Society in particular. Then a delightful five o'clock tea was served, and every one pronounced the "Missionary At Home" an unqualified success. This is the first life member our Society has ever made though we have talked of it for years. Our succeeding in making one this year has been due largely to the efforts of Mrs. Morton and Mrs. Coffin, but we hope that Mrs. Trefry may not be the last life member we shall make.

Foreign Mission Board.

NOTES BY THE SECRETARY.

What led me to become a Foreign Missionary

BY THE REV. W. H. HAYWARD, 1890, AMERICAN BAPTIST MISSION, HANGHOW, CHINA.

From childhood I had been interested in missions; at first for the romance of it, I suppose, later for deeper reasons. In college the greatness of the Kingdom of God began to take hold of me, and I often revolted against the general indifference to foreign missions and the frequent prejudice against it. From time to time I would think of missions as possibly my own life-work, but this first became a subject of continued thought when I entered the theological seminary. Life had begun to focus, and the choice of a particular field of work became an imminent question. Here, also, for the first time I came in contact with the Student Volunteer Movement which made a powerful appeal to me.

Meanwhile, however, the opportunities and attractions of the work at home were filling my mind and staying my decision. I knew the spacious counter-claims which so easily beset a man's mind the moment the appeal of the foreign work comes home to him, and I tried to guard against them and to still selfish considerations. Yet it seemed to me that it ought not to be a foregone conclusion that I should go to the foreign field, but that being favorably disposed to that work, I could safely wait till my senior year, when doubtless I would be in a better position to decide the question. I would give much now, if I could reverse that decision, for by it I lost nearly three years of my student life, what afterward became the greatest inspiration that I have ever known, and I lost three years of service and influence for the cause of missions.

I came to the middle of the senior year with the question not a whit nearer decision. I had prayed to know the will of God. Perhaps if I had prayed more faithfully, I might have received what would have seemed more like divine guidance; but as it was, I came to the conviction that I had all the light necessary for a decision and had had for three years past. It was merely a question of where my life would count for most. The facts of the case were perfectly well known. The appalling need of the heathen world, the increasing danger that the West shall give the East the external and the vices of its civilization without giving it the saving truth which has fostered that civilization, the greatness of the work and the fewness of the men to do it—these things could leave no doubt as to where a life could be best invested.

One Sunday I went out to preach in a church which offered much the same work that I had hoped to begin with, if I remained at home. In the course of the day one of the deacons wished to know if a "call" would be considered. I told him it would, of course, but that I already had a call which I was seriously considering. That brought the thing to a crisis. I felt that I had been drifting and allowing circumstances like this to shape my life. From this time I would go out stream. Returning to my room I prayed that God would send me to the foreign field. Why had I not done that in the beginning? The result was a peace of mind that led me without further hesitation to offer myself for this work. Soon after came the Toronto Convention, to which so many of us look back as to some towering landmark in our life, and then a few more months of preparation with some work among the churches, before coming to China. I have been here only a year—that first year of struggle with the language, when discouragement is most likely to come. But I can say that from the point of view of a life investment mission work in China gives cause for a sober and lasting enthusiasm.

The other day my colleague received a letter from a former pupil in America. In his college days he was a volunteer, but yielded to the persuasion of a member of his own mission Board who said that his ability was too great to be spared from the home work. For several years he has been a successful pastor in a large city church, but unable to satisfy himself that he ought to remain there, he has written for advice as to coming out here. One who stands as a prince among the leaders of his denomination said not long ago in a company of fellow-ministers, "There are many of us, I think, who, if we were entering upon our ministries would choose to spend our lives either on the mission field or in the far West." Wherever you go on the mission field you find men who would not be anywhere else than just where they are.

The missionaries in China have lately issued a call for prayer that the number of workers here may be doubled before the Centenary of Missions in 1907. Such an increase is demanded—is challenged by the strategic opportunities and the dangers of the present time. A nation is rapidly awaking. Everywhere are eager and restless minds needing guidance. Western civilization comes in like a flood, but with the first wave comes driftwood and scum. Superstition are fast being dispelled, but who will lead China into the light of Christ? In trade, where selfish considerations rule, the supply equals the demand. Why is it that in the hour of supreme spiritual need for India and China and Japan the supply does not equal the demand? Let the Christian student answer.

20th Century Fund for Nova Scotia.

RECEIPTS FROM FEB. 15TH TO MARCH 31ST, 1904.

Sydney Mines—Mr and Mrs Edwin Oran, \$3.12 Mrs Wm Burchell, \$1; Malcolm Stewart, \$1; Greenfield, Queens Co.—J P Freeman, 50 c; Henry Hanley, \$1; Ohio, Yar. Co. North Temple Church—R Woodburn, \$1; Mrs Asa Wyman, 50 c; Mrs Fannie S Spinney, \$1; Mrs R C Cann, \$2; Rev J H Saunders, D. D., \$5; Mrs J H Saunders, \$4; Black River—Pearl Benjamin, \$1.25; Eva L Schofield, \$5 c; Mrs Albert Brown, 50 c; Gaspereaux—Emma J Schofield, \$6; Sandy Cove—Mrs Crowell, \$1; Rossway—Geo Marr, \$2; Centreville, Digby Co.—Mrs F Morehouse, \$4; Digby—E Hart Nichols, \$3; Little River—Wallace Trask, \$1; Halifax—Mrs C E Higgins, \$2.50; C N Dutcher, \$3.50; Austen Gates, \$10; Mrs H Maxwell, \$5; Edwin Hubley, \$5; G B Maling, \$5; R P Proctor, \$10; a friend, \$5; a friend, \$1; A Thompson, \$10; Thos Bartlow, \$1; West End Church, \$5; Dartmouth—John Baker, \$3; Miss Lois Isnor, \$1; Mrs B O Bishop, \$1; Samuel Crimp, \$5; Arthur T Baker, \$1; Falmouth—Friends 30c; Col Windsor church \$3.68; Hantsport—E F Sweet \$5; Dr C Margeson, \$5; John Churchill, \$5; Mrs Terry North, \$1; Collection \$5.23; Up Canard—B Eaton \$1; Falmouth—L A Armstrong \$2.50; Pereaux—E. A. Lewis \$1; Mrs M Lyons 50c; Mrs Ed West, 40c; Wm E West \$1; Mrs Wm Burnett 50c; collection Medford, 70c. Collection Canning \$2.52; Mrs Brewster, 25c; R D G Harris \$5; Pereaux—Rufus Green \$2; Sonora—Margaret Dixon \$5; New Glasgow, Rev. Wm Smallman, \$10; Berwick—J M Patterson, \$10; Paradise, H W Longley \$2; Sydney Mines—Miss Vangie Shaw \$4; Wolfville—Ur McKenna \$5; Mrs O D Harris, \$2; Mrs Sarah P. Bigelow \$4; Elsie Clem 50c; Mrs E W Sawyer \$5; Miss Gertie Roscoe \$2; I B Oakes \$5; Eardley Randall \$5; Truro—Wm Cummings \$150; Rupert Dunlap, \$2; Kingston—Mr and Mrs H D Woodbury \$10; Aylesford Baptist church \$14.40; White Rock—Mr and Mrs Leonard Pick \$2; Summerville—Laura A Wethers \$2; Lake George—S School \$5; Nictaux—Ernest Neily \$2; Digby—Mrs R J Thorne \$2; Billtown—Mrs I M Card 50c; Somerset—J W Baker \$4; Cheggogio—Edric Cann and Mrs Harriet Cann \$2; Lennie G Cann \$1; John H Brown \$2; Torbrook—S School \$5; Milton, Yar Co—Mrs Cyrus Durke \$1; Canard—Baptist church \$1.88; Kentville—Chas W Webster \$4; Gaspereaux—J L Martin \$5; Clarence—Malcolm R Elliott 50c; T E Smith \$1; Paradise—Norman Longley \$5; Mrs M E Longley, \$1; Berwick—I B Shaw \$2; Edwin Pirce \$1; Marriott's Cove—Miss Inez Corkum, \$2; Joseph Bezanon \$3; Brazil Lake—Truman Crosby \$1; Sonora—S School \$4; Round Hill—Miss Bertha A Healy \$1.25; Mrs E M Cleveland Los Angeles, California \$1; Parrsboro, Mrs Alex Dyas, \$2; Mrs Joseph Lyons, \$1; Mrs Geo Rogers, \$1; Bridgetown—Karl Freeman, \$5; Miss

Eczema

It is also called Salt Rheum. Sometimes Scrofula.

It comes in patches that burn, itchi, ooze, dry and scale, over and over again.

It sometimes becomes chronic, covers the whole body, causing intense suffering, loss of sleep, and general debility.

It broke out with its peculiar itching on the arms of Mrs. Ida E. Ward, Cove Point, Md., and all over the body of Mrs. Geo. W. Thompson, Sayville, N. Y.; troubled Mrs. F. J. Christian, Mahopac Falls, N. Y., six years, and J. R. Richardson, Jr., Outhbert, Ga., fifteen years.

These sufferers testify, like many others, that they were speedily and permanently cured by

Hood's Sarsaparilla

which always removes the cause of eczema, by thoroughly cleansing the blood, and builds up the whole system

Lottie DeW Chuta, \$2; North Sydney—T B Layton, \$3; H Layton, \$1; Liverpool—Florida W McLaughlin, \$1; Upper Stewiacke Church, \$5; Chester—Mrs Benj Mitchell, \$1; River Hebert—Fred McIvor, \$2; Wallace Bay—Mr and Mrs P R Peers, \$4; Gabarus, C B—Mrs A H McCabe, \$1.25; Falmouth—Miss Ella Hume, \$2

J. HOWARD BARSS, Treas. for Nova Scotia.

March 31st 04.

Touching "Inspiration Again."

Mr. Editor:—The glittering generalities found in the belated attack of Rev. D. H. Simpson upon my attempt to draw something clearcut, definite and helpful from Rev. E. M. Saunders, D. D., upon the great subject of "Inspiration of the Bible," require and shall receive at my hands very little reply. But against the covert and unkind insinuation as to the possible unsoundness of my own views of this great fact, I protest with all the emphasis of my manhood. The thrust is all the more unkind because of the very indelimiteness of Mr. Simpson's language.

I am one of very few of our pastors who is on record on this great subject. In July and August of 1900, I published upon my own responsibility an article in the MESSENGER AND VISITOR entitled "Our Present Doctrinal Position." In that article I dealt with both the Inspiration and the Authority of Scripture. The passing years may have slightly modified my views, for though much isolated from my brethren so that I seldom meet them when the serious interchange of thought is possible, I am trying not to fossilize. Yet, substantially, the views there presented are my views of today. They contain no covert attack on any man. If Mr. Simpson wishes to openly attack my views of Inspiration I refer him to that article. But perhaps he would prefer to favor the readers of the MESSENGER AND VISITOR with a clearcut presentation of his own views that we might know from just what view point he criticizes others. This would be but fair.

Concerning Mr. Simpson's very hazy ideas touching Biblical Criticism, I would refer him to an article entitled, "Biblical Science and the Higher Criticism," by Prof. Wm. Arnold Stevens, D. D. LL. D., than whom there are few, if any, more careful biblical scholars. If memory serves me right, this article was published in the MESSENGER AND VISITOR about the close of 1891 or the beginning of 1892. After he reads that article he will write differently. He will there learn that I am on thoroughly teable ground when claiming that all "Historical Critics" of the Bible should be classed as "Higher Critics." It is no loss to the cause of truth to call things by their right names.

RUPERT OSIGOOD MORSE.

Horton Academy Notes.

Another academic year is drawing to a close, and teachers and pupils look back on some months of purposeful work with feelings of gratification. In addition to the inspiration which a large attendance always brings, all have felt the subtle but mighty influence of a clean and bright environment.

The students have conducted a highly successful debating society during the year. Weekly prayer meetings, some of which have been marked by the presence of the Spirit in power, have been held with scarcely a break throughout the school year. Several have expressed their desire to follow Christ's leading. One very promising young man was baptized last Lord's day. The more healthful religious life of the school is due in no small degree to the fact that for the first time there is a suitable room for the holding of services at the disposal of the students. The relations between the faculty and the students have been excellent—a fact which explains very largely the degree of success attained in all the activities of the school, Wolfville, April 18th, 1904.

THIN PEOPLE

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

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

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

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

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

Notices.

OUR TWENTIETH CENTURY UN \$50,000.

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

Rev. J. H. BARSS, Wolfville, N. S. Treasurer for New Brunswick and P. E. Island, Rev. J. W. MANNING, St. John, N. B.

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

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

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

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

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

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

Osborne, April 21, 1904

THE CONFERENCE OF KINGS CO. N. S.

The above conference will meet, D. V., at Burlington, May 2 and 3rd. The first service will be held on Monday evening and continued through the following day. A good programme has been provided. Will the brethren make special effort to be present on that occasion. Any wishing conveyance from Berwick Station will communicate with Clinton F. Reade, Berwick. M. P. FREEMAN, Sec'y.

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

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

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

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

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

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

WELCOME E. BATES, Sec. for the Com.

B. Y. P. U. Meeting, July 7-10th, 1904.

For above meeting arrangements have been made for rate of one way first class limited fare for the round trip. Tickets from the Maritime Provinces will be on sale July 5th, 6th, and 7th, good to return reaching destination not later than July 12th.

An arrangement has also been effected whereby excursionists may deposit return portion of tickets at Detroit on payment of a fee of fifty cents and the agent receiving tickets will hold same until Aug. 15th, when passenger by presenting receipt can reclaim ticket and have same made good for continuous journey from Detroit to starting point.

Apart from the educational features of the B. Y. P. U. meeting the trip to Detroit and return is one of considerable interest to Canadians on account of passing through Montreal, Toronto, Ottawa and many of the interesting towns and villages of Western Ontario.

Of course all delegates from this territory will be considerably interested in the great World's Fair at St. Louis, which is open from May 1st, to Dec. 1st, and as the tickets from Maritime Provinces to St. Louis and return are good for stop overs at Detroit, and as the rates will be very little higher than the rates to Detroit and return, many delegates will probably take advantage of the rates and visit St. Louis.

Any one desiring rates from their station to Detroit and return or St. Louis and return and full information in regard to sleeping cars, berth rates, train service, etc., should communicate with Mr. C. B. Foster, D. P. A. Can. Pac. Ry. at St. John N. B.

Letter from Rev. A. H. Hayard.

Since writing to MESSINGER AND VISITOR I have preached in the following places, viz, Gilson, Marysville, Nashwaaksis, St. Marys, Fredericton, Keswick first and second, Jemseg Upper and Lower, McDonald's Corner, Narrows, Bellisle Creek, Springfield first and second, Brockway, Upper Brockway, Andersonville, DeWolf, Union Corner, McKenzie Corner, Quebec, Florenceville and Bristol.

We spent some little time at Nashwaaksis, where a gracious work of grace has been in progress all winter, began by some of the brethren in prayer meetings. Bro. Robinson now caring for the interest, adding to his already large and interesting field. An assistant pastor would be very beneficial. Bro. R. has already baptized a number from Nashwaaksis and others are expected to go forward in the near future.

We spent a few days with Bro. Atkinson at the Narrows in Feb. We were greatly hindered in our work by the very rough and stormy weather that prevailed at that time but our genial Bro. and his very kind people made our stay among them very pleasant and I trust not altogether unprofitable. The contributions for our work were very generous considering the circumstances. We made a short visit to Bellisle Creek and found Bro. Fields still caring for the little church in connection with his large field. Here is another good chance for an assistant pastor. From thence we visited Bro. C. J. Steeves and for three weeks wrought with him chiefly at Brockway; three were received for baptism and others are expected. Our Brother still holds the esteem and good will of his people. His field, like others, has been weakened by

death and removals. How to care for such fields is becoming more and more a serious problem. We spent a few days at Richmond which has been pastorless since January. Here is a good chance for some man of God to labor among a kind and helpful people, they want a married man to occupy the parsonage. May the Lord send them a good man. We go now to Burt's Corner and Cardigan and Woodlands, a long neglected field. We bespeak the prayers of all our dear brethren and sisters in our work. A. H. HAYWARD.

I was Cured of a bad case of Grip by MINARD'S LINIMENT.

Sydney, C. B. C. I. LAGUE.

I was Cured of loss of voice by MINARD'S LINIMENT.

Yarmouth, CHAS. PLUMMER.

I was Cured of Sciatica Rheumatism by MINARD'S LINIMENT.

Burin, Nfld. LEWIS S. BUTLER.

A PASTOR THINKS OUT LOUD.

I wish some Sunday when all are there I might say something in a very nice way about being to church on time. No one, I am sure, would think I was speaking "at" him or her. But I am glad they come, even though late. It is better late than never. But it is better never late.

What a fine mid-week service we had last week. What helpers * * * are in getting a meeting started. Some people are locomotives with steam always up. They are ready for instant service, be it prayer, testimony, personal word. There are others whose fires are low and it takes some time to get up steam. The meeting is just about over when they come out of the round house. It would be a beautiful thing if we all lived so close to God that we were ready for instant service. It was a high ideal to which the old-time Methodist preacher was said to measure—he was always prepared to do three things instantly, to preach, to pray and to die. Perhaps it would be well to substitute for the last phrase, "to live." If we are ready to live we are ready to die.

Speaking of locomotives reminds me of the visit I made to a Denver & Rio Grande round house last summer. On one side of the walls I noticed a blackboard whereon the condition of the locomotives was marked. Opposite the number, which designated the locomotive, were spaces for machinist, boiler maker, fire lighter, engine inspector, caller. There is locomotive 174, what does the chart say? In each space there is an O. K. which everybody knows to be the abbreviation of "O.K. Correct." No. 174 is ready for service. There is locomotive 450; what is the matter with it? Somebody has written opposite "Dead." A dead locomotive must be a sad affair. "That means," says my friend, "its fires are out and it is not available for service." Then I thought of my little book with the list of church members. And I wondered what ought to be written opposite the names. Mostly O. K., I am sure. I wonder why Blank never comes to church. Perhaps he is like 450, his fires are out, he is "dead." I wish I could help him get alive again.—Selected.

Society Visiting Cards

For 35c.

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

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

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Wedding Invitations, Announcements Specialty.

Save your Horse.

BY USING

FELLOWS' LEEMING'S ESSENCE

IT CURES

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

PRICE FIFTY CENTS.

T. B. BARKER & SONS, LTD ST. JOHN, N. B., Sole Pro s.



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 21 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 situate, 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 situate, receive authority for some one to make entry for him. A fee of \$10.00 is charged for a homestead entry.

HOMESTEAD DUTIES.

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

(1) At least six months' residence upon and cultivation of the land in each year during the term of three years.

(2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.

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

(4) If the settler has his permanent residence upon farming land 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.

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

APPLICATION FOR PATENT

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

INFORMATION.

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

JAMES A. SMART,

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

INDIGESTION CONQUERED BY K. D. C.

Every Mother
is called upon to cure
Cuts—Sprains—Bruises.

Painkiller

Does not rapidly. Nothing like it
for children. A few drops in
hot sweetened water cures

Cramps—Colic and
Summer Complaint.

There's only one Painkiller, PERRY DAVIS.

Eating Became a Dread.

HOW MANY PEOPLE ARE ALMOST
AFRAID TO SIT DOWN TO
THEIR MEALS?

YOU MAY BE ONE OF THEM.
IF YOU ARE, THERE IS
A CURE FOR YOU.

BURDOCK BLOOD BITTERS

CURES INDIGESTION, DYSPEPSIA,
BILIOUSNESS, SOUR, WEAK AND
ALL STOMACH TROUBLES.

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

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always regret because you did

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The Home

CHILDREN'S TABLE MANNERS.

It is a question in my mind whether the table is the proper place to teach table manners, writes Anne E. Carpenter in "Good Housekeeping." Very decidedly. I think supper time is not the time. Children are, usually early risers and their lives have not yet reached the ennu stage. They live in a glorious world in which there is not yet much to be discovered. No day, even in the so-called holiday time, goes by without its lessons, and if the stomach at night is in no condition to digest a heavy meal, the brain is in no condition to receive a new lesson.

I dined once where the desert consisted of a very rich pudding with a pungent odor, which appealed to the child of the family. He promptly asked for some and was promptly refused. His father said: "Why, Harry knows that this pudding is not good for him; I don't see why he asks for it." But that same gentleman had confided to me before dinner, that he knew coffee was bad for him that he had been urged by his physician to give it up; yet the odor was so penetrating that he could not resist the temptation.

If a child is to be taught politeness and consideration, let him be politely and considerately treated at his father's table. Let the parents, especially, watch their own tones when they give commands and reprimands. When a desirable but forbidden dish is placed upon the table for the elders, let some little delicacy be placed for him. Let a remark now and then be directed to him, and he will not be so apt to break into general conversation at unseasonable times. When his opinions are given let them be treated courteously.—Ex.

HOW TO STOP NOSEBLEED.

Some people have recurring attacks of nosebleed. It often becomes very difficult to check, and when continuous for several hours becomes dangerous.

Nosebleed sometimes results from plethora as in obesity, from poverty of the nose itself, from catarrh of the nasal mucus membrane, or from injury, such as a blow or cut, sometimes the membrane of the nose, or a part of it, becomes so thin, so tender, and so sensitive that a slight jar, or even a touch with the finger, is sufficient to provoke free flowing of the blood.

When there is a tendency to nosebleed, a regular, hygienic life will do much towards preventing its occurrence. Overheating and stimulation should be especially avoided. Cold bathing and an outdoor life will be helpful. Hot drinks should be avoided. If the cause is local, arising from the condition of the mucus membrane of the nose, or a part of it, a surgeon will be able to give it certain local treatment which will harden the tissues and prevent the trouble.

When nosebleed occurs, the patient should not bend the head forward over a basin. Apply a cold compress or ice-bag to the back of the neck; raise the arms above the head. This is often sufficient to stop the trouble at once. Pack the nostrils with a tampon formed of a corner of a piece of soft dry cloth six inches square. Should the discharge continue, a solution of tannin or allum in cold water, or vinegar and water, may be used in the nose.

As a last resort, the nostrils sometimes have to be plugged, also the posterior nares. This requires the skill and knowledge of a surgeon.

A celebrated physician has claimed in one of his lectures that the best remedy for nosebleed is a vigorous motion of the jaws, as in the act of chewing. In the case of a child he recommends giving a wad of paper or a piece of gum, as a rapid working of the jaws stops the flow of blood.—The Healthy Home.

MISS NOBODY'S RULES.

Do not put yourself to inconvenience to be orderly in your room, or elsewhere. Drop your overshoes, hat, overcoat, and other wearing apparel wherever you happen to be when you remove them. "Some other time"

you can put things where they belong.

Never bother about your papers or letters; leave them scattered on your desk. Don't file away anything, for it takes too much time. Don't hurry about answering letters, for many of them will answer themselves if you leave them long enough. Confusion and disorder are characteristic of "nobodies."

Do not be particular about your dress. It does not matter to a "nobody" whether his finger-nails are clean or his clothing well brushed. Do not trouble to black the heels of your boots; very few people will see them and those who do are too particular for comfort.

Give yourself no concern about your manners. If you are a clerk, be as curt and gruff as you please to customers. Do not try to control your temper or to restrain your ill-humor. Act naturally.

Do not tire yourself with your work. Take things easy. Life is too long to hurry about anything.

Do not try to decide things; let them "slide" and they will finally decide themselves. Do not rely on yourself; lean on someone; it will save you the trouble of thinking or acting. Be a "wisy-washy," well mated with every one; agree with everybody; antagonize no one, and you will make neither friends nor enemies.—Success.

Old stockings cut down the seam make excellent cloths for polishing furniture and floors, as well as soft iron holders.

Gasolene put on stains on a white silk waist, followed by as much lump magnesia as the gasolene will take up, well rubbed in will generally remove the stains.

When grease is spilled on the kitchen table or floor, pour cold water on it at once to prevent it soaking into the wood. It will quickly harden and can be lifted with a knife.

To remove soot from a carpet sprinkle plenty of fine salt over it and sweep along the grain of the carpet. Repeat until every trace of the soot is removed.

In making down pillows go over the wren side of the case with an iron rubbed well with beeswax each time it is applied to the cloth, to prevent the down from working through the cloth.

LIFE A REHEARSAL FOR HEAVEN.

I learned a lesson this morning that will always be helpful to me. A friend was telling me of an incident in her life as a musician. Her husband had airanged a musical entertainment for the benefit of some charity, and my friend was playing the organ and leading the band of music as well as the choir boys, but in the midst of it all she became so fascinated with the fine execution of the band and so delighted with the singing of the choir boys that she ceased playing and listened. All at once her husband rushed up to her, exclaiming: "Don't you know that you are leading? They are waiting for you!" In an instant her hands were on the organ, and she resumed her leadership. How quickly I saw how careful we must be! Others are following us and we must not stop.

When Christ said to Peter, "I have prayed for thee, that thy faith fail not," he had his mind on others. My friend said afterward, when she realized what she had done, she was almost overcome at thinking how serious a matter it might have been. I am sure we do not know what our keeping the music of faith and hope and love going is doing for others. "No man liveth unto himself." I suppose all of life is only a rehearsal for the perfect concert of heaven, but we have our part to play, and others are following us, whether we know it or not.—Margaret Bottomore.

IN THE SUNNY SOUTH.

In giving an account several days ago of a well known institution not a thousand miles from Charleston a member of the faculty, who has obtained a great deal of experience there, notes as one of the advantages of this institution the fact that in it the opportunity for seeing serious gun shots and knife wounds is almost unsurpassed.—Charleston News and Courier.

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across my kidneys all the time that I
could hardly get around. After taking
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The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

Second Quarter, 1904.

APRIL TO JUNE.

Lesson VI.—May 8.—Watchfulness.— Luke 12: 35-48.

GOLDEN TEXT.

Blessed are those servants whom the Lord, when he cometh, shall find watching.— Luke 12: 37.

EXPLANATORY.

THE PARABLE OF THE MASTER'S RETURN.— WATCHFULNESS THAT IS AWAKE TO DUTY AND OPPORTUNITY.—Vs. 35-38. 35. LET YOUR LAMPS BE GIRDLED ABOUT. "Nothing can be more comfortable and luxurious than the ordinary indoor dress, or undress, of both sexes in an Oriental family after the day's work is done. Long, flowing robes cover the full and loose underclothing, the whole well adapted for lounging upon divans, but not admitting of any muscular exercise. It is a pitiable sight to see such a household alarmed by fire, earthquake, or burglars, unable, as they are, to move freely about until they have gathered up their robes and girded themselves with their long, broad sash, passing five or six times around the body, and confining the loose undergarments, so as to admit of free movements of the lower limbs.

AND YOUR LIGHTS BURNING. Like the lamps which the wise virgins carried to meet the wedding procession (Matt. 25: 1-13) or the lamps in the house all ready to answer the knock at the door and welcome the returning Master. This is another symbol of being ready for duty the instant it calls.

36. LIKE UNTO MEN THAT WAIT FOR (are looking for) THEIR LORD, WHEN HE WILL (shall) RETURN. The figure in the Greek work "is taken from sailors making the return voyage to the port whence they had sailed." FROM THE WEDDING (the marriage feast) not his own, but that of some friend in the same city, the hour of return being unknown; or farther away in another town when both the day and the hour would be uncertain. Resisting the tendency to drowsiness during the long evening hours of waiting and the temptation to neglect during days and nights of delay, the good servant would be ready with girded dress, and

HAS A SAY.

The School Principal Talks About Food. The Principal of a High School in a flourishing Calif. city says:

"For 23 years I worked in the school with only short summer vacations. I formed the habit of eating rapidly, masticated poorly which coupled with my sedentary work led to indigestion, liver trouble, lame back and rheumatism.

"Upon consulting physicians some doped me with drugs, while others prescribed dieting and sometimes I got temporary relief, other times not. For 12 years I struggled along with this handicap to my work, seldom laid up but often a burden to myself with lameness and rheumatic pains.

"Two years ago I met an old friend, a physician who noticed at once my out-of-health condition and who prescribed for me exclusive diet of Grape-Nuts, milk and fruit. "I followed his instructions and in two months I felt like a new man with no more headaches rheumatism or liver trouble and from that, time to this Grape-Nuts has been my main food for morning and evening meals, am stronger and healthier than I have been for years without a trace of the old troubles.

"Judging from my present vigorous physical and mental state I tell my people Methuselah may yet have to take second place among the old men, for I feel like I will have a great many more years.

To all this remarkable change in health I am indebted to my wise friend and Grape-Nuts and I hope the Pres'tum Co. will continue to manufacture this life and health giving food for several centuries yet, until I move to a world where indigestion is unknown." Name given by Postum Co., Battle Creek, Mich.

Ask any physician what he knows about Grape-Nuts. Those who have tried it know things.

"There's a reason." Look in each pkg. for the famous little book "The Road to Wellville."

lighted lamp at hand, to open the door immediately when the Master cometh and knocketh

37. BLESSED. The Greek word "here, as always, implying rare felicity, the reward of heroic virtue." ARE THOSE SERVANTS. Because they have done their duty, their conscience is at ease, their Master is pleased and will give them a special blessing. SHALL FIND WATCHING. The word watching expresses not a mere act, but a state of wakefulness and watching. "What the Saviour enjoins is not curiosity, straining to be the first to see the returning Master, but the wakefulness and diligence that overlooks no indolence.

The Watcher's Reward. He (the master of the house) SHALL GIRD HIMSELF (take the place of the servant) AND MAKE THEM SIT DOWN TO MEAT. To all the viands of the table. He will honor such servants by giving them the same food and the same service as the master himself enjoys.

38. IN THE SECOND WATCH. From 9 to 12 o'clock at night, according to the Roman division into four watches, which probably prevailed in Palestine at this time (or from 10 to 2 o'clock, according to the ancient Jewish reckoning. During the first watch it was comparatively easy to keep awake, but in the second much more difficult, and in the third watch, from 12 to 3 o'clock, Roman, or 2 to 6 o'clock, Jewish, the most difficult of all. BLESSED ARE THOSE SERVANTS. "Blessedness is the express symbol of happiness identified with character." It is more than "happiness," the joy that happens to us, that comes from without. It is the joy that grows out of the soul itself, a part of its very nature, increased by happy outward surroundings, and perfect only in them as in heaven, but indestructible by any outward power. Happiness is heat reflected from without. Blessedness is a fire within, that sheds light and warmth whatever the weather outside.

PARABLE OF THE THIEF'S ATTACK.—THE WATCHFULNESS THAT GUARDS AGAINST ENEMIES.—Vs. 39, 40. 39. IF THE GOODMAN. The master, the owner. HAD KNOWN (in) WHAT HOUR THE THIEF WOULD COME, HE WOULD HAVE WATCHED. "In the East, which knows not the happy and secure municipal arrangements of Western lands, every one must be his own policeman. The State punishes, but leaves the prevention and detection of theft and robbery to the individual interested. Hence, the watchman is a necessary and important personage everywhere." AND NOT HAVE SUFFERED. Permitted. He took the ordinary precautions of bars and bolts. But he should have done more. TO BE BROKEN THROUGH. Literally, it is to be dug-through, a graphic word, appropriate to describe the action that would be required to get into a house whose walls consisted in a great measure of mud.

40. THE SON OF MAN, COMETH AT AN HOUR WHEN YE THINK NOT. The hour of his coming is kept secret, because from the very nature of the coming it is impossible at the time to mark the day or the hour. Nearly all great eras are of this nature. No one living at the time of Christ's coming could have marked the day or year by the study of the events around him. It was centuries before dates were counted from his birth.

THE PARABLE OF THE TWO STEWARDS.— WATCHFULNESS SHOWN BY THE FAITHFUL PERFORMANCE OF DAILY DUTIES.—Vs. 40-48. First: The faithful Steward and his Reward. 41. THEN PETER. The impulsive, quickly moved. SPEAKEST THOU THIS PARABLE UNTO US (the twelve alone; we alone as leaders to watch and be faithful, and have the glorious reward) OR EVEN TO ALL? Not that Peter "grew restless under these repeated warnings" as if they reflected on the apostles; but he desired to know how widely he could apply these hard duties, and those magnificent promises. In Mark 13: 37, we have what looks like a direct answer to this question, "What I say unto you, I say unto all, Watch," as is implied in the parable that follows.

42. WHO THEN, etc. The implication is that Peter's main business to see that he was THAT FAITHFUL AND WISE STEWARD, without paying too much attention to the duties of others. The steward "director of the household" was "a superior slave left in charge of the household and estate while the owner was abroad, like Joseph in Potiphar's house. GIVE THEM THEIR PORTION. Greek, "a measured portion of food, a ration." These rations, on Roman estates, were served out daily, weekly, or monthly.

43. BLESSED. He possesses all the Beatitudes. SHALL FIND SO DOING. We see by this illustration of Christ what he means by watching; not gazing up into the heaven for signs, but the faithful performance of duty, as if God himself were ever present, with hope and joy in the thought of his coming.

44. WILL MAKE HIM RULER OVER ALL THAT HE HATH. In heaven and on earth. All forces, all powers, all good things, shall minister to him. The reward is both inward and outward,—more glories and blessings and joys, and larger capacities for use-

fulness and enjoyment.

Second: The Unfaithful Steward and his Fate. 45. SERVANT SAY IN THY HEART (not openly, but in desire and purpose,) MY LORD DELAYETH, so that it seems safe for him to neglect his master's interests and serve his own, with plenty of time to change before his master comes. AND . . . BEGIN TO BEAT THE MENSERVANTS. "Not only neglecting their interests, but actually abusing them in the spirit of a petty tyrant." These were the faithful servants, and they were abused because they were faithful. AND TO EAT . . . AND TO BE DRUNKEN. Carousing at his master's expense, instead of keeping the household in order, and exercising a prudent economy.

46. THE LORD . . . WILL COME. Not expecting his coming will not prevent his coming. IN A DAY WHEN HE LOOKETH NOT FOR HIM. For he is looking elsewhere, and his interest is absorbed in other things. CUT HIM IN SUnder. Excute him swiftly, as would be the method in those days. APPOINT HIM HIS PORTION WITH THE UNBELIEVERS (the unfaithful) those guilty of gross abuse of their trusts, whose portion is a violent death, and "weeping and gnashing of teeth." Many an unfaithful man knows what hell is, long before he dies. This is the general principle of life. The unfaithful clerk, or workman, or capitalist, or business man is on the certain road to ruin, and he will get there sooner or later unless he changes his life.

47, 48. AND THAT SERVANT, WHICH KNEW, etc. These verses state a general principle, which serves to explain the severity of the punishment spoken of in vs. 46. "Its severity will vary according to the measure of light against which sin has been committed." AND HE KNEW NOT, an underservant who had not received direct commands from the master. To whom MUCH IS GIVEN. Compare the parable of the talents (Matt. 25: 13, etc.) Greatness, genius, talent do not excuse men for sinning, but add to the condemnation.

WHAT CHRISTIANITY IS.

From all this appears the beauty of moral qualities and the true nature of the Christian life. Christianity is not the book—that describes the Christian life; Christianity is not a creed—that analyzes the Christian life. Christianity is not the sermon on the mount—that is the architect's plan, of which the Christian is the cathedral. Christianity is a vital force, the living Christ within the living soul, building a character. In the school room you have a map of Maine and Florida, but the real thing is the forests of Maine and the orange groves of the South. Handel wrote his musical score, but when the score is translated through the cornet and the violins, and the cello and the flute, and a hundred other stringed instruments, and a thousand voices unite, then the score of Handel becomes the music that he describes. In the Kensington Museum in London are the cartoons of Raphael. These are charcoal sketches, the outlines of Raphael's great masterpieces. From them, as models and skeletons, he painted his angels and seraphs and the Madonna and child. And the sermon on the mount is an outline sketch of the Christian, it is a verbal description of what Christ was and what his disciples are to be. It is Christ's ideal of the Christian. It is his sketch of what he wants you to become. And you are to translate it into pure thoughts, into holy deeds, into stern resolves until your intellect is clear, and your will strong and iron in its firmness, and your character white as a cloud and firm as a mountain.

Oh, for a church made up of such Christians! Oh, for a time when these ideals of perfect manhood shall prevail! The power of the church is only incidentally in the pulpit. It becomes omnipotent through men who incarnate ideal sermons. The living church is the one in which these living ideals are transforming men. Fortunately, multitudes are being transformed, and these transformations are the most glorious events in life. It is given to the cloud to climb to the grass, it is given to the rose to burst into bloom, it is given to a cloud storm to hold the rainbow; to the night is given a star. But the most wondrous thing in creation is the soul, carried up to beauty of character, made wise by the truth, made pure and sweet by Christ's love, made holy and righteous by God's cleansing grace. In Stratford, lovers of Shakespeare have planted in his garden only those flowers that are mentioned in the poet's plays. There you find the eglantine, the rosemary, the woodbine, the modest pansy, the sweetbriar all the humble flowers. And Christ hath his garden and the flowers that bloom in it are the fruit of his spirit; hate is not there, envy and strife and vulgarity and covetousness are expelled, as men expel the burr, the thistle and the noxious night shade, but love and joy and peace are there, blooming as sweetly as flowers whose roots are in heaven, but whose bloom and sweetness and perfume are the glory of our earth.—N. D. Hillis in Brooklyn Daily Eagle.



Miss Alice M. Smith, of Minneapolis, Minn., tells how woman's monthly suffering may be permanently relieved by Lydia E. Pinkham's Vegetable Compound

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From the Churches.

DENOMINATIONAL FUNDS.

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

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

LUNenburg, N. S.—Lunenburg Baptist church, on Sunday April 17th we had the delight of seeing two of our young people follow the Lord in baptism. These two will be received into membership, together with the mother of one on Sunday 24th.

S. WALTER SCHURMAN.

BEAR RIVER, N. S.—I baptized two last Sunday. There is considerable revival interest with us at present. Some troubles of many years standing have been healed. Wanderers are returning—young men especially. A number have been born from above and others are near the kingdom. Bear River people have much patience. The pastor has entered on his fifth year of service here.

I. W. PORTER.

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

ST. MARTIN'S, N. B.—On Friday evening, April 8th, a large number of friends met at the parsonage. A very pleasant evening was spent. After the serving of refreshments by the ladies of the church, Deacon A. W. Fowles on behalf of those present, and several unavowedly absent, an appropriate speech asked our acceptance of \$40.00. After we had done our best to acknowledge the kindly deed and words, other speeches were delivered by Deacon J. P. Mosher, Dr. Gillmour, Councillor Kelly, Mrs. Marsters, and Mr. Fred Black. Since that occasion some other sums have come in. For those tangible and acceptable tokens of good will we desire to express our heart felt gratitude.

C. W. TOWNSEND.

BEAR RIVER, N. S.—This year promises to be the best in the history of our W. M. A. Society. Several new members have been obtained and interest is increasing. Recently the ladies distributed invitations, with a tiny silken bag enclosed for a birthday offering to a social and missionary meeting. Thirty-five dollars was realized. On the evening of April 3rd the Mission Band gave a very successful missionary concert, offering over \$18. At the last meeting of the W. M. A. S., Mrs. W. E. Miller was elected a life member of the W. B. M. U. Mrs. Miller is the daughter of the late Rev. G. D. Cox, formerly pastor of this church, and has inherited much of his talent. She is the successful leader of our mission band, and is much beloved by young and old. Mrs. I. W. Porter the President of the society is also county secretary for Digby. She has recently written to each Society in the county and is much encouraged to hear of the organization of a large Society at Centreville. COM.

PORT HILFORD—A year has passed since we settled on this field. We are in the midst of a very kind and appreciative people. In Feb. the parsonage was captured with its inmates and held by a surprise party. After assuring us they were for peace, a pleasant evening was spent, after which lunch was served, and they departed, leaving much in the pantry and kitchen of groceries and cash. It was truly a surprise. Sonora section remembered us with a cash donation. Wine Harbour presented me with a beautiful Bible. During the year we have endeavored to preach Christ. It has pleased

God to add one by baptism and one by letter to Port Hillford church, and one by baptism at Sonora. These tokens of his presence are encouraging, but our prayer is "Return, we beseech thee, Oh God of hosts, look down from heaven, and behold, and visit this vine," "quicken us, and we will call upon thy name." We are hungering to see more real life in all the churches on this field. Brethren pray for us. PASTOR.

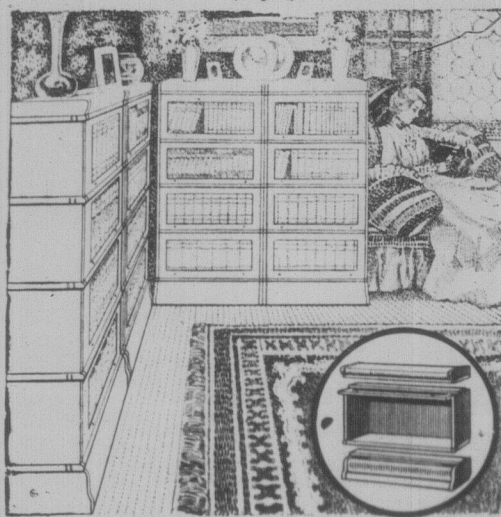
THE TORBQUE VALLEY B. CHURCH—Brother D. F. Miller about four weeks ago started a series of meetings, which resulted in greatly restoring the members in Christian fellowship and some sinners were converted and now we are having glorious meetings. The very presence of God seems to be with each individual in gathering and strong young men stand as wishing to enter the kingdom and acknowledging the Saviour, it truly is a beautiful sight. We brethren would wish that the Home board would see its way clear to appropriate a sum to the establishing a minister of the gospel either Mr. Miller or some other good man here but at present we would prefer Mr. Miller be having the affections of the people. We hope before long to be able to set him apart for the gospel ministry. Pray for us the devil is not yet rooted out, but there has much good been done in the church, peace has been restored and wanderers reclaimed, homes have been made happy by the indwelling of the Holy Spirit. The outlook was bad and the members scattered and divided when Bro. Miller came back to us but there is peace now. JOHN B. CLIFF.

FIRST BAPTIST CHURCH, TRURO—Sunday April 17th was verily "an high day" with this people, and the writer sends these notes regarding it, that others may rejoice with us. For some time Pastor Hutchins has been preparing the way for special meetings. His addresses have been on subjects calculated to quicken the spiritual life of the church, and to show sinners their reedy condition. Then as already noted, the church invited Evangelist Walden to spend a season with us. He closed his four weeks of labor on the first of this month. One result of the faithful sowing and watering and reaping is that a number have professed conversion. On Sunday morning fifteen of these put on Christ in baptism and at the communion service in the evening were welcomed into church. Both occasions were most impressive, those who thus followed their Lord ranging in age from the little girl of about ten to the man of mature years. On Sunday evening, April 17th the pastor baptized three candidates. "Surely the Lord hath done great things for us, whereof we are glad." DEACON.

CHIPMAN, N. B.—The W. M. A. S. here is in good working condition. Recently they held a public meeting and greatly interested the people present in the work of missions on that occasion, the Pastors wife was, greatly to her surprise presented with the certificate of a life member of the Union, an offering of \$18.12, was taken at the meeting. On a recent occasion some of the friends dropped into the parsonage and after spending a very pleasant evening they left for their homes. After their departure things began to happen. The pastor and family found all sorts of parcels in the most unexpected places. Many valuable and needed articles came to light. Dishes, materials for dresses, etc., and among the rest an elegant sleigh robe. A sum of money was also found snugly tucked into a students lamp on the table. We trust these good friends will be blessed of God for their goodness and kindness. We have been holding special services at Chipman for 10 days. God is wonderfully blessing our feeble efforts. Already the church is greatly refreshed and strengthened. Many wanderers have returned and taken their stand once more with the church and about 12 or 14 have we trust been hopefully converted to God. We hope for still larger gains for the Lord and earnestly request the prayers of your readers. E. T. M., Pastor.

DOAKTOWN.—The Women's Missionary Aid Society of the Baptist church was organized July 28, 1896, with six members. Now we have a membership of twenty one with a Mission Band in connection. "Crusade Day" 1903, was observed by inviting all the sisters of the church to attend the weekly prayer meeting. The pastor spoke very encouraging on mission work followed by prayer and singing. Several of our sisters spoke of the progress of the work from the beginning to the present time. Offerings, which amounted to \$6.85 were brought in

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The most rational beverage for mortal man is BENS'DORP'S Cocoa. BENS'DORP'S ALWAYS IN YELLOW WRAPPERS. Does not wreck the nerves like tea, coffee and alcoholic beverages—it strengthens them. It's a food as well as a drink.

envelopes with a text of Scripture. The envelopes were opened and text read containing an expression of gratitude from the all wise giver. On Nov. 5th, a birthday social was given under the auspices of the Society. The congregation and other friends met at the parsonage and a very social and enjoyable evening was spent in games, music, etc. After refreshments had been served the birthday bags were opened and the offerings amounted to \$36.00 which was expended on the furnace for the parsonage. We have held our meetings quite regularly through the winter months. On April 5th, ten members were present. Easter Sabbath evening the Mission Band, assisted by the choir gave a very profitable and interesting concert. Collection amounting to \$11.00 was received which will go to missions.

SECRETARY.

ST. STEPHEN, N. B. April 22nd.—While during the winter months the joy of reaping has been denied us, faithful service has been rendered by the working force of the church. From among the young people some are now confessing Christ, so that we hope before long to report additions by baptism. The Easter Mission Band Concert held on the 5th just proved a splendid success in point of interest, attendance and finance. The Band has a membership of over 60, and is under the efficient leadership of Miss Etta DeWolfe. The Easter meeting of the W. M. A. Society which occurred on the afternoon of the 7th, was one of peculiar interest and sadness. It took the form of a farewell service to Mrs. Edward Price who ever since the organization of the society in January, 1873 has been loved and honored secretary. Mrs. J. B. Robinson in behalf of the sisters presented Mrs. Price with a beautiful gold brooch, as a token of the loving regard in which she will ever be held by the Society. Mrs. Price and family, live in all left this week for California to join Mr. Price who for the past six years has been in the Klondyke and Alaska. Their home for the present will be Los Angeles. The going of this estimable family is regarded as a distinct loss to the church and town. At Milltown, Me. Brother Lavers has taken a strong hold upon the church and community. At present Rev. M. Cochrane, one of the State evangelists is assisting him in a series of meetings. A number of conversions are reported and the outlook for further fruitage is most encouraging. W. C. GOUCHER.

JOHN SMITH had that tired feeling which most of us get at this season of the year. He talked with his doctor about it and the result was that he bought a 25c. bottle of Amor's Essence of Cod Liver Oil. This was a fortnight ago and he is now taking his third bottle. He says it is making a new man of him and that all who need a spring tonic should try it. THERE IS NOTHING LIKE K.D.C. FOR NERVOUS DYSPEPSIA. W. C. GOUCHER.

MARRIAGES.

DAKINS-MOSHER.—At Kentville, N. S., April 20th, by Rev. C. H. Day. James Dakins of Kentville to Jennie Mosher of Liverpool, N. S.

LEVY-CORKUM.—At the home of Foster Young, Lunenburg, by the Rev. S. Walter Schurman, Peolia Levy of Moders Cove, to Alice Corkum, Leltzer's South, Lun. Co. N. S.

WOODLEY-PORTER.—At the home of the bride's parents, St. John, N. B., April 20th, 1904, by the Rev. James A. Porter assisted by the Rev. Dr. G. O. Gates, Arthur B. Woodley to Harriet, second daughter of the Rev. and Mrs. James A. Porter. Both of St. John, N. B.

DEATHS.

ESTABROOKS.—Died, April 21st, Ruth, aged 3 years and 9 months, daughter of Theodore H. and May E. Estabrooks, St. John N. B.

LONG.—At Johnston, O. C. on the 30th March, Samuel Long aged 59 years. He was baptized by Rev. A. B. MacDonald in 1875. He held the beginning of his confidence steadfast unto the end. He was a member of Second Cambridge Baptist church.

HUGHES.—At Mill Brook, Queens Co., on the 25th, March Mary Ann, wife of Edwin L. Hughes aged 59 years. She was baptized by Rev. A. B. MacDonald. She was a member of Second Cambridge Baptist church. She was a good woman.

LARKIN.—Mrs. Jane Larkin, a highly respected resident of Lower Newcastle, passed away on the 8th, at the residence of her son Charles, in 81 year of her age. Mrs. Larkin left three sons and two daughters with a large number of friends and relatives who will hold her in precious memory.

MC EACHERN.—At Ingrim River, April 15, Blanch L. youngest daughter of Ronald and Ada McEachren passed away, at the age of eight years and seven months. Blanch was a very bright child, the pet of the household. She trusted in Jesus and told her mother that she was going home. She is now safe in the arms of Jesus. The funeral services, which were largely attended, were conducted by Pastor L. J. Tingley. May God bless the bereaved family.

HAYCOCK.—At Wolfville, N. S. on April 16th, Annie Priscilla, wife of Professor Ernest Haycock, of Acadia College, aged 37 years. Mrs. Haycock was a daughter of Captain Joseph Hall, of Granville Ferry. She was greatly esteemed and loved by those who knew her for her personal qualities and her devotion as a Christian. Much sympathy is felt for her husband and their son Maurice a child four years of age.

WEST.—At Cambridge, King's Co., Nova Scotia, Mr. William H. West in the 78th, year of his age. Mr. West was the victim of a distressing and painful disease, but was a patient sufferer and a true believer on Jesus Christ. Death to him was going home to rest, and the consolation of those whom he loved and who love him in the memory of a good life and the assurance of for him an endless life with the Master whom he loved and served.

STONE.—At St. John, N. B. on April 15th May Stone, aged 30 years. Our dear sister was much beloved by her many friends. We believe that she was a true Christian. Her body was brought to St. Martins, and here on Sunday the 17th, at the residence of her grand father, Deacon J. M. Bradshaw, the funeral service was conducted by Pastor C. W. Townsend. She leaves a husband, one child, a brother and sister, and other relatives to mourn her early death.

MARGESON.—At Berwick, April 13th, Mrs. Harriett Margeson, widow of the late Christopher Margeson, aged 92 years and eleven months. She was baptized at the age of seventeen by Dr. Bill at Nictaux, and was a good Christian during her long life, leaving an honorable name to be held in loving remembrance by those who knew her. The years of her married life were spent at Melvern Square, but for the last number of years she has been living with her only surviving brother, Isaac North, of Berwick.

COOK.—At Lower Windsor, N. B., April 8th, of consumption Elizabeth Ann widow of Alfred Cook aged 56 years. Many years ago our sister was made savingly acquainted with Jesus and upon the profession of her faith was baptized and united with the church of which her first husband George Hayward (brother of Rev. Amos Hayward) was a member. Through years of care and toil and sorrow God graciously sustained her. Now she "rests from her labours and her works do follow." During her last illness all that loving hearts and willing hands could desire or do was done. Especial mention ought to be made of the devoted attention of her eldest son Fred. Two sons and three daughters mourn her demise.

GATES.—At Bridgetown, N. S. April 5th, Frances E. Gates, relict of the late Robert Gates in her 87th year. Sister Gates was a daughter of the late Rev. Henry Saunders and a sister of Rev. J. H. Saunders, D. D. of Ohio, N. S. She was baptized by Rev. I. E. Bill and united with the Nictaux church

seventy six years ago when only ten years of age. Thus a whole life time of more than three quarters of a century was spent in the service of the kingdom of Christ. During the last year she made her home with her son Jos Gates of Bridgetown. Four daughters also survive. The funeral services were conducted April 8th by Rev. W. L. Archibald. The interment took place in Whitman Cemetery, Lawrencetown.


KENNEDY.—Deacon James Kennedy, of Minto Queens Co., N. B. Born at Upper Stewiacke, N. S. March 22nd, 1827, died April 3rd, 1904 aged 77 years. Brother Kennedy came to this province in his 21st year. He was baptized 47 years ago in the Grand Lake by our venerable brother Isaiah Wallace, being the first brother baptized by him. He filled the deacon's office in Upper Newcastle church for a number of years. Our dear brother lingered for months on a sick bed, but was sustained through it all by his faith in Jesus. He is and will be greatly missed as a loving husband a kind father, a good citizen and a faithful servant of God.

ETTER.—At Upper Falmouth, Hants Co., N. S., April 5th, Gertrude Etter, aged 32 yrs. While yet a young girl she was regenerated by the Holy Spirit, and baptized by Rev. Joseph Murray. From this time onward she was ever a worker for the Lord. For several years she was the faithful organist in the church which she loved. About a year ago it was manifest that consumption had marked her for one of its victims. And slowly but steadily it destroyed the body. But her confidence in Jesus Christ was unwavering, and her ambition was to bear her sufferings patiently. During the last weeks she longed to be, "absent from the body and present with the Lord". The entire church wishes to express their feelings of sympathy to her parents, and brothers and sisters in their affliction.

CHARLTON.—On March 10th, Deacon S. Charlton, of North Williamston passed away after a few weeks illness aged 70 years. Our brother was converted under the preaching of the late Rev. Willard Parker, about fifty years ago and united with the Nictaux church. Some years ago Bro. Charlton was chosen deacon which position he filled faithfully up to the time of his departure. He was always interested in the church and her work. Among his last thoughtful acts was to make his wife a life member of the Aid Society. Our brother is greatly missed in the community and church. He leaves to mourn their loss a widow, one son and three daughters, and a large host of friends. The pastor always felt that in Deacon Charlton he had a man upon whom he could always lay his hand at any time. It can truly be said of him "He walked with God; and he was not; for God took him."

CHUTE.—Died suddenly of heart disease at the home of his youngest son Westley, in Somerville, Mass. April 10th, 1904, Everett S. Chute, aged 67 years 10 months. Deceased was born at Bear River, N. S., but while yet a young man went to Woodstock N. B., where he lived a few years, then removing to Northfield, eight miles beyond Glassville he settled as a pioneer on a new farm, and after years of toil and hardships he succeeded in carving a home in the wilderness and acquired a good property which remains a monument of his laborious life. After the death of his wife, some four or five years ago, he sold his property and went to live with his sons in Mass. Brother Chute was converted under the labours of Rev. Mr. Gravenor and some time after united with the Aberdeen Baptist church at Highlands, remaining a member until his death, when we trust he united with the great church of the first born above for this was his hope and among his last words were: "I am going home to be with Jesus". His remains were brought on and just as the sun sank in the western sky we lowered his body down to rest by the side of his late companion, pastor C. F. Rideout in attendance. Deceased leaves a family of four sons and one daughter to mourn the loss and to cherish the memory of a kind and beloved father. May the presence of the Divine Master comfort and sustain each of the bereaved ones.

HENDERSON.—After a short illness from diphtheric croup, Deacon A. H. Henderson of Oxford, N. S., passed away to the heavenly home on April 15th, 1904, at the age of 43. He professed faith in Christ and was baptized at Tatamagouche nineteen years ago by Rev. Isa Wallace. Since then he had lived to adorn the doctrines of God his Saviour. He moved among us as one of God's noblemen. He filled so many positions of usefulness in the church and town that we wonder how we can do without him. As an active temperance worker he aided greatly in banishing the sale of intoxicating liquors from our town and through the influence of the temperance workers he was recently appointed as Stenographic Magistrate. The town would probably have elected him without opposition as the first mayor. He was manager of the American Furniture Factory. In the church he was Deacon, clerk, and teacher of a large Bible Class in Sunday School. Ever ready to aid largely in finances of the church, we hoped by his help and council to succeed in paying off a heavy debt that has been a burden for some years. We cannot under-



The Wise Mother
*The day's duties over she rests in her chair,
 And thinks of the doses that doctors prepare.
 To her children when sick no doctor she'll bring;
 She has proved beyond doubt "Abbey's Salt" is the thing.*

ABBHEY'S SALT is especially suited to children. It is made from fruit juices—contains no calomel, or other powerful drugs—and is pleasant to take. It is a tonic laxative—NOT a purge or violent cathartic. It may be taken every morning by children, as well as grown folk, without fear of ill-effects.

It corrects all the bowel troubles of childhood—prevents cramps—keeps the little ones fresh, rosy and healthy.

Abbey's Effervescent Salt
 The Family Tonic Laxative

stand why he has been taken from us when he was so much needed, but we must submit to God's will. The writer can heartily endorse the sentiments expressed by Rev. A. F. Baker in a letter received from him. "How frequently have I been impressed as I have watched him in all departments of his busy life, with his boundless capacity for spiritual things. In this respect he reminded me much of the sainted D. L. Moody. He hungered and thirsted in the deepest sense after righteousness. Who shall doubt that God filled him. His utter disregard for the mere opinions of men, coupled with an unswerving fidelity to Christ and his word, were manifested on all occasions. He never compromised for money, fame, or selfish ends the truth of his Lord. I regard it as one of the highest privileges of my life to have known him for eight years, to have been his pastor, and to have actively engaged in Christian work with him. Heaven never seemed so real, and the expectation of the future life so bright as when I heard of his death. The funeral was largely attended on the 3rd of April. The floral tributes were beautiful. He leaves a wife, a son and two daughters to mourn what seems to them the greatest loss that could come to them. May God comfort them and enable them all to walk in the footsteps of their loved one until the happy meeting morning dawns.

Wolfville Notes.

Many readers of the MESSANGER AND VISITOR will hear with regret of the death, on April 16th, of Mrs. Haycock, wife of Professor Earnest Haycock, of Acadia College. Although Mrs. Haycock had been ill for several weeks it was a shock to the town to learn that she had passed away. Paralysis of the nerves was the cause of her death.

Mrs. Haycock came to Wolfville in the autumn of 1898 when her husband entered on his work as Professor in the College. She was a woman of intellectual ability and refinement, cheerful and unselfish and soon became a favorite member of the circles in which she moved. She entered fully into her husband's cares and labors for the college and into the religious life of the town. Before coming to Wolfville she had been an active member of the church in Granville Ferry, her early home, and she brought to us the same enthusiasm for teaching and service in the church and its mission work. The sympathy of friends of the College will be given in large measure to Professor Haycock and little Maurice who, at the early age of four years, loses his best earthly friend.

The funeral service on Monday 18th inst. was conducted by Rev. L. D. Morse. The



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

College Quartette sang an appropriate selection. Professor Kierstead spoke briefly expressing the sympathy of the institutions of learning with the bereaved family. The students in a body formed part of the procession to the Railway Station whence the body was taken to Granville Ferry for interment.

A large congregation assembled in the church at 2 p. m. Rev. Isa Wallace, by whom Mrs. Haycock was baptized, preached a helpful and comforting sermon from Psalm 84:11 "The Lord will give grace and glory." He referred in fitting terms to the character and service of Mrs. Haycock and set forth the consolations of the gospel to her relations and friends. Professor Kierstead also spoke in a similar vein.

Personal.

After laboring on the St. Margaret's Bay field since the middle of last December, Rev. L. J. Tingley has accepted the unanimous call of the churches on that field to the pastorate. Mr. Tingley wishes his correspondents to note that his address is Hubbard's Cove, Halifax Co., N. S.

SOUR STOMACH, FLATULENCE, HEARTBURN, AND ALL OTHER FORMS OF DYSPEPSIA.

K. D. C.

THE OBISPO RUBBER PLANTATION

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

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

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

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

THEIR REPORT IN FULL:

TUXTEPEC, OAXACA, MEXICO.
March 11, 1904.

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

Gentlemen:

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

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

The work that has been accomplished in this tropical jungle, in three short years, is almost incredible and shows untiring energy and perseverance. The management placed at our disposal every convenience and facility for a thorough investigation; and after going over the entire property there can be but one conclusion, and that is that the Obispo Plantation is a splendid property that nothing can prevent large profits, even if rubber were left un-

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

Very truly yours,

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

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

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

Cultivated Rubber A Legitimate Investment.

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

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

Possible Profits.

The Company has already paid dividends of 25 per cent in less than three years.
Possible yearly profits on an investment of \$ 600—\$1,030. Possible yearly profits on an investment of \$ 1,000—\$1,150.
Possible yearly profits on an investment of \$1,500—\$2,575. Possible yearly profits on an investment of \$ 2,500—\$12,875.

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

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

No full-paid subscriptions accepted. Payments can only be made as the money is required for cultivation. \$60 on each share annually, payable in advance or at the rate of \$5 per month, \$15 quarterly or \$30 semi-annually at the option of the purchaser.

MITCHELL, SCHILLER & BARNES.

Industrial Investments,
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Write TO-DAY.

Use this Coupon.

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BAYARD BUILDING, ST. JOHN, N. B.

Gentlemen: Please send me full particulars regarding THE OBISPO RUBBER PLANTATION.

Name.....
Address.....

MESSENGER AND VISITOR.

This and That

DISTINGUISHED STUDENTS AT YALE,

William Pickens, a negro boy of Little Rock, Ark. who worked his way to Yale by shovelling dirt on a railroad and serving as helper in a Chicago machine shop, took the Ten Eyck prize in oratory at the last annual junior exhibition.

George Williamson Crawford, a negro boy of Birmingham, Ala., who has worked his way through Yale Law school at the last annual commencement for the third time captured the Townsend prize of \$100 for the delivery of an oration.

Frederick Erastus Pierce, a farmer's boy who went to Yale with \$30 in a handkerchief, having prepared himself at all hours on the farm or college, has taken numerous prizes including the Cook prize in poetry, open to all the university.

THE BUSY SHOPPER.

At one store the goods bore the mark "69" cents.

"I am sure it is cheaper at the other place said the busy shopper, Then she rushed to the other place, tripped up three old ladies in the rush, tore her skirt just where it showed and found the same goods marked 69 cents.

"But I believe," she argued to herself, that the other was a little bit heavier and closer woven." Whereupon she walked five blocks back to the first store to compare samples, In the scramble she lost a handkerchief and three hairpins. The goods seemed to be identical. "Still," she declared "I think there is more of a variety at the other store."

She returned to the other store. And the other shoppers had purchased it all.

When she got back to the first store the last yard was being wrapped up for a neighbor.

"Oh, well, said the busy shopper, with a sigh "I wouldn't want a dress just like Mrs. Naylor's, anyway!"—Cincinnati Times Star.

WHEN SCOT MEETS SCOT.

A Scotchman is proverbially noted for his ability to "hedge," but it is not often that he furnishes so remarkable an example of that

CAME FROM COFFEE.

A Case Where the taking of Morphine Began With Coffee.

"For 15 years," says a young Ohio woman, "I was a great sufferer from stomach, heart and liver trouble. For the last 10 years the suffering was terrible; it would be impossible to describe it. During the last three years I had convulsions from which the only relief was the use of morphine.

"I had several physicians nearly all of whom advised me to stop drinking tea and coffee but as I could take only liquid foods I felt I could not live without coffee. I continued drinking it until I became almost insane, my mind was affected, while my whole nervous system was a complete wreck. I suffered day and night from thirst and as water would only make me sick I kept on trying different drinks until a friend asked me to try Postum Food Coffee.

"I did so but it was some time before I was benefited by the change, my system was so filled with coffee poison. It was not long however, before I could eat all kinds of foods and drink all the cold water I wanted and which my system demands. It is now 8 years I have drank nothing but Postum for breakfast and supper and the result has been that in place of being an invalid with my mind affected I am now strong, sturdy, happy and healthy.

I have a very delicate daughter who has been greatly benefited by drinking Postum, also a strong boy who would rather go without food for his breakfast than his Postum. So much depends on the proper length of time people will be disappointed in it. Those in the habit of drinking strong coffee should make the Postum very strong at first in order to get a strong coffee taste." Name given by Postum Co., Battle Creek, Mich.

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

propensity as in the following conversation:

"Guid mornin', Donald."
 "Guid mornin', Sandy."
 "Hoo air ye the morn, Donald?"
 "Aw, I'm nae sae well."
 "That's bad."
 "Aw, nae sae bad. I got marrit."
 "That's guid."
 "Aw, nae sae guid. She's got an awfu' temper."
 "That's bad."
 "Aw, nae sae bad. She's got siller."
 "That's guid."
 "Aw, nae sae guid. She willna gie me ony."
 "That's bad."
 "Aw, nae sae bad. She bought a house wi' it."
 "That's guid."
 "Aw, nae sae guid. House is burnt."
 "That's bad."
 "Aw, nae sae bad. She wor in it."
 "That's guid."
 "Guid mornin', Sandy."
 "Guid mornin', Donald."—Ex.

APRIL.

The swallows circle, the robin calls;
 The lark's song rises, faints and falls;
 The peach boughs blush with rosiest bloom:
 Like ghosts in the twilight, the pear trees loom;
 The maples glow, and the daffodils
 Wear the same hue that the west sky fills;
 The moon's young crescent, thin and bright
 Shines in the blue of the earthly night;
 And over all, through all April bears
 A hope that smiles at the winters fears.—
 Outlook.

THEY WEPT FOR THE LIVING.

A witty remark is said to have once been the means of obtaining for a curate a valuable living in the West of England.

The rector who held the living had died, and there were many applications for the place, which was worth two thousand pound a year. The living was in the gift of an Earl, who was surprised at the funeral by the manifestations of grief by the assembled rectors and curates. So he said to the young curate, who had been acting as tutor of his son:

"Naturally they should feel a proper amount of grief, but I cannot understand why they should weep so frenziedly for the dead."

The young man replied:
 "You are mistaken, my lord; it is not for the dead they weep; it is for the living."

Thereupon the earl was so pleased with the keenness of the remark that he presented the living to the curate.—Ex.

AS TO HARD LUCK STORIES.

Don't go round tellin' yuh hahd luck stories. De'mount of sympathy you gits ain't worth de suspicion you excites of bein' a Jonah.—Sel.

A GALLANT BUTTERMAN.

When the Queen of England, daughter of the King of Denmark, was the Princess of Wales, she attended one afternoon a food show.

At this food show there was a display of butter that pleased the Princess of Wales greatly. She praised the butter, and to its exhibitor said:

"Denmark sends us the best butter, doesn't it?"

The dealer smiled and shook his head.

"No, Yur Royal Highness," he answered, gallantly. Denmark sends us the best princess but Devonshire sends us the best butter.—New York Tribune.

Bifkins—I don't think much of Mrs. Googoo's ability as a manufacturer. Mifkins—why, what do you mean? Bifkins—Googoo told me the other day that his wife made him what he is.—Chicago Daily News.

Don't you envy the records of such men as Daniel, Webster and Henry Clay? "Well," answered Senator Sorghum, Webster and Clay were interesting talkers. But they never made much money that I have heard of.—Washington Star.

DISCOMFORT AFTEREATING

December 4, 1903

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

Radway's Pills

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

RADWAYS PILLS

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

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

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

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

INTERCOLONIA RAILWAY

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

TRAINS LEAVE ST. JOHN.

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

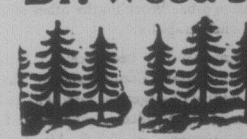
TRAINS ARRIVE AT ST. JOHN.

9—Express from Halifax and Sydney	6.30
7—Express from Sussex	9.00
3—Express from Montreal and Quebec	13.50
5—Mixed from Moncton	15.20
3—Express from Point du Chene	16.50
25—Express from Halifax Pictou and Campbellton	17.40
1—Express from Halifax	18.40
81 Express from Moncton (Sunday only)	24.35

All trains run by Atlantic Standard Time

24.00 o'clock is midnight.
 D. POTTINGER, ager.
 General Man.
 Moncton, N. B., Oct. 9, 1903.
 CITY TICKET OFFICE.
 7 KING STREET, ST. JOHN, N. B.
 Telephone 1053
 GEO. CARVILL, C. T. A.

Dr. Wood's Norway Pine Syrup



Cure Coughs, Colds, Bronchitis, Hoarseness, Croup, Asthma, Pain or Tightness in the Chest, Etc.

It stops that tickling in the throat, is pleasant to take and soothing and healing to the lungs. Mr. E. Bishop Brand, the well-known Galt gardener, writes:—
 "I had a very severe attack of sore throat and tightness in the chest. Some times when I wanted to cough and could not I would almost choke to death. My wife got me a bottle of DR. WOOD'S NORWAY PINE SYRUP, and to my surprise I found speedy relief. I would not be without it if it cost \$1.00 a bottle, and I can recommend it to everyone bothered with a cough or cold."
 Price 25 Cents.

SOUR STOMACH, FLATULENCE, HEARTBURN, AND ALL OTHER FORMS OF K.D.C. DYSPEPSIA

Relieved and cured by

Radway & Co., New York.

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

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

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

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

Deranged Nerves

Weak Spells.

Mr. R. H. Simpson's, Sydney, N.S., Advice to all Sufferers from Nerve Trouble is

"GET A BOX OF MILBURN'S HEART AND NERVE PILLS."

He says: "I have been ailing for about a year from deranged nerves, and very often weak spells would come over me and be so bad that I sometimes thought I would be unable to survive them. I have been treated by doctors and have taken numerous preparations but none of them helped me in the least. I finally got a box of Milburn's Heart and Nerve Pills. Before taking them I did not feel able to do any work, but now I can work as well as ever, thanks to one box of your pills. They have made a new man of me, and my advice to any person troubled as I was, is to get a box of Milburn's Heart and Nerve Pills."

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

THE T. MILBURN CO., Limited,
 TORONTO, ONT.

These trade-mark crosscross lines on every package.

GLUTEN FLOUR For DYSPEPSIA.
SPECIAL DIABETIC FLOUR.
K. C. WHOLE WHEAT FLOUR.
 Unlike all other goods. Ask Grocers.
 For book on sample write
Farwell & Rhines, Watkown, N.Y., U.S.A.

SNOW & CO., Limited.
 Undertakers and Embalmers.
 90 Argyle St.,
 Halifax.

O. J. McCully, M.D., M. R. S., London.
 Practise limited to
EYE, EAR, NOSE AND THROAT
 Office of late Dr. J. H. Morrison.
 163 Germain St.

Wheeler's Botanic Bitters
CURE
 Biliousness
 Headache
 Constipation
 Keep the eyes bright
 and the skin clear.
 They cleanse and
 purify the system.
 At all dealers **25c.**

One of the Many.

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

GATES' Life of Man Bitters and Invigorating Syrup.

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

For further information address

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

Real Estate Real Estate.

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

1. Farm, 222 acres, 9 acres in orchard, cuts 30 tons hay. Two-story house, furnished throughout buildings all in first-class repair.

2. First class farm, 290 acres 11 acres in fruit trees. 125 fruit trees set out—Apple, Plums, Pears and cuts from 25 to 40 tons hay. Fine two and a half story dwelling finished throughout and an outbuilding also, has a fine block of timber.

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

Farm No. 6-30 acres, 9 acres of splendid orchard, containing 100 apple trees all in bearing. Varieties, Gravenstein, McIntosh, Golden Russet, Kings starks and other first class apple trees.

4 and a half story dwelling, 15 rooms finished throughout, barn, hen-house, and a first-class cellar. Also apple cellar. Handy church and school. Price, \$2500. Part can remain in mortgage—situated in Morris, with four miles from station.

No. 7-150 acres. Cuts 30 tons hay. 7 acres orchard, 200 apple trees 40 plum trees. 60 acres in wood and timber—the balance in pasture and fields. New dwelling built 1901. Main house 16x23. Addition 10 x 23. Barn 30 x 40. Woodhouse, carriage house all in good repair. This is a rare chance to get an up-to-date farm at a very reasonable figure, in one of the best sections—school and church within one-third mile, two good wells water.

No. 8-125 acres 4 and one-half acres in orchard (Apple) with Plums, Pears, Peaches. Cuts 20 tons hay, a very fine wood lot, consisting of Hardwood, Pines and Spruce, one and a half story house, main house 26 x 30, ell, 16 x 27. This house was built 1897 of first-class material and is finished throughout and has a very fine cellar under the whole house. Height of ceiling 7 and a half feet. Two wells of water. Barn 60 x 30 and addition 14 x 20.

This is considered a very fine farm and one of the best houses in this section. Farm beautifully situated in Morristown, school and church very near. Price \$6000, \$1000 cash remain in mortgage.

No. 9 Farm 60 acres. Fair house and barn. 2 acres in orchard has produced 110 lbs apples, cuts 2 tons hay. Plenty of wood and poles, good pasture, fine well water. This farm has plenty of land to clean up and could be made to cut very much more hay. Price, \$1,800.

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

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

A. A. FORD,
 Berwick Real Estate Agency.

NEWS SUMMARY.

Building permits for Winnipeg for the year, already granted, amounted to over a million dollars.

The liquor revenue of the Russian government will this year reach about \$358,000,000. Ninety-eight per cent. of the 50,000 blind of Japan support themselves by practicing massage.

Earnest Pacaud, formerly editor and proprietor of Le Soleil, liberal organ, died on Tuesday at Quebec, after an illness lasting some months.

An avalanche from the spithora on Tuesday swept the hamlet of Muchback, Switzerland. The inhabitants were asleep at the time, and thirteen were killed.

Prof. Lawson, of the University of California, has been looking at the teeth of the Sierras and finds the range to be 3,000,000 years old.

The playing of golf on Sunday is practiced to such an extent that in a certain parish in England, it is said, the hour of service has been changed to suit the convenience of players.

The thirty-eighth snowstorm since January 1st began in Boston on Tuesday night, and in two hours more than an inch of snow had covered the ground. It is many years since snow has fallen so late in April.

In volume of commerce the great ports stand in this order: London, New York, Antwerp, Hamburg, Hong Kong, Liverpool, Cardiff, Rotterdam, Singapore, Marseilles-Tyde ports and Gibraltar.

Musquash will be scene this season of the manufacture of a large lot of lumber. The operators are the Inglewood Pulp Company. They will operate two lumber mills and a shingle mill. About ten millions of the logs have been cut on the Inglewood property.

In the British Museum is an encyclopedia of Chinese literature of 5,000 volumes, covering a period of Chinese history of 2,800 years, from 1100 B. C. to 1700 A. D. It was printed by the Chinese, and is one of but few copies in existence.

Mr. Winston Churchill, the conservative who represents Oldham in the House of Commons, announces that he will not stand for re-election in that constituency because the liberal candidates there are as good free traders as he is himself. He will seek another seat, probably the northwest division of Manchester.

Work on the Liverpool section of the Halifax and Southwestern Railroad has been temporarily suspended. The Liverpool people want the road to run through the town and to Port Monton, following the shore, an expensive job. Work on the other section is going ahead rapidly.

Information has been received from the Imperial Military Council stating that the war gratuity of sergeants' rank will be given to Canadian artificers who served with British regiments in South Africa. There are some nine in all.

Baroness Burdett-Coutts has expended immense sums in philanthropic efforts of all kinds, and it may be mentioned that she has founded and endowed various institutions for the good of the people in, among other places, Bethnal Green, South Australia, Westminster, Cape Town and British Columbia.

Within a few weeks a Von Moltke will again figure as head of the general staff of the Prussian army. Von Moltke II is the nephew of the great strategist of the later 19th century, to whom for long years he acted as aide-de-camp and will consequently be no stranger to the palatial quarters of the Konigsplatz when he enters them as chief. Count Heimuth, who bears the Christian name of his great kinsman, is 36 years old, and has passed the whole of his military career in staff and court employments.

Dye at Home. Buy a cake of that famous English Home Dye—Maypole Soap and do the work at home—safe, easy, pleasant dyeing. Use it as you would soap—clean soap! The days of powder dyes are over. Maypole yields fadeless, brilliant colors and dyes to any shade wanted. No streaks. A few minutes time only needed in your own home with **Maypole Soap.**
 Made in England but sold everywhere. 10c. for Colors—15c. for Black. Book all about it free—address Canadian Depot: 8 Place Royale, Montreal.



A Yard of flannel is still a yard after washed with Surprise Soap
 Its pure hard Soap—that's why.
 Don't forget the name—
Surprise

When answering advertisements please mention the Messenger and Visitor.

"Sometimes," said Uncle Eben, "a man give hisse'f credit foh bein' resigned to fate when he has simply settled down to bein' good an' lazy.—Washington Star.

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

Woodill's German Baking Powder

claim this as 45 RECOMMENDATIONS to all who use BAKING POWDER.
 Ask your Grocer to get it!

THE COST OF MOVING.

True loves course never runs smooth, says the popular quotation, but the common interpretation of this is not the deepest and most vital. To love another it is not necessary to have an occasional quarrel with him as is sometimes argued. On the other hand we cannot expect to be true to any person or to any good cause without having to endure trial, fatigue or suffering in another's behalf. Language itself often tells its own tale. Our word "dear" means expensive as well as beloved. The same is true of the parallel German word theuer. Both languages thus assert that to spend and to love are nearly enough alike to be represented by the same word. The love which Jesus had for us was proved by its awful cost to him. He who expects to be a true lover, a faithful friend, without expense, without cost to himself, makes an error that is fatal to the life of the Spirit.—Sunday School Times

LITERARY NOTE.
 In the May Century. The May Century's features of war interest will be "Unhappy Korea" and "Korea the Bone of Contention," both from authorities. The Rev. Arthur Judson Brown, D. D., author of "The New Era in the Philippines," is secretary of the Board of Foreign Missions of the Presbyterian Church. He has travelled in Korea and knows the conditions whereof he writes, conditions which may well make Korea unhappy. Homer B. Hulbert, who contributes the account of "Korea, the Bone of Contention," will be remembered as the author of "The Sign of the Junna" and narrator of "In Search of Siberian Klondyke." He has been editor of the Korea Review Seoul for some years and has made a study of Korean history, etymology, etc. His article will discuss the probable fate of Korea in the event of either Russian or Japanese victory; and will touch upon how the result of the war must affect America and American interest.

Red Rose Tea is Good Tea.