

Messenger and Visitor

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On May 5, at the Mansion House, London, a farewell banquet was given to Mr. Joseph H. Choate, the retiring United States Ambassador. Mr. Choate has discharged the duties of his honorable office with fine tact and ability, winning the cordial appreciation of the Government and the people of Britain. The farewell dinner is described as one of the most remarkable gatherings of notables ever assembled at the historic residence of that picturesque person, the Lord Mayor of London. Mr. Balfour, in toasting Mr. Choate, said: "No greater honor could have been done me, than to have proposed this toast." He congratulated the Lord Mayor on being the host of Great Britain on this memorable occasion. Mr. Choate, he said had been with Britons in days of mourning and rejoicing, of disaster and of victory, not only as the representative of a great state, but ever ready to take part in any phase of British public life not connected with politics, and had ever played his part with distinction. Mr. Balfour dilated on the close relations between the two countries, and the common sentiment of amity which survived always, despite the mistakes of official leaders. On rising Mr. Choate was greeted with rounds of applause. He spoke at considerable length, and with much feeling. He said that he was homesick, and glad to be returning to his native land, where old friends were diminishing as fast as new ones were making here. If he remained much longer, he said he would have a worse disease than homesickness, namely, Anglomania. An American President had once wisely said that he would not trust an ambassador in England more than four years, because the English would spoil him. They would not spoil him as the children of Israel spoiled the Midians, but contrariwise, by heaping compliments and benefits upon him. He said he dare not trust himself to speak of the honor he felt in being the guest of such an assembly, gathered to say farewell. "Altogether too much credit has been attributed to me," said Mr. Choate, "for the happy and delightful relations now existing between the two countries. If I have contributed to maintain what I found when taking the office, I will be satisfied. I have never been called into the presence of the King or his illustrious consort without finding them full of friendship for the country I represent. The King's instincts for peace are unerring, and his genius for conciliation perfect, as he has shown the world in recent weeks." Before concluding Mr. Choate paid a tribute to Whitelaw Reid, his successor as ambassador at the Court of St. James, and read from his recent speech in New York as a worthy introduction of the new ambassador. He said the British people would find his successor and old friend had been a life-long advocate of friendly relations with Great Britain.

Mr. J. J. Illanes Casanova, a Mexican dairyman, is on a three months' visit to the United States and Canada in search of information and ideas of which he expects to make practical use upon returning to his home in the South. Mr. Casanova is said to be very favorably impressed with what he has seen in Canada. Upon being asked what he thought of Canadian dairying methods, he replied that they were the best in the world, particularly in Eastern Ontario and Quebec. He would like and is anxious to see installed in Mexico a creamery business similar to that in Canada. Mexico lacks the natural facilities for refrigerators, but the Mexican Government has promised to give liberal concessions to any one who will embark largely in the business. There are two or three storage plants used there in connection with the creameries. While in Chicago Mr. Casanova visited different artificial ice plants, the ideas of which he is carrying to his home to put into use, which he thinks will become general in the country in a short time. He made an inspection of one of the finest butter and cheese factories in the Brockville, Ont. section before returning to New York.

Following is the account given of the test of Professor Montgomery's flying machine at Santa Clara, California, of which test Prof. Graham Bell says that it is the most significant yet made up an

up through the air by a balloon until man and machine looked about as large as an eagle, and then the winged aeronaut cut the balloon rope. The aeroplane instantly settled on its filmy, silken wings, while the huge balloon went tumbling and rolling away on the wind, and dwindling in size and falling toward the ground. With the daring aeronaut (whose name is Daniel Maloney) poised on the framework at a level lower than that of the wings, the machine acted as parachute and guaranteed safety to the aeronaut even in the event of an inability to direct or steer. Slowly and steadily the machine circled in one direction and then in the other, repeating these movements several times. The aeronaut headed straight before the wind and then took a sudden dive. "He's steering downward," said Inventor Montgomery, in response to my exclamation at the sudden tumble. Then on the moment the wings turned gracefully back to the horizontal position. The aeroplane again glided about in a circle, and after heading back into the eye of the wind it mounted perceptibly. Twice the feat of sailing up was accomplished. Gradually we groping mortals, who watched from the ground, began to realize that the aeronaut was truly flying on wings and seemingly with the utmost ease. The performer, sailing on wings high above Santa Clara and San Jose, was known to the world as "Professor Laselles" until Professor Montgomery requested him to use his own, true name of Daniel Maloney. The craft he was steering had been named the "Santa Clara," and it was obvious that he had full control of it. He accomplished just what a bird accomplishes in flight without tiring its wings. He sailed on the air and rose and sank at will, and finally came down to the ground from the highest elevation of almost 4,000 feet as a bird would come, slowly circling round.

The Auditor-General.

The Auditor-General of the Dominion, Mr. J. Lorne McDougall, has made another report to Parliament reiterating his desire to have the Audit Act amended. It is impossible, he says, for him to remain in the position unless the Act is amended in particulars which he regards as very important, and he desires to know at the earliest possible moment whether or not the representatives of the people agree with him. In 1903, after a severe contest, the Auditor-General states, he reduced the Cornwall lighting contract by \$700,000, but during the controversy was informed that he was overstepping his duties. If he did exceed his duties he succeeded in saving much public money, and he thought that the Government and Parliament would at the earliest opportunity have amended the Act so as to put it in his power to do so again should the opportunity occur. An amendment of the Audit Act was proposed in 1903 but it proposed to curtail the powers of the Auditor, and the effect would have been to prevent his again making such a fight in defence of the public treasury as in the Cornwall contract. The amendment was withdrawn, but its introduction made the impression upon the Auditor that he had in some way offended the Ministers, and would have only his power under the Act to rely on to carry out the duties of his office. The Auditor-General, evidently feels that he has some ground of complaint on account of the way in which he has been treated, and that his endeavors to safeguard the public treasury, have not met in some quarters with that cordial approval which he naturally thinks he had a right to expect. He says for some reason the saving of that large sum of money was looked upon as an official crime. "I would feel bound by my duty as Auditor-General to remain in office at this the beginning of the enormous expenditure on the Grand Trunk Pacific, while I have bodily and mental vigor for the important part, and while Parliament thinks that my experience is likely to be of service, but I feel that if nothing else justified my leaving, the reputation which I am bound to lose, with defective enactments administered by a Government which does not see public expenditure as I do, would call for my leaving the service. Now, do not suppose that this action of mine is at all the result of indifference to the welfare of myself or those dependent upon me. I cannot, however, lose sight of the fact that if I were entrusted by a private individual with the guardianship of his money I could not take any part of it without becoming subject to the rigors of the criminal law. It is less despicable to see other people obtain improperly the people's money and not point it out clearly and fully at the appropriate time, when it is a part of my duty as understood by

everybody to see that plunderers of the public funds attract public attention? I am 66 years of age. I have no other position in view. I realize how difficult it will be to obtain one when I leave this. The salary I have did not enable me to save. The office I occupied did not enable me to make money in any other way. When I go I go a poor man."

Japan Indignant.

Japan apparently has been profoundly excited over the alleged violations of French neutrality by the Russian fleet in Indo-China waters. Japan newspapers have been expressing strong indignation over the course which France is said to be pursuing in the matter, some of them declaring that the assurances of the French that they would preserve neutrality are false, and calling upon the Japanese Government to take vigorous action. Even when the country was on the verge of war with Russia, it is declared, the Japanese press did not show greater excitement and indignation than it has shown in reference to this matter. The inflamed condition of public opinion in Japan is naturally reflected in Great Britain where it is recognized that if France is really playing fast and loose with her professions of neutrality the situation is one of extreme danger to the peace of Europe, since such action persisted in by France would almost certainly lead to a demand on the part of Japan that Britain should come to the assistance of her ally. The London Times has taken a serious view of the situation and says the British people cannot afford to treat with indifference this claim on the part of the Japanese press. The Times also warns France that it would be a deplorable error to treat the complaints of the Japanese with a light heart. "The French will understand," it says "that any action England may take will be inspired by the strongest wish to avert the possibility which might dissolve the entente between England and France and compel the two countries to take opposite sides in a great international controversy." . . . It is not likely that the French Government is countenancing any infraction of its engagements as a neutral power. But it may be difficult for France with its comparatively small naval forces in Indo-Chinese waters to prevent abuse of neutrality by the Russian squadrons, if the Russian commanders take the matter into their own hands and make promises which they fail to fulfill. It is perhaps reasonable, too, to conclude that there has been less violation of neutrality than the Japanese newspapers have been led to believe. Baron Hayashi, Japanese Minister to Great Britain, is quoted as saying: "Although the situation is very difficult there is no crisis at present. At the same time it would be unwise to allow popular feeling in Japan to be further inflamed, as it might become uncontrollable. This undoubtedly is very appreciated in France, and there is every reason to suppose that France will see the way to relieve public anxiety and render the possibility of the extension of the sphere of the conflict out of the question."

The Transcontinental.

According to a despatch from Ottawa the surveys of the Eastern division of the National Transcontinental Railway have made it clear that a route has been located with a maximum grade of four-tenths of one per cent. of the whole distance from Moncton to Winnipeg. This is considered equivalent for practical purposes to a dead level road and is something which is not to be found on any road on the Continent for the same distance. It was announced some time ago that a route of this character had been located through the province of New Brunswick. The reports of explorers had indicated that a route equally level could be found between the New Brunswick boundary and the city of Winnipeg, and now it is said the reports of the surveyors have confirmed the indications of the explorations. While the precise route which the road will follow has not yet been made public it is understood that a great portion of it is through country which does not involve cutting operations that would bring up the cost of constructing a level road to a prohibitive figure. The curves are reported to be easy, and the greater portion of the country through which the line will be built is adapted to settlement, insuring local traffic through the length of the line. There is said to be plenty of timber and abundant mineral indications. The greater part of the location surveys will be completed during the autumn. This will enable the contractors to get their supplies and materials in over the snow during the winter, and have everything in readiness for beginning work as soon as the frost leaves the ground in the spring of 1906.

The Gospel of Hosea.

BY DR. CLIFFORD, M. A.

A sermon preached at Westbourne Park Chapel on Sunday morning, April 9.

"Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyards from thence, and the Valley of Achor for a door of hope; and she shall make answer there as in the days of her youth, as in the day when she came up out of the land of Egypt."—Hosea 11. 14, 15.

This is Hosea's "exceeding great and precious promise" for men in trouble. It is the prophet's Gospel—his teaching as to the ways we must take to reach the highlands of the spiritual life from the valleys of affliction and humiliation.

Hosea is a patriot prophet sorely distressed by the condition of his fellow-countrymen. They are suffering for their sins. A long period of material prosperity has issued in the degradation of their ideals, the enfeeblement of their faith, and the destruction of their loyalty to the God of their fathers. They are sunk in idolatry, and must needs bear the penalties of their transgressions. They are led into the wilderness, separated from the fertile fields and prosperous farms, from the customary comforts and simple joys of social life, subjected to hardships and penury, and driven into the gloom of deep ravines instead of dwelling on the sunny wind-swept uplands of their fatherland.

THE MEANING OF PENALTY IS LOVE.

But, the prophet tells them, God is in their trouble. It is he who has led them into the "wilderness." This is the Lord's doing. These penalties are his appointment, and it is because he rules their life and loves them that they are subjected to these chastisements. Yes, he has brought them into these desolate places "to make love to them," to speak comfortably to them, to win them back to himself, to restore them to their allegiance to duty, to prepare them for and conduct them to, a better future: to make the Valley of Achor—that is "the valley of trouble"—a doorway of hope, a valley of teaching and training, yea, a valley of songful triumph which shall lead to the broad tablelands of communion with the God of forgiveness and love.

The promise of the Valley of Achor for a doorway of hope is a poet's figure and rich in suggestion. For the gorge to which he refers calls up some of the gloomiest associations of Israel's life. Worse than Sedan and Waterloo to the French is Achor to Israel! It is the spot where Achan fell into transgression and involved his people in a succession of defeats. Its memory was a menace. The name chronicled wrong and failure, disaster and death. Evil ones crept amongst its stones and bushes. And yet so full is the faith of the prophet in God, and in the Gospel he has given him, that he tells the people of God that at the very worst spot in the wilderness of their experience there is a door of hope; that God himself leads them to it, and therefore the dark vales of sorrow, as in times past, will become a school of illumination and discipline, a preparation for a purer and larger life for a truer conception of God, for more affectionate and quickening relations to Him for the ascent of men to the highlands of spiritual peace and spiritual joy and spiritual service.

THE TRUE SOLACE IN TROUBLE.

Now note that Hosea's Gospel recognizes the reality of the trouble, and meets it with a real solace. He does not minimise the pressure that is upon Israel, nor seek to disguise from them that the penalties from which they are now suffering are penalties inflicted by God. These are people whose troubles are nearly all imaginary, and it would be well for them if they could have a few real ones. They are dream troubles; they come out of their forecasts of the future, are not based upon accurate and careful observation, nor upon the presence of real causes of sorrow. These people cripple themselves by yielding to the tyranny of these imaginings. Still for most of us, trouble is a reality, and we never learn the geography of our personal planet completely until we have gone through a spiritual Valley of Achor. At some time or other we find a deep gorge opening in front of us, into which we have to go. God is infinitely wise and good and holy, and he has so fixed the order of our living that it is almost impossible for us to escape the burden of sorrow, the afflictions, the trials of human life. It is well for us to recognize their reality, and to remember that some of these afflictions come from God. He does not afflict willingly, but he does afflict; and to know that God has "led us into the wilderness," that he is detaching us from all, or from most, of our former joys, and that he has placed us in this land of penury and of want, that he himself has brought us here—well, to know that is to get very near to the Gospel, is to be within earshot of the good news from the very heart of the Eternal.

The Valley of Achor runs through the life of the world. Trouble is not young. The story of the earth is full of tragedy. Sin and penalty crowd into the experience of man. God leads us into struggle and difficulty. We ought to be glad, and we are glad when we are wise, that it is part of the order of human living, that God does not suffer us always to be in the presence of a weakening, enervating, and destructive prosperity. When we have been emancipated by our continuous successes, he breaks the thread, and flings us upon defeat, so that we may learn that truest success is in character, not in fortune; in the building

up of manhood, not in the accumulation of coin; in the discipline of the will and the subordination of our spirit to him, and not in fleeting and transitory pleasures. Hosea does not try to hide from us that the Valley of Achor is a valley of trouble by calling it by some other name. You do not change facts by changing the terms in which you describe them; and though you may assert that the sorrow is unreal, that it is entirely imaginary, if the iron is going into your soul, all such assertions will be simply an increase of irritation, an increase of pain. We cannot, when the pressure is heaviest, and the burden is bearing us down to the earth so that we cannot stand on our feet—we can not accept illusory terms, as if forsooth they altered actual facts. No! trouble is a reality in life, and the sin that causes the trouble, that is the spring of it, that makes the penalty inevitable, compels, if I may so speak, the God of righteousness and order to inflict it, is a horrible reality—a "moral catastrophe." No Oscar Wilde painting will do for us; we must treat it for what it really is, and then, and then only, is there a chance of our hearing and welcoming the good news of redemption.

THE VISION OF GOD IS CLEAREST THROUGH THE MIST OF TEARS.

II. Again Hosea, besides recognizing the reality of the trouble, attributes the awakening of the mind to the object of the trouble to the illumination of God. "I will lead her into the wilderness, and I will speak comfortably to her, and I will make the Valley of Achor a door of hope."

I say that God does afflict willingly. The compulsion of God are the sources of the penalties that overtake sin. The heavenly Potter has the clay in his hands. He moulds and shapes it into a vase of richest beauty, but it must go into the seventimes heated furnace to be baked in order that it may abide a thing of beauty for ever; and since it is to be perfect the heat must be at the highest, the better the vase, the intenser the flame. The husbandman will prune the branches of the vine so that they may bring forth more fruit. The teacher will subject the pupil to exacting tasks so that his faculties may be drilled, that he may get the mastery of himself, and be able to use himself precisely as he wants. So God says, "I will lead her into the wilderness, and I will speak comfortably unto her." I will utter words of soothing messages that dispel fear, glad tidings that create faith and hope, and so win her back again to myself.

The prophet is talking out of his own heart, is laying that heart bare. This is the utterance of experience; he is telling us what he himself has gone through. He had married a sweet and lovely girl in her purity and charm, and she had become an unfaithful wife. She that had been the guardian of his home, the spring of his happiness, the source of his strength, was disloyal; she was an adulteress, and the man's heart was rent, and in anguish he looked up to God. But how had he borne it? He had come out of the great tribulation and washed his robes and cleansed his heart from all hatred and revenge and ascended to loftier heights of spiritual power than ever he had known before, to larger conceptions of God's pity and love. The Valley of Achor, that is the valley of troubling, had been the door through which he ascended to the highlands of the spiritual order—the heavenly places of God. One of our best teachers says:—

He saw God in the tragedies of his life. He heard the voice of God in the sorrow and shame of his own home, and so, led by the love he still bore to his sinful wife, he became the messenger of divine love and mercy to God's sinful people.

Thus Wellhausen interprets the experience and action of the prophet. Yes, it was through the prophet's tear-filled eyes that he gained this vision, this fresh and helpful vision of God. It was because his own heart was broken with the grief that came into his home that he was able to receive the message of the infinite pity and tenderness, the compassion and forgiveness of God, and could take to Israel in its trouble and sorrow the glad tidings of God's great redeeming love. The man laid bare his own soul, the tragedy of his life, and translated it into a gospel for Israel. He had been led into the wilderness, and God had made love to him afresh, spoken comfortably to him, given him vineyards where he looked for a desert desert, and songs of victory where he expected lamentation and death, and now he finds in those experiences the material and motive of his Evangel. God has turned the Valley of Achor into a passage through which he has ascended into the highlands of the spiritual life; and as God has done for him, so he will do for Israel. Therefore he cries: "Let not your heart be troubled. Believe in God, he is your Leader; he has taken you out of your prosperities and given you these hungers, these yearnings, these achings for something better and greater, and he will bring you at length into the full enjoyment of his revelation."

It is the utterance of one man's experience, but it is the one great gospel written away through the experience of men. Touch human life at any point and you come upon it. Wherever that life is real and in precisely the measure in which it ascends to the highest so you find the clear, rest giving language of this Gospel. Moses goes into the wilderness and God woos him for forty years. God is teaching him, preparing him for his great emancipating and nation building work. The wilderness, his Valley of Achor, is a preparation for these forty years of work for the

world that he does with such splendid success after he is eighty years of age. Joseph is thrust into the Valley of Achor! It is a prison; God leads him there, and God with him in the Valley of Achor, and brings him out and puts him on to a throne of service to Egypt and Israel at once; he has got to the highlands. Where does your sweetest, your most inspiring song come from? From the Book of Psalms. "The Lord is my Shepherd, I shall not want, He maketh me to lie down in green pastures, he leadeth me beside the still waters, he restoreth my soul, yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me, thy rod and thy staff they comfort me." It is the song of a soul won back to God. Scarcely is the great pattern Man baptized and dedicated to his great reforming and revolutionary work before he is summoned into the wilderness. Led of the Spirit he goes and for forty days is tempted of the devil, and then he is led out to the uplands of his service and on them he distributes the good seed of the kingdom and their harvests fill the world.

THE FRUITFUL VALLEY OF HUMILIATION.

John Bunyan, in his "Pilgrim's Progress, talking about the Valley of Humiliation, says that "it is the most fruitful valley that ever grew fow ever." So it is. Where do we look when we want to feed our faith; when we ask for something that shall enable us to set our feet down firmly, stand loyal to our conviction, true to our principle. Where do we look? We go back to the Valleys of Achor, to the men who suffer like heroes, passing through, rising high, doing their work whole-heartedly; and are we stiffened in conviction, and sustained in conflict? Yes. Call to remembrance the former generations, look into your Puritan gospels, turn over the history of the Free Churches, and what do you come upon? Valleys of Achor. The greatest, the best souls go through them, and through to the widest service of mankind. John Morley asks:

To what quarter in the large historic firmament can we turn our eyes with such certainty of being stirred and elevated to thinking better of human life, and of the worth those who have been most deeply penetrated by its stress, as by the annals of those intrepid spirits who Protestant doctrine of the indefeasible personal responsibility brought to the front in the sixteenth century in land?

Yes, despite the Puritan as you may to-day, when you want to get at a real man, a man with a soul in him, able of doing Divine work, you go to the Puritans seventeenth century, you go back to the wilderness into which God led them, you see them there, and as you see them, you become ashamed of the meanness and cowardice that afflict our times, and you ask for grace that you may play the man!

In one of the cells of Newgate in the year 1592 a coffin was placed with this inscription upon it. "This is the corpse of Roger Rippon, a servant of Christ who is the last of sixteen or seventeen, which the great enemy of God, the Archbishop of Canterbury, with the High Commissioners, have martyred in Newgate, within these five years, manifestly for the testimony of Jesus Christ."

Come along to the reign of Charles II., and note that more than eight thousand persons died in confinement as a penalty for their dissent. I wonder whether, when you are riding on the top of a bus and going by the Marble Arch you ever have any visions? I scarcely ever go without them. It is one of the sacred spots of our country. Concerning that particular spot I read, that within one hundred yards of the Marble Arch, "Henry Barrow and John Greenwood, charged with holding opinions which impugned the queen's ecclesiastical supremacy, and conducting worship contrary to law, were doomed to die by the hands of the common hangman, and when the ropes had been fastened to their necks, and the bitterness of death seemed past, a reprieve was sent, not in good faith, but in mockery, and on the next day they had again to summon up their Christian fortitude, thus paying the penalty of a two-fold death for their allegiance to conscience and to God." Our Churches were born and nourished in the Valley of Achor; and the valley has been and still is the doorway of hope of liberty and justice, for order and progress, for righteousness and peace—both for our own country and the world.

DARKNESS BRINGS OUT THE STARS.

"It is in the wilderness that men grow to the tallest stature and develop the most splendid heroism. "Darkness shows us worlds of light we never saw by day." I remember well at the beginning of my experience as a pastor being wonderfully fortified by coming into contact with a modest Puritan, a true hero, who in consequence of his loyalty to conscience had been driven out of his farm, lost nearly the whole of his goods, and soon after that had to stand at the open grave of his wife; and, again later, he had to witness going down under the auctioneers' hammer the old arm-chair and other precious things, and then becoming dependent on others; and yet that man said—I hear it now as though it were only yesterday—"The Lord hath done great things for me whereof I am glad." "I was brought low and he helped me. My heaviest troubles have been my best friends, and the things that went directly against me have been made to work together for my good." "What, I said, thinking of his history as I knew it, "What great

things. me to be land I of hope, heroism that God It is rep for ian's m forgot God's off. has Dear fr youths God, so you int will tal hope in new so lands of Perhaps who see distrust wrong against from tr valley are fore of Achor Christ eth is j justified III. T briefly, ly to co in the life is o happin worth avoidit educat as if th trival, of han the s'u of bl I say i fishm ing di of car men a mand the int it dest Has y deman but if r emb ple's l upon a little you. the pu proces to the It is th as a p puttr expa hood. My found He g exper a son do wi god meaning we ha For, b in the worse, hope. gratio in our and in with l tions, to tru the po Dur thum The L tor of

things." And his answer in brief was this: "He has helped me to be true to him." That is greatness, that is the upland! The soul has found in the Valley of Achor a door of hope, and it has gone up to the highlands of Christian heroism, of Christian devotion. Oh, friends, let us believe that God is in the valley. Let us not be afraid of Achor. It is repellent; I know by its gloom and its rough stones; but foot it bravely. It is Bethel! Bunyan says that Christian's mistake was this, that in the valley of humiliation he forgot God, he had to fight the devil. Just so. Remember God, keep him in view, grasp his hand, and the devil slinks off. Forget God, and the devil comes on, and Apollyon has to be faced. Are you in the Valley of Humiliation? Dear friends, do you remember that as with the Hebrew youths in the furnace there was one like unto the Son of God, so in the Valley of Achor, there is one who has led you into the wilderness, brought you to this ravine, and will take you right through it, will give you a doorway of hope in it, speak to you his most comforting words, put a new song in your mouth, and will lead you on to the highlands of Christian life and experience.

Perhaps there is someone here this morning in the valley who sees no door, whose sin is a blinding burden, whose distrust of God is an affliction, whose consciousness of wrong doing, persisted in again and again, steals the heart against all feeling, who cannot repent, and thus shrinks from trusting in the mercy of God. Christ comes into that valley with this one word to you: "Thy sins which are many are forgiven thee; go in peace, sin no more." In that Valley of Achor, that valley of sin, there is a door of hope, and Christ Jesus is that door, and by him every one that believeth is justified from all things from which ye could not be justified by the law of Moses.

DISCIPLINE THE MEANING OF LIFE.

III. There are two other things I want to say to you very briefly, and the first is this. Hosea's gospel ought certainly to constrain us to dismiss all fear when we ourselves are in the Valley of Achor. Let us believe that the meaning of life is discipline, training, the formation of character; not happiness, except as the result of holy living. It will be worth untold gold to believe that, and thereupon cease avoiding the difficult duty, shirking the onerous task, the educating responsibility. It is not by treating life's duties as if they were trifles and its difficulties as though they were trivial, that a young man masters himself, gains the power of handling the forces of which he is possessed, and turns the stupendous chasms of life into doorways to the mansion of blessedness. Do not seek the easy path, I say again, and I say it to myself, for I hold that the besetting sin of Englishmen in this twentieth century is that of always shirking difficulties, getting out of the way of burden-bearing, of carrying responsibility—that is our besetting sin. Young men and young women, do not covet the place that demands the least. It is a policy that means ruin; it starves the intellect, it poisons the conscience, it enervates the will it destroys manhood. Have you come into an easy place? Has your father or mother left you money? Is there no demand on you for work, be faithful and work like a man, but if there is not, if your life is easy, then I beg you, remember other people's difficulties and other people's burdens, other people's problems. Take them upon yourself, for your own sake, to get any little bit of manhood out of you that is in you. Take them up, go into the wilderness; go there with the purpose of helping those who are in trouble and by that process train yourself for serving your generation according to the will of God. Do not be afraid of welcoming difficulty. It is the flail that gets the chaff off the corn. "Difficulty is as a poet tells us, 'the salt of life'; it preserves it from putrefaction and death. It will be your education, your expansion, your best aid in attaining the highest manhood.

DISCIPLINE SHOULD LEAD TO SERVICE.

My last words is this. Hosea found his gospel where he found God, in himself, but he did not keep it to himself. He gave it to others. He turned the materials of his own experience into the means by which he became a Barnabas, a son of consolation. We have never done all we ought to do with our afflictions until we have converted them into good news for others. That is part, if not the primary meaning, of the burdens we have to carry, the temptations we have to resist, and the severe tasks we have to perform. For, bad as our lot may be, it is not unlikely we are living in the neighborhood of somebody whose conditions are worse, far worse, than ours. Hosea himself was a door of hope to Israel. The Gospel we have learned under God's gracious tuition ought to be expressed in our own way, set in our own forms, for the help, encouragement, salvation, and inspiration of others. That was the way Hosea dealt with his sorrows. Let us deal in fashion with our tribulations, and then our lives will be a forceful persuasion to men to trust in God, to live in the light of his countenance and the possession of his peace.—Baptist Times.

A Model Minister of Christ.

BY REV. THEODORE L. CUTLER, D. D.

During all the earlier years of my ministry the two best thumbled books in my library were Bunyan's Pilgrim and The Life of Robert Murray McChesney, the youthful pastor of St. Peter's Church, in Dundee. The life of Mc-

Chesney—which was Dr. Andrew A. Bonar's masterpiece—was published during my theological seminary days, and from that hour to this it has been a perpetual inspiration. Dr. Chalmers' biography was a gold mine; Dr. Norman McLeod's is brilliant with poetry and power, but rather too surcharged with hilarity. To spend an hour with Dr. Edward Payson, of Portland, is almost like sitting with Paul in his "hired house" at Rome; but his seraphic piety was mournfully tinged by his morbid temperament. McChesney's piety was eminently healthful, cheerful and saintly, without being sanctimonious. He dwelt during the nine years of his fruitful ministry far away from the damps that arise about Doubting Castle, and hard by the Beulahland where the sunlight ever falls. Robertson, of Brighton, saddens me while he stimulates me; but the biography of McChesney has a rare power to sober me when tempted to trifle, and to cheer me when tempted to despondency.

To the younger ministers who are coming on the stage it may be necessary to say, in brief, that Robert Murray McChesney was the pastor of the Presbyterian Church of St. Peter's, in Dundee, and was called away to his crown a few weeks before the disruption of the Scottish National Church in 1843. He entered the vineyard at twenty-one—hungry for the salvation of souls. After nine years of intense, earnest and untiring labor he was laid—amid the tears of thousands—in that tomb at the corner of his little church which has been visited by weeping thousands during the last half century. His parish was composed of the plain people; and the wife of a poor weaver told me that it did her "more good just to see Mr. McChesney walk up the aisle to his pulpit than to hear a sermon from another man." His personality was a power; his life more eloquent than any discourse he ever delivered. To pray and to search the word of God, to carry the hidden fire from house to house, to prepare the beaten oil for the sanctuary, to plead with dying men, and to allure to brighter worlds by the joyous up-trend of his own heavenward march—these formed the varied yet unchanging employment of his fervid spirit. With what eager joy he leaped into the bosom of the Scriptures! No cavils of the critics ever disturbed his impregnable faith in the adamant Word. "When you write to me," said he to a friend, "tell me all you can about the meaning of the Scriptures. One gem from that ocean is worth all the pebbles of earthly streams."

Love of Jesus Christ was his master passion. His Saviour's work was his work; he never wearied, and he never rested. Every hour he gave to his Master. The celebrated Dr. James Hamilton, of London, who was his intimate friend, once told me that McChesney used to seal his letters with the device of a sun going down behind the mountains and the motto over it, "The night cometh." For souls he watched as the fisherman's wife trims her lamp in the window and watches for the storm-tossed and belated husband in the office. He hoisted the light of Calvary; and like Spurgeon, it was his life's joy to welcome the returning wanderers into the "covert from the tempest." In prayer he was a mighty and prevailing wrestler. He prayed before he sat down to his studies; before he went out to visit the sick; before he entered his pulpit; he had what he called a "scheme of prayer," and marked the names of missionaries on his map that he might pray for them in course and by name. Literally he walked with God. In writing to a friend he said: "Now remember that Moses, when he came down from the mount, wist not that the skin of his face shone. Looking at our own shining face is the bane of the spiritual life and of the ministry. Oh, for closest communion with God, till soul and body—head, face and heart—shine with divine brilliancy; but oh, for a holy ignorance of our own shining!"

A few years ago I visited Dundee, and preached in the pulpit of St. Peter's Church. After the service the provost of the city introduced me to one of the very few survivors of McChesney's ministry. He was a gray-headed man of three-score and ten, and spoke of the pastor of his youth with the most reverent love. The chief thing that he remembered was that McChesney, a few days before his death, met him in the street, and laying his hand on his shoulder, said to him kindly, "Jamie, I hope that all is well with your soul. How is your sick sister? I am coming to see her again shortly." That sentence or two struck to the old Christian for nearly half a century! McChesney's hand was on the old man's shoulder yet. This little incident gave me a fresh insight into the secret of McChesney's pastoral fidelity and personal power. I commend the incident to young ministers who underrate the work of a faithful pastor who keeps in touch with every member of his flock.

It is fifty-nine years since McChesney was borne to his grave in Dundee. His fatal sickness was brought on by visiting the victims of a prevailing epidemic. During the wanderings of his mind, in the delirium of the fever, he kept repeating, "O God! my people, my dear people! this whole place!" It was the ruling passion for souls—still strong in death. I am one of the many hundreds of ministers who owe a debt of immeasurable gratitude to Robert Murray McChesney, and I hope to thank him in heaven for many things. Among other things, I thank him for once exclaiming, "Go on, dear brother, only an inch of time remains, and then eternal ages roll on forever—only an inch on which we can stand and preach the way of salvation to perishing souls!" That is his message to every minister of Jesus Christ who reads this article.—Watchman.

Ingratitude.

Ingratitude is one of the cardinal sins. How frequently in this life it defeats a noble purpose and separates hearts. For example: A man had success, and found success, and found friends. His success grows and with it his influence. He attributes his influence to his success, not dreaming that one can exist without the other, not knowing that great influence can live independently of worldly prosperity, and even apart from it. He begins to presume upon his personal powers; he takes to himself airs of superiority and governance. One day he meets with a rebuff, and it stings his pride. He finds that he really cannot in all things have quite his own way, and there is resentment and retaliation and revenge. He is disappointed, if not dismayed, to find that it is possible to take too much for granted, to presume upon his own powers, and upon the liberties and rights of others—that hearts are not to be coerced, but wooed and won. Then he braces himself to overpower others by the sheer force of his will. There is storm and rage, and in the tumult some of the best things of life go down—peace, goodwill; fellowship, joy, confidence.

Now at the heart of a trouble like this there is a canker which is seldom taken into account, but which is the secret source of many a life's disaster—ingratitude. It is the Kadesh-Barnea of the soul. It is said that "Our fathers failed to enter the Promised Land because of their hardened heart? What hardened their heart? Unbelief. What produced unbelief? Ingratitude. Do we ever get faith with ingratitude? Do we ever get gratitude with unbelief? Gratitude is the sun that warms into life the slumbering powers of the soul. Without gratitude winter lies on all the land of life, and winter storms.

This man, again—would he ever have been in danger of presumption and pride if he had cultivated the grace of gratitude? Would not a grateful heart have taught him the sweet uses of humility and charity? A man grateful to God—can he be unkind or discourteous to his fellows? It is not conceivable. Find a man given over to selfishness and bluster, and there you have a man in whose soul no sense of God and his goodness is well-nigh if not quite dead. "Do men gather grapes of thorns, or figs of thistles?" In that lurid first chapter of the Epistle to the Romans where the depraved heart is pathetically unveiled, there is one verse which throws into fierce relief the real baseness and significance of ingratitude: "Because that, when they knew God, they glorified him not as God, neither were thankful!" Then, by an inevitable law they "became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools."

Let gratitude go and life thereafter, however outwardly successful it may be, is a descent of dark steps into the dungeon of unrest, uncharitableness and despair. This, which is true of personal relationships, is conspicuous in the history of nations. It is the beginning of evils which have lost many a man his friends and which have robbed more than one nation of its inheritance.

It is the grateful heart, grateful to God for himself, grateful for the gift of life and the gift of grace, that remembers works of the Most High, and remembers the conquests of the past, and therefore does not see walls that shut out heaven, does not falter when it comes to its Kadesh-Barnea, but thanks God and takes courage, and enters in. "Let the peace of God rule in your hearts, . . . and be ye thankful."—The Baptist.

Jesus and the Children.

BY PASTOR J. CLARK.

Listen, children! Jesus loves you;
Oh! His love is strong and true;
On the cross he died to save you;
Up in heaven he cares for you.

Listen, children! Jesus knows you;
Knows your names and nature, too;
All our lives are plain before him,
All you think, and feel, and do.

I listen, children! Jesus hears you;
Hears each thoughtless word you say;
Waits to hear your songs of gladness;
Stoops to harken when you pray.

Listen, children! Jesus sees you;
Sees your actions, every one;
Pleased, he marks your good behavior;
Pained, he notes when wrong is done.

Listen, children! Jesus calls you;
Bids you come to him and rest;
Such as you may find a refuge
In his arms and on his breast.

Listen, children! Jesus wants you;
You, yourselves, your heart, your love;
Seek his face, and share his favor,
Serve him here, and then above.

Tryon, P. E. I.

"Prayer is not the ignorant outcry of a clamorous soul seeking to have its own way, but the calm deliberate utterance of intelligent righteousness coming into entire sympathy with the mind of God."

There is a mighty power in the revelation to us of the possibilities of our lives.

Messenger and Visitor

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WILL THE UNION GIVE US STRENGTH.

It may be taken for granted, we suppose, that the Baptists and Free Baptists of New Brunswick will, within a short time, form one body. Indeed, as has been noted, the letter from Rev. W. E. McIntyre, Superintendent of our Home Mission work, shows that the two bodies are already uniting in arranging for grouping the churches for missionary work during the summer. This may lead in some cases to complete union of the churches. If united effort proves helpful for a few months the brethren will wish to continue therein.

It is becoming clearer that a union of forces will save friction and waste of energy. Two small churches when united will be able to do their work more efficiently. For many years this has been felt and it has been set forth repeatedly in our columns.

It may be well, however, to remember that some dangers may lurk in this view. If any of the churches should look only at the economic side of the case and say to themselves that less will be needed from each, then weakness and not strength would result. The aim to save the pocket must not dominate if strength is to be gained. This would be making provision for the flesh to fulfill the lusts hereof. It would lead to disaster. Certainly there should be no relaxing of effort on the part of any one.

If two churches unite in support of a pastor the result should be a better support for the minister and so greater efficiency, not the lessening of giving by any. In many cases our people do not give enough now to show the power of their faith, not to speak of increasing that faith. To give less would almost extinguish their Christian life. When union results there should be advance in every department of work. New stations should be established, Sunday Schools be made stronger, congregations larger, the music be improved, and greater zeal for missions and education be developed. In a word the union ought to produce enthusiasm and larger faith, more heroic effort and consuming zeal.

The increase of members ought to beget a new confidence, not greater apathy. The joy of laying hold of one another's faith should pass into strength for service and not be allowed to pass off in vapor. It should be understood, not that we have been unduly burdened in the past and are now to have rest from our labors, but that we have been working at a disadvantage and are now, under new conditions, ready for a forward movement.

We should expect a deeper, fuller revelation of the gospel. For truth comes in obeying truth already known, so larger effort gives larger truth. Christ rewards faith with more faith, of his fullness we receive and grace for grace.

Confidence in one another will come from extended cooperation and new responsibilities. A new sense of the Divine Presence will be given and the power of the Lord with his hosts be manifest. But these issues can be secured only by prayer, and the ministry that speaks to the people that they go forward. A little ebullition of feeling over the consummation of the union will be of no account if the deeper, stronger notes of devotion and enlargement be not heard. The officers in our churches, and all the members of insight may well be concerned lest we be satisfied with an organic union of two bodies instead of seeking the union made by the Spirit that gives the fire of love unquenchable. When the union is effected we ought to say that the time of waste and idleness is past. Now for a good day's work.

—Our readers will regret to learn that Rev. T. A. Higgins, D. D., of Wolfville, has passed away. He died on Tuesday, May 9th. The funeral took place on May 11th, when prayer was offered by Dr. Chute and Pastor L. D. Morse, and an address was given by Rev. E. M. Saunders, D. D., a life-long friend and associate of Dr. Higgins. It was announced that a memorial service would be held on Lord's Day, May 14th in the Baptist church. An account of these services will, we hope, be given in our next issue. Our readers will join us in extending sympathy to Miss Constance DeWolf Higgins, the adopted daughter of Dr. Higgins and other friends and relatives.

RESPONSIBILITIES OF CHRISTIAN SCIENTISTS

There have been not a few cases in this country and the United States, in which persons who profess the belief known as Christian Science have been arraigned before the civil courts charged with manslaughter or with criminal neglect in connection with the illness of persons who have died because, as has been alleged, they were not provided with proper medical treatment. A case of this kind occurred the other day in Toronto. Four persons were brought before the court charged with manslaughter in connection with the death of a lad named Wallace Good-fellow. One of those so charged was the mother of the deceased, and the indictment was based on the alleged fact that the patient who was "treated" according to Christian Science methods, was not furnished with medical attendance, or at least not until the disease, which was typhoid fever, had reached a hopeless stage. It is contended on the part of the prosecution that if a regular physician had been called in during the earlier stages of young Good-fellow's illness, and his directions faithfully followed, the life of the patient would in all probability have been saved, and that, consequently, the determination not to provide medical attendance was indirectly the cause of his death.

There is of course no question of any malicious intent on the part of the accused in what they did or refrained from doing. Presumably they were sincere in the belief that they were taking the best means to secure the patient's recovery, and he himself probably shared that belief. It may be said, too, that the Christian Scientists' practice of discarding medicine in the treatment of disease is by no means an unmixed evil. The best physicians will freely acknowledge that in a great many instances of ill-health the patient would be, if he only thought so, a great deal better off without the medicine in which he puts his trust. And in so far as Christian Science emphasizes the reality of a power for healing above and apart from all medical art we have no cause to quarrel with its teaching. It is when Christian Scientists deny the plain facts of experience, declaring that disease does not exist, except as an illusion of the human mind, and that the only way to get the mastery of disease is to treat it as an illusion—it is then that they involve themselves and those who follow them in very serious difficulties. So far as Christian Science is a religious cult, a system of belief, it is of course to be tolerated, however illogical or unintelligible its system may seem to be. But, as Chancellor Boyd pointed out in his address to the Grand Jury in connection with the case mentioned above, when the disciples of Mrs. Eddy enter the field of therapeutics and undertake to heal the sick that is another matter. It is but reasonable that as professional healers they should be judged according to results, and if a jury composed of intelligent and fair-minded men find that a case which, under competent medical treatment, would in all probability have resulted in prolonged life, has under Christian Science treatment, resulted in death to the patient, what is the jury's duty in the matter. Under such circumstances a jury would not, perhaps, be likely to confirm an indictment for manslaughter, but Chancellor Boyd strongly recommended the jury in the case above-mentioned to consider whether some precaution should not be taken in the future against such results as were here alleged. The Chancellor's reported remarks would indicate that in his opinion persons who in cases of critical illness, such as typhoid fever, decline in the name of Christian Science, to provide proper medical attendance, with the result that the patient dies, cannot be absolved from responsibility in the matter. The Chancellor said:

"They do not diagnose disease. They make no difference between typhoid fever, toothache, smallpox, or any of the infectious diseases; all are treated in the same silent way by an appeal to the mental condition of the patient that he is not suffering from any disease. I myself have a conviction that this lad might have been saved if he had been where means of proper treatment of this kind of disease could have been afforded him. I myself have come, through this kind of disease, and I know the value of doctors' treatment. Even although they may not give any drugs, their care, their attention to symptoms, their noting every change of the pulse enables them at the critical moment to apply remedies, slight though they may be, which turn the patient from the path of death to the path of life."

There are a class of ailments in which medicines can do no good and in which it is of the utmost importance to the patient if the mind can be aroused to assert itself in a hopeful and confident temper. In such cases belief in the efficacy of a saint's bones, may have wonderful results. But there are forms of acute disease, such as typhoid fever, diphtheria pneumonia, in which the value of medical science and careful nursing have been abundantly proved. In cases of this kind every patient certainly has the right to the best medical skill within his reach, and it is criminal to deprive him of that right, although it be done by near relatives who think they believe that the disease which is gripping the patient's vitals with the grip of death is nothing but an illusion of mortal mind.

Editorial Notes.

—In another column will be found a letter from "Sojourner." We do not guarantee that the type makes our cor-

respondent say just what he intended to say. No paper could guarantee that; for while "Sojourner" is an interesting writer, he is surely an "awful" penman, and what he means to indicate by some of the marks which adorn his manuscript passes the wit of man. However, we hope that we have been able to decipher sufficient of this interesting epistle to repay the reader for its perusal.

—The Anniversary meetings of the Northern Baptists are being held this week in St. Louis, Mo., and the Southern Baptist Convention met last week in Kansas City, Mo. Special interest attaches to the gathering in St. Louis because of the Conference, to be held there during the course of the Anniversaries, in reference to the proposed National Baptist Convention. It is expected that many of the delegates to the Southern Convention will be present to take part in the Conference. The discussion of the proposition to form a National Baptist Convention is to begin on Tuesday evening and be continued on Wednesday. Representative men from both North and South are to take part in the discussions and, whatever may be the result, the occasion itself will doubtless be one of great interest.

—Destructive tornadoes have been reported of late in Kansas and other parts of the Southwest. Some of them have been attended with much loss of life. Snyder, Oklahoma, a town of one thousand inhabitants, was visited by a tornado on the night of May 10th, with the result that, besides great destruction of property, about 100 of its inhabitants are reported to have been killed and more than 100 others injured, some of them fatally. The Southwest is no doubt a fine country in many respects, but Northern people, who can go to sleep without apprehension that a cyclone may break their house to pieces over their heads or carry it off bodily, will naturally feel that in some important respects they have the advantage.

—The past winter by its unusual severity and its demonstration of the extreme difficulty, if not impossibility, of maintaining continuous communication between P. E. Island and the mainland by means of methods now available, gave a fresh and strong impetus to the old agitation for a tunnel. There have been delegations to Ottawa, the claims of the Island have been strongly presented, members of Government and Parliament have been interviewed on the subject, and leading advocates of the tunnel are encouraged to believe that the scheme will take practical shape before long. To prevent any disappointment in the matter, however, we may say that it is not probable that the tunnel will be completed in time to be available for the delegates who will attend the Baptist Convention in Charlotte-town in August.

—"Mr. Poultney Rigelow, lecturing on Colonial Administration before Boston University Law School students last week," says *The Christian World*, "described with vividness the pernicious effect upon Protestant English Mission interests in the South Pacific of Germany's favoritism to Roman Catholic missionaries whom she uses as political agents in fostering German imperial interests. It has been one of the anomalies of the missionary situation that France, while so hostile to the Roman ecclesiastical machine at home, has not ceased using the Roman Catholic missions in the Orient to further her national interests; and apparently Germany, with a Protestant ruling dynasty, is not above the same course. Such alliance between national power and spiritual agents is disastrous in the long run to all concerned, and simply puts in the hands of the scoffing additional stones to hurl at foreign missions."

—The man who abstains from intoxicating drink is, other things being equal, the most successful worker in peace, and the most effective fighter in war. *American Medicine* is inclined to think that the habitual use of wine and vodka by the Russians, especially their officers, has something to do with their notable lack of success against the Japanese who are an abstemious people. It says: "The Russian officer is notorious, by general report of course, for the large quantities of alcohol he daily consumes, and it is impossible for any brain to submit to such insults without undergoing the changes long known to take place in heavy drinkers. It is not remarkable then that the older officers who are managing the campaign are constantly outwitted by the healthy-minded Japanese. It is apparently not so much a question of drunkenness as it is one of the pathological results of long-continued excessive drinking without drunkenness."

—The Annual Meetings of the Associations will soon be called. At the June Conference of many churches the letters to these Associations will be submitted for approval. May we suggest that more care be taken in filling up the tables of statistics. The information should be made as full and accurate as possible. The statistics furnished by the churches form the basis of our denominations' statistics everywhere. Facts are stubborn things and they cannot be secured without labor by clerks and pastors. Some statement of the membership and work is necessary. And if any statement is given it should be as nearly correct as possible. May we further suggest that pastors of our central churches also have some regard to our weaker churches near them? Many of these small churches need a word of admonition or

no report will be sent. And of course if a number of churches fail to give an annual statement our records are no longer complete. This is a matter which can be attended to without expenditure of money. It will require thought and effort. But the results will be very helpful. Will not our brethren make this year's reports fuller and more correct than they have hitherto been?

The second Annual Musical Festival under the auspices of Acadia Seminary was held last week in College Hall. It was under direction of Prof Maxim, the head of the musical Department of the Seminary. Artists of repute from Boston, took part in the programme. We are informed that the music was of a good kind and well rendered. Probably a fuller report will be given us. We are glad to know that our students at Wolfville have the privilege of learning so much high class music. In some Universities free concerts are frequently given to cultivate a taste for the best music. We may not pass into the raptures of Dryden and other poets when thinking of music, but we certainly rejoice that in our public and denominational schools its disciplinary value is being recognized. May the good work go on. We are sometimes afraid that with the increased use of instruments the use of the human voice should become less. We are told that in some of our largest churches where musical culture is general it is often difficult to get a tune started without the use of an instrument. Even at the Lord's Supper there is an embarrassing pause before the singing of the hymn is commenced. Musical instruments are good, but they should be kept in their place.

At the chapel service at Acadia on 12th inst. Dr. E. M. Saunders gave a brief address which was received with cheers by the students. He referred to the recent revival and expressed his hope that when fifty years have passed the results of this ingathering into the church may prove to have been as influential for good as the revival of 1855 when, among those who began the Christian life, were Rev. T. A. Higgins, D. D., Professor D. F. Higgins Ph. D., and Theodore H. Rand, D. C. L., LL. D., all of whom have witnessed a good confession of Christ and have entered into rest. Dr. Saunders said that in 1855 there were 37 students in the college, and three Professors who were all good men. He warned the students they would find on leaving college fewer incentives to study than they now enjoyed, and they would be tempted to cease to be students. If they dropped their books for a year they would probably never recover the habits of study. This, he regretted to know was the case with many graduates of all colleges. He urged all to continue their studies through life, and showed that this could be done by referring to the late Hon. A. F. Randolph who with all his business cares kept up the literary habit which helped to make him the noble man he became.

Ontario Letter

REV. F. K. DAYFOOT.

The month of June, seems to be devoted to weddings and graduations. But as there are exceptions to all rules, McMaster University closes with the month of April, and the opening days of May are occupied with the

COMMENCEMENT.

The exercises began this year with a banquet given by the Juniors on the evening of Monday, May 1st, the sermon to the graduating class was preached Tuesday evening, May 2nd, by Rev. John McNeil of Winnipeg, Man; one of the most brilliant of McMaster graduates, and pastor of what is coming to be the largest Baptist church in Canada.

The graduating exercises were held Wednesday evening, May 3. The degrees in course were: B. A., 32; M. A., 2; B. H., 2. One student received the diploma for four years in arts and theology, and another the diploma for three years. These courses carry no degree.

There was but one honorary degree given, and that was a D. D. conferred upon Dr. Calvin Goodspeed, who for fifteen years has held the chair of systematic Theology.

Among the visitors, were Hon. J. P. Whitney, Premier of the Province, and Hon. Dr. Pyne, Minister of Education. These gentlemen spoke briefly, congratulating McMaster upon her progress and her excellent educational work.

The oration was delivered by Rev. Prof. Cody of Wycliffe Divinity College, who discussed "Some phases of present Theological Thought."

MCMMASTER

is passing through a period of change. Hard upon the retirement of Dr. Goodspeed, comes the resignation of Chancellor Wallace. Dr. Wallace has borne the burden of ten critical years in the development of the college, and he feels that there are others who can assume the duties and bear the responsibilities of the position. He returns to the pastorate, and will settle with the First church of Lowell, Mass.

The loss of Chancellor Wallace will not be easily repaired. As an organizer, an educator, a preacher, an author, he has done splendid service for the Baptist cause, and his name will live in the history of the denomination.

A BANQUET

was given Dr. Goodspeed by the Baptist Ministerial Association of Toronto, at which a resolution was unanimously and heartily passed, to which the Doctor made a fitting

reply. [The substance of this resolution appeared in the MESSENGER AND VISITOR last week.]

JARVIS ST. CHURCH, TORONTO.

This mother of churches held the seventy-seventh annual meeting a few weeks ago. In spite of the swarming of members to form other churches, the membership is increasing, and now stands at 1006. During the past year there were received by baptism 60 and by letter 108. The income was \$24,140. Besides current expenses the following sums were given to missions: Home, \$2,102; Foreign, \$2,662; Manitoba, \$1,625; Grande Ligne, \$522, other objects, \$2,164.

Dr. Perry, the pastor, is incessant in labors, and is identifying himself in a remarkable manner with Canadian Baptist life work.

EVANGELISM

will be pursued earnestly this summer. The usual number of students have gone to their various fields. The McMaster Evangelistic Bands have again begun a tour. One company remains in Ontario, the other goes west to Manitoba and the Northwest.

Rev. D. Spencer, LL. D., has gone East. Bro. Spencer came to Ontario from London, England. He has done excellent work in prominent pastorates in St. Thomas and Brantford First church, also in Ottawa. In British Columbia he was most heartily received, and was urged to assume the office of Superintendent of Missions. His brethren in Ontario will be glad to hear of his speedy settlement.

Orilla, Ont.

A Letter From "Sojourner"

I wish to assure your esteemed correspondent, "A. F. M." that it was no part of "Sojourner's" intention to usurp his place as Boston Correspondent of the MESSENGER AND VISITOR even to "fill in a space," his letters are too interesting and anxiously looked for to have them suspended even for a season. I think "Sojourner" was not guilty of writing the words "Boston Letter" over his MS., and he must plead equally guiltless of some other things which were printed under them, but he does not have it in his heart to hold either the printer or the reader, guilty for any typographical errors. "Writing machines" are not always as perfect as they might be. I notice that A. F. M. is not a little surprised that D. D.'s and such like should get mixed in their orthography and geography when Canadian names are concerned, let him have patience, I often hear the "Nova Scotia Islands" spoken of here in the "Hub," and in a recent book review Dalhousie College had its seat in "Prince Edward's Island." Such little matters do not disturb us now-a-days in the least. Want of knowledge in greater matters which have to do with Canadian affairs is most to be deplored.

Over against this however, may be recorded the fact that many of our provincialists are filling important places in both church and State in Boston and vicinity. A visit to the rooms occupied by the Canadian Club brings one into contact with many of Canadian birth whose warm interest in all that pertains to the land of their birth is singularly manifested. I found several of our Acadia College graduates at these rooms, and not a few are filling with credit many of our pulpits in and around this city. Of course the Newton Theological Seminary may be credited with the retention of many of these pastors in its vicinage, and neither the Seminary nor churches suffer any loss by this procedure. These men, without exception, all give a good account of themselves in their adopted homes, but the Provinces suffer a heavy loss by their advance, a matter which our churches would do well to enquire into.

Speaking of Newton brings to mind one of the most important discussions the Monday meetings of the Ministerial Conference has had before it for some time past. Mr. William H. Brud, one of the foremost Baptist laymen, read an admirable paper on "Training for Religious Work." Mr. Brud cheerfully acknowledged the need of a thorough training for the ministry, holding that there was never a time in the history of the church when there was more need of highly cultured, educated men in its ministry than at the present moment, at the same time he held that God had not limited his call to the ministry to men who have thus been college trained and that there is something more needed in our pulpits than mere intellectual training, and that something is the "gift" of preaching. He explained that by the gift of preaching he did not mean simply a "gift of gab." He spoke of a certain man who had graduated with honors from "Harvard" took his three years' course in Newton, a young man clean of soul, sweet of spirit, but who had no ability to preach, and the speaker contrasted him with another who is filling one of the largest city pulpits with great success who never had a college training and whose theological education was but of a limited nature. Yet today should a man like the latter be called of God in middle life to preach the gospel, there is no place open to him by one denomination in New England where he could equip himself for his largest usefulness. More than this, he continued, had our own theological institution and all others adopted in the past that policy which Newton adheres to today, then our denomination would have been robbed of the splendid service of men, some of whom are sitting in fellowship with you today, and all of whom you honor and approve as good ministers of Jesus Christ. The needs of the churches were dwelt upon and some modified course of studies were advocated, and the affiliation of the Gordon Training School with Newton or the establishment of a distinct denominational Training School as a part of the educational work of the denomina-

tion. It is impossible to give at the present a synopsis even of this timely paper. The discussion which followed was earnest and thoughtful and not at all antagonistic with the thought of the writer. One of the speakers contended that the present Policy of the Newton Authorities was out of harmony with the original promoters of that Institution, and the necessity of some change was recognized by all who took part in the discussion, and the remarks of Dr. Wood, the President of the Newton Seminary showed that while the Standard Education is not to be lowered, yet some modifications of plans have been discussed by the faculty and those in authority. Affiliation of some kind with the Gordon Training School which has done, and is still doing a great work, seemed to be the plan which commended itself most favorably to the large number of the brethren who were present. Mr. Brud is heartily thanked for bringing this most important matter before the brethren in the manner he has, and the interest he and other prominent laymen are taking in this and other departments of Christian work augurs well for the denomination on both sides of the boundary line.

The revival spirit shows signs of increase rather than of abatement, and although the ingathering may not be great at present, there is a deepening of religious feeling and a recognition of what really appertains to a Christian life. The "old doctrines" are being preached in their integrity, and Christian teachers are determined to know nothing "but Jesus Christ and him crucified" among their fellow men." This is indeed (not legible) and with the faithful planting and watering God will certainly "give the increase."

Yours truly,

SOJOURNER.

Reminiscent and Historical.

DEAR EDITOR—I have read with interest the sketch of my uncle the Rev. David I. Chase in the MESSENGER AND VISITOR of May 10th. His paternal home was in Welsford a few miles northward from Berwick. In my early boyhood I remember him visiting my parents, feeble and wasting away in consumption. I send you as a relic of the past a copy of the License given to him in the old Pleasant Valley meeting house seventy-one years ago. I am holding the original, in the Rev. Wm. Chipman's hand writing, and characteristic style of composition, with a number of other relics for the Acadia University museum among which is correspondence of Rev. Wm. Chipman, and his son Isaac, when Isaac was a student at Waterville, Me, and his youthful autobiography, and journal when a student, and the last letter he wrote to his father, pleading for the college a few days before his untimely death in Minas Basin.

LICENSE OF THE 2ND BAPT. CHURCH FOR BRO. D. I. CHASE.

There may certify that our dear brother David I. Chase a member of the 2nd Baptist church in Cornwallis having improved his gifts for some time past in Prayer Exhortation and Preaching the Gospel of Jesus Christ, that being satisfied that he has public gifts, do now license him to hold, to be the same in manner as heretofore and wherever the Lord in his wise providence may be pleased to direct his steps. And our prayer to God is, that he may be directed in infinite wisdom, and guided by his Holy Spirit into the mysteries of Redemption, and prove himself to be a good minister of Jesus Christ, and his labors of love hereby be abundantly blessed of the Lord.

Signed in behalf and by order of said church,

ALFRED SKINNER.

Done in Conference, 26th July, 1834.

The records of the press usually live in his story, and it is unfortunate when they are wanting in the "essential element." During late years there have been frequent references to Major Nathaniel Parker and his descendants. In a late MESSENGER AND VISITOR he is put on record in an obituary as a United Empire Loyalist. No, he was settled in Nictaux several years before the American Declaration of Independence, and in an earlier communication our Baptist historian tells us he was with General Wolfe at Louisbourg. He was never in Louisburg, but was with Wolfe in his youth at the conquest of Quebec with a near relative of the same name. In the valuable History of Annapolis Co., N. S., by Cateck and Judge Savery, his birth place is given in Dorchester, Mass. Wrong again. He was born in Shrewsbury, Mass., 1743, and baptized March 20th of that year. His parents were Wm. Parker and Mary Maynard.

This remote American ancestor, impelled by the love of religious liberty, came from England in 1635 and settled in Mass. Mr. Parker was given a Captain's commission when he was 53 years old, and afterwards was made a major. He is on record as the ancestor of numerous, if not illustrious descendants. He was twice married and had 16 children, five sons and eleven daughters, all of whom married and had families. The history of Annapolis Co. makes this remarkable statement: "His descendants are very numerous in this country and in Kings, among whom may be mentioned nearly (or perhaps quite) half a score of Baptist ministers, and one if not two Methodist ministers." I have now the names of 36 of his descendants, who as Baptists, have preached the gospel, all of whom I have known except two, and this is an incomplete list. Among them is the venerable John Chipman Morse, D. D., of Digby, Rev. B. L. Whitman, D. D., late president of the Baptist College, Washington, D. C., Rev. Charles A. Eaton, D. D., of Cleveland Ohio, John D. Rockefeller's pastor, and the late Professor Daniel Morse Welton, Ph. D., D. D., of McMaster University. In June 1779 Mr. Parker and his wife Salome rode on horseback through the wilderness from their home in Nictaux to Wolfville, about 40 miles and were baptized in the Gasperaux June 13th 1779 and were the first persons living in Annapolis Co., baptized by immersion. He died 1830, the year your scribe was born, and was interred near his home in the ground adjoining the old Nictaux Meeting house. The gospel he loved and did much to support has been preached by his lineal descendants not only in the homeland, but in New Brunswick, Quebec, Ontario, British Columbia and in many of the states of the American Union from the Atlantic to the Pacific and in Europe and Asia and almost to the ends of the earth. Fraternally,
Vermont, May 11th, 1905.
D. O. PARKER.

The Story Page

Amos, the Runaway.

BY FRANCIS BENT DILLINGHAM.

The boys at the "Home" where Amos lived seemed to think his name was expressly made for the rhyme, "Ame, Ame, is very lame," for there was a pathetic little curve between his shoulders and a twist in his limbs, so that he must limp about on crutches. But within Amos's crooked little body was a sensitive spirit that made him shiver each time he heard that cruel rhyme shouted at him across the playground. Even the one sweet gift that had been given to him brought him only pain. Because he could sing better than any boy at the Home was no reason why he should enjoy standing before a gaping crowd of visitors to exhibit his pitiful little body and to move them to tears by the pathos of his strange, high voice.

The 'Home' was in a sweet country spot, with a generous playground, in which Amos sat one Saturday, thinking of the song he had just been rehearsing, and which he was to sing tomorrow in the village church. How he longed to escape from it all!

Three boys bore down upon him, interrupting his unhappy forebodings:

'Hullo, 'Ame, very lame, what are you thinking of?'

'Nothin', said Amos, preparing to move on at once, with the fear of teasing boys ever upon him. 'Goin' to sing tomorrow, ain't ye? Know where we'll be when ye're single? One of the boys nodded ecstatically.

'We're goin' to run away,' he added, as if with the sheer joy of telling.

'Ye ain't—Incredulous interest was in Amos, voice.'

'Yep, we are. I've got licked jest once too often, said Bill a long time 'promoter of mischief at the 'Home.'

Amos dug his crutches into the ground and stared at the boys. 'Wish I was goin' too.'

'What do ye want to go fer?'

'I don't want to sing nor—can't I go?'

'Can he fellers?' Amos did not see a sly wink exchanged. All right, come along. Meet us at the chestnut tree by Barker's lot jest when they're gittin' ready for church after breakfast. Everybody'll be busy then. We're goin' to roast potatoes and live like gypsies. Ye'll have a lot of fun. He nodded and winked at Amos who swung about on his crutches, his eyes shining like stars.

Then one of the boys ran after him and whispered in his ear:

'Don't you dare to peach on us.'

'You needn't be scared, I ain't that kind,' said Amos without turning.

The next day was the Sunday on which Amos must sing his solo in the village church. As he slipped out of the 'Home' after breakfast and started out to meet his runaway comrades, the thought uppermost in his mind was his release from the unpleasant duty of appearing before pitying strangers. Then too, he was glad to be away from thoughtless boys and staring visitors at the 'Home'; he forgot the kindness of the matron and the superintendent; he forgot his companions; he had a vague notion of always living by himself in the woods.

Two boys were at the chestnut tree when Amos appeared; they waited for the third, who soon came running up behind Amos, and then they all started down the path through the woodland. Amos swung behind them, panting heavily, for his crutches sank into the soft soil at each movement, and the boys raced heedlessly on, like young athletes. Soon they came from the wood to the main road. Amos still panted after them until they stopped by an unusually high stone wall erected by a careful farmer.

'Here,' said one of the boys, 'we've got to cross lots through this field.'

'I can't git over that stone wall,' breathed Amos, balancing himself wearily.

'We'll help ye: give a boost, Bill.' And with none too gentle nudges and pushes they landed Amos on the other side of the wall in a large field of stubby grass.

The boys at once commenced to run to the high wall on the opposite side and Amos tugged after them wearily. The first boy was over the wall be-

fore the little cripple was half across the field and Amos called in his high shrill voice:

'Hi, there! Wait for me, I'm a-coming.'

But by the time he had reached the wall the last boy was over and only jeering laughter floated back to him.

'Hi, there! Give me a boost,' he shrieked again, starting up at the great gray barrier before him. This time there was no answer. The tears came into his pathetic blue eyes; he choked and swallowed—he would not cry, for the boys may be spying on him.

'Mebbe they're just foolin'' he said to himself having had a hard experience in boys' cruel jokes, no wonder he loomed for another spot than the 'Home.'

On either side of the field, from wall to wall stretched a barbed wire fence. Amos went bravely to this barrier at one side; but it was the stoutest of its kind, and was unyielding to his puny efforts. He could not crawl beneath the lowest wire because of that hindered curve between his shoulders. He went to the fence at the other side, but it was as strong here as there. Then he tried to clamber over the stone wall by the road, but with his smallness and his lameness and his crutches it was impossible. At last he sat forlornly down in the corner nearest the road, leaning against the wall, but keeping a sharp lookout between the wires of the fence.

Presently there was the sound of wheels, and from out the screen of bushes by the roadside, he saw, around the corner of the well, a shaggy comfortable horse appear, then after a moment, a low comfortable buggy. 'Hi, there!' shouted Amos. Then the horse stopped readily, an old man peered out then climbed from the buggy, giving his reins to a lady, who in her turn lessened far out and watched her husband struggle with Amos, the crutches and the stone wall.

'Well how'd you come there?' asked the man as he landed Amos at last in the road.

'Ask him where he lives, father,' the woman's voice had that note of pity Amos most dreaded.

'Down to the 'Home',' muttered Amos, with hanging head.

'Mot'er and I are goin' that way. You git in and ride with us.'

He lifted Amos to the seat in the buggy, got in himself, and the horse jogged down the road.

'You ain't crowded, are you?' asked the woman. Her black kid glove, with the finger tips projecting empty, was suddenly laid on Amos's blue-veined hand.

'No,' said Amos, sitting between them like a little gaven image.

'We came to hear the singing at the church. Mebbe we'll go round to the 'Home' afterwards, she began again; but this time answered nothing.

The old gentleman lifted him out at the gate of the 'Home' and drove on. Amos was met at the door by the superintendent.

'Where have you been, Amos, you missed the rehearsal.'

Amos turned pale, but held his peace.

'You ought to be punished for going off in this way. But now the first thing is to get ready for church. You know your piece without rehearsing don't you?'

'Yes,' said Amos.

The little country church with its plain, unvarnished interior was well filled for this special children's service, and it was very still when it came little Amos's turn to sing 'There is a green hill far away.' 'O dearly, dearly has he loved,' sang Amos, and mother flicked a tear from her eye with the loose tip of her black kid glove.

It was after the service, while Amos was sitting forlornly by his bed in the long room with its monotonous successions of beds and bureaus, that the matron ushered in mother. 'Would you like to go away from the 'Home', Amos, with this lady?' she asked.

Amos shook and turned pale; then a thought came to him: 'Will I have to sing before folks?' he asked.

Mother came close and put her arm about the little singer. 'Not unless you'd like to,' she said. 'Father and I'd love to have you come 'cause we haven't got any little boys or girls, but you needn't unless you want to.'

'I guess I want,' said Amos.

As they drove away from the 'Home' very soon after, Amos saw three boys coming shamefacedly down the road, led by the gardener at the 'Home'. Amos withdrew into the shadow of the buggy and trembled.

If the boy had been taken direct to heaven, it seemed to him it could have been no more beautiful than that farm house living-room, with the big black stove in one corner, the braided rug on the floor, the red-covered centre table, and the haircloth sofa against the wall. After such a dinner as Amos had never before imagined, father read from the Bible and prayed.

'What'd you bring me here for?' Amos's penetrating voice broke the silence following father's prayer.

'Why, we loved you, Amos,' answered father.

'You loved me even if I was crooked, didn't you?'

'Amos,' said mother, suddenly, 'don't you know that it doesn't make any difference if a person's body is crooked if his soul is straight? They told us at the home what a good little boy you were, and that was why we loved you.'

Amos did not speak. He was curled up in the rocker, sitting on a red pillow, with a patchwork cushion at his back. At dusk, as mother was lighting the lamp, he left his seat and went out of the room. Presently father lifted his face from the Bible.

'Where's Amos?' he asked.

'I'll go and find him,' said his wife, and she went to the little first-floor bed-room which she had assigned to Amos. He was not there. She called him: 'Amos!' Father brought the lamp and they peered into every corner of the room. 'He's run away,' said Father, going back to the living-room and replacing the lamp on the red-covered table.

'I didn't suppose he was that kind,' said mother.

Father put on his hat and went out of the door and down the road. He had not gone far when he espied, in the dimness, a small figure just ahead. He darted toward it and caught Amos up in his strong arms. He carried him back to the house and placed him again in the rocking-chair in the living-room.

'What were you runnin' away for, Amos?' he demanded, standing over him.

Amos was not crying, but his face was very white and his thin little hands were opening and shutting on the arms of the chair.

'I—I hadn't oughter come. You thought you'd got a good one, but you ain't. I'm crooked inside and outside, too.'

'What did you do, Amos?' asked mother, kneeling by his chair and closing her kind hand over his nervous one.

'I wanted to git away from the 'Home'—I didn't never s'pose I'd be adopted—and I runned away—I was runnin'—only I couldn't—when you found me—some fellers took me—but they left me in the field and runned without me—I couldn't git over—I never told 'em at the 'Home'—I ain't good enough to stay here'—

'Are you sorry, Amos?' asked mother, with her face close to his.

'Yes, o' course, but—'

'And you've told us and now we forgive you and now we'll tell the Lord and he'll forgive you. Father, lead us in prayer.' And mother put her head against the cushion almost on Amos's twisted shoulder.

The prayer father prayed was brief: 'O, Lord, forgive us all for all we do that's wrong. Amen.'

'Amos,' he said abruptly, afterwards, clearing his throat: 'would you sing The Green Hill again? Mother'll play it for you on the melodeon.'

'I'd love to do it for you,' said Amos slipping off his seat.

'Sing slow Amos, I ain't a very good player,' said mother stopping after the first bar to wipe her spectacles. And indeed Amos must sing the most of it with no accompaniment and his sweet delicate voice rang with a new and happier note: 'O dearly, dearly has he loved and we must love him too.'—Congregationalist and Christian World.

'The pay is forty youth is sure of pro cause the lad you see month. He did so w his successor.'

So said a busy rail There is Urban about employment talent and culture, or should climb the low about proposing him 'Thank you!' away.

To this conversati terested listener—The boy, longed for some He was the son of yearned to help, an dollars a month seem the railroad man left saying:

'Here Theo, note file them away in ord to take up to Mr. Sta

Theo was waiting f ed. A great desire w it ached, and when th to him his request bu ness:

'Do you think sir, road shops for which would begin low, and

'How can we spare it is too bad to keep I'll interview them fo

'On thank you' sir, glad that he ran inste A few hours later tou in an anteroom, whil business about Urban said:

'Oh, yes; thank employee your firm a there is only one que young man to be str ence, pledged, and r

'No, sir, I know con trary, while my fi of the total kind.'

'Excuse me, then; Total abstinence prin requirements.'

'He is no drunkard will think he has que you.'

'It is needless for desire one who has be abstinent.'

'Very well; Urban S Good morning. Oh, e another matter. The fact our own office boy ask if you've ever any into which you could future. We hate to los and willing, writes a figures.'

'How is he on total Oh, he is square when a child. Never glass of wine with sup

'Send him in, if yo talk with him.'

Theo came back to joy, exclaiming, 'They want for the place you only laughed when I s mistake. Doesn't Urb

'It is all right, Theo are a railroad presiden in life to.'

This occurred, for th ago, and Theo has nov and confidence of all Standard.

If we look down tha ools down our charac or heads up that our bod our thoughts go up that o

Send That Boy to Me.

'The pay is forty dollars a month and a good youth is sure of promotion. The place is vacant because the lad you sent us, now gets eighty dollars a month. He did so well that we want you to choose his successor.'

So said a busy railway official to a city lawyer. There is Urban Starr; his father spoke to me about employments. Urban is above the place as to talent and culture, but times are hard, and the young should climb the low rounds of the ladder. I'll see about proposing him."

'Thank you!' and the railroad man hurried away.

To this conversation there had been a deeply interested listener—Theodore Young, the faithful office boy, longed for some such place as that described. He was the son of a widowed mother, whom he yearned to help, and who was so poor that forty dollars a month seemed wealth to her boy. When the railroad man left, the lawyer turned to Theo saying:

'Here Theo, note the dates of these letters and file them away in order while I write a letter for you to take up to Mr. Starr's.'

Theo was waiting for the letter before it was finished. A great desire was swelling in his throat until it ached, and when the finished letter was handed to him his request burst forth in trembling eagerness:

'Do you think sir, there are any places at the railroad shops for which you would recommend me? I would begin low, and work hard for promotion.'

'How can we spare our trusty Theo? But I own it is too bad to keep you here at two dollars a week I'll interview them for something for you.'

'Oh thank you sir,' cried Theo, and he was so glad that he ran instead of walking on his errand. A few hours later found Urban and Theo waiting in an anteroom, while the lawyer made known his business about Urban to the railroad officials, who said:

'Oh, yes; thank you for bringing him. The last employee your firm sent was a treasure. You know there is only one question. Of course you know the young man to be strictly temperate—total abstinence, pledged and practiced?'

'No, sir, I know nothing of the kind; but on the contrary, while my friend is temperate, he isn't one of the total kind.'

'Excuse me, then; but he won't do for our employ. Total abstinence principles and habits are our first requirements.'

'He is no drunkard. Perhaps if you see him, you will think he has qualifications of great value to you.'

'It is needless for us to even see him, since we desire one who has been from boyhood voluntarily abstinent.'

'Very well; Urban Starr is above need of the place. Good morning. Oh, excuse me for having forgotten another matter. There is here a lad with me—in fact our own office boy—for whom I've promised to ask if you've ever any kind of a place coming vacant into which you could put him with hope of the future. We hate to lose him, for he is trusty, capable and willing, writes a good hand, and is quick at figures.'

'How is he on total abstinence?'

'Oh, he is square on that. Signed the pledge when a child. Never took a first glass. Regards a glass of wine with superstitious horror.'

'Send him in, if you please; we would like to talk with him.'

Theo came back to the lawyer's office radiant with joy, exclaiming, 'They say I'm just the one they want for the place you didn't take for Urban. They only laughed when I said I feared there was some mistake. Doesn't Urban want the situation?'

'It is all right, Theo. Please remember when you are a railroad president what you owe your success in life to.'

This occurred, for this is all true, several years ago, and Theo has now a fine salary with the love and confidence of all who know him.—Christian Standard.

If we look down then our shoulders stoop. If our thoughts look down our character bends. It is only when we hold our heads up that our body becomes erect. It is only when our thoughts go up that our life becomes erect.—Ex.

The Young People

EDITOR BYRON H. THOMAS. All articles for this department should be sent to Rev. Byron H. Thomas, Dorchester, N. B., and must be in his hands one week at least before the date of publication. On account of limited space all articles must necessarily be short.

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

Prayer Meeting Topic May 21, 1905. Giving Up for God: Ephesians IV; 11-16.

The point of view from which this topic is seen is found in verses 15 and 16. There, the body of Christ is recognized as the embodiment of all efficiency. The body is made alive and indwelt by Christ. It is he who fashions the body—gives it its beauty and symmetry. It is he who directs all its motions, and gives it a purpose to accomplish.

The members of the body are in vital touch with the indwelling Christ, and are constantly moved by his volitions.

The members exist for the body. They minister to the needs of the body, and are constantly engaged in accomplishing the general purposes of the body. What more necessary and natural thing that an individual member should give itself to the body, or rather should give itself up to the life that sways the body:—"Ye are not your own; ye are bought with a price" is another declaration of that necessity.

Now the body is the Church,—indwelt by Christ, and the call is a loyalty, to God through the activity of the Church.

Every member is fitted to serve the body. The body needs the hand—is in fact incomplete without it. The hand was fashioned to serve the body, was given life in connection with the body, and cannot live without it. The hand in harmony with the body enables the soul (Christ) to express His mind and purpose to the world. If the hand is scarred or maimed the soul feels the loss, and seeks to heal and restore the injured member.

So we are fitted for service: "He gave to some, Apostles, and some prophets; and some evangelists; and some pastors and teachers . . . for the edifying of the body of Christ."

Let us seek to know our gifts and callings, and gladly offer them to God through the activities of the Church.

Hopewell Cape. J. W. Brown.

Here are three enquiries of importance:

- 1. Has the B. Y. P. U. had your prayers?
2. Have you done your duty in helping to forward its interests, either by taking the opportunities presented, or seeking opportunities to present its claims?
3. Have you given to the B. Y. P. U.? If so, has it been systematically, year by year, or since the adoption of our Missionary policy, month by month, or has it been spasmodic, a giving to prevent mortifying consequences?

It seems but only yesterday, that this B. Y. P. U. movement was hailed by the denomination as the "child of hope" are we neglecting our offspring?

The B. Y. P. U. need not worry about what the outsiders say about it, but about what the insiders do.

If the core of an apple is alright, it takes a strong wind to blow it from the tree:—if a man's heart is alright it requires a big temptation to overthrow him.

THE JOURNEY'S END.

A small boy sat quietly in a seat of the day coach on a train running between two of the western cities in the United States. It was a hot, dusty day, very uncomfortable for travelling, and that particular ride is perhaps the most uninteresting day's journey in the whole land. But the little fellow sat patiently watching the fields and fences hurrying by, until an old lady, leaning forward, asked sympathetically,

'Aren't you tired of the long ride, dear, and the dust and the heat?'

The lad looked up brightly and replied, with a smile: 'Yes, ma'am, a little. But I don't mind it much, because my father is going to meet me when I get to the end of it.'

What a beautiful thought it is, that when life seems wearisome and monotonous, as it sometimes does, we can look forward hopefully and trustingly, and like the lonely little lad, "not mind it much," because our Father, too, will be waiting to meet us at our journey's end.—S. S. Chronicle, London.

We need to make our religion more and more a matter of personal friendship with Jesus, of true loyal devotion to him as our Saviour, Prophet, Priest and King. Let us say in our inmost soul the sweet strong words of Gerhard Tersteegen:

O GOD, MY HEART IS FIXED.

My whole desire Doth deeply turn away, Out of all time unto eternal day I give myself and all I call my own, To Christ forever, to be his alone.

I leave the world, Its wealth allures not me; With God alone will I contented be. The creature shall no longer fill my mind; In the Creator, what I want I find.

Now, O my God! My comfort, portion, rest! Thou, none but thou, shalt reign within my breast, Call me to thee! Call me thyself, O speak, And bind my heart to thee, whom most I seek!

Then let me dwell! But as a pilgrim here; One to whom earth seems distant—Heaven more near. Let this my joy life work be, To die to self—to live, my Lord, to thee.

I know this road Through narrow straits doth wend, Wherein my stubborn will must stoop and bend. Jesus, I offer unto thee my will, Thy love can make it humble, sweet and still.

Thou art my King, My King henceforth alone; And I thy servant, Lord, am all thine own; Give me thy strength! O let thy dwelling be In this poor heart, that pants, my Lord, for thee!

THE HELP THAT COMES TOO LATE.

'Tis a wearisome world, this world of ours, With its tangles small and great, Its weeds that smother the springing flowers, And its hapless strife's with fate, But the darkest day of its desolate days Sees the help that comes too late.

Ah! woe for the word that is never said Till the ear is deaf to hear, And woe for the lack to the fainting head Of the ringing shout of cheer; Ah! woe for the laggard feet that tread In the mournful wake of the heir.

What booteth help when the heart is numb? What booteth a broken spar Of love thrown-out when the lips are dumb, And life's barque drifteth far, Oh! far and fast from the alien path, Over the moaning bar?

A pitiful thing the gift to-day That is dross and nothing worth, Though if it had come but yesterday It had brimmed with sweet the earth. A fading rose in a death cold hand, That perished in want and dearth.

Who vain would help in this world of ours, Where sorrowful steps must fall, Bring help in time to the waning powers Ere the bier is spread with the pall; Nor send reserves when the flags are furled, And the dead beyond your call.

For battling most in this dreary world, With its tangles small and great, Its lonesome nights and its weary days, And its struggles forlorn with fate, Is that bitterest grief, too deep for tears, Of the help that comes too late.

—Margaret E. Sangster.

What is it that can convert the complaints of mankind into a song of triumph? I know of nothing but the old, old story of the death and resurrection and ascension of our Lord, impressed on us by the Holy Spirit; the insurance that self-sacrificing love, which has sounded the depths of human sin and misery and has not been overcome by them, is supreme in God's universe and destined to completed dominion. He that has thus believed has within him a never-failing spring of hope and joy; and with these comes to us the assurance that we ourselves shall not be overcome by the corrupting power of selfishness.—W. H. Fiemantle.

The best things are nearest—breath in your nostrils, light in your eyes, flowers at your feet, duties at your hand, the path of God just before you. Then do not grasp at the stars, but do life's plain, common work as it comes, certain that daily duties and daily bread are the sweetest things of life.—Impressions.

Hope is on high within the veil, where Christ sitteth at the right hand of God. Grovel not in things below, among earthly cares, pleasures, anxieties, toils if thou wouldst have a good strong hope on high. Thou canst not soar to heaven and stoop to earth. Lift up thy cares with thy heart to God if thou wouldst hope in Him.—Dr. Pusey.

Joseph of Arimathea little thought, When he the tomb within his garden wrought, The very spot that seemed for sorrow meet Would sometime prove most joyful and most sweet!

So may the darkest place in all my lot Prove but my spirit's resurrection spot; And what I laid away with tears and sighs Divine and glorious from the grave clothes rise.

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 St., St. John, N. B.

HINDU WOMEN AT THE WELL.

To one coming to India for the first time the customs of the people seem strange and full of interest.

The cut before us represents one of the daily occupations of the women of the country. In the home land you have water brought into the houses through pipes, or you have wells near by from which you get your supply. It is drawn by means of a pump or buckets, as you know, and the wells are private ones each family has its own.

There are many private wells in India; but the rank and file of the people draw from public wells, built by the Government or by well-to-do natives for merit, etc. Most of the wells are not fitted up with conveniences for drawing water. Each person must bring her own appliances. These consist of a rope and a palmyra-palm leaf bucket. The leaf from which the bucket is made is large and is bent into the shape of that in the hand of one of the women standing on

ing to and from the tank, with their water-pots upon their heads at the regular time morning and evening.

The pots are either black or red, according to the kind of earth from which they are made, and are very brittle, a slight blow shivering them to pieces.

How well we understand in this country the meaning of the Psalmist's words, Thou shalt dash them in pieces like a potter's vessel!

Some of the wealthier women have large brass pots and take great pride in keeping them bright by scouring them daily.

The particular well before us seems to be situated near an orchard of either tamarind or mayo trees. Palm trees are to be seen in the background to the left.

These wells are the scene of many a sad ending to life. A severe quarrel with a husband or neighbor; the thought of widowhood on the death of a husband with all that that means, etc., causes many a native woman to throw herself into a well and thus end her life. This is a favorite mode of disposing of life in India.

An instance occurs to me which happened in Parakkimedi a few years ago. The assistant manager of the Rajah's estate had taken too heavy a dose of opium, and his life was despaired of. Every effort

sensible of the fact that they must die without Living Water—even Jesus?

EDITH C. HIGGINS.

Tekkali, Aug. 14, 03.

Twentieth Century Fund.

NEW BRUNSWICK.

Carleton, Mrs B Muadee, \$1; Elgin, Mrs J A Wheaton, \$1; Lutes Mc, (Botford A Frites, \$2; Jennie Horsman, \$5); \$7; Maugeville, (A A Ireadwell, \$1; Mr and Mrs Geo Miles, \$10); \$11; Springfield, Mrs Jane and Ethel V Morrell \$1; Hillsboro 2nd, (Josh B Jonah, \$1; Geo H Irving, \$2; Joshua Jonah, \$2; Isaiah S. Jonah, \$5); \$10; Gr Lake, Lenore A Barton, \$5; Woodstock, Mrs Samuel R Stevenson \$1; Baltimore, Everett E Irving, \$1; Harvey, Jos G Smith, \$1; Hillsboro, (Mrs Wm J Lewis, \$10; Wm G Duffy, \$4); \$14; Valley, Mrs W H Gross, \$1; Elgin 3rd, Alice M Hicks, \$1; Salisbury, Jas D Gibson, \$3; Fredericton, (R B Wallace, \$5; F W Porter, \$5; Miss Good, \$10); \$20; Mid Sackville, Geo M Ayer, \$4; Seaton, Rev C N Barton, \$5; Forest Glen S S, \$7; Newcastle, Lower, Gertrude Syplin, \$1; Sussex, Joshua Prescott, \$25; Marysville, (M Cain, \$1; Mc and Mrs Chas. Fisher, \$2; Mrs J Smith, \$1); \$5; Doaktown, Sadie Betts, \$5; Campbellton, (J C Morton, \$5; Mrs T C MacCallum, \$5; G F Miles, \$5; E Miller, \$10; A C Miller, \$5; D Taylor, \$12 50; Jas Patterson, \$5; J W Steeves, \$5; Mrs Syd Clark, \$5; Gertrude Clark, \$2; Mrs S M Morris, \$5; Mrs Geo Clark, \$5; O J Longhead, \$2; W P Gray, \$2; Laura Gilkey, \$5; Mrs Geo McKenzie, \$1; Mrs A B Mowatt, \$1; Malcolm Moores, \$5; Mr and Mrs J McDavid, \$5; Wm Dicker, \$2 50; J T Miller, \$4; Wm McMillan, \$5; Nathan McDavid, \$2 50; H H Bray, \$10; Ethel McInniss, \$2 50; Izzie McBeath, \$5; Jennie Thompson, \$2; Mrs O Galkie, \$3; \$125; Dorchester, (the Misses B and H Anderson, \$5; O H Home, \$1; B Halkenay, \$3; Rev B H Thomas, \$3; John Downie, \$4; Mrs A E Anderson, \$2; \$18; Dorchester 2nd, (J A Hicks, \$6; Mrs W E Stultz, 50c; \$6 50; Ft De Bute, (Mrs V Dixon \$2; Alberta Brownell, \$2; Frank Trueman, \$5); \$9; Salisbury, R W Scribner, \$8; Havelock, Miss A S Atward, \$1. Total \$297.50.

PRINCE EDWARD ISLAND.

North River, Wm J Howard, \$6; Bonshaw, Bertha Crosby, \$2; Long Creek, Mrs Sarah McPhee, 50c; Fryon, Mrs Geo Newsome, \$1. Total \$9.50.
M y 1, 1905. J W MANNING, Treas.

Equity Sale.

THERE will be sold at Public Auction at Chubb's Corner (so called) corner of Prince William Street and Princess Street, in the City of Saint John, in the City and County of Saint John, in the Province of New Brunswick, on SATURDAY, the FIFTEENTH DAY of JULY next, at the hour of twelve o'clock, noon, pursuant to the directions of a decretal order of the Supreme Court in Equity, made on Thursday, the fourth day of May, in the year of our Lord, One thousand Nine hundred and Five, in a certain cause therein pending wherein The Eastern Trust Company is Plaintiff and The Cushing Sulphite Fibre Company, Limited, is Defendant, with the approbation of the undersigned Referee in Equity the mortgaged lands and premises described in the Plaintiff's bill of complaint and in the said decretal order in this cause as follows, that is to say:—"All and singular that certain lot of land, messuage, tenements and premises, situate, lying and being at Union Point (so called) in the Parish of Lancaster, in the City and County of Saint John and Province of New Brunswick, and bounded and described as follows:—Commencing on the Southeastern side line of the road at Union Point as defined by the fence and retaining wall there now erected at the intersection thereof by the North Eastern bank or shore of the Canal crossing the lot number 3 going thence along the aforesaid Southern line of said road, and a prolongation thereof North forty one degree, thirty minutes East by the magnet of A. D., 1898 seven hundred and ten (710) feet more or less to the shore of the river Saint John; thence along the aforesaid shore of the said river down stream following the various courses thereof to the North Eastern shore of said Canal and thence along the said Canal, North Easterly to the place of beginning;— and also a right of way over and along said road for all purposes to pass and repass with horses and carriages laden or unladen; and also the right to use the wharf known as the Cushing Lath Wharf for landing pulp wood or other material required by the party hereto of the first part, but not to be used as storage place: And also the right in the Cushing pond to store and pile in the customary manner five million superficial feet of logs for the requisite purpose of a pulp mill: And being the whole of the lands and premises heretofore conveyed by George S. Cushing and wife to the said party hereto of the first part, together with all the mills, mill buildings, machinery, fixtures and plant of the said Company, in, on or about the said lands and premises and all the rights, privileges and appurtenances to the said lands and premises belonging or appertaining and all the estate right title interest claim and demand both at law and in equity of the said party hereto of the first part, (being said Cushing Sulphite Fibre Company, Limited,) in, to or out of the said lands and premises, mills, buildings, machinery, fixtures and plant aforesaid, and every part and parcel thereof, including all the buildings, machinery, fixtures and plant acquired by the said Cushing Sulphite Fibre Company Limited, since the execution of said indenture of Mortgage in addition to or in substitution for any then owned by the said Cushing Sulphite Fibre Company Limited and placed in or upon the said lands, buildings or premises."

For terms of sale and other particulars apply to the Plaintiff's solicitors or the undersigned Referee.
Dated at St. John, N. B., this 9th day of May, A. D. 1905.
E. H. McALPINE,
REFEREE IN EQUITY.
EARLE, BELYEA, & CAMPBELL,
PLAINTIFF'S SOLICITORS.
T. T. LANTALUM, Auctioneer.



the well. They sometimes make tin buckets of the same shape, out of empty oil cans. The well in the picture is a large square one, but many are round.

A few days ago some native men came to our bungalow in distress, saying that a woman had fallen into one of the wells because it had no curbstone around it. They succeeded in getting her out with little injury. Most of the wells are protected by a low wall.

It would probably make most of us tremble to stand upon the curb of such a well as we see in the picture, but the native women are used to it.

The women generally carry the pots of water on their head. You will notice that one woman is stooping and has both hands in the mouth of the water-pot. She has filled her pot and is about to lift it to her head. Unless entirely alone the woman will get one of her friends to help her put her burden in place. The same assistance is needed in removing it.

I presume the women enjoy this daily visit to the well as it gives them an opportunity for a friendly chat with their neighbors.

They begin to go early in the morning, about six o'clock, and the stream of activity keeps up until eight o'clock. The same thing occurs every evening. Some of the high caste women are not allowed to appear in public but must draw water from the private well in the seclusion of their own yard. Other high caste women, well dressed and presenting a fine appearance, are allowed to come out and frequent the public well. The mass of the poor and outcaste people prohibited from the wells from which the higher castes draw, are often dependent upon the tanks or ponds for their supply of water. These tanks are frequently some distance from the homes of the people, in some cases a mile or more away.

When we were at Nandigam touring there was a tank of water not far from our tent, and it was interesting to watch the continuous stream of women pass-

was made to restore him, but it seemed that it would be in vain. His wife had no hope of his recovery and rather than face the dreaded fate of a widow, she threw herself into a well and was drowned. The husband recovered.

In a country like India, where the people are dependent upon periodical rains, what suffering and death follow upon the failure of the rains, and the consequent drying up of the wells and particularly the tanks! As you know, a few weeks of dry weather in the home land will make it necessary for the authorities to regulate the amount of water to be drawn from the reservoirs. Here in India there are months without rain and the water in the wells and tanks get very low.

What would you think of the condition of the people of a village of from 200 to 500 inhabitants, who, on the failure of a monsoon or regular rainfall are dependent for drinking water, cooking water, and bathing water (as it is probable they do not often bathe) upon a single tank, a mile or more away, in which the water is low and stagnant, filthy and covered in slime. Such is not infrequently the experience of villages in India.

O that these people realized their awful need of the Water of Life, as they do their need of water for the physical need! But they do not.

They are where the woman of Samaria was when Jesus said to her "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him and he would have given thee living water." We can say to them, if you only knew the value of the message we bring you, you would eagerly ask for the living water to slake your soul's thirst.

Yet for the most part they do not take it in. Thank God for those who do!

Will you not pray that these people may become conscious of their famishing spiritual condition and

FIFTY CENTS

In some conditions the gain from the use of Scott's Emulsion is very rapid. For this reason we put up a fifty-cent size, which is enough for an ordinary cough or cold or useful as a trial for babies and children. In other conditions the gain is slower—health cannot be built up in a day. In such cases Scott's Emulsion must be taken as nourishment; a food rather than a medicine. It's a food for tired and weak digestions.

Send for free sample

SCOTT & BOWNE, Chemists.
Toronto, Ont.

50c. and 75c. All druggists

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

DENOMINATIONAL FUNDS, N. S.

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

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

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

ANNAPOLIS COUNTY QUARTERLY.

The next session of the Annapolis Co. Conference will be held at Centerville on May 17th and 18th inst., beginning at 7:30 p.m. We hope to greet a large number of inmates and delegates at this gathering. J. H. BALDWIN, Sec'y.

SUNDAY SCHOOL TEACHER TRAINING.

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

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

April 22nd, 1905

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

great many persons must have been overlooked by them, who would be very happy to unite in this undertaking and in simple justice to them this note is published inviting all such to forward their contributions to the treasurer below named so that he may receive the same not later than June 3rd.

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

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

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

A. J. ARCHIBALD.

HANTS COUNTY CONVENTION.

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

N. S. CENTRAL ASSOCIATION.

The Nova Scotia Central Association will convene with the Mahone Bay Church June 21st, at 9:30 a.m. Each church is requested by the Association to write a letter. (See Year Book, Page 143). Please forward letters to the clerk not later than June 14. H. B. SMITH, Sec'y.

ALBERT CO. MISSIONARY ITINERARY.

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

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

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

N. B. SOUTHERN ASSOCIATION.

As I am about to send to the churches of the N. B. Southern Association the usual blank forms and circulars and as we have not as yet found a church willing to entertain the Association, it is hoped that some kind invitation will be given us soon or else let all the churches pay the expenses of the representatives, they providing their own entertainment.

CHRIS. A. LAUBMAN,
Clerk of the N. B. S. Assoc.

BAPTIST WORLD CONGRESS.

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

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

STUDENT APPOINTMENTS

The following is a list of the students appointed by the H. M. Board to labor during the summer vacation with their respective fields.

Gordon Bars, St. Margarets. Bay N. S., J. D. Brehaut, Alberton and Springfield, P. E. I. B. D. Knott, Port Hawkesbury, C. B. C. M. Harris, North Mountain, N. S., Thos. J. Kinley, New Harbor and Seal Harbor, N. S., W. H. Ford, Rawdon, N. S., W. S. Smith, Port Medway, N. S., J. T. Flick, Tusket N. S., H. Y. Payzant, Goshen and Country Harbor, N. S., O. B. Read, Gabarus and Grand Mira, C. B., Fred F. Foehay, Windsor Plains N. S., J. M. Shortiff, Locharville and Bishopville N. S., Fred F. Freeman, Location still undecided. It is confidently expected by the H. M. Board that these young men will be warmly received by the churches to which they go, and that all possible encouragement will be given them in their work. Some of them are tried men and are known that they will do their best. Others are inexperienced, and therefore, the more in need of hearty co-operation and practical sympathy. For the most part, the labors of the students in past years have given much satisfaction, and we think that those going out this year will not fail, if the cooperation is as sympathetic and hearty as it should be.

Sec'y H. M. Board.

ACADIA ANNIVERSARY & TRAVELLING ARRANGEMENTS.

The Dominion Atlantic Railway will issue Excursion return tickets, single fare, from all stations including St. John and Parrsboro, to Wolfville, from June 1st to 7th inclusive, good to return till June 12th.

The Midland Railway and Halifax and South Western Railway will issue excursion return tickets the same as the Dominion Atlantic Railway.

The intercolonial Railway will issue tickets on June 1st to 7th inclusive, good to return up to and including June 12th. All purchasers of tickets on I. C. R., must be careful to get a Standard Certificate when purchasing their tickets and have same signed by me in order to secure free return ticket. These certificates will be honored at Wolfville, Windsor Jet, Truro and St. John. When possible purchase through tickets to Wolfville.

A. COHOON, Sec'y Ex Com.
Wolfville, N. S., May 11.



Just Fruit.

There's no "medicine" in "Fruit-a-tives"—no drugs—no poisons—"Fruit-a-tives" are the curative principles of fruit juices, compressed into tablets. It's the secret process of preparing them, that makes "Fruit-a-tives" so much more effective than the fresh fruit.

Fruit-a-tives

or Fruit Liver Tablets

cure Constipation, Biliousness, Tapped Liver, Bilious Headaches, Loss of Appetite, Indigestion, Bloating and Kidney Troubles, just as nature intended them to be cured—with fruit. Cure yourself with Nature's cure that never fails.

At your druggist's, 50c. a box. FRUITATIVESS, Limited, OTTAWA.

Children

who are not very strong often show great improvement in health on a diet of

"JERSEY CREAM"

the unsweetened kind which is put up and sold by the Truro Condensed Milk and Canning Company.

Fire Insurance

effected on Dwellings, Furniture, Stocks and other insurable property.

WHITE & CALKIN, General Agents,

Office phone 650. House 1062. 3 King Street.

Joseph Chamberlain is suffering from a severe chill.

Don't you find that lately the tea you have been using for so long a time is not quite as good as it was when you started to use it? That is usually the way with any article.

VIM TEA

Won the confidence of Tea Drinkers by KEEPING THE QUALITY UP TO ITS HIGH STANDARD and will continue

to do so. When VIM TEA Quality drops, stop buying VIM TEA.

Bulk and Lead Packets

"IT SAVED MY LIFE"

PRaise FOR A FAMOUS MEDICINE

Mrs. Willadsen Tells How She Tried Lydia E. Pinkham's Vegetable Compound Just in Time.

Mrs. T. C. Willadsen, of Manning, Iowa, writes to Mrs. Pinkham: Dear Mrs. Pinkham:

"I can truly say that you have saved my life, and I cannot express my gratitude to you in words."



Mrs. T. C. Willadsen

"Before I wrote to you, telling you how I felt, I had doctored for over two years steady and spent lots of money on medicines besides, but it all failed to help me. My monthly periods had ceased and I suffered much pain, with fainting spells, headache, backache and bearing-down pains, and I was so weak I could hardly keep around. As a last resort I decided to write you and try Lydia E. Pinkham's Vegetable Compound, and I am so thankful that I did, for after following your instructions, which you sent me free of all charge, my monthly periods started. I am regular and in perfect health. Had it not been for you I would be in my grave to-day. I sincerely trust that this letter may lead every suffering woman in the country to write you for help as I did."

When women are troubled with irregular or painful menstruation, weakness, leucorrhoea, displacement or ulceration of the womb, that bearing-down feeling, inflammation of the ovaries, backache, flatulence, general debility, indigestion and nervous prostration, they should remember there is one tried and true remedy. Lydia E. Pinkham's Vegetable Compound at once removes such troubles.

No other female medicine in the world has received such widespread and unqualified endorsement. Refuse all substitutes.

Mrs. Pinkham invites all sick women to write her for advice. She has guided thousands to health. Address, Lynn, Mass.

ON WHICH SIDE OF THE DESK ARE YOU?

The man before the desk is paid WAGES for LABOR. The man behind the desk is paid SALARY for KNOWLEDGE.

WHERE ARE YOU?

Our courses qualify for an increase in salary.

Send for further information to

KAULBACH & SCHURMAN,

Chartered Accountants,

MARITIME BUSINESS COLLEGES,

Halifax and New Glasgow.

CONSTIPATION.

Although generally described as a disease, can never exist unless some of the organs are deranged, which is generally found to be the liver. It consists of an inability to regularly evacuate the bowels, and as a regular action of the bowels is absolutely essential to general health, the least irregularity should never be neglected.

MILBURN'S LAXA-LIVER PILLS

have no equal for relieving and curing Constipation, Biliousness, Water Brash, Heartburn, and all Liver Troubles. Mr. A. B. Bettes, Vancouver, B.C., writes:—For some years past I was troubled with chronic constipation and bilious headaches. I tried nearly everything, but only got temporary relief. A friend induced me to try Laxa-Liver Pills, and they cured me completely. Price 35 cents per box, or 5 boxes for \$1.00, all dealers, or mailed direct on receipt of price.

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

The Home

IN CASE OF ACCIDENTS.

A few general hints for use in cases of ordinary accidents may be useful for storing up in the mind, in case of an emergency.

It is astonishing how helpless one feels when suddenly called upon for advice or help. Before the accident happens, one thinks, "Oh! I have half a dozen books in the house that would tell me what to do." But the odd thing is that when the crucial moment arrives one can never lay one's hands on the right book, or find just what one wants in any of them. "I felt sure this one would have told me," one cries despairingly, glancing down over the index, which seems to have of a wicked purpose omitted any mention of just what one wants to know.

SPRAINS.

Well, in case someone in the house sprains a finger, or wrist, or ankle, remember that nothing is better than the immediate application of very hot water as hot as can be borne, and keep it there for twenty minutes, adding fresh hot water now and then to keep the temperature to the right height.

BURNS AND SCALDS.

The first thing to do, remember, is to exclude the air from the injured spot. Mix some alum in cold water, and lay cloths dipped in it on the burns; or, best of all perhaps, lay on bandages covered with Carbol oil—a mixture of linseed-oil and lime-water. Any chemist will provide this, and some should always be kept in the house.

PLEURISY.

When there is the slightest ground for thinking that a person is suffering from pleurisy, a doctor should at once be sent for, for this painful and dangerous complaint is rapid and serious in its developments. But in case there is delay in obtaining the services of a medical man, cloths wrung out of very hot water, and applied to the painful parts, as hot as can be borne by the patient, often give relief. Care must be taken in applying them, that the patient does not get chilled, or the bedclothes wetted. A piece of blanket should be wrapped round the patient when the cloths are removed. Mustard poultices may safely be applied, too, in cases of emergency.

SWALLOWING A FISH-BONE.

The first thing to do is to give the sufferer an emetic. If there is no tartar emetic in the house, make the patient swallow a tumblerful of warm water in which a teaspoonful of mustard has been mixed, or a teaspoonful of salt. But the best thing is four grains of the tartar emetic dissolved in a tumblerful of warm water, followed immediately by swallowing the whites of four eggs. This will probably make the patient very sick, and the bone will be brought up.

SELECTED RECIPES.

Toast Meringue for Invalids.—Make a slice of thin, evenly browned toast, and dip it for an instant into freshly boiling salted water. Have ready in a small saucepan three tablespoonfuls of milk and a piece of butter the size of a hazel nut. When hot, stir in the white of an egg beaten stiff, just long enough to heat it through. Pour it immediately over the toast and carry quickly, on a hot, covered plate to the invalid.

Creamed Orange.—Dissolve half a box of gelatine in half a cupful of water, half a cupful of sugar, and the juice of one lemon. Mix thoroughly and strain. When the jelly has set, it should be thin—not more than half as firm as most jellies. Peel and cut in small pieces four to six oranges. Stir these pieces well into the jelly, half fill custard glasses, and put on top of each a large cream, which has been sweetened and slightly flavored with vanilla.

A pretty dish for the fish course is suggested by a Norwegian cook, who always bakes it in a mould which is fish-shaped.

Shred a couple of pounds of fresh habibut or codfish, freeing it from skin and bones. Mortar it until it is fine and smooth, and add to it two tablespoonfuls of melted butter, three well-beaten eggs, three-fourths of a teaspoonful of salt and a few dashes of pepper. Stir in enough milk or cream to make a thick batter. Turn it into the greased mould, cover tightly, and put it in boiling water and cook for two hours. After the fish is turned on a hot platter, garnish it with slices of tomato and parsley and serve at once with anchovy or egg sauce.

LITTLE THINGS.

A woman's life is made up of little things, self-sacrifices, self-denials, kindly acts of love and duty. These things done cheerfully, willingly, gladly bring happiness to the heart and take away the humdrum, monotonous part of her daily duties, and life becomes beautiful to her. It may be hard sometimes, but one victory gained on the side of cheerfulness and good will make the next conflict easier. It will require great watchfulness at first, yet a daily cultivation of amiability, patience and forbearance will bring forth sunshine and flowers; then the most trivial, trying tasks can be done in a queenly, noble, gentle, happy manner, which will float on the air to the hearts of others. All of these trifles of a woman's life summed up, those little acts of kindness, that sympathy, patience, tenderness, self-sacrifices, that cheerful performance of daily home work, rendering the home useful service, forgetting not to care for yourself both mentally and physically, the aggregation of these little things, summed up when the day's work is over, are found to be the secret of a happy day.

"A little bit of patience often makes the sunshine come."
A little bit of love makes a very happy home.
A little bit of hope makes a rainy day look gay.
A little bit of charity makes glad a weary way."—Sel.

An English recipe for serving wax beans is novel. Cut the beans breadthwise in half or quarter inch pieces and boil in salted water. Grain well and prepare the following sauce. Make a roux with equal quantities of flour and butter, add salt and pepper and a cupful of sour cream. Add the beans and allow them to boil up once, stirring all the time. If no sour cream is at hand sweet cream or rich sweet milk with a few drops of lemon juice will serve.

Rioting in the streets of Chicago on Wednesday in connection with the teamsters' strike was so prolonged and so fierce that a committee of members of the Employers' Association left for Springfield to request Governor Denen to call out state troops. The labor unions have representatives at the state capital, and it is likely that they will be heard before any action is taken by the governor. Chief of police O'Neill says he is confident that he has control of the situation and can keep peace in the city.

At Portland, Me., on Monday the coroner's jury reported a verdict that John F. Steeves, of Hillsboro, came to his death at the hands of some person to the jury unknown.

I cured a horse of the Mange with MINARD'S LINIMENT.

CHRISTOPHER SAUNDERS.

I cured a horse badly torn by a pitchfork, with MINARD'S LINIMENT.

I cured a horse of a bad swelling with MINARD'S LINIMENT.

Bathurst, N. B. THOS. W. PAYNE.

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When accidents happen to the home quickly get the bottle of Pond's Extract—the old family doctor. Always ready—always sure, at any time, day or night. A bottle of the medicine itself is like having a doctor in the house. When pain, heat, the body it relieves and cures. Irritations are weak, watery, worthless; Pond's Extract is pure, powerful, priceless.

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The Kind That Turn To Bronchitis.

The Kind That End In Consumption.

Consumption is, in thousands of cases, nothing more or less than the final result of a neglected cold. Don't give this terrible plague a chance to get a foothold on your system.

If you do, nothing will save you. Take hold of a cough or cold immediately by using

DR. WOOD'S NORWAY PINE SYRUP.

The first dose will convince you that it will cure you. Miss Hannah F. Fleming, New Germany, N.S., writes:—"I contracted a cold that took such a hold on me that my people thought I was going to die. Hearing how good Dr. Wood's Norway Pine Syrup was, I procured two bottles and they effected a complete cure."

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TORONTO, ONT.

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They tone up and strengthen the nerves, build up the muscles of the heart, and purify and enrich the blood. They put the nervous system in perfect working order, and restore health and vigor to both body and brain.

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"It affords me great pleasure to say that I have experienced great relief from your Heart and Nerve Pills. For over two years I suffered from violent palpitation of the heart, was very nervous and easily startled. I was in an extremely weak condition before I started to take the pills, but four boxes effected a complete cure. I cannot praise them too highly to those suffering from nervous weakness and heart troubles."

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BIBLE L

Abridged from

Second Qu

APRIL T

Lesson IX.—May John 19: 17-30.

GOES

Christ died for our Scriptures.—1 Cor. 15

EXPLAN

I. SCENES OF THE V. Vs. 17; Matt. 27: 33; Luke 23: 26-33. The JESUS BEARING HIS CROSS for himself." "carried at least part of times the whole." "W usual both in Jewish ities to execute crim city." CALLED THE Greek, Kranion; Latin comes our Calvary; H meaning skull. The but the tendency of sc that "the place of exe was a small knoll just wall, which from its b low caves in its face b blance to a skull."

II. THE CRUCIFIXI 27: 34-38; Mark 15: (1) The Stupefying I was a kindly custom says Lightfoot, to give being crucified a stupe mingled with a power ter, but offered as an and dull the sense of recognizing the act of as he knew that it co drug, he resolutely p he was burning wit drink to the very de which God gave him, lime heroin and cou (2) Nailing to th crucified him. Jesus cross while it was fix then it was slowly upon it. The feet of a foot or two above represented in most was an unspeakably Cicero, who was well says: "It was the m of all punishments."

(3) The Title over PILATE WROTE A TITL with gypsum such as for public notices; the crime for which th Pilate himself ordered the inscription. JESUS OF NAZARET

Jews This is probal reports of Matthew fr from this in form, eit making a statement because they copied f in which the title wa 20. THIS TITLE TH Jews. They were m it seemed like a pun WRITTEN IN HEBREW; It was written in th mon in that country uage of literature an cultured circles of th the Roman soldiers and power; in Hebrew Jews, the langua ge spoken in jer, became Jesus is King. The nations and peoples s

21. THEN SAID TH were naturally incen and wished to remov they admitted the cl crucified on that a have him regarded as 22. WHAT I HAVE TEN He had no reas haps he believed th and charged the Jews king.

III. SCENES AROU 27; Matt. 27: 39-44; 23: 35-43. (1) The Garments. 23 TH HIS GARMENTS AND MA was the usual pres soldiers who had b usual dress of a Jew the head dress, the sh or tga, the girdle (o soldiers,) and the ch called coat, a kind somewhat closely to from the neck to the 24. THAT THE so quoted by John from Greek version) MIGHT is regarded as a Mes by David or some su to Christ. It is a f and his passion."

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.
Second Quarter, 1905.

APRIL TO JUNE.

Lesson IX.—May 28.—The Crucifixion.—John 19: 17-30.

GOLDEN TEXT.

Christ died for our sins, according to the Scriptures.—I Cor. 15: 3.

EXPLANATORY.

I. SCENES ON THE WAY TO THE CROSS.—Vs. 17; Matt. 27: 32-34; Mark 15: 21-23; Luke 23: 26-33. The trial was ended. And Jesus bearing his cross R. V. "bearing the cross for himself." "The condemned man carried at least part of the cross, and sometimes the whole." WENT FORTH "It was usual both in Jewish and Roman communities to execute criminals outside of the city." CALLED THE PLACE OF A SKULL. Greek, Kranion; Latin, Calvaria, from which comes our Calvary; HEBREW GOLGOTHA, also meaning skull. The exact site is unknown, but the tendency of scholars is to believe that "the place of execution at Jerusalem was a small knoll just beyond the northern wall, which from its bare top and two hollow caves in its face bears a rough resemblance to a skull."

II. THE CRUCIFIXION.—Vs. 18-22; Matt. 27: 34-38; Mark 15: 24-28; Luke 23: 33. (1) The Stupefying Draught Rejected. It was a kindly custom of the Jewish ladies, says Lightfoot, to give to those who were being crucified a stupefying draught of wine mingled with a powerful narcotic drug, bitter, but offered as an anesthetic, to stupefy and dull the sense of pain. Jesus tasted it, recognizing the act of kindness, but as soon as he knew that it contained the stupefying drug, he resolutely put it away, although he was burning with thirst. He would drink to the very dregs the cup of suffering which God gave him. It was an act of sublime heroism and courage.

(2) Nailing to the Cross. 18. THEY CRUCIFIED HIM. Jesus was nailed to the cross while it was lying upon the ground, then it was slowly raised with the sufferer upon it. The feet of the sufferer were only a foot or two above the ground, and not as represented in most pictures. Crucifixion was an unspeakably awful form of death. Cicero, who was well acquainted with it, says: "It was the most cruel and shameful of all punishments."

(3) The Title over the Cross. 19. AND PILATE WROTE A TITLE. "A board whitened with gypsum such as were commonly used for public notices, on which was written the crime for which the victim was crucified. Pilate himself ordered the precise terms of the inscription."

JESUS OF NAZARETH THE KING OF THE JEWS This is probably the full title. The reports of Matthew and Mark differ slightly from this in form, either because they are making a statement of the fact merely, or because they copied from different languages in which the title was written.

20. THIS TITLE THEN READ MANY OF THE JEWS. They were most interested, because it seemed like a purposed insult. It was written in HEBREW, AND GREEK, AND LATIN. It was written in the three languages common in that country,—in Greek, the language of literature and culture, read in all cultured circles of the world; in Latin, for the Roman soldiers, the language of law and power; in Hebrew, the language of the Jews, the language of religion. What was spoken in jest, became a living truth, that Jesus is King. The king in whom all nations and peoples should yield allegiance.

21. THEN SAID THE CHIEF PRIESTS. They were naturally incensed at such a statement, and wished to remove the impression that they admitted the claim, and that he was crucified on that account. They would have him regarded as a criminal.

22. WHAT I HAVE WRITTEN I HAVE WRITTEN. He had no reason for changing. Perhaps he believed that the title told the truth, and charged the Jews with murdering their king.

III. SCENES AROUND THE CROSS.—Vs. 23-27; Matt. 27: 39-44; Mark 15: 29-32; Luke 23: 35-43. (1) The Soldiers Dividing His Garments. 23. THE SOLDIERS... TOOK HIS GARMENTS AND MADE FOUR PARTS. This was the usual prerequisite of the four soldiers who had been his guard. "The usual dress of a Jew consisted of five parts, the head dress, the shoes, the outer garment or toga, the girdle (one part for each of the soldiers), and the chiton," or tunic, here called coat, a kind of shirt which fitted somewhat closely to the body, and reached from the neck to the ankles.

24. THAT THE SCRIPTURE (Psa 22: 18, quoted by John from the Septuagint, the Greek version) MIGHT BE FULFILLED. Psa. 22 is regarded as a Messianic Psalm. Written by David or some sufferer, "It looks forward to Christ. It is a foreshadowing of him and his passion."

Jesus Cares for His Mother. About noon. 26. JESUS THEREFORE SAW HIS MOTHER standing by the cross. She was probably a widow at this time, and might be involved in trouble or poverty on account of her relation to Jesus. THE DISCIPLES... WHOM HE LOVED. John, who was most lovable, and more courageous in his love than Peter with all his natural boldness. Though he fled at first he soon kept as near as he could to his Master. WOMAN, BEHOLD THY SON! He knew John would accept the trust. Note the thoughtfulness of Jesus for others, even amid the agonies of crucifixion.

IV. THE DEATH OF JESUS.—Vs. 28-30. About 3 o'clock p. m.

28. ALL THINGS WERE NOW ACCOMPLISHED. "Finished," the same word as in vs. 30. "It is finished." THAT THE SCRIPTURE MIGHT BE FULFILLED. Connect this, not with I THIRST, but with the first part of the verse. All that the Scripture had foretold was accomplished. There was nothing left but to die. SAITS, I THIRST. This pain, as in the case of wounded soldiers, swallowed up all other agonies. Still all through humanity without the water of life goes up the cry, "I thirst" and we can satisfy Christ's thirst in giving them to drink. Jesus still thirsts for love, for prayer, for service, and we can give him to drink.

29. A VESSEL FULL OF VINEGAR. Sour wine, the cheap, ordinary wine of the soldiers. UPON HYSSOP. A stalk or reed of hyssop. AND PUT IT TO HIS MOUTH. This slight refreshment would tend to restore his natural forces.

30. JESUS... SAID, IT IS FINISHED. This is one word in the Greek, and it has been called "the greatest single word ever uttered." What was finished? His life on earth, his life's work, the cup of suffering, the atonement for the sins of the world, the old era and dispensation, the prophecies of Scripture, the darkness of the night, AND GAVE UP THE GHOST. Old English for "spirit." The spirit parted from the body and went to Paradise (Luke 23: 43.) Jesus died at the time of the evening sacrifice.

RELIGION.

There is religion in everything around us—a calm and holy religion in the unbreathing things of nature, which men would do well to imitate. It is a meek and blessed influence, stealing in as it were, unawares upon the heart; it comes quietly, and without excitement; it has no terror, no gloom in its approaches; it does not rouse up the passions; it is untrammelled by the creeds, and unshadowed by the superstitions of man it is fresh from the hands of its Author glowing from the immediate presence of the Great Spirit which prevades and quickens it; it is written on the arched sky; it looks out from every star; it is on the sailing cloud, and in the invisible wind; it is among the hills and valleys of the earth, where the shrubless mountain top pierces the thin atmosphere of eternal winter, or where the mighty forest fluctuates, before the strong wind, with its dark waves of green foliage; it is spread out like a legible language, upon the broad face of the unslumbering ocean; it is the poetry of nature; it is this which uplifts the spirit within us, until it is strong enough to overlook the shadows of our place of probation—which breaks, link after link, the chain that binds us to materiality, and which opens to our imagination a word of spiritual beauty and holiness.—Ruskin

Meanings of words are not accidental. Words like pebbles by the roadside, are histories in themselves. The words "faith" and "faithfulness" seem different at first, as if the added syllable had changed the meaning of the original word. Faith is confidence in what can not now be seen. Faithfulness is constancy in the fulfillment of known duties. Yet what but faith can secure faithfulness? Being full of faith—faith in God and faith in men—makes it possible for us to be faithful in our daily work for God and for men.—Sunday School Times.

Life is what we are alive to. It is not length, but strength. To be alive only to appetite, pleasure, pride, money making, and not to goodness and kindness, purity and love, history, poetry, music, flowers, stars, God and eternal hopes is to all but dead.—Maltbie D. Babcock.

One great characteristic of holiness is never to be exacting—never to complain. Each complaint drags us down a degree, in our upward course. If you would discern in whom God's spirit dwells, watch that person, and notice whether you ever hear him murmur.—Gold Dust.

Prayer will cause a man to cease from sinning even as sin will cause a man to cease from praying.—Francis E. Willard.

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It makes new blood
It invigorates
It strengthens
It builds
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Used with the greatest advantage by all weak people. Febrile fainting, makes pallid cheeks into rosy ones.
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A delightful home in the Town of Berwick containing 4 acres with Apples, Pears, Plums, Currants and other small Fruit. Produced 60 bbls. apples this year. Cut hay sufficient for horse and cow. Has a beautiful lawn and shade trees, Dwelling 1 1/2 story, 8 rooms, with Halls, Furnace in cellar. Water in the House. Situated opposite Baptist church.
Also a new dwelling—Adjoining the above lot—Contains 10 rooms.
Also a Cottage on Cottage Avenue—Contains 6 rooms—All the above places are in first-class repair, and pleasantly situated.
For further particulars apply to A. A. FORD—Berwick Real Estate Agency—or Geo. E. PINEO, Berwick.

INTERCOLONIAL RAILWAY

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

TRAINS LEAVE ST. JOHN.

Sub. for Hampton	5 40
5—Mixed for Moncton,	6 30
2—Exp. for Point du Chene, Halifax, Sydney and Campbellton.	7 00
26—Express for Point du Chene, Halifax and Pictou	12 15
4—Mixed for Moncton and Point du Chene	13 15
8 Express for Sussex	17 10
134—Express for Quebec and Montreal	18 00
10—Express for Halifax	23 25

TRAINS ARRIVE AT ST. JOHN.

9—Express from Halifax	6 20
Sub from Hampton	7 45
7—Express from Sussex	9 00
133—Express from Montreal and Quebec	13 50
5—Mixed from Moncton	15 20
3—Express from Moncton and Point du Chene.	16 50
25—Express from Halifax, Pictou and Campbellton	17 40
1—Express from Halifax	18 40
81—Express from Moncton (Sunday only)	24 35

All trains run by Atlantic Standard Time 24 00 o'clock is midnight.

D. POTTINGER,
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Railway Office,
Moncton, N. B., Nov. 18th, 1904.
CITY TICKET OFFICE,
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GEO. CARVILL C. T. A.



THE CANADIAN NORTH-WEST.

HOMESTEAD REGULATIONS.

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

ENTRY.

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

HOMESTEAD DUTIES.

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

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

The term "vicinity" used above is meant to indicate the same township, or an adjoining or cornering township.

A settler who avails himself of the provisions of clauses (2) (3) or (4) must cultivate thirty acres of his homestead, or substitute twenty head of stock, with buildings for their accommodation, and have, besides 80 acres substantially fenced.

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

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

APPLICATION FOR PATENT

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

INFORMATION.

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

W. W. CORY,

Deputy Minister of the Interior.

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

Bells 100 lbs. to 10,000 lbs. **McShane's**
Any tone desired—Chimes, Pells, Single.
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FAVORABLY KNOWN SINCE 1826 **BELLS**
HAVE FURNISHED \$5,000,000
CHURCH SCHOOLS & OTHERS. PUREST BELL
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WEST-TROY, N.Y. GENUINE BELL-METAL
CHIMES, ETC. CATALOGUE & PRICES FREE.

From the Churches.

DENOMINATIONAL FUNDS.

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

The Treasurer for New Brunswick is Rev. J. W. MANSFIELD, D.D., St. JOHN, N. B. and the Treasurer for P. E. Island is Mr. A. W. STANES CHARLOTTETOWN.

NEW CORNWALL, N.S.—This morning at New Cornwall, I baptized an especially promising young man.

MAY 7. ADDISON F. BROWNE.

SALISBURY, N. B.—Six happy converts obeyed their Lord in baptism last Sabbath. These with others received by letter or experience, were welcomed into the church in the evening.

E. A. ALLARY.

LITTLE RIVER, DIGBY Co.—It was my privilege on Easter Sunday to baptize a brother in Christ. We are thankful for this young man who bids fair to be a very useful member, but how much we need the showers of blessing.

M. B. WHITMAN.

CANARD—As a result of four weeks special services at Port Williams section twelve were baptized on May 7. The church has recently purchased a new property for a parsonage which will make the pastor and family much more comfortable.

D. E. HATT.

SOMMERSIDE, P. E. I.—God is being pleased to refresh his thirty heritage in this place. Three were baptized into the fellowship of this church last according to the example of their Saviour on the Sabbath evening of the 7th.

J. D. WETMORE.

HOMESVILLE, C. B.—While God has been smiling on so many of our churches He has not past us by. On April 28, eleven of our young people were received for baptism, five of whom were buried with Christ on the 30th, the others will follow.

J. BRATTLE.

BROOKFIELD, QUEENS Co., N. S.—Our hearts are encouraged as we read the reports of the progress of God's cause among His churches. With us too it has been a year of blessing. Lord's Day April 30th, as the sun was declining in the west, I baptized Miss Lois Wentzel, a talented young school teacher from Mahone.

W. B. BEZANSON.

HARTLAND AND ROCKLAND—Have just concluded a six weeks series of Union meetings at the above places, four at Hartland and two at Rockland? At the former place Rev. C. T. Phillips, F. B., and B. D. Hartman, Methodist, united our efforts together. Much good was done.

other section of the surrounding country. May the dear Lord lead us more and more into the deep mysteries of his great saving love and his keeping power.

A. H. HAYWARD.

AMHERST, N. S.—Last Sunday morning, Rev. F. H. Adams preached to us a rousing missionary sermon, and last evening gave his masterful lecture on Japan. For nearly two hours he held the closest attention of the large audience present.

S. W. C.

COLES ISLAND, N. B.—We have been holding special meetings here for the last week with favorable indications of good results. The meetings are largely attended every night and a deeply serious feeling appears throughout the audience.

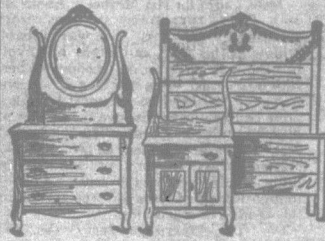
J. W. WILLIAMS.

BURLINGTON, KINGS Co., N. S.—For three (weeks beginning March 8th) we conducted special meetings in the Garland section of the Burlington field. The meetings were marked throughout by a deep working of the Spirit of God.

BABY'S BATTLES.

"Baby's Battles" is the title of a valuable little book on the care of infants and young children, published by the Dr. Williams' Medicine Co., Brookville, Ont., which will be sent post free to any mother who asks for it.

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believe they will soon follow him in baptism. On the other parts of the field the meetings are all well attended considering the bad roads.

R. F. ALLEN, Pastor.

HARCOURT, N. B.—Closed our three week's meetings here, April 28th. The results of these were, the quickening of the spiritual life of God's children and the ingathering of eight souls.

MAY 9th.

F. B. SEELYE.

HANTSPOUR, N. S.—Sunday April 23rd, was a day not soon to be forgotten by the Baptist people of this place. Large congregations both morning and evening greeted the pastor, the platform was beautifully decorated with flowers.

HEBRON, N. S.—Sunday April 30, the following is an outline of my last Sunday with this church. 11 a. m. Preached my

Where do you stand on the flour question?

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

CONSUMPTIVES DO NOT DESPAIR

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Puttner's Emulsion

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It never fails to cure COLD, HEADACHE, BRONCHITIS, BLEBS.

Large Bottles \$1.00. Small or Trial Bottles 50c. Endorsed by all

final sermon at Hobbins fine and the attendance object was, "The Found of the Temple." Zechariah result of the special held, seven happy bel ed into the fellowshi Wellington, an outst 730. Preached in the to an overflow and 50: 7. At the close g louship to the newly We wish for the chur

LEINSTER ST., St. Joh the prayer meeting, las Mr. Amon A. Wilson, o and congregation, p Christopher Burnett an by a purse of monee. most cordial appreci Three years experie that no mistake had b Pastor Burnett, and if ing a pastor now he w unous choice. The pu the gift of willing har tributed while the chu raising money toward church purposes. The pastor on his effor the church by purely le Wilson, on behalf of the Pastor and Mrs. Buec and fellowships, prayi both be long unrec present field of labor of God might still pastoral relationship, version of sinners and t church.

MARRI

ROGERS-DAVIS.—At April 4th, Dunoon R. B. to Edna Tyall Dav McDONALD-BAGLEY N. B., May 10th, by Howard D. McDonald ley, both of Woodsto BAIRD-WRIGHT.—A bride, May 3rd, by Leslie M. Baird of Cl Edna E. Wright of P POND-HOVRY.—At May 3rd, by Rev. C. Pond of Ludlow, to Ludlow, N. B.

DEA

VAUGHN.—On Ap home of her son, Jan Queens Co., Nova Sc the late Jacob Van The interment was at being conducted by STEEVES.—On the 3rd, in the old cemet N. B., we laid awa F. Steeves, the you brutally murdered at month ago. The fun large and uncom ents and relatives fe very keenly, but ha sustained by Divine GROVER.—At Uppero bor Co., on the 3rd passed away after a at the age of 48 year of the little cher Head and a number one of its deacon. The little one beca humbly trust what is May God comfort a mourn. WEEKS.—At Lidni N. S., May 2nd, Mr. age of 86, leaving a three daughters to us. Although he has been long time his death unexpected, being s His son Dr. Weeks s me home to attend which took place on being conducted by WRIGHT.—May 8th Upper Brookside Co deceased has for man ber of the East On

The Surest Remedy is Allen's Lung Balsam

It never fails to cure a SIMPLE COLD, HEAVY COLD, and all BRONCHIAL TROUBLES.

Large Bottles \$1.00. Medium Size 50c. Small or Trial Size 25c. Endorsed by all who have tried it.

one son, John A. of Tyro and two daughters Mrs. Elijah Boran of Springhill and Mrs. Chas. Crain of Boston, to mourn the loss of an affectionate father.

ADDINGTON.—At Little River, Digby Co., April 16, Lida, youngest child of William A. Addington, aged nearly 15 years.

CLARK.—At Woodstock, N. B., May 11th, after five weeks sickness, Mrs Hiram U. Clark, in the 79th year of her age, leaving a beloved husband, two sons and daughters in-law, eight grand-children and many relatives.

BECKWITH.—From the home of her step-daughter, Mrs. Lalia Sheffield, Canning, the spirit of Rachel, relict of the late Matthew Beckwith passed to be at home with the Lord, after ninety seven years of life.

REDDING.—At Wellington, Yar Co., N. S., April 3, Maria E., beloved wife of Capt. Benj Redding in the 71st year of her age.

MORLEY.—At the home of her son John, Milton, Queens Co., N. S., April 19th, after a brief illness, Bethania, the relict of the late John Morley aged 79 years.

WYMAN.—In Lynn, Mass., April 24, Capt. Edmund R. Wyman, formerly of Wellington, Yar. Co., N. S., in the 65th year of his age.

MEEK.—At her late residence, Mount Auburn, Mass., after a lingering illness borne with resignation to the divine will.

that adorned the casket showed the sympathy of many kind friends and after a sympathetic address the remains were laid away in the beautiful Mount Auburn cemetery in peaceful rest.

SIBLEY.—Mrs. William Sibley widow of William Sibley, the first, passed peacefully to her rest on April 7th, at 4:30 P. M. after a life of remarkable healthfulness, activity and usefulness.

KIRSTEAD.—At Dawson Sett., N. B., April 13, Mrs Mariah G., widow of the late Rev. Seth Kierstead aged 56 years.

THREADEWELL.—On March 20th, 1905, there passed away at the home of Bro. Alred Thredwell at Mauderville, Seabury Co., N. B., his only brother George, age 55 years.

KING.—At her home West End, St. John, on the 5th inst, after a lingering illness Mrs Mary King, relict of the late Henry King, aged 94 years.

A Clear Skin and A Bright Eye Usually Indicate Health. Wheeler's Botanic Bitters

Insures good health by cleansing the Blood, Stomach and Liver. Cures Constipation, Dyspepsia, Bloating, Headache, Dizziness, Kidney Troubles, and all Irregularities.

PRICE 35 CENTS AT ALL DEALERS. And wholesale by all Wholesale Druggists.

est Miss M. King, has been the devoted minister to her mothers needs and comforts for years. Mrs. King always took a keen interest in the home church and when unable to attend the services enjoyed the friendship and social visits of a large number of friends.

AYER.—At Pettitcodiac, N. B., April 1st, Deacon L. B. Ayer at the age of forty-nine, passed from the seen into the unseen life from the straightened to the larger sphere of service.

Three thousand four hundred new settlers were landed at Quebec on Wednesday, bound for the Canadian west.

MARRIAGES.

ROGERS-DAVIS.—At Florenceville, N. B., April 4th, Duncan Rogers of Bristol, N. B., to Edna Tyall Davis of the same place.

BAIRD-WRIGHT.—At the home of the bride, May 3rd, by Rev. J. H. Balacon, Leslie M. Baird of Clementsville, N. S., to Edna E. Wright of Princeade, N. S.

POND-HOVRY.—At the Baptist parsonage, May 3rd, by Rev. C. P. Wilson, Ambrose Pond of Ludlow, to Whilmina Hovry of Ludlow, N. B.

DEATHS.

VAUGHN.—On April 30th, 1905, at the home of her son James Vaughn, Riverside, Queens Co., Nova Scotia, Eliza, widow of the late Jacob Vaughn, aged 95 years.

STEVES.—On the afternoon of May the 3rd, in the old cemetery at Dawson Sett., N. B., we laid away the remains of John F. Steeves, the young man who was so brutally murdered at Portland Me., about a month ago.

GROVER.—At Upper White Head, Guysboro Co., on the 3rd inst, William Grover passed away after a lingering illness, at the age of 48 years, he was a member of the little church at Upper White Head.

WEEKS.—At Lidnish, Cumberland Co., N. S., May 2nd, Mr. James Weeks, at the age of 86, leaving a wife, four sons and three daughters to mourn his departure.

WRIGHT.—May 8th, George Wright of Upper Brookside Col. Co., aged 75. The deceased has for many years been a member of the East Onslow church. He leaves

This and That

THE PRICE OF MANHOOD.

Into one of our college communities there came last commencement an old man of splendid presence and fine oratorical gifts. The boys, in their parlance, 'went wild' over him. There was but one sentiment among them, "That's the man I want to be like."

"Boys," said an old professor, "that's a fine ambition; there isn't a nobler man in the country than Mr. R.— God bless him! But before you make up your minds to be like him, let us count up the cost."

Then the professor told his eager listeners something of the private history of their hero from boyhood up; of privations, of thwartings, of misunderstandings, of losses, of crosses, of disappointments, aye, and of failures, all of which had gone to make up their man.

"You may be sure," he said, "God needed every one of those strokes: he never wastes workmanship. Are you willing to pay this price for noble manhood? And the young hero worshippers scattered, each hoping to receive his knighthood, even at such cost, but making no more noisy demonstrations about it."

It is for you to desire the best gifts—you remember that precious things are also costly. Hold yourself ready, then, to pay the price of being strong, tender, successful, of being what includes them all, useful.—Forward.

MY GREATEST BLUNDER.

In the Crerar Library, Chicago, is a book in which five hundred men, out of work have written of 'the greatest blunder of their life.' It is a collection made by Dr. Earl Pratt. Here are some of them. They may prove a word in season to some erring reader.

- 'Didn't save what I earned.'
- 'Self-conceit, and not listening to my parents.'
- 'Did not as a boy realize the value of an education.'
- 'Spent my money foolishly when I was earning good wages.'
- 'My greatest blunder was when I left school in the fifth grade.'
- 'The greatest blunder of my life was when I took my first drink.'
- 'Was too fool away my time when at school.'
- 'The turning point in my life was when at fifteen I ran away from home.'
- 'Did not realize the importance of sticking to one kind of employment.'
- 'When I let myself be misled in thinking that I need not stick to one thing.'
- 'If I had taken care of my money I would have better health and morals.'
- 'One of the greatest blunders of my life was not to perfect myself in one of the lines of business I started out to learn.'—The Epworth Herald.

A SURE CURE.

Mother: "I wish you would rake up the dead leaves in the yard."

Small Sammy: "I've got a sprain in my wrist, an' the rheumatism in my back, an' growin' pain in my right leg, an'—an' cramp in my left one, an' headache, an' toothache."

Mother: "After you have raked the leaves into a pile, you may set it on fire and jump over it."

Sammy: "Whoops! Where's the rake?"
—Nashville Christian Advocate.

A small boy who lived with his aunt and grandma noticed that the regular black pepper shaker was filled with red pepper. This startled him, and turning to his aunt, who sat next at the table, he said: "You'd better not eat any of that red pepper, Aunt Harriet, grandma says that red pepper kills ants."—Ex.

HOW THE HOUSE HAPPENED.

"Yes," said Mr. Mutt, "it was rather odd the way I came to rebuild my house. You see, Mr. Mutt was in town one day, and happened to buy a very handsome hall lamp—one of the kind that stands on the post of the stair banisters," and then he went on to describe the development of the house:

"Well, as soon as she got the lamp home, we saw that it was too large for the style of the stairs, so I had to get the carpenters to come in and widen them and put in new balustrades and posts, and set them over more toward the centre of the hall. When that was done the hall didn't look like a hall at all, and I had to have the carpenters tear out the wall and make the old dining room into a new hall."

"Then, of course, the kitchen had to be torn away, and rebuilt at the back of the house, so that the old kitchen would do for a sitting room and there had to be a new dining-room built to match the finish of the hall. And when things got so far we saw at once that we had to have a library off the hall, and then the veranda had to go to make room for the library, and my pet rose-bushes came up to give a chance to build the new veranda."

"Well, to make a long story short, I had to remodel the second story to match the first and put a third story on in order to take care of the rooms that were crowded out of the changes in the second, and so I had a new house all around."

"And was your wife pleased?"

"Only partly. You see just on the last day, when the carpenters had completed the third story, and were finishing work on the whole job, one of them dropped his hammer through the skylight, and it fell to the hall and smashed the lamp that had started the thing."—Exchange.

THE WEST WIND.

The dust of the desert, the grass of the prairie,
The rush of wild horses, the rustle of grain
I weave into rhythmic accord with the odors
Of pine of the mountain and sage of the plain.
The song that I sing is the song of the open—
The crashing of comets through infinite space,
The earth's deep heart throbbings, the murmur of rivers—
All sorrows and joys in its measure find place
—The Booklovers Magazine.

The only wealth is life; the only way to make the best of this world is to make the best of the other. For the two are one. The highest gleams ever through this lower. The pilgrim to the better country is the man who, living or dying, knows the bliss of perpetual youth.—J. Brierley.

In the way that he shall choose,
He will teach us;
Not a lesson shall we lose,
All shall teach us.
All the lessons he shall send
Are the sweetest,
And his training in the end
Is completest.—Sel.

The land sales of the C. P. R. in the west last month aggregated 22,039 acres and the sum realized from same was \$125,210.08, average of \$5.66 per acre. Compared with sales made in April of last year the sales for last month show a great improvement in values, the sales being 2,000 acres less, while the monetary consideration was \$9,000 more. The average price per acre realized last month was the largest in the history of the company's operations (with one exception, namely, in August last year when the average was the same).

Clients of a certain Paris banker Sunday received typewritten letters saying: "The state of my affairs forces me to leave Paris for the present. Excuse my action, and have no fear. I am going abroad to recoup my fortunes and shall return and pay you all." The result was a crowd of anxious depositors at the bank next day. The outraged banker returned and soon discovered that the letter had been sent by a facetious clerk, who wanted to play a joke on his employer. Needless to say, the fellow lost his job.

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

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

SCHOFIELD BROS., SELLING AGENTS,
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**MADE IN CANADA!
FOR CANADIAN STOMACHS.**

The Wonder Working D. C. is prepared for the Relief and Cure of all STOMACH TROUBLES. Within 30 Days, on Receipt of 10c., we will mail to any address one large trial bottle. TEST IT.

- Rev. P. C. Hedley**
667 Huntington Avenue, Boston, Mass.—
"Of all the preparations for dyspepsia troubles I have known, K. D. C. is the best, and seems to be entirely safe for trial by any one."
 - Rev. Wilson McCann**
Rector of Omemeo, Ont.—"I have tested K. D. C. and knowing its value can recommend it to all sufferers."
 - Rev. J. Lelshman**
Argus, Ont.—"It gives me much pleasure to testify to the excellency of K. D. C. as a cure for dyspepsia."
 - Dr. McDonald**
St. Agnes de Dundee, P. Q.—"I have never known K. D. C. to fail where fairly tried."
 - Rev. A. Turdock, M. A. LL. D.**
Springford, Ont.—"It is only justice eyes to state that in any case your K. D. C. has wrought a perfect and I believe a permanent cure."
 - Rev. Geo. M. Andrews, D. D.**
Auburndale, Mass.—"I recommend K. D. C. very strongly—every case it has proved singularly efficient."
- We hold a host of Testimonials from the best people of America. Testimonial sheet on application. Above are a few extracts.

D. C. COMPANY, Limited, New Glasgow, N.S.

A Business Proposition.

We have no heavy operating expenses—no junkets, trips or other costly methods of exploitation. We are simply offering you a chance to buy some of our stock at par—\$5 per share—your money to be used in developing an already established, successful business—a sure dividend-paying proposition. Call and investigate, or write for particulars.

The Rand Dairy Lunch Company

References: UNITED STATES TRUST CO.
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Possess style, durability and beauty, combined with economy. Ask at the store to see the newest Hewson samples. Fit for all times of year. Make up handsomely. Not too expensive.

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

Surprise Soap.

It makes child's play of washday—and every day a happy day. The pure soap just loosens the dirt in a natural way and cleanses easily—without injury. Remember

Surprise is a pure, hard Soap

When answering advertisements please mention the Messenger and Visitor.

The Secret of Health.

Rich, Red Blood—Dr. Williams' Pink Pills Make New Blood.

Good blood—rich, red blood—is the only cure for such complaints as anaemia, decline, heart palpitation, skin eruptions, rheumatism, kidney troubles and a host of other every day ailments. Good blood makes you less liable to disease of every kind, because it strengthens and stimulates every organ in the body to throw off any ailment that may attack it. Good blood is the secret of life, and the secret of good, rich, red blood is Dr. Williams' Pink Pills for Pale People. These little blood-building pills have saved lives that doctors and nurses have despaired of. They have cured thousands of others—they will cure you too. Mrs. Wm. Toethe, Montrose, Ont., says: "For a couple of years my daughter Meta was in failing health. She complained of headaches and distressing weakness, and seemed to be rapidly going into decline. We consulted several doctors, but they did not help her. She was apparently bloodless, and we were afraid she would not recover. She had no appetite and was greatly reduced in flesh. At this stage a friend advised me to give her Dr. Williams' Pink Pills, and in a few weeks we noticed some improvement in her condition, and that her appetite was improving. We continued the treatment for a couple of months longer, and by that time she was again in the best of health. She had gained thirty-two pounds in weight, had a good color, and was in the best of spirits. I do not think I am putting it too strongly when I say I think Dr. Williams' Pink Pills saved her life."

Dr. Williams' Pink Pills do only one thing, but they do that well. They do not act upon the bowels; they do not bother with mere symptoms. They actually make the new, rich red blood that goes right to the root of the disease and drives it from the system. But you must get the genuine with the full name, "Dr. Williams' Pink Pills for Pale People," printed on the wrapper around every box. All medicine dealers keep these pills or you can get them by mail at 50 cents a box or six boxes for \$2.50 by writing The Dr. Williams' Medicine Co., Brockville, Ont.

NEWS SUMMARY.

On Wednesday, the Montreal Board of Trade heard the P. E. Island tunnel protest advocated by Rev. A. E. Burke and J. J. Hughes, M. P. for Kings.

All records were broken on Sunday on the number of immigrants passed at quarantine, New York. Within twelve hours 12,039 foreigners, arriving in steerage, were permitted to enter.

Steamer Aransas, of the Joy Line, was sunk in collision with the barge Glendower, one and a half miles southeast of Pollock Rip lightship, on Sunday night. One life was lost.

The Ontario government is considering a proposal to impose a stamp tax of two cents per hundred dollars, or two dollars per hundred shares on the sale or transfer of stock securities.

The contract for the new Y. M. C. A. building at Springhill has been let and the foundation started. The cost of the land and building is somewhere in the vicinity of \$10,000, a large proportion of which has been subscribed.

Peter Clinch, secretary of the board of fire underwriters, on Tuesday tested the water pressure and fire alarm system of Sackville. He found everything satisfactory, and granted a reduction of twenty per cent, on all Sackville risks paying over one per cent.

The homestead entries for the month of April show how rapidly the west is becoming filled up. The number of homestead entries for the month was 1,463 greater than for April last year. They were 3,791 entries for the past month and 2,328 for April, 1904.

Mayor Laporte has vetoed the City Council's resolution to extend the Montreal Gas Company's contract fifteen years in return for \$1 gas. At present the company charges \$1.20, but the Mayor thinks the company should sell gas for eighty cents in return for the franchise extension.

McGill has again distinguished herself abroad in that one of the Rhodes students has taken a prominent place in his classes at Oxford. H. J. Rose, who was nominated last year to the Rhodes scholarship by McGill University, has obtained a first-class in honor moderations.

A new wing is being added to the cottage hospital at Amherst and for this reason the hospital will be closed for three months.

We call attention to the advertisement in another column of our paper "Investments," offered by the "Sun and Hastings Savings and Loan Company of Ontario," Head Office Toronto. To parties having money to invest this Company offers the best inducement by way of interest on same, as well as perfect security. A representative is now travelling through New Brunswick and Nova Scotia, in the person of Rev. Dr. A. Murdoch. Correspondence addressed to the Head Office of the Company, Toronto, will be forwarded to Dr. Murdoch, or if addressed to the General Post Office, St. John, N. B., he will receive the same, and will call upon any who may wish to discuss the matter of investment with him.

Personals.

Rev. D. Livingstone Parker, son of Rev. D. O. Parker, formerly of Wolfville, N. S. is now doing pioneer work for the Home Mission Society in the States of Idaho and Washington.

Rev. Dr. Spencer, of whom mention was made in these columns last week, is remaining in the Province for a short time, and we understand that it might be possible for some one of our vacant churches to secure him as pastor. Our Ontario correspondent it will be seen, speaks of Dr. Spencer and his work in Ontario in very appreciative terms. His address for the present, we are told, is Upper Gagetown, N. B.

We learn that Mr. Robert J. Colpitts, who was graduated with honors at Acadia in 1901, has completed his course of Theological Study at Rochester where his standing is very high. Mr. Colpitts expects to attend the Baptist congress in London in July. He plans to spend two months in England and will also visit Paris. He has felt it to be his duty to return to Canada for his life work, we are glad to know. In September, or early in October, he will be ready to begin his ministry in these provinces. In character, scholarship, ability, and devotion Mr. Colpitts is regarded by those who know him as a minister prepared to do excellent work in the pastorate of the church that may secure his services.

Free to Mothers

Every mother, who sends us her name and address, will receive a generous free sample—enough for eight meals—of

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Best for Babies.

THE LEEMING, NILES CO., Limited, MONTREAL.

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CUP OF HOT TEA
Cup of TIGER TEA
(TIGER TEA is Pure)**

Investments.

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

THE STOCK OF
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DEBENTURES sold drawing good rate of interest (4 to 5 per cent)
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Correspondence will receive prompt attention.

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For Sale or To Let AT WOLFVILLE

The desirable property on Highland Avenue in proximity to BAPTIST CHURCH.

The house contains nine rooms and bath room. Large cellar, with furnace. Good barn and wood house, with garden and several fruit trees. Apply to Box 182, Wolfville.

There is an epidemic of measles in Hamilton which shows no signs of abating. One hundred and fifty-nine new cases were reported during the past week, and it is estimated that at least one hundred more cases have not been reported.

The cylinder of the big engine of the blooming mill of the Dominion Iron & Steel Company, Sydney, exploded Wednesday afternoon, completely shattering most of the machinery and shaking the ground underneath the entire plant.

J. J. Cowie, Scottish herring fisheries expert, is coming from Glasgow with a number of herring cutters, young women, to continue the demonstration work of Scottish curing of fish at Caano and later on in western Nova Scotia.

The Metapedia, the private car of D. McNicoll, general manager of the C. P. Railway, was struck by a locomotive in the yard at Ottawa on Tuesday. The general manager was thrown from his berth, and got pretty badly shaken up. Geo. H. Ham suffered confusions of the neck and face.

"Your College



Was the making of my boy, said one of St. John's leading business men to us this week. "He was taking no interest in his studies; I placed him in your college, and before a week had passed he was sitting up till midnight at his work. He is now Treasurer of a company with a capital of \$500,000, and has a salary of \$300 per month. This is what we like to hear. This is what we endeavor to fit our students for.

Catalogues to any address.
S. KERR & SON,
Oddfellows' Hall.

INTERCOLONIAL RAILWAY.

VICTORIA DAY,

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1905.

Return tickets will be sold at **First Class One-Way Fare,**

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Good going MAY 23 and 24.

Good for Return until MAY 25, 1905.

To all stations on the System and to Detroit, Port Huron, and Sault Ste. Marie, Mich., Port Arthur, and points in Canada East thereof on the G. T. R. and C. P. R. and also to points on the Dominion Atlantic R'y., Midland R'y. and Prince Edward Island Railway.

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

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

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THE PULPIT COMMENTARY.

Funk and Wagnalls Co. offer the Pulpit Commentary for \$65 and claim that this is less than half the value of this famous work. I have it comparatively unused, and offer it for \$40. Also new and second hand theological works. W. B. CROWALL, Liverpool, N. S.

Red Rose Tea Is Good Tea