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Philosophy and Science.

BY LESLIE ORAN LOOMER.

An address delivered as a member of the graduating class of Acadia College, June 3, 1903.

The word philosophy has two usages. In its most general sense, philosophy deals with the universe of existence as a whole. It is a product of an effort of the human mind to reach a consistent and a true interpretation of the universe by learning its nature.

General philosophy includes the whole field of thought and knowledge. The advance of thought in its search for truth proceeds along two main lines which supplement each other and form the principal subdivisions of general philosophy. These two main avenues of thought are science and metaphysics. Science is commonly well defined as systematized knowledge of facts. Metaphysics is that field of thought which deals with the origin and validity of the facts which constitute the data of science. The word metaphysics is used interchangeably with philosophy, that is philosophy in its narrower sense. The distinction between this and general philosophy being that the former is a subdivision of the latter.

But the relation between philosophy and science is not expressed by a mere classification. They bear a genetic relation. Science is dependent on philosophy for its existence. Before there can be any science, there must be belief in a system of facts. Hence, science is based upon a philosophical theory which postulates the existence of matter, force and natural laws.

The aim of science is to learn what are the facts of nature; then, by formulating laws which will cover and relate all the facts, to build them into a perfect system in which each fact has its proper place and relation.

The work of science is as yet only begun. At its present stage, it has reached the conclusion that all the phenomena of inanimate nature are the result of the action and counteraction of forces, acting in a determinate way. A particle of matter swept from the college floor is whirled away by the wind and lodged in a bank of snow. The snow melts. A blade of grass springs up which contains that very particle in its composition. The grass lives, withers and dies. A fire swoops the field. The particle of matter rises in smoke and is carried by the wind to lodge in a neighboring wood. Then it is taken up by the sap of a tree and built into the structure of a leaf. The leaf withers and falls, and the particle, now lying in a mouldering leaf, now waving from the top a tree, carried by the wind or swept by the flood, continues its wanderings as it is borne hither and thither by the action of the weather until after millions of years, it finds its way to the brain of a fish in the tropical seas. According to modern science, every change of place, every transformation which that particle undergoes is as certain and necessary, as the result of the operation of forces according to laws, as that the sun shall rise tomorrow.

If the whole system of laws were known, would it not be possible by mathematical deductions to predict the course which a particle of matter will take in the perpetual metamorphosis of nature as the ages roll? Many things are predicted in this way, such as the movements of the heavenly bodies; and even the state of the weather is predicted for a few days in advance. But science is as yet in its infancy. What will be the result of its eager investigation, time alone can tell.

Science has been already defined as systematized knowledge of facts. Any element of knowledge, in order to be a part of science, must have a place in the general system of the universal as it is known to the scientist. There is a great multitude of phenomena which science has not yet been able to include in its system. These phenomena are the raw material with which the scientist has to work. He sees before him a broad field open to be explored; but he advances boldly and apparently with the hope that the mystery of the universe may be completely solved. The majority of scientists, however, do not fully entertain that hope. Reason sees in every fact a problem which the scientific method can never solve. It sees, with Tennyson, an insoluble problem in every flower:

"Flower in the crannied wall,
I pluck you out of the crannies,

ST. JOHN, N. B., WEDNESDAY, JUNE 10, 1903.

Hold you here root and all in my hand
Little flower,—but if I could understand
What you are, root and all and all in all,
I should know what God and man is."

The mystery of the universe is written in the smallest flower, but to the human mind, that flower is a closed book which the scientific method can never open.

There is a class of minds who are not satisfied to accept, unquestioned, the data from which science makes its start, but who question the validity of the observed phenomena.

Several sciences concur in trying to analyse and explain the process of observation. Physics tell us that we never see an object which exists outside of the body. The object outside of us possesses the power to produce vibrations which pass through the transparent lenses of the eye and form a curved picture on the retina. Thus, physics transfers the thing observed from an object without the body to an object within the body. Physiology carries the analysis a step further. It tells us that we do not perceive the picture on the retina. Each image formed on the retina sets up its peculiar nerve commotion which is carried by the optic nerve to the visual centres of the brain which are situated in the back part of the head, and each commotion thus carried modifies these centres in a peculiar way. In modern times the science of psychology adds its voice to help explain the phenomena. The brain commotions are followed by processes of ideation and thought so uniformly that there appears to be a causal relation between them. To explain this fact psychology formulates the theory that somehow connected with the brain there is an invisible entity which perceives, imagines, feels and thinks, and which is so related to the brain that a modification in the one will produce its own peculiar modification in the other. This invisible entity, the mind, perceives nothing outside of itself but by means of its relation to the physical organism, carries on a sort of telegraphical communication with the external world.

If there is such a subject of thought whose activity is all within itself, if much of the materials of thought are brought to it and flung into it, as it were, by the physical organism, what guarantee have we that sensation, thus initiated, gives us a true conception of the external world? The hypothesis by which some of the chief modern psychologists explain phenomena is a system of natural dualism. According to this theory there are two substances; on the one hand a material and extended substance, on the other an inextended, thinking substance; these two substances acting and re-acting on each other. This theory presents to reason an insuperable difficulty. Modern thinkers, generally, eliminate the difficulty of explaining the interaction between matter and spirit by adopting one of the two opposite theories, materialism or idealism.

Materialism holds that matter is the only substance and that it is uncreated and eternal. According to this theory, the particles of matter possess inherent energy, which is a part of their essence, and which in the very natures of things acts according to fixed laws. This energy, pent up in matter, keeps the universe in a perpetual state of transformation, urges nature forward by a process of evolution from a lower to a higher or from a higher to a lower stage of organization. The energy in the world is always the same in quantity, but it appears in a great variety of different forms. Some appears as light, some as heat, some as sound, some as electricity, but above all, nature has at last produced organisms so highly evolved as to enable physical energy to express itself as consciousness and thought.

By the agreement of scientists, generally, the tendency of evolution is toward a more perfect organization; but materialism looks forward to a time when the process shall be reversed.

"The stars shall fade away, the sun himself
Grow dim with age and nature sink in years."

The degree of organization is

"Not raised for ever and ever,
But when their cycle is o'er,
The valley, the voice, the peak, the star
Pass, and are found no more."

But though chaos shall return, the energy in matter will continue its agitation until a new world and a new organism shall be evolved.

From the materialistic point of view, the only true

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way of inquiring into the nature of the universe is the scientific method. Metaphysical speculation about God and the soul is only following a shadow or phantom of the imagination.

On the other hand, is the idealistic theory of the universe. This theory, again, satisfies the mind's desire for unity. There is only one homogeneous substance. Mind, the only substance, is immaterial and inextended. There are no such things as time and space. The world appears to us to constitute a succession of events marked off by minutes, hours, days and years. The sun rises and after a given period sets again. The planets go through their revolutions in definite periods of time. In the whole system of existence, time appears to be a necessary principle. But to the idealist, this is only our way of thinking. In reality, a day is as a thousand years and a thousand years as one day."

In time, there is no present,
In eternity no future,
In eternity no past.

Because, in reality, neither days nor years, time nor eternity exist.

Again, as the world appears, objects have length, breadth and thickness: they are near together, or far apart. Everything is somewhere in space, located by its relation to other things in space. We appear to be surrounded on all sides by space, filled with various bodies and stretching away into the infinite distance. But to the idealist, this too is only our way of thinking. In reality, there are no such things as length, breadth, and thickness. Mind, the only substance, is inextended and does not exist in time and space. Hence time and space do not exist.

According to idealism, our ideas are spiritual phenomena: they exist in spirit, come from spirit, and develop according to spiritual laws. Whatever ideas may be before they become conscious, when they appear in consciousness they have taken on a definite form. The idealist believes that spiritual operations, according to certain laws present to consciousness a picture. We are living in bodies of flesh upon the earth. We are surrounded by houses, trees, hills, mountains, valleys, rivers, oceans. Above us stretch the blue heavens, studded with stars which represent a system of spheres stretching away into the infinite distance. But all this is only an appearance,—a picture drawn by the spiritual substance operating according to its own laws.

From the point of view of idealism, science takes on a new aspect. It is no longer thought of as dealing with facts and laws in the external world, but with subjective facts and spiritual laws. From this point of view, we make this distinction between science and metaphysics. Science deals with the system of facts constructed in consciousness, while metaphysics concerns itself about what is real, whether conscious or unconscious.

There is no scientific or philosophical theory which possesses the quality of absolute certainty, in the sense that it can be proved without making an assumption. As to what we are to do amid this chaos of opinions and theories, it appears that we must accept the practical position laid down by Immanuel Kant. Whatever the world is in reality, we are to live and act as if things are what they seem. We are to pursue the sciences in order to subdue nature and to make ourselves masters of nature's laws. Nature, whether it be material or spiritual or both has placed us in our present position. We can do nothing other than accept that position as it is, or in the suggestive words of Robert Browning,

"There may be heaven, there must be hell,
Meantime there is our earth here—well!"

Falmouth, N. S.

—The showers of Friday night and of Monday afternoon, although far from supplying all the moisture needed by the languishing crops, are most acceptable for the valuable relief they have afforded and as precursors of the more abundant rains. Now that the clouds have begun to give up their treasures, it may be hoped that the rainfall will be sufficient for the needs of the country. A light hay crop indeed seems inevitable, but it is possible that most other crops may yet yield a fair average.

The Bridge of Redemption.

BY THRODORR L. CUYLER, D. D.

As over yonder superb East River Bridge thousands of my Brooklyn neighbors pass every evening to their homes, so over the gospel bridge of redemption myriads of souls have passed into better lives, and to their home in heaven. It is the costliest structure in the universe, for in bringing many sons unto glory, the author of our salvation was made perfect through sufferings. For Christ has once suffered for sins—the just for the unjust—that he might bring us to God. Whether man got his depravity from the apes, or whether he got it from his forefather Adam's fall into sin, it is an undputed truth that he is far away from God. He had sunk so far that he could not get back if he would, and would not come back if he could.

The supreme object of Christ's atonement was to bring us to God—to bring us to a right idea of God's reconciliation with God—to bring us out of selfishness and ungodliness into obedience and loving fellowship with our Heavenly Father. This is the glorious design of Calvary's cross. Christ's redeeming love reared the bridge; Christ attracts us toward God by the beauty of his example; Christ lifts us by the converting power of his spirit into a new life; Christ leads by the light of his Word and guiding grace; and the combined result of all this loving and lifting and leading is that a countless army of sinners are brought back to God. Oh, adorable Saviour! when we think of the depths of thy humiliation, and the bitterness of thine agonies in the garden and on the cross, we are amazed at the length and breadth and height of thy atoning love. But when we shall behold thee on thy throne—all thy victories complete—and all thy blood-bought sinners brought home to God; when we hear the "wailing Hallelujahs" that shall make heaven ring with rapture, then we shall realize that it was for the joy set before thee, thou didst endure the cross, to bring many sons to glory.

This process of bringing a sinful and sorrowful man back to God is the very core of the gospel. When the omnipotent Jesus undertakes it, he makes the process very thorough. We hear much talk and discussion about the marvels of "evolution"; but none of the philosophers who mock at the gospel have discovered how to evolve a good man from a depraved one. Much stress is laid upon "culture," but culture cannot turn a thorn-bush into a grape-vine. It can strengthen mind and refine manners; it cannot renovate a godless heart. Another school, with philanthropic intent, strikes somewhat deeper and aims at the reformation of human nature. But it has been pithily said that "reformation effects forms, not substance." It puts old materials into better shapes, but provides no new ones. It is not reformation that sinful human nature needs, but regeneration. That goes to the root of things. That means the extirpation of the old principles of action and the implanting of new principles. It means—not a new form, but a new life. "Ye must be born again" was Christ's prescription to the man who wanted to enter the kingdom of God. Christ came to bring the infinitely precious boon of a new life for this world and the next: "Whoever is in Christ is a new creature." Men are away from God, in the cold; Jesus came to lead them into the sunshine of God's countenance. Men are away from God, in guilt, and under condemnation; Jesus came to secure a full pardon to every penitent soul who is ready to come back to the Father by him. "I am the way; I am the truth; I am the life; no man cometh to the Father but by me." The core of the Bible is Christianity; and Christianity means Christ.

"What shall I preach during this coming year?" Such is the inquiry of a young minister who is laying out his work for the season before him. To him and to all others I would reply, Preach to sinful souls before your pitiful redemption by the cross of Christ and regeneration by the Holy Spirit; preach it tenderly and fervently, but without defalcation or discount. Do not waste a moment in defending your Bible. God will take care of his own Word, if you only take care to preach it. Stand by that bridge of Redemption which divine love has reared, and exhort every man to hasten back to it by God. Pay no heed to the noisy challenge of the skeptics. When the bridge of redeeming grace has carried millions upon millions of sinful humanity over into a purer and holier life and onward into heaven, there is no need that you or I should be constantly digging up the piles to see whether they are sound or whether they are rotten. "Praise the bridge that carries you safe over"—and brings you to God! Jesus Christ came into this world to bring men to God; and your chief business, my brother, is to lead every one you can reach, to Jesus Christ. Preach him!

And now let every reader of this article raise the question honestly to himself—or herself—"Have I through faith in Jesus Christ been brought to God? Have I decisively broken from myself and my old sins, and crossed that bridge which atoning love has built? Have I been borne again? Am I a new creature? Do I make God's will my will, and God's Word my daily law of conduct? Am I growing into the sweet temper of Christ, and in

love for my fellow-creatures, and in purity of heart, and in that holiness without which no man shall see the Lord? Do all men take knowledge of me that I am on God's side—striving to keep his commandments and to glorify him by my lips and by my life, my purse and my time, my votes and my influence? Am I living so as to attract other people to the Master whom I serve and doing my utmost to lead precious souls to the Lord Jesus Christ?"

These are vital questions which everyone who professes and calls himself a Christian may put squarely to his own conscience. He who is commencing his work afresh in his church, his Sunday-school, his business, his home or elsewhere would do well to make sure of his own position toward God. "Examine yourselves" is one of the plainest of Bible injunctions. I know the tremendously strong currents there are to sweep us away from God and carry us back to the dominion of this sinful world. Those currents sweep in a minister's study as well as into your stores and shops, and counting-rooms and homes. He who led us upon this bridge of redeeming love alone can keep us from being drawn back, or driven back; he only can keep our feet from falling and our souls from death. In the Christian life, standing still is impossible. Pushing onward is the only way to prevent going backward; and he who strives the most unselfishly to bring others to Christ, will get nearest to Christ himself.

Perhaps this article may fall under the eye of someone who is yet consciously far away from God. You are not satisfied with yourself, and your conscience condemns you. The Bible is to you a true book, and that Bible tells you that unless you are converted you never can see God; and that if you refuse Christ, you choose death. There is an impassable chasm between you and God which you can only cross by that bridge of redeeming grace which Christ has thrown across it. Repentance means quitting your old sins, and faith means setting your foot on that bridge. With an outstretched hand Jesus stands waiting to help you, to lead you and to guide you into a new life, a stronger, sweeter, purer, holier and happier life. He will bring you back to God. He stands ready to welcome you—not to a selfish religion which cares only to save your own soul, and not to an easy trip to heaven in a palace car—but to a noble, unselfish manhood or womanhood patterned after Christ in this world, and in the next world a life everlasting. To stay where you are means perdition! The first step you take toward Christ is the first step toward heaven! At the Day of Judgment it will probably appear that nearly every one's eternity has hinged on the decision of some single moment—Ex.

BY W. F. COOKE

The Model Church.

BY W. F. COOKE

The model church has the best building in the community. It is the handsomest house, the best ventilated, the most perfectly warmed and lighted, the cleanest and neatest and in every way adapted to its purpose.

The members look upon it as truly "the house of God," and do not abuse or deface or defile it in any way. It was solemnly dedicated to God, and is, therefore, a sacred place.

No church fairs are held beneath its roof; no candy pulling or spelling bees; no dramatic entertainments or lectures for the purpose of making money ever take place within its walls. It is not a house of merchandise. Its bell never calls the people together to hear a political speech. It is the house of the Lord.

The glad, joyful tones of the bell call the people to worship the Almighty God, and in his house there is no distinction between the rich and the poor—the Lord is the maker of them all.

The model church has good deacons. They are men who most nearly comply with the qualifications as laid down by Paul in 1 Timothy, 3rd chapter. They are earnest, God-loving and God-fearing men who love the church and are willing to make any sacrifice for it. They attend strictly to its material welfare, and see that the pastor is entirely relieved of any financial embarrassment. Through their good management all debts and obligations of the church are promptly met. They are always found at the various meetings of the church, in their accustomed places, unless providentially hindered, and often meet for prayer and consultation in regard to the welfare of the church. They hold up the pastor's hands; they pray for him and he can rely upon them for help and co-operation. They set the church an example in their daily walks and conversation; in their regular attendance; in visiting the sick; in administering to the necessities of the poor, and in giving to the Lord. "They are foremost in every good word and work."

The model church has sweet and soul-lifting music. It is led, not monopolized, by a choir of well trained voices accompanied by the sweet and solemn tones of an organ. All the congregation join with the choir and sing with the spirit and understanding; sing as unto God and not unto men. They apply the words of the songs to their own spiritual needs, and, in song, breathe words of praise, thanksgiving and prayer to their Maker. They sing to

his glory and honor, and not to have praise of men. Such singing as is a sweet incense to the Lord.

The model church conducts a model Sunday-school. The superintendent is a man adapted to the exalted position he holds. He is kind, loving, patient and tactful. He is punctually present every Sunday, and his opening prayer is helpful and uplifting to all. He is deeply interested in his work and feels keenly his great responsibility. He is assisted by a corps of earnest teachers who love their work and labor zealously for the tender souls entrusted to their guidance. They love their pupils and knowing that their minds and hearts are as clay in their hands, they feel that God will hold them accountable, in a great measure, for the souls of those whom they teach. The superintendent and teachers meet once a week and pray for the success of the Sunday-school, and study the lesson that they may obtain all the light possible on the word of God and be able to impress its great truths upon the minds of the pupils. When a teacher is unavoidably absent the superintendent is notified in time to procure a substitute.

All, both old and young, attend the Sunday-school. The young and unconverted to learn the way to Christ the Christian people and older members that they "may grow in grace and the knowledge of Christ Jesus." The whole Bible is taught in this school. It is the word of God and the revelation of his will to man, and as such no portion of it is rejected. No effort is made to lower it to the level of sinful man, but to raise man to its high requirements of right living and perfect obedience to God's will.

The model church has a mid-week prayer-meeting; a halting place where Christians may secure spiritual help to carry them through the week to the next Sunday. The members attend punctually, gladly. They enjoy the services, take part in them and are helped and strengthened by them.

In the model church the members do not neglect to assemble themselves together every Lord's day, "as the manner of some is," but meet regularly, not to be entertained by a fine sermon, but to worship God and hold sweet communion with him.

At regular and stated times they lovingly eat the bread and drink the wine in remembrance of him who died for them and to "show the Lord's death till he come."

When the pastor is unavoidably absent, or the church is unable to employ a pastor for all his time, a prayer-meeting is held or some brother gives a word of exhortation or encouragement, or a sermon is read.

The model church has a converted membership. Its members did not join for social prominence or commercial advantage, but because they had been convicted, converted and regenerated by the Holy Spirit; born again; "born not of blood nor of the will of the flesh, nor of the will of man, but of God." Having been saved by grace, through faith, they deem it a "reasonable service" that they present their bodies a living sacrifice, holy and acceptable unto God. Having been "buried with Christ in baptism, to show forth his burial and resurrection," they deem it their duty to walk in newness of life. Realizing that they are not their own, but that they have been bought with a price and belong to Christ, they desire to serve him as long as they live, hence they have consecrated themselves, with all they have, to his service forever. Hence they are "living epistles, known and read of all men."

They are always present at the stated meetings of the church. They never look upon it as a duty to attend divine worship, but deem it a blessed privilege. Like the Psalmist they are glad when it is said "Let us go up into the house of the Lord," and feel that they have lost a means of grace when they are denied that privilege.

They are punctual in attendance. They do not come dragging in a half-hour after service has begun, annoying the congregation, interrupting the preacher, and missing the devotional part of the service entirely, but they are in time to take part in the exercises. They sing, with gladness, the songs of Zion; they enter into the spirit of prayer as led by the pastor. They pray for the pastor that God may give him a message for the people and that the service may be to the honor and glory of the Almighty. By these means, being in a devotional service, they are ready to listen attentively to the sermon—not to criticize the preacher, but to receive a message according to their needs.

Having dedicated their all to Christ, and regarding themselves as his stewards, they do not neglect to "lay by in store every Lord's day" according as God has prospered them. They give gladly, willingly, cheerfully of their means to every enterprise of the church.

All give: the young and the old, the rich and the poor; even the poor widow gives her mite. They give promptly, remembering that they give doubly who give quickly. They do not wait until they have been begged and urged by the deacons. Hence there is always money in the Lord's treasury and the church is not hindered in her glorious work of saving souls.

The model church remembers the poor and the sick. The deacons look promptly after such, and their needs are fully and tenderly supplied.

The model church has a deep sympathy for orphans—those poor waifs who are left without a mother's love and a father's tender care. Annually a collection is taken, to which all contribute, and this is forwarded to the Orphan's Home that God's little ones may be fed, clothed, educated and brought up in the "nurture and admonition of the Lord," that they may grow up useful men and women in their day and generation. At Thanksgiving and Christmas times, a box of good things is forwarded, that they, too, may enjoy what our Father has so bountifully provided for his children.

The model church remembers the old and infirm preachers—her servants who have worn themselves out in her service—and makes ample provision for their comfort and support in their declining years. To that end regular contributions are sent to the Aged Preachers' Aid Society.

The model church heeds the great commission, "Go ye into all the world and preach the gospel unto every creature." She enlarges her borders by giving freely, often and largely of her means to District, State, Home and Foreign Missions, thus covering the whole world and the isles of the sea. With her means goes her prayers to God to bless the missionaries that their labors may be blessed and Christ's kingdom be extended until "every knee shall bow and every tongue confess his name."

The model church believes in keeping a well-marked line drawn between the church and the world. When a member goes astray, he is patiently, lovingly, kindly admonished and every thing possible is done to lead him back to Christ and to keep him from bringing dishonor upon God's holy name. Falling in this, she withdraws fellowship from him who walks disorderly.

The model church believes in religious papers. They counteract the evil tendency of the secular press; so her members subscribe and pay for a good, family, religious, church paper, that they may keep in touch with what is going on around them in the religious world, both at home and abroad. She knows that a good religious paper is the best antidote for the vile trash found in many homes. She knows that next to the Bible the religious paper is the best means of creating a pure spiritual atmosphere in the home.

Lastly, the model church cultivates a spirit of love. The members love one another, "in honor preferring one another." The church dwells together in brotherly love; no envying, no jealousy, no strife, no capricious criticism, but each esteeming others better than himself. They know they have passed from death unto life, because they love the brethren. They know that God is love and the author of love, and that "now abideth these three—faith, hope and love—but the greatest of these is love." Thus they dwell together in perfect unity awaiting the dawning of the day when he cometh.

Is not this ideal? Is it not mythical? Is there such a church? If so, where? I do not know if any such exist, but there were two.

When John saw that wonderful vision on the lonely Isle of Patmos, our Saviour sent a loving message to the churches, and to only two did he send a message of unqualified praise—the churches at Smyrna and at Philadelphia. To all others he sent a threat or a promise, and to some of them both, but these two must have been model churches, as his pure eye had seen nothing to reprove.

Such a church is as a "city built upon a hill," as "a candle set upon a scandle stick."

"Always Abounding."

Paul was fond of using large words when speaking of the privileges and duties of christian life. It was not that the words were long and hard to pronounce or understand. It was quite the opposite. The words themselves were apt to be short and easily understood, but they stood for great and wide and long things. They were great words not in the sense of filling the mouth, but with the power to fill the mind and the heart.

Such a word is "abounding." It has the largeness of the ocean about it. It has the free range of the mountains in its atmosphere. It carries one out to the wide plains where there is no restriction to the liberty. The word means "without bounds." It is the great sea rather than the pint cup. It is the wide universe rather than the imprisoning room. It is the king's treasure rather than the beggar's dole. It is the grace of God poured out without measure into the heart of the christian, and it is the grace of the christian manifesting itself in loving and continuous service for the sake of Christ. It seeks ever for enlargement. It tries not to save itself, but ever to be more and to do more. It breaks down the bounds of contraction and confinement, and diffuses itself like the sunlight that floods all the spaces.

Here is the ideal for christian life. It is to be not selfish and contracted, but large, active, diligent, abounding in all that is good and loving and gracious. Thus it is to be with our prayers, going up to the throne of Grace for great and wide blessings. Thus it is to be with our affections, taking in the whole wide world and bearing it before God in our desire for its salvation. Thus it is to be with our labors for the advancement of the interests of the kingdom of Christ, as we use our powers without

selfish stint, seeking to accomplish great and lasting results over which we shall rejoice in the eternal world. Thus it is to be with our giving, and though in our poverty we may not be able to give what we would like to bestow, yet God will make even that which is not to be as though it were, and will make his blessing enlarge the result of that which we gave in faith and love.

Such another large word is "always." It is a great thing to do what is good and not grow weary in the doing; to be faithful and steadfast and changeless in gracious attitude and effort. So many persons are prone to give up after a little work for a good cause. So many start out and run well for a season, and then relax their running. So many can be counted on to be very zealous while the new enthusiasm is on, and then grow very cold when the first flush of interest dies out. It is not hard to arouse a burst of zeal but it is something difficult to keep on and on after the romance has faded from the heart. Deep-seated principle is needed in the soul to keep one going after the going has come to be a plodding and a grind. But some have this principle, and they keep on. Keep on when they are weary? Yes. Keep on when they are feeling worn? Yes. Keep on when others drop out, and the company thins, and the enthusiasm fades? Yes. Always! By night and by day, in summer and in winter, in heat and in cold, in storm and in calm in youth and in old age, it is always good to be zealously effected in a good matter and to keep on faithfully, steadfastly and unwaveringly, to the end.

Any one might enlist as a soldier if he might drop out at the first cold wind, or the first rough road, or the first dark night, or the first sight of the enemy; but the soldier is to endure hardness, and the good soldier stands to his lot. The marriage vow is until death shall part. The Christian's vow is for faithfulness unto death, with no discharge in the war. The steadfastness of a god and true life is seen in a steadfastness that persists, and that abounds, not for a little time of pleasant hours and sunny experiences, but always, ever and forever, in unswerving faith and loyalty, on to the very end.

We depend on God. We know there are no bounds to his grace if we put ourselves where we may be the recipients of it according to his covenant. We know that his promise will never be broken, and that his words will be true as long as the heavens endure. Let his gracious and glorious character be not only our refuge, but the model on which we fashion our lives, and let us strive to be godly, in the sense of being like God, in unswerving faithfulness and in abounding usefulness in the service of God and man—Sel.

Baptism As Representation.

We heard a fresh strong word the other day on the significance of baptism from Prof. Mil on G. Evans. We have been accustomed as matter to emphasize obedience as connected therewith. We are to be baptized because Christ commanded it. Of course the paper recognized the fact that this element of obedience does obtain. Baptism is commanded. There is not the slightest question about that in the presence of the New Testament. When the command issues from the lips of Jesus Christ, then obedience must be involved.

But baptism is much more than obedience to a command, according to the scriptures, and according to the paper to which we have referred. It is carried to a much more significant plane in the formulation of the Christian doctrine by Paul's massive brain and virile faith. Know ye not, he says in substance, that as many of you as are baptized into Christ are baptized into the likeness of his death and resurrection, and moreover, that your old man is crucified with him that henceforth you should not serve sin? Therefore, reckon yourselves dead to sin but alive unto God through Jesus Christ. Reckon ye yourselves, in the sphere of the imagination, by the representation of baptism. As the soldier reckons himself as belonging to the government by the donning of his uniform, as the bride reckons herself espoused by the acceptance of the ring, as the child reckons herself under obligation to abstain from defilement because of the clean, white dress her mother has placed upon her—so reckon ye, in the sphere of baptism, yourselves dead to sin and alive to righteousness. Baptism is not the means of sanctification but the reminder of it. It is not the producer, but its seal and conservator. It is not a thing to be set aside lightly then. It is not something to be changed according to circumstance or whim. It alone sets forth that which Jesus Christ does and that which we do. It is a perpetual reminder and a perpetual challenge to fidelity.

The force of dramatic representation is one that is universally recognized. It is that which gives the stage its hold upon the popular mind and heart. It is that which causes multitudes to stand hushed and awed before some great painting like Sargent's mural painting of The Crucifixion, recently unveiled in the Public Library of Boston. They come and go, and come and go again, and the force of that representation in all its solemnity and beauty rests upon them in a way which no verbal sermon could produce. Thus baptism represents (sets forth) the foundation facts of the Christian faith. It is a distinct loss to the Christian church where

the form has been changed. It is a distinct duty resting upon us as Baptists to seek to preserve in its integrity that which is so forceful and essential in its symbolism. Ex.

A Century of Progress in India

BY REV. C. N. THOMSSON.

I sometimes wonder how a Hindu Rip Van Winkle would stare if, after sleeping for a century, he could see what we see. Being orthodox, he certainly would die of chagrin and anger at the degeneracy in customs that he would see everywhere. Imagine pushing him into a third-class railway compartment and making him sit next to an outcast who, being a Sepoy, would not scruple to slap him in the face if he were to take his shoe and strike him, as he would have done a hundred years ago. I can imagine hearing his lament:

"Oh! oh! oh!!! oh!!! What a world is this! One hundred years ago the Brahmin was a god; now he is only a man, and has to work like other men. Oh! oh! oh!!! oh!!! A hundred years ago Hindu princes reigned in many parts of the land; now the impure foreigners control everything; now we can no longer follow the teachers and do what caste and custom demand. Oh! oh! oh!!! oh!!! I will drown myself! No one shall save me! Oh! oh! oh!!! oh!!!"

What did caste and custom demand of the Hindu a hundred years ago?

A century ago children were considered pious if they got rid of their poor old mother, on the death of the father, by bursting her alive with the corpse. Or, if the parents lived too long, and were feeble, it was quite right to take them to the banks of some river, especially the holy Ganges, to fill their mouths with mud and leave them exposed to die. Or one might even bury them alive. Woe to the Hindu who would try to get rid of his parents now under British rule!

On the other hand, parents one hundred years ago could murder their children with impunity. Many a mother threw her sucking child to the crocodiles in the Ganges and other rivers. Infanticide, especially the killing of girls, was considered virtuous, and custom demanded this in order to foster polyandry. Now all this is changed. The true parents sometimes murder their little ones now; but they never go unpunished if detected. The police are becoming better every year, and it is harder for a criminal to escape in India than in America. A few weeks ago a father in Rellary sacrificed his little son of five years to an idol by cutting off his head; but the father has been sentenced to death. One hundred years ago no one would have taken notice of the offense.

One shudders to think of the awful sacrifices offered to idols a century ago. Blood, blood, blood! human blood was what the idols called for, and all over India men shed blood for their own redemption; and all this was shed in vain. In temples out on the fields, everywhere blood of human victims flowed. When the car of Juggernaut was drawn through the streets, the wheels were dripping with the blood of the deluded victims throwing themselves before them. Devotees would fling themselves from heights, and their bloody mangled bodies would lie at the foot of the precipices. All this is no more. The car of Juggernaut is still sometimes pulled through the streets, but all Hindu festivals are now bloodless; or, if blood be shed, it is the blood of goats, chickens, sheep and buffaloes, but not human blood.

To a great extent, the days of fearful, bloody, suicidal torture, too, are now no more. There have been a few cases in recent years of the cruel hook swinging; but the better class of Hindus denounce this cruel custom as much as the Europeans do. One now and again meets a fakir and sanyasi, holy beggars, who pierce the cheeks, the tongue, the arms and thighs with long iron rods, or torture themselves, but such are now more a curiosity than objects of worship. So India is realizing that such bodily tortures are of no avail.

Slavery is no more. The poor pariahs were slaves of the soil; now they frequently leave their villages, settle in large cities, or even emigrate to Natal, Burma and the Straits settlements. The Mohammedans used to get slaves from Africa, and every family of wealth had a host of eunuchs and slaves; but this has been abolished. So India moves forward.

Then think of the large number of reforms that have taken place. Widow remarriage is now sanctioned by law. Child-marriage is gradually becoming illegal. Education is breaking down all the old, rotten barriers, and a new India is being born. All this in one hundred years!

Missionaries, according to the testimony of Hindus, have been instrumental in bringing about these changes. Other forces have been at work, but the main force has been the missionary. No, missions have not been a failure. I fully believe in another century India will be as Christian a country as America or England. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Bapatla, September 28, 1901.

Messenger and Visitor

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Editor

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Disaster Through Fire and Flood.

On account of the continued absence of rain and the consequent spread of forest fires, the past week has been a trying time to many people in New Brunswick, and in some degree to those of the other Provinces by the sea. The drought of many preceding weeks—extending not only over eastern Canada but over New England and the Northern Atlantic States—has continued practically unbroken, and the agricultural interests of a very wide region of country on both sides of the international boundary are suffering severely. The extreme dryness has been favorable to the starting and spreading of forest fires which in many places have raged disastrously. Great areas of timber lands have been burned over, entailing losses which will be felt for many years to come and the volume of which can scarcely be estimated. In town and country conditions have been unpleasant by reason of dust and smoke and falling cinders. But those who have nothing more to complain of than the unpleasantness of these conditions have great reason for thankfulness in view of the losses and afflictions experienced by the people of some localities where the raging forest fires have encroached upon the settlements and the residents have been forced to flee for their lives, leaving their houses and barns, with all their contents, to be consumed by the flames. Several buildings were burned on Wednesday in the northern outskirts of St. John city, and from Carleton, Queens, Kings, Albert and other counties there are reports of the loss of mills or farm buildings, as well as much other valuable property, by the spread of forest fires. The greatest damage reported is in Charlotte county where a great extent of valuable timber land has been burned over and mill properties and many other buildings consumed. The villages of Prince of Wales and Musquash are reported to be almost completely destroyed. Some thirty-seven buildings have been burned and about two hundred persons left homeless. It is said that for the most part these unfortunate people have lost not only their homes, but the contents of their houses and barns, the flames coming upon them so swiftly that they were obliged to fly for their lives. Many of them stand in need of prompt assistance and their case is certainly one to appeal strongly to the sympathies of those in more fortunate circumstances.

At Picadilly, Kings County, a fire which had swept through the woods from Springdale, consumed the farm buildings of Mr. Isaac Linden, and sad to relate, Mr. Linden's mother and another aged lady, Miss Susan Teakles, lost their lives in attempting, as it is supposed, to get the horses out of the barn. In Albert county the forest fires swept down upon the village of Hopewell Cape on Friday morning, and some twenty-one buildings, including the Court House and about a dozen dwellings were laid in ruins. The Baptist church building was with much difficulty saved from the flames. As will be seen by a communication from Pastor Fletcher on another page, the church building at Second Falls, Charlotte county, has been burned.

Another unfortunate result of the long-continued dry weather is the low condition of the rivers and streams, by which large quantities of logs are being held up. The prospect is that, owing to the failure of these logs to reach their destination, the milling industry in the vicinity of St. John and elsewhere will be considerably crippled for the present season.

While our own part of the world is thus suffering directly and indirectly the effects of drought, other portions of the continent have suffered much more severely from the effects of storm and flood. Harrowing stories of disaster have been reaching us during the past two weeks from the west and south. Cyclones seem to have been more than ordinarily destructive this year, and in parts of the Middle West there has been great loss of property and of life by the overflowing of rivers caused by excessive rains. Iowa, Nebraska, Missouri, Oklahoma and Kansas are among the States in which destructive tornadoes and floods have occurred. On June 1 a cyclone occurred at Gainesville, Georgia, which in the space of two minutes, is said to have destroyed 125 lives, many of the victims being operatives in cotton factories which stood in the path of the storm. The exceedingly heavy rains which occurred the last week in May in parts of Kansas, Missouri, and the other States above mentioned caused the rivers to overflow their banks with extremely disastrous results, especially at Des Moines, Kansas City and Topeka. Large numbers of houses have been swept away and many thousands of persons left homeless. In some places, the horror of fire was added to that of the flood. At North Topeka, it is stated, a large part of the town was destroyed by fire. Burning houses, moved from their foundations by the force of the waters, floated about and spread the flames. According to a statement published June 1, there had been in these and other cities, as a result of the floods, a loss of 157 lives and a property loss of \$13,800,000, while 45,000 persons were rendered homeless.

Editorial Notes.

—We publish this week one of the papers delivered at the anniversary of Acadia last week. We recommend our readers to give it a careful perusal. From it they will obtain a brief statement of the great philosophical views propounded at the present time. Former Acadia students and our many thoughtful readers will be glad to have such a review of philosophy and science from one of the graduates of 1903.

—The Presbyterian General Assembly at its recent meeting at Los Angeles adopted without opposition the report of a committee on Creed Revision, thus finally confirming the action taken by the Assembly a year ago. The action of the Presbyteries was not indeed altogether unanimous, but the opposition to the changes adopted by the Assembly a year ago was so comparatively small that it was considered wise to disregard it. The action thus taken, it is hoped, has for a long time to come disposed of the prolonged contention over creed revision in the denomination.

—Dr. George Adam Smith, well known through his contributions to the literature of Biblical criticism and his expositions of Isaiah and the Minor Prophets, is now ill of typhoid fever in a Cleveland, Ohio, hospital. Dr. Smith has been for some little time in the United States and has delivered courses of lectures at Andover and elsewhere. He was expected to preach at Newton Centre on Sunday, June 7, but was prevented by his illness. Dr. Smith is still in the prime of life, and the eminence he has already attained in Biblical learning affords promise of still larger service, and the many thousands who profited by his scholarly and spiritual interpretations of Scripture truth will earnestly hope and pray for his recovery.

—According to statistics published in connection with the American Baptist Year Book, the Baptist church-membership of the United States is 4,330,463. The additions by baptism last year amounted to 233,000. The value of church property aggregates \$92,432,714, an increase of about \$3,000,000 as compared with the preceding year. Contributions exceeded \$15,000,000 or nearly a million dollars more than last year. The loss of members reported through death and other causes amounted to 84,454, leaving a net gain of 61,329. This does not give a large percentage of increase, but it is at least encouraging to learn that the number of baptisms for the past year exceeded the number for the preceding year by 25,583.

—We had hoped to be able to present to our readers in this issue a completed report of the anniversary proceedings at Wolfville. In this, greatly to our regret, we have been disappointed. For some unexplained reason the last part of the report which was being prepared for our columns has failed to reach us in time to be available for this issue. The best we can do, under the circumstances, is to give the conclusion next week. From all we have learned, the anniversary has very happily marked the close of a successful year for our institutions at Wolfville. The College has added 35 to its already large family of sons and daughters. Six of these are from New Brunswick, two from the United States and the remaining 27 from Nova Scotia. Of the 35 graduates seven are young ladies.

—The death of Rev. E. N. Archibald, which occurred at Lawrencetown, N. S., on Sunday last, removes one of our ministers, who was widely known and very highly esteemed in the denomination. Mr. Archibald had been in failing health for some time, but we had not heard that his death at this time was expected. Our departed brother had given many years of service in the Christian ministry, having been ordained in 1866. His life was earnestly devoted to the cause of Christ and to the work of the denomination of which he was a minister. He had the happiness of seeing his three sons also enter the ministry. They are Rev. W. L. Archibald of Lawrencetown, Rev. A. J. Archibald of Digby, and Rev. A. C. Archibald of Middleton. His daughter, Miss Mabel Archibald, is a member of our missionary staff in India. Rev. I. C. Archibald of Ch'caole is a brother of the deceased. Much sympathy will be felt for the bereaved family, and especially for Miss Archibald to whom this second and bereavement must come as a very heavy blow, her mother also having died since the daughter's going to India. A suitable obituary sketch will appear in another issue.

Acadia Cirsing.

At the beginning of it was the graduating recital of Miss Jennie E. Eston, soprano, and Mr. William L. Wright, pianist. Strictly speaking these graduating recitals are not a part of the commencement exercises, and this particular one differed in no essential respect from the one given on the evening of May 22 by Miss Alice Huntington, graduate in piano, and Miss Agnes Johnson, graduate in voice; or from the one given Tuesday, May 26, by Miss E. S. Chute, graduate in piano, and Miss Nora Shand, graduate in voice. However your scribe did not attend the others, so he can note only this last one of the series, and it certainly deserves mention along with the closing exercises. Miss Eston may not have sung divinely (the writer must confess that his acquaintance with divine singers is somewhat limited) but she sang very pleasantly, and—rarest of all virtues in a singer—intelligibly. Mr. Wright, as usual, played brilliantly. The wisest course in writing about unfamiliar subjects is to confine oneself to generalities, so it might be well to stop with this. The musical critics talked about the maturity of the technique, the combination of strength and delicacy of touch, and the sympathetic interpretation, but perhaps those words will convey as little meaning to the general public as they did to the writer. Mr. Wright got himself talked about two years ago as the first male graduate of the Seminary. This year he takes his B. A. degree and also completes the post-graduate course in piano at the Seminary. These graduating recitals must have impressed upon the visitor the fact that the time has gone by (if there ever was such a time) when any other school in the Maritime Provinces can offer a better musical course than is provided by Acadia Seminary.

Another musical treat was provided Saturday evening by the Acadia Orchestral Concert. Besides the orchestral numbers, which were all well rendered, there were two vocal solos by Mrs. H. H. Vaughan of Boston, and two readings by Miss Margaret Lynde, teacher of Elocution in the Seminary. These were all worthy of more lengthy notice, but we must reserve a few adjectives for the other exercises. A violin solo by Miss Emma Denham, instructor in violin at the Seminary, was skillfully rendered and much enjoyed. Mr. Wright repeated one of the numbers of his graduating recital, the Tannhaeuser March by Wagner-Liszt, and was warmly applauded.

BACCALAUREATE SUNDAY.

Sunday morning dawned fine, and feminine hearts rejoiced at the prospect of sufficient warmth for the display of those creations of the dressmaker which had been prepared for the Anniversary. But these hopes were to be soon chilled. About ten o'clock a north east wind sprang up bringing to us the breath of the icebergs in the Gulf, and warm wraps were in order, and fires acceptable. But in spite of the unreasonable cold the congregation which gathered to hear the Baccalaureate sermon showed no sign of diminution. This year for the first time the service was held in College Hall. Yet even with this increased accommodation the seating capacity was taxed to the utmost before the service commenced. A large number of visitors had reached Wolfville on Friday and Saturday, and many drove in for the occasion from the surrounding country.

The service was one of great interest. The music was delightful, the church choir being reinforced by talent from the town, seminary and college. Prayer was offered by Rev. W. B. Boggs of India, who is home on furlough. The preacher was Dr. Keirstead, who had been appointed at the request of the class. He took his text from I Tim. 2:4, 5. His theme was The Helpfulness of a College Course in the Development of the Christian Life, with especial reference to the apprehension of the truth of the text, that there is one God and one Mediator between God and man. The sermon was characteristic of the man, which is tantamount to saying that it is useless to try to give any adequate idea of the discourse by a mere summary. Science, Literature, History, and Philosophy were laid under tribute to furnish illustration

and proof of the preacher's thesis. For nearly an hour the large congregation listened with unabated interest. At the close of the sermon prayer was offered by Rev. C. H. Watson, D. D. of Arlington, Mass.

SUNDAY EVENING.

The annual address before the Y. M. C. A. was delivered by Dr. Watson of Arlington, Mass. Rev. L. S. Crandall, president of the Y. M. C. A. presided.

This address was one of the notable features of the anniversary exercises. The speaker took for his theme a great moral peril and a great opportunity. The peril is the feverish, impatient and all-absorbing desire for success, which actuates so many at the present day. The modern menace to character is the "get there" spirit, which has no scruples as to means so long as the end in view can be attained. But the regulation of this desire affords also our moral opportunity. The regulative principle we call principle, manliness, or character, and this is God-given. Character is better than success. To get up is nobler than merely to get on. An inordinate desire for worldly success impairs this regulative power. Yet as we grow better or worse we may be unconscious of it. Inward truth is unconscious of its outward glory. Outward degradation is unconscious of its inward shame. If this divine essence of manliness or character is destroyed the man is mutilated. It is not the success, but the means used that degrade or ennoble. He that grovels to get a thing is a moral cripple when he gets it. Yet it is character today which is coming to count for most. The man of strength is not the man with the biggest pile or the strongest pull, but the man who is consenting to his highest ideals. Moral opportunity is given to all, and moral achievement is possible to all. In the near future it will be quality rather than quantity that will count.

This brief résumé of course gives a very inadequate idea of the address. We wish that the readers of the MESSENGER AND VISITOR might have the privilege of reading it in full.

MONDAY.

Monday is comparatively a free day, and during the forenoon the tired visitor may store up energy for the dissipation of the next two days. During the afternoon however the sound of the starter's bell and the shouts of the gathering crowd call him out to the campus to witness the annual

FIELD DAY.

During the past year the interest in athletics had been well maintained and all events were well contested. The expectation of a close contest for the inter-class trophy added to the interest of the association. This expectation was not disappointed, the Seniors and Sophomores battling to the end, the former at last winning by a small margin. As individuals Howe of '05 was easily first, winning more points than any other two men on the field, thus winning the gold medal which is granted yearly to the one making the highest number of points in the field sports. Four college records suffered. The running broad jump was raised by Howe to 19 ft. 9 1/2 in.; Eaton, '03, lowered his own record in the half-mile run to 2 min. 13 sec.; Hamilton, '03, established a new record in the 120-yds. hurdle, making it in 19.25 sec.; and the record for the mile run was lowered by Tingley of the Academy, who covered the distance in 5 min. 43 1/2 sec.

THE ACADEMY CLOSING

Formerly this was held on Tuesday forenoon, but in recent years the time has been changed to Monday night. This year the exercises were of unusual interest. The programme was as follows:—

1. Processional, "Marche aux Flambeaux" Misses Woodman and Heckman
2. Opening Prayer, by Dr. C. H. Watson
3. Announcements, by Prin. Brittain
4. Cornet Solo, with Orchestral Accompaniment, "The Palma" Mr. Geo. Tingley
5. Essay, "The Requirements and Advantages of a Commercial Education" C. E. Balcom
6. Vocal Solo, "Springtide," Miss Annie H. Murray
7. Piano Duett, C. E. Balcom and L. J. Walker
8. Valedictory, Brice D. Knott
9. Piano Solo, Fifth Nocturne, Leyback C. E. Balcom
10. Address, "The Value of our Academic Ideal," Rev. C. H. Day, M. A.

Every number of the programme was good. The essay and valedictory we can safely say were considerably above the average heard at an Academy closing, and would not have disgraced a college commencement. Mr. Day's address was an able discussion of his subject, and withal was mercifully brief. We have heard before of the need of moral as well as intellectual culture, but we have seldom heard it so lucidly and convincingly stated. It was a wonder to many how Mr. Day could pack so much into so brief a time.

Following the address was the announcement of prize-winners, etc. Principal Brittain announced a total attendance for the year of 95, of whom 32 were in the matriculating course. 45 took manual training, while 50 were enrolled in the business course. He also announced that Mr. Chas. Young of Falmouth had promised \$250 to further equip the manual training building. Six prizes were awarded to students taking the regular matriculation course. The first prize in both the senior and middle years was a five dollar gold piece, given by Mrs. Mc-

Cully of Amherst. The other prizes were books. The first prize in the senior year was won by Brice D. Knott, of Merigonish, N. S., the second prize going to Ernest Nelly, of Aylesford. In the middle year the first prize was won by Rex Trotter, Wolfville, with an average of 93. John H. Geldart of Moncton standing second with an average of 91.9. In the junior year the prize was won by L. H. Putman. In the business course, J. P. Calhoun, Cape Station, Albert Co., N. B., stood first with an average of 93.1. R. K. Kelly of Somerset, N. S., standing second with an average of 93. In shorthand a silver medal had been offered by the teacher in that subject, Mr. C. M. Baird. This was won by H. B. Atwater, Boylston, N. S.

The list of graduates is as follows:

In Matriculation Course.—B. D. Knott, Merigonish, N. S., Ernest Nelly, Aylesford, N. S., R. F. Allen, River John, N. S., R. L. Davison, Dalhousie, N. S., F. B. Carr, Port-au-Pique, N. S., H. T. Payzant, Falmouth, N. S.

Art Department Exhibition.

ACADIA SEMINARY.

The excellency of the exhibition of the Art Department, being in Alumnae Hall, calls for more than passing mention. The work exhibited fell into five classes, China, Oils, Water Colors, Cast Drawing and Class work in Drawing and Applied Arts.

The China display showed a decided tendency to the new conventional work. A toast cup by Miss May Green, of Perth, N. B., was especially striking. Other work especially admired was a beautiful set of blue and white plates by Miss Forest of Halifax and a fern dish by Miss Willis of Sydney.

The pieces hung in the oil section were fewer than usual. Several pieces of still life by Miss Louise Morse of Digby, N. S., showed excellent handling. Miss Davison of Wolfville also deserves mention for the work exhibited.

The exhibition of pieces in Water Colors was unusually large. It would be difficult in a short sketch to speak of all the work that should be commended and the mere mention of the names must be sufficient: Miss Louise Morse, Still Life and Out-of-Door sketches; Miss Emma Murray, Flower sketches and Still Life; and several meritorious pieces by Miss Macdonald, Miss Reid, Miss Benjamin received very favorable comment. Turning to the Cast Drawing, Miss Morse's "Laughing Boy" showed great delicacy of touch her "Satyr" splendid strength of drawing. Miss Macdonald's Michael Angelo's "Slave" was drawn with exquisite delicacy of feeling and her "Hupnos" and "Negress" manifested much dash and strong drawing. Other names deserving mention are, Miss Benjamin, Helen Moore, Flora Denton.

The section devoted to drawing and "applied arts" was especially admired. On the whole the exhibition shows a decided advance in work upon that of any previous year. Miss Chapman and her associate Miss Sloan, are certainly to be congratulated for a grade of work that cannot be surpassed in these provinces.

Shining.

BY REV. WAYLAND HOYT, D. D., LL. D.

"Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men."

Our Lord's way of teaching about shining has lately much impressed me. Enter one of those Oriental houses. What do you find in it? Things like these: a lamp—a shallow, earthen saucer, or a cup-shaped vessel in which oil is held and a wick floating in the oil; a kind of stand, rude, perhaps, or somewhat ornamented, on which the lighted lamp is to be placed; a bushel—that is, a meal-measure, holding about a peck, a most usual utensil in an Oriental house, for the measuring of meal or grain.

But out of such things, commonest and most prosaic, our Lord draws the most practical spiritual instruction. Should I not get a hint from our Lord here? Should I not seek to get into the habit of letting, every day, even lowliest things spiritually suggest to me? So a country walk or the humdrum experiences of daily life I may make become in profound ways means of grace. How much more interesting and valuable would life be when gazed at through eyes thus alert for spiritual suggestion and help!

But not only our Lord's way of teaching, but His teaching about shining, has lately arrested me. I have seen in a fresh way that if I am to shine I must do it by derived light. I cannot manufacture my own radiance. "Neither do men light a candle," our Lord says. The lamp must be lighted; it cannot light of itself.

I heard Dr. Upcraft telling the other day of one of the first converts to Christianity in that far-off western China where he has been doing service for his Lord. He was an aged man—this Chinaman, a gentleman and scholar. Dr. Upcraft was dining with him. He was coming to this Chinese scholar as a brother man, putting away, as far as he could, everything which would divide him

from his brother man as his wont is, dressed in Chinese costume, speaking the scholar's tongue, eating the scholar's fare. Dr. Upcraft would ask no questions about that fare—it might be rats or birds' nests; he would not heedlessly offend and start division by asking questions about it. He would eat it with his brother man.

So the old Chinese gentleman was willing to talk with Dr. Upcraft, and opened his heart to him. He was afraid of the death he knew he must soon front. And he was conscious of the sin on him.

"And what are you going to do about the sin?" asked Dr. Upcraft.

"Do some good work," the old Chinese gentleman answered; "make a road, build a bridge, go on a pilgrimage."

"But have you not tried that?" asked Dr. Upcraft, "and found that it brought no rest?"

And then the old Chinese gentleman made answer, "Teacher, I have been trying to find the way to rest for sixty years, and could never reach the door."

"Then," said Dr. Upcraft, "I had the unspeakable pleasure of introducing him to Jesus Christ."

At once accepting Jesus Christ, how that dark soul was lighted!—inwardly by the consciousness of forgiven sin; outwardly by a shining Christian life. Ancestral tablets, formerly bowed before, were put away; family worship was set up; Sabbaths were sedulously kept; business was cleaned of every pagan strain; public confession of his Lord was made. All through the Boxer troubles, when Dr. Upcraft was obliged to flee, this now Christian Chinese gentleman stood steady to his Lord.

How he shone!—but by derived light. The lamp of his soul must be lighted. And what was true of that Chinese gentleman is true of Christians the world over; was true of Dr. Upcraft also. He could not have carried the flame, had he not himself been kindled. Says Augustine, "Christ is the light lightning; Christians are the lamps which must be lighted." I have found myself saying to myself: "Have you been lighted? You cannot manufacture your own radiance. You cannot light anybody else except as you have been lighted. Has Christ really kindled gracious flame in you?" Has he in you?

I have been lately arrested, too, by our Lord's teaching about place for shining. "And it giveth light to all who are in the house," says our Lord. This house-shining, home-shining, is really a great matter. Some one said of somebody, "She reared nine children; she darned ten thousand socks; she cooked a hundred thousand meals; she washed a million dishes; she died and went to heaven." You might not think she had much chance of shining. I am sure her Lord thought otherwise. There is no better place for shining than the home. And no lowliest home-service was not inexpressible in his sight, if she did it as unto him.

And, when you remember that the home is at the root of everything and back of everything, making a home brilliant with Christian light is the best and holiest service anybody can be at.—C. E. World.

The Minister and His Work.

The business man was tried and worried. "I wish that I had no more to do than our preacher has," he said to a friend. The friend had never thought practically about the minister's work, and this remark set him to wondering. Was the pastor's lot such an easy one as the words of the business man implied? He was on good terms with the preacher and decided to find out somewhat more definitely with one minister, at least, found to occupy his time. An interview brought out the following facts:

On the previous Sunday the minister had taught a Bible class at 9:45; preached at eleven; administered the Lord's Supper; attended a funeral at two p. m.; participated in a recognition service at three; met with the young people in their service at 6:45, and preached again at 7:45. On Monday he attended the ministers' conference and a board meeting, and spent the evening at the meeting of the men's club of his church. Tuesday found him beginning his sermons for the following Sunday, and the evening was spent in making calls. Wednesday, sermon work and calls, with the mid-week prayer service in the evening. Thursday sermons in the morning, address before a school in the afternoon, reception at a sister church in the evening. Friday, sermons in the morning, board meeting in the afternoon and lecture for the benefit of a weak church in the evening. The interview was on Saturday, and that evening the pastor expected to spend at home preparing for his Bible-class work on the following day.

This schedule fails to mention the time spent in talking to callers, giving advices trying to find a boarding house for a young lady and a position for a young man out of employment, and does not include a multitude of minor activities. The inquirer went away fully persuaded that the pastor who attends to his duties is quite likely to be a busy man.—Standard.

The Story Page.

A Delayed Train.

The train had slowed up, stopped, and then gone on again. Once or twice this had been repeated. But now apparently things had come to a permanent standstill.

"What's the matter?" asked Antonia Blackburn of her traveling companion, Lucy Manning, who had made her way to the platform with the crowd, in search of information.

"A cave-in or a snowslide or something obstructive. At any rate, we have to wait here six hours."

"Here?" questioned Antonia, looking rather blankly at the broad-streached, snow-covered countryside.

"Yes," said Lucy. "There's plenty of it, but it is all a good deal alike."

The passengers talked and grumbled, then gradually dropped back into the cars, settling doggedly to the long wait. "There must be some alternative," said Antonia, turning distastefully from the contemplation of two pathetic rows of figures with newspapers and magazines held before their faces.

"There is," announced Lucy, who, as she said, was "a born reporter." "A mile and a quarter away is the town of Cobochonk. The road is pretty fairly broken, and it is not so very cold. Suppose we try it?"

"By all means," agreed Antonia. "Anything with such a name ought to be interesting." With much talk and laughter and many tumbles, the two friends struggled through the drifts to Cobochonk.

Cobochonk was not always called pretty. On this white winter's day its defects and prettiness were covered and transfigured, while the river's sweep of dark waters between spotless banks added a touch of beauty.

"It is evidently a cathedral town," said Lucy, pointing to a small wooden church at the end of the straggling street. Some men were busy shoveling the path up to the door.

"Are they going to have service today, on a Friday?" asked Antonia. "I wonder if they have a choir master in Cobochonk, and whether he is a nice, amiable person like Professor Oliver; as sure of his own consummate ability, and of the absolute lack of any in everybody else."

There was a sound in Antonia's voice and a sparkle in her eyes which showed plainly that she had touched upon a sore subject. Still Lucy was silent, which, had you known her better, you would have recognized as peculiar.

"Not that I have nothing to say," she was thinking; "only I don't dare. I wish I knew how to tell her the truth in love. Why it is that musical people can't keep the peace ten minutes at a time, even in church work?" and Lucy sighed a short, involuntary sigh. Antonia heard it.

"What are you thinking about?" she asked. "Several things. What did you say? Choir master? Perhaps they have a choir-master of all work here, and so a happy family of one in the organ loft."

"Lucy Manning," cried Antonia, irritably, "you never did take my part properly about the music. I don't believe you care a bit for the way that horrid man hurt my feelings."

"Oh, don't scold me," said Lucy piteously. "I'm far away from home. Look over there. Isn't that the smallest house you ever saw? And so many men and women and children all about it!"

"They are getting ready for the funeral step or two showed them the black at the door."

"Somebody is dead," whispered Antonia. They stopped with a hush upon them.

"They are getting ready for the funeral at the church," said Lucy, piercing things together after her custom. "What would life be in this town, in that little house? It must have been a solitary life, and it was not a short one. Was it a lonely man or a lonely woman who lived there?"

"A man," came the unexpected answer.

Turning with a start, they found a half-grown girl standing beside them. Her eyes were red and her face was swollen with weeping.

"It was an old man," she went on, speaking hurriedly, with a catch in her breath now and then. "But he wasn't lonely; everybody was his friend. He was so good; better than anybody in the world, I think. I don't know what we'll do without him. It'll never be the same place again."

"No, it will not," chimed in another voice, the voice of a woman who had stopped to join their group. "Nor it ain't the same place that it was before he came."

"Did he do so much for the town?" asked Antonia. "N-body'll ever know how much, till the Lord himself tells. There's men living here, and there's men living there, that was made men by Paul Holmes, after everybody else had left them for beasts. Do you see our church?" pointing it out. "That's his work. He planned and begged and saved for it, and most of all, he lived for it, so that the idea stayed in folks' mind, till at last it was bound to

come. I don't know, though, as it's done so much more for the town than his own little place where he worked through the week. One wan't any more God's house than the other was; only, sinners can't go to him in one on Sundays, and they could go to him in the other every day. They did go, too; many of them went and found him where Paul was."

"Will he be buried this afternoon?" asked Lucy, to fill the pause which came after the woman's speech.

"Yes. At 3 o'clock."

"But there'll not be any music," put in the girl. "Oh, dear, I can't get over it; it don't seem right when he was so fond of music. You see, he always played the organ himself, and the rest sang. Nobody feels able to do it without him; I don't know if they'd have the heart for it, anyway, if they could." She choked and stopped.

Lucy stole a quick look at Antonia. Would she offer? She was always so "fussy," Lucy called it "about her instrument and her accompanist and ventilation and a dozen other things."

To day, however, Antonia remembered none of them. She spoke out impulsively, without waiting: "May I sing? I should like to do it very much."

Lucy was half-amused, half-provoked, to see both the woman and the girl hesitate. "They are actually doubtful whether to accept what has to be coaxed and pleaded for by the hour in the big town church!" she thought. "Is it possible that Antonia's solos are going to be snubbed?"

Indeed, the two loyal friends of Paul Holmes were thinking: "We'd rather have nothing than to have a boggle made over it. If she did any thing out of the way we could stand it, and the neighbors wouldn't ever forgive us."

Antonia, too, recognized the hesitation, but for some reason it seemed natural to her.

"Do you think you can?" asked the woman, peering anxiously into Antonia's face, with a pucker on her own.

"Yes, I think so. I'll do my best."

Here Lucy interposed with some reassuring words, and the matter was settled. A little later they were in the little church, watching the people assemble.

"Why, Antonia," said Lucy, "it is three-quarters of an hour from the time yet, and the church is almost full. Where do the people come from, and what will they do with them all?"

Every available inch of room was taken and men were standing thick about the door and windows when the young preacher rose in his place.

"I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live," he read. Antonia bowed her head with a sudden rush of tears to her eyes. Never had that life seemed so real and so triumphant as in the little mis-shapen church of Cobochonk, with its crowd of weather-beaten mourners, who believed with such full assurance that what was lost to them was gain to Paul Holmes.

After the Scripture reading there was prayer; prayer that faltered more than once, and was often interrupted by the sobs of the people; but through it all there ran the same unbroken note of thanksgiving for the light that had shone more and more and unto the perfect day.

Then Antonia sang.

The woman and the girl, sitting in a front pew, had cast many troubled glances in her direction, but at the first sound of the exquisite voice falling softly upon the deepening stillness of the church, the trouble passed.

Lucy, too, drew a breath of relief. She had been afraid Antonia did not always do herself justice; she got nervous and it told. "But this afternoon she is singing her best. God bless her! I am so glad; I couldn't bear to have her fail. Surely," said Lucy, as she still listened, "I never heard Antonia sing so before."

It was true. For once Antonia had forgotten all about her audience, about herself, her success or failure. She was thinking of Paul Holmes: "He shall see the King in his beauty; and shall behold the country that is very far off." With the wonder of the thought upon her, she sang as she had never sung before:

"Jerusalem the Golden,
With milk and honey blest!
Beneath thy contemplation
Sink heart and voice oppress!
I know not, oh, I know not,
What joys await us there;
What radiance of glory,
What bliss beyond compare."

The two girls were obliged to slip away after the singing, in order not to miss the train. They had gone but a few steps when they heard some one hurrying after them. It was the girl from the church.

"Oh, it was so beautiful!" she, sobbed, stretching out her hands to Antonia. "I never heard anything so beautiful! I had to run after you to tell you. I think the angels must sing like you."

A sudden emotion swept over Antonia. She took the sunburned hands in hers and stopped to kiss the homely,

loving face. "No, no! The angels know how little true that is. But I shall always be glad for today, and— and better for it. It was a great honor to sing. Good-bye, and thank you."

The long walk to the station was taken almost in silence. Once or twice Lucy wondered whether Antonia was "waiting for compliments."

"But I am not going to give her any," she thought. "It would be sacrilege, and I will not."

At last, as they drew near the station, Antonia spoke. "I was cross about the choir, Lucy," she said. "Forgive me. I am beginning to get a glimmering of what you meant. I have been cross very often; there have been so many things that I didn't understand. But I must learn—and teach Professor Oliver," she added, with a whimsical little laugh.

The months went by. One day a young man said to Lucy, "There are no more riots in the choir. What does it mean?"

"I think," answered Lucy, deliberately, "that it means that they are singing more to the praise of God than they did."

"Well, do you know," said he, "I have wondered myself whether that could be it. Queer, isn't it? One hasn't altogether connected the idea of worship with our choir."—Evangelist.

Mother's Birthday Gift.

"I've never had anything like that in all my life. Whatever is given me is something I can use about the house," said Mrs. Winship, as she hurried to the kitchen, where a kettle of vegetables was boiling over. "Sometimes it's a set of knives and forks, then again some table linen. I've had a gasoline stove, a dozen dining-room chairs, some window shades for the parlor, and my last birthday gift was a chub."

"I don't suppose they think" charitably, "that something like what father and the boys gave Millie might please me. Probably they think, such things aren't adapted to me!"

She held up her hard, rough hands, and tried to imagine how a first-class, like the ring Millie had just received as a birthday gift would look on the work-worn fingers. She changed the position, as though for a better light.

"You would look rather out of place, perhaps a little bit ashamed, with a ring on. I reckon you wouldn't know how to act, never having been accustomed to such things; but perhaps you'd get used to it." There was such a trace of wistful longing in her voice that it almost startled hard-working Mrs. Winship herself.

"Isn't it a beauty, mother? Father and the boys are just splendid to give me such a darling little ring; they're so good to me! I wish your birthday came the same time as mine, instead of three weeks later. We could compare our gifts and rejoice together. See how it sparkles!"

Millie, who had just entered the kitchen, held the ring so the sun, shining through the window, scattered little flashes of color about her hand.

"It is a beauty, dear!" There was yet just the faintest trace of longing in the mother's tone.

"What do you suppose they're going to give you? Of course, I'm going to put my money with theirs," and Millie looked up expectantly into Mrs. Winship's face. "Don't know? I knew you couldn't guess; but it's something nice!"

"Father asked me only yesterday what you needed, and I mentioned so many things! There's a new parlor lamp—we can hardly go on any longer without one. Then the front stairs carpet is worn almost threadbare! I also suggested how often you had hinted for a new pump; how the old one is so hard to bring water with. Then, while I was about it, I suggested a new clothes-horse. The one we have is such a rickety affair it hardly stood up while I was hanging the last ironing on it. Don't you wish you knew which you'd get?"

"They are all very useful," replied Mrs. Winship. "I don't know as there's any choice."

Millie turned and glanced suspiciously at her mother. The way in which she spoke didn't seem quite natural; or was it because she was tired?

"Mother does have too much to do," thought Millie, as she hurried to show the new gift to Ellen Kimball, who was just going by. "I believe we'd better get the pump, for it would so lighten her work! That's what we'll decide on; father'd as soon get that as one of the others, I am sure!"

Hiram Winship had been an unusually prosperous farmer. His acres had increased as the years came and went, until the original farm "was almost squeezed to death, situated in the middle of so many additions," as he facetiously expressed it. The small dowry Sarah Hobart had brought to her husband had gone to stock the place and buy some improved farm machinery.

"I'll get a ring soon's we're on our feet—your engagement ring," Hiram declared before they were married,

The Young People

EDITOR W. L. ARCHIBALD.

All communications for this department should be sent to Rev. W. L. Archibald, Lawrencetown, N. S., and must be in his hands at least one week before the date of publication.

Daily Bible Readings.

Monday—Praying for bread Matthew 6:9-15.
 Tuesday—Woes on luxurious sinners. Amos 6:1-11.
 Wednesday.—A rich fool. Luke 12:13-21.
 Thursday.—We ought not to be anxious about food and clothing. Luke 12:22-34.
 Friday.—Story of the rich man and Lazarus. Luke 16:19-31.
 Saturday.—How a rich publican entered the kingdom of heaven. Luke 19:1-10.
 Sunday.—Story of the rich young ruler. Luke 18:18-30.

Will every person who expects to attend the B. Y. P. U. Convention at Atlanta, Ga., please send me their names at once, as some have to be appointed to take part in the exercises called the Salutation of the Flags and also to take part in the Conferences. Will the ladies report as well as the gentlemen.

HOWARD H. ROACH.

St John, N. B.

Prayer Meeting Topic—June 14.

Gold or God. Luke 18:18-30.
 Eternal destiny swings in the balance as a soul stands undecided between Gold or God. On the one hand Gold here represents what the world has to offer in this life, of self-satisfaction, of joyful pleasure, of worldly fame and in the life to come—nothing. On the other, God here represented all that is virtuous, righteous and soul enjoyable in this life, and in the world to come—life everlasting. Between Gold and God we must choose. Strange that any should hesitate in the choice. But, alas! it was ever thus. The human heart is prone to enthrone idols of its own making.

In reviewing the incident from which our subject is drawn, note—

I. The Young Ruler's Strength.—vs. 18-21. He was rich learned, and in authority. Like the great apostle he was an Hebrew of the Hebrews, possibly a member of the Sanhedrim. That this ruler was not the young man Saul himself, who can tell? If so how differently he afterwards came to view the value of riches Phil 3:7-11. Morally, in his own eyes at least this young man was a tower of strength. From his youth he had conformed to all the outward requirements of the law. His life was clean and as a result he possessed that many consciousness of strength which a clean life always imparts. In this he has much to commend him, and in this he is typical of many today. Morally strong yet not Christians. Like the young ruler they fail to observe that cleanliness is only next to godliness, and that good works are simply the complements of faith, and not faith itself. This leads us to consider.

II. The Young Ruler's Weakness.—vs. 22-23. "One thing thou lackest." Only one thing and shall that stand between him and eternal life. How small everything else seemed to become when this one lack in his life is suddenly discovered. What is it? "Sell all that thou hast . . . and come follow me." With unerring finger Jesus touched the weak spot in this ruler's life. He brings him face to face with the question God or God, which? Ah, with what eager anticipation Jesus awaits his choice. Alas! His disappointment. "When he heard this he was very sorrowful, for he was very rich." Gold was more to him than God, and as he turned away he took his "lack" away with him. His trust was in his riches and his heart was empty of a saving faith in God. The cares and pleasures of the world choked out the good seed of the kingdom. We have now to observe

III. The Master's Warning.—Vs. 24-27. "How hardly shall they that have riches enter into the kingdom of God." Comp. Mk. 10:24. Jesus here teaches that it is not the possession of riches but trust in riches which prevent men from entering the kingdom. Startling indeed is his warning in vs 25. "It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God." He sends the arms of truth piercing home to men's hearts that so surely as it is a natural impossibility for a camel to go through a needle's eye, so surely is it a moral impossibility for men trusting in riches or any such things for salvation to enter the kingdom of God. In view of this how essential the teaching of Jesus, "No man can come unto the Father but by me." How blessed his promise—"Him that cometh unto me I will in no wise cast out."

In conclusion: Note that it pays to choose God. No man lost anything yet through making that wise choice. The disciples left all to follow him in Christ. In this they were infinite gainers. The promise of Jesus to his

disciples is universal in its application. "There is no man that hath left house, or parents, or brethren, or wife, or children for the kingdom of God's sake, who shall not receive manifold more in the present time, and in the world to come life everlasting."

H. C. NEWCOMBE.

Yarmouth, N. S.

The Atlanta Convention.

July 9-14, 1903

Who Can Go? Who can go to the Atlanta Convention? How many of our Societies can send their pastor or a delegate? Why not send your pastor and pay part or all of his expenses? Devise your way of doing it. Some are selling tickets at a uniform price for that purpose. Some are starting a subscription list. Others can vote a certain amount from the fund. Or it may be that some will hold an entertainment or festival, the proceeds to go to send the tired weary pastor off for a trip. Many wide awake Societies can do this with ease. If your Society is dull and listless the more reason why you should set all of the young people to work. A delegate from such a Society if wisely chosen will bring new life into your organization. Your pastor is working on a small salary and a smaller margin of time for recreation. One of our best pastors has broken down from overwork, and is now unfitted for active service. Do not let your pastor repeat this in his experience. Watch over him young people, and remember that if he is to render the best service to you, a trip to Atlanta will mean that he will come back sweeter and stronger, by the change and contact with the larger life of our young Baptist people. Remember even if your pastor does not need the rest, he does need the change and the impact, which it will bring to himself, and to your society. No pastor, can give forth from un replenished reservoirs of heart, brain and body the peculiar forces which impart enthusiasm and strength to all undertakings of the church over which he has the watchcare. You expect him to do that. Then exercise your own watchfulness and make it possible for him to do it. Do you want a professional secret? Well here it is. Some pastors do not think they need such an outing. They above all others are the ones that should go. The great majority of pastors cannot afford to take such a trip, nor indeed any other trip, because of lack of means. Again some fear the criticism that will be made by many thoughtless, and shall we say ignorant persons who will complain that their minister is spending money and wasting time to no purpose. All these things tend to unsettle the minister and make for short pastorates.

Why to Atlanta? Every person will ask, "Will it not be hot in Atlanta in July?" That question can best be answered by stating that Atlanta is situated among the foot hills of the Blue Ridge and therefore has a great elevation above the sea level, the highest city in this country, excepting Denver, Col. This mountainous situation makes the city by far the coolest in the south. Those who know say that it is cooler than Chicago or Winnipeg. It is a remarkable fact that the Atlanta delegation complained of the heat at the Chicago Convention. Transportation. As to transportation we cannot speak at present. The matter is in the hands of our transportation leaders who will no doubt report before long. The probability is that we can join the Massachusetts delegation which leaves Boston by special train Tuesday, July 7th. We hope to send a delegation from the Maritime Provinces. Come and join us.

H. H. ROACH.

"The Use of Money."

The possessions of wealth is not wrong. It is wrong if wrongfully acquired; but surely a farmer is not guilty of wrong-doing on whose farm oil is discovered, and who is made thereby a rich man. The possession of wealth is a terrible responsibility, but it is not in itself sin. But when the possession of wealth becomes possession by wealth when the money rules the man, not the man the money, it is wrong. Money is a mere means of service in the world. When it is used, got for the service, but for the lust, or greed, or pride, or selfishness, it is misused; and its misuse is sinful. Money for its own sake, and for the good that it can do, is wrong and evil.

This young ruler shows the superficializing effect of wealth. When Jesus laid his hand upon his life and pressed, it broke in. It was hollow. The inner solidities were gone. In reality it was not God and good character that he esteemed most, but gold and good reputation. Money puts the temporal things in the eternal place.

Money is not essential. God is. He can do without gold, but gold is valueless apart from God.

The love of money is actually as James says, the root of all kinds of evil.

Do you give regularly out of your income, however small?—Selected.

but the once slender fingers had grown red and big jointed, and the ring had not been bought. Hiram had forgotten all about it long ago.

The afternoon following Millie's birthday, she drew the strings of her sun-bonnet about her neck, and started for the meadow with a berry basket. She stopped before she reached the gate.

"I mustn't wear you; you might get lost," she said to the handsome birthday ring, and slipping it off, she ran back up the stairs to her room. "I guess you'll be safer there," she said, laying the opal on the velvet pin-cushion, and hurrying back to her basket.

Some time later Mrs. Winship stood before the bureau in her daughter's room, holding the ring in her hands. "It's rather too small for me. I imagine it's just about the size I could have worn when I was married."

She didn't hear Millie's step on the stair, nor did she notice her daughter's form in the door.

"Even though I'm growing old, I like pretty things! I haven't had a very large share; perhaps I wish they knew, and would give me just one little thing for my very own. Not something for the house, I like—"

Millie heard no more. She crept softly away from the open door, and down the narrow stairs.

"Pump—clothes-horse! Mother mine, we never thought, else we'd never have been so cruel! We've just given you the things we needed ourselves, and called them presents. Mother, why didn't you tell us how selfish we were? You've never even whispered a protest!"

"Have you decided, daughter, which we'd better get—the pump, or one of the other things?" asked Mr. Winship.

It was after the supper dishes had been put away, and Millie had found her father on the cool verandah. She could see her mother in the warm kitchen, sprinkling the clothes for the morrow's ironing.

"Yes, father, the other things" and while she spoke it low, that her mother might not hear, there was an anxious determination in her voice that caused her father to look with inquisitive surprise.

"Not all—clothes-horse, lamp, and carpet?" he asked, with a smile on his sunburnt face.

"No, father; let me whisper."

When the dual conference was over, there was a light in Mr. Winship's eyes of regret and resolve.

He sealed the contract with a bargain squeeze of Millie's hand.

"We'll get the rest, too; the pump and the other things!" he declared.

"They seem to have a good deal of mystery over getting my birthday present," thought Mrs. Winship, a fortnight later. "It may be over the make of the pump or the color of the lampshade. But, there, I must be grateful; a spirit like this isn't becoming a woman of my age!"

The Tuesday before her birthday, the hardware man from the village drove into the Winship yard.

"It's a pump!" exclaimed Mrs. Winship, and though she had half expected it, there was a trace of disappointment in her voice.

"Shut your eyes, and come with us," and Millie took her mother's hand, after breakfast, the morning of Mrs. Winship's birthday, and they started toward the stairs.

"But the present isn't up there!" remonstrated the little woman positively.

"Who said so?"

"It couldn't be—a pump; besides, I've seen it."

"The pump! Sarah, don't!" and over the face of Hiram Winship passed an expression of pain and shame.

"You'll have to guess again, mother," and Charles and Harold lifted Mrs. Winship and carried her to the stairway.

"Hiram! Children!" In those two words was the pent-up gratitude of twenty years.

There on the bed was a beautiful copy in colors of theistine Madonna, from Charles; a work-basket lined with silk and fitted with sewing implements of steel and silver, from Millie; a set of novels by her favorite author, from Harold; creamy lace, and such a beautiful shimmering silk dress pattern from Hiram.

"And, here, Sally," said her husband, calling her by an almost forgotten name, "here is your engagement ring," and he lovingly, though a trifle clumsily, perhaps, forced it over the enlarged finger joints. "It's from us all, and is our pledge to remember what we owe the little woman. There, Sally, you know—I can't express it!"

A North Carolina negro called at the preacher's residence the other night and asked:

"'Bout how much will you charge me to marry me, sub?"

"Well," said the preacher, "I usually get \$5.00"

"'Lord, boss!" exclaimed the negro, "I ain't gwine ter marry but one woman!"—Atlanta Constitution.

She—"You say she is an entertaining talker?"

He—"Oh! my, yes! She can entertain herself for hours at a time."—Yonkers Statesman.

Little Clarence—"Papa, is there really 'honor among thieves'?"

Father—"No, my son; thieves are just as bad as other people."—Tit-Bits.

Foreign Mission Board

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR JUNE.

For Palcōndah and outstations, that the Spirit's power may accompany the preaching of the word. That a great blessing may attend all the associations. For the Home Mission fields of our Province that many souls may be won for Christ.

The Measure of the Gift.

MARY A. GREENE, LL. B.

No rules of proportion can assist very much in deciding what to give for religious purposes if the willing heart be lacking.

Even the tithes in the time of Malachi were given grudgingly, and the people of Jehovah had become so cold, worldly, and indifferent that they actually offered maimed and diseased animals for the temple service, instead of the perfect kids and the lambs without blemish,—the first fruits of their flocks and herds. Instead of giving to God their best, they kept the best for themselves and gave to him what was of the least value. And this showed such a spiritual decay in the nation as to require the raising up of a prophet to denounce this irreverence and disregard to God, and to proclaim that a pure offering from a pure and consecrated heart is the only one that is acceptable to him.

Is it not because Christianity is a religion of the heart that we find in the New Testament no fixed rule as to the proportion of our possessions which should be given to God? "Every man, according as he purposeth in his heart, so let him give, not grudgingly or of necessity" (as the Jews often gave their tithes); "for God loveth a cheerful giver." (2 Corinthians IX. 7.)

Our love to God is the measure of our gift, whether it be the widow's two mites or the very costly box of alabaster ointment. "Sell all that thou hast and give to the poor," said Jesus to the rich young man who wanted to do some great thing to inherit eternal life. Christ thus applied the test, the measuring line of that young man's devotion to God. He failed to meet the test. He went away sorrowful, for he was very rich, and his riches meant so much that he could not give them up even to God.

Are not our scanty nickels and dimes and quarters and dollars, thoughtlessly and sometimes grudgingly given in response to the unwelcome appeals of collectors and weekly offering cards, too much like the tithes of lame and diseased animals offered for the sacred altar, while the best and the most is kept back for ourselves? We may not express our feelings aloud as the old lady did when, on being told that her church had adopted a system of voluntary offerings, she said that she wasn't going to be made to give any voluntary offerings even if the pastor did say she must; but do we not often meet appeals for gifts for the Lord's work in much the same spirit?

Questions of mathematical fractions and of tithing are of small importance to the heart wholly given to Christ. Paul commends the Corinthian Christians for their liberality, but he said it was because they first gave themselves to the Lord that they were not only willing to give to the extent of their power but actually beyond their power. (2 Corinthians VIII. 1-5.)

If, then, the Christian steward's love to God is the true measure of his gifts, our first concern is, not to determine how much we can spare from our possessions for his work, but how much we can rightfully use for our own selves out of the possessions he has placed in our hands, giving out of a heart that is consecrated to "him who gave himself for us," because "he first loved us," and ever expressing by its offerings its thanks to God for his unspeakable gift.

Foreign Mission Board.

NOTES BY THE SECRETARY.

How the Money is Divided.

Another word must be said about the portion of each dollar which is required to administer the funds of a missionary society. We hesitate to say the word because our remarks in both the January and March numbers seem to have been misunderstood. We will not multiply sentences, however, but repeat:

First, of every dollar contributed to such a society as the Missionary Union not more than ten or eleven cents is consumed in this country for literature, education, salaries, traveling expenses, rent, etc. These ten or eleven cents are afterward put back into the dollar from funds long since given for that

purpose; so that every cent of every dollar is actually spent on the field.

Second, of every dollar contributed by the Christian people of America for religious purposes, including all their local church expenses, pastor's salary, choir, etc. and all their benevolences, such as ministerial education, state missions, home missions, foreign missions, etc., only five cents goes for foreign missions. Ninety-five per cent of all the money raised by all the churches of America is kept in this country, while only five per cent is given for work in foreign lands," so says the Missionary Magazine for June. The same thing might be affirmed of Canada. The cost of administering the funds of some of our missionary boards is small indeed—not more than six cents on the dollar; and indirectly a proportion of this is made up, though not in the same way as is that of the Missionary Union. It is small business this of criticizing the cost of carrying on the work because its effect is disastrous. The result of the agitation in the United States for a consolidation of the missionary organization and missionary periodicals has been to let things remain practically as they are. The agitation has cleared the air of home haze, which had settled upon some minds.

Calculating Idiots

Recently a young man died who had been classed as an idiot from boyhood, yet "in arithmetic, history and geography he had few peers." His mind was a storehouse of dates and historical facts. In an unusually short time he could perform in his head feats of addition, multiplication and division. This is not unusual. At the renowned asylum for idiots at Earlswood, England, many such specimens of great mental activity in one or two lines may be seen. This is not difficult to explain. In modern scientific classification there are at least six classes below normal, three quite well-defined classes of idiots and three of imbeciles; and beyond question they are all caused by exclusively physical conditions. Among perfectly sane people similar differences exist. It was almost impossible for George Combe, a great scholar, anthropologist and lecturer, to repeat the multiplication table or perform any mathematical calculation. In discussing the subject of mathematics, he says: "I can speak on this subject the more decidedly from being myself very deficient in this faculty, notwithstanding my exertions to cultivate it. Arithmetic has always been to me a profound mystery, and the mastery of the multiplication table an insurmountable task. I could not now tell how many eight times nine are without going to work circuitously and reckoning by means of the tens, yet for seven years I studied arithmetic. This deficiency has been the occasion of much trouble to me. I could understand everything relating to accounts, but had always to employ clerks to perform calculations. This faculty is me in fact idiotic."

It is a remarkable fact that "lightning calculators" appear usually in arithmetic, and occasionally in algebra; but as geometry and the other higher branches of mathematics depend on other faculties, a man may excel in them and be unable to calculate well; and men can calculate arithmetically may be wholly unable to comprehend the higher mathematics.—Christian Advocate.

The Evening Hour.

For most of us the reward of labor is gathered between six and nine in the evening. The dinner or supper at six, and the two hours immediately following it, are the season in which we have opportunity to enjoy the companionship of those we love, and for the amenities and pleasures of life. The enjoyment of having an abundance of money consists principally—for men at least—in the opportunity it may afford for having care-free and pleasant evenings. And yet some of the happiest men in their home life have but narrow means, and they find in simple games or conversation all that their richer friends gain from social rout or brilliant assembly. A woman has gone far toward learning the secret of charm when she saves herself for the evening at home with her husband and older children. Whether the dinner and the hours that follow it are a success will depend principally on her. The men return home fagged from the day's work, but unless she has to do her own work and be her own nurse-maid, she should be at her brightest and freshest. "Yes, there you are," says some critical woman, "always laying the responsibility on women. I tell you they have just as much to do during the day as their husbands, and they need enter-

taining as well as the men." Yes, perhaps so, but they have the option of leaving a good many things undone, and, if they are wise, they will take it.—The Watchman.

Have You Written Home?

When I was leaving for Australia every day for weeks before I sailed there came to me letters from all parts of the country entreating me to inquire for sons and daughters who had gone away, and of whom nothing had been heard for months, sometimes for years. What pictures I saw in those letters! The little cottage where grow the roses about the porch; and every day as the postman passes there comes the mother to the door; the roses have faded from her cheeks, and the light has gone from her eyes. She hears the words so often spoken, "Nothing for you today, ma'am." I see her creeping back to her kitchen, and, setting her arm against the old blackened mantelpiece, she rests her head. The firelight glistens in the tears, and her heart swells with pain. Lads and maidens, vow to God that you will never hurt the mother so. "Say that wherever you go" said one to me the other day. "I remember how I used to be out at the plough with my father, and many a time I have seen him walk along the furrow quite quiet, with his lip bitten, and the tear has crept down his cheek. I knew he was thinking of his boy who had gone away, and he had not heard from him for many a month." The half of true religion lies in this sacred and tender love to father and mother.—Mark Guy Pearse.

Negroes Coming North.

It is said that an organization of colored people has been effected, having headquarters at Cambridge, Mass., and at an unrequited place in the South, to promote an exodus of negroes from the Southern plantations to the north and west. A first installment of 5,000 persons is announced to arrive in Boston in July, to proceed to Cambridge, whence they will be distributed wherever there is an opening for their service. If the scheme succeeds it will mean still larger emigrations during this year and following years. It will comprise the best negro stock, such as the south can ill afford to lose. The movement seems to us to be a mistake. The negro is better adapted to a warm climate than to a cold one. Moreover, the south needs his labor. But back of any mistake that the negro might make in such an exodus lies the more serious mistake of the southern people in driving him to such a course. It is not likely that great success will attend this undertaking, any more than attended the attempt to colonize Liberia from among the southern negroes. The serious thing is that conditions are such as to suggest it.—Morning Star.

Sensible Counsels.

Persevere against discouragement. Keep your temper. Employ leisure in study, and always have some work on hand. Be punctual and methodical in business, and never procrastinate. Never be in a hurry. Preserve self-possession, and do not be talked out of conviction. Rise early, and be an economist of time. Maintain dignity without the appearance of pride; manner is something with everybody, and everything with some. Be guarded in discourse, attentive and slow to speak. Never acquiesce in moral or pernicious opinions. Be not forward to assign reasons to those who have no right to ask. Think nothing in conduct unimportant or indifferent. Practice strict temperance, and in your transactions remember the final account.—Middleton

Dyspepsia

That means a great deal more than pain in the stomach, else it might be easily cured.

It means that that organ lacks vigor and tone and is too weak properly to perform its functions.

It means, too, that much that is eaten is wasted and the system generally under-nourished.

W. A. Nugent, Belleville, Ont., had dyspepsia for years; so did H. Budan, San Luis Obispo, Cal. Mrs. C. A. Warner, Central City, Neb., was so afflicted with it she could scarcely keep anything on her stomach and became very weak and poor.

Hood's Sarsaparilla

permanently cured these sufferers, according to their own voluntary statements, as it has cured others. Take it.

HOOD'S PILLS cure all liver ills. Price 25 cents.

The TOILET IS INCOMPLETE WITHOUT POND'S EXTRACT

RELIEVES CHAFING, ITCHING OR IRRITATION. COOLS, COMFORTS AND HEALS THE SKIN, AFTER SHAVING.

Avoid dangerous, irritating Witch Hazel preparations represented to be "the same as" Pond's Extract, which easily soaks and often contain "wood alcohol," a deadly poison.

The Messenger and Visitor

Is the accredited organ of the Baptist denomination of the Maritime Provinces, and will be sent to any address in Canada or the United States for \$1.50 per annum, payable in advance.

REMITTANCES should be made by Post Office or Express Money Order. The date on address label shows the time to which subscription is paid. Change of date is a receipt for remittance, and should be made within two weeks. If a mistake occurs please inform us at once.

DISCONTINUANCES will be made when written notice is received at the office and all arrearages (if any) are paid. Otherwise all subscribers are regarded as permanent.

For CHANGE OF ADDRESS send both old and new address, and expect change within two weeks.

Personal.

Rev. D. H. McQuarrie supplied the Brussels St. church, St. John, last Sunday very acceptably. He will supply the same pulpit next Sunday.

Rev. Ralph Trotter, lately of British Columbia, preached on Sunday last in the Main St. church, St. John, and was heard with much interest by large congregations.

The many friends of Mr. and Mrs. J. J. Wallace, of Moncton, will sympathize keenly with them in the loss of their daughter, Mrs. Rippey, of whose death, after very brief illness, we learn as we go to press.

Rev. A. T. Kempton, wife and family, of Pittsburg, Mass., are spending the summer at Milton, N. S. We hope that some one of our pastorless churches may be able to lay hold upon Mr. Kempton and persuade him to remain in his native land.

At Greenville, Miss., on Thursday, John Dennis, a negro, was lynched. The negro had attempted a criminal assault. He was arrested and placed in the local jail while the streets were crowded with women shoppers, a body of two hundred men went to the jail and demanded admittance. This was refused and members of the mob secured a railway rail and battered down the door of the prison. Dennis was taken to the telephone exchange and hanged on the cross arm of a telephone pole. Many women witnessed the lynching. The negro only asked time to pray.

GOOD HEALTH.

How It Can Be Obtained and How It Can Be Preserved.

The health of the whole body depends upon the blood and nerves. The blood must be rich and pure, and the nerves vigorous and strong. Therefore a medicine that makes new blood and strengthens the nerves reaches the root of many serious diseases. Dr. Williams' Pink Pills will do this, and this is the secret of their wonderful power to conquer disease. Thousands of cases—many of them in your own neighborhood—have proved that Dr. Williams' Pink Pills will cure rheumatism, sciatica, partial paralysis, St. Vitus' dance, nervous and bilious headache, heart trouble, indigestion, neuralgia and the ailments that render the lives of so many women a source of misery. Mr. Jas. Adames, Brandon, Man., says: "Before I began the use of Dr. Williams' Pink Pills my health was much shattered with rheumatism, nervous depression and sleeplessness. For fully a year I rarely got a good night's sleep. I gave the pills a thorough trial and can now truthfully say I could not wish for better health."

What Dr. Williams' Pink Pills have done for others they will surely do for you, but you should be careful to get the genuine with the full name, "Dr. Williams' Pink Pills for Pale People," on the wrapper round each box. Sold by all medicine dealers or sent by mail at 50c. per box or six boxes for \$2.50, by writing to the Dr. Williams' Medicine Co., Brockville, Ont.

OPPOSITION TO MR. CHAMBERLAIN'S SCHEME.

Letters were published in the London papers last week from Sir William Vernon Harcourt, Lord Spencer, Lord Ripon, Lord Tweedmouth and other Liberal leaders, all vigorously denouncing Mr. Chamberlain's Imperial silver proposals as merely veiled protection. Sir William Harcourt and Lord Ripon contend that they would be a fruitful cause of disputes between the Mother Country and the colonies, and of conflict with foreign countries. Lord Spencer says the country ought to press the government to get the nation's opinion without delay on the details of the scheme.

The 'Daily News' asserts that in the debate in parliament on the Colonial Secretary's proposals, Sir Michael Hicks-Beach and Mr. Goschen will both disavow Mr. Chamberlain's policy, whilst the Duke of Devonshire, Mr. Ritchie, the Chancellor of the Exchequer; Lord Lansdowne and Lord Shelborne, First Lord of the Admiralty, are all against the Colonial Secretary. It is not improbable, adds the Liberal organ, that Mr. Balfour, finding such grave differences of opinion among the members of the cabinet, will resign forthwith. With the 'Daily News,' however, the wish is father to the thought, and in authoritative quarters no word of a possibility of Mr. Balfour's resignation is heard. At the same time there is ample evidence that a strong body of opinion is forming within the Conservative ranks against Mr. Chamberlain, and urging Mr. Balfour, as head of the government, to enlighten the public regarding the government's real ideas and intentions.

MR. CARNEGIE AS A PROPHET.

Mr. Carnegie is an eminently successful 'captain of industry,' and an undoubted authority on business affairs, but he has, we think, to employ a phrase with which he is probably familiar, 'bitten off more than he can chew' when he assumes the role of prophet. He has not only been disparaging Canada's resources, but has gone so far in an interview with an English trade paper as to declare dogmatically that 'Canada has no future except as part of the United States.' Prof. Goldwin Smith used to talk in this strain years ago, yet Canada is to day in closer sympathy than ever with the Mother Country, and is actually peopling her North-West Territory with immigrants from her republican neighbor. It is estimated that no fewer than 35,000 persons crossed the border from the United States last year, and the influx still continues. There is room on the North American continent for two great nationalities, of which Canada may well be one. A country which can develop its external trade, as the Dominion has done in ten years, from a total of 241 million dollars to 423 million dollars, is not in much danger of that absorption by its neighbor and rival which Mr. Carnegie appears to anticipate—and hope.—London 'Daily Chronicle.'

It is no light matter to plan for such a work as that of the Baptist periodicals, with its momentous possibilities of helpfully directing the thought and uplifting the lives of so many readers who are at the most susceptible period of their history. The high plane upon which our Society's periodicals have been uniformly maintained, and their faithful presentation of the truth as revealed in the divine word, is proof that in all departments of the work the best efforts to this end are constantly being put forth. Only the best writers are engaged and the editors are the most competent men and women to be secured in our denomination.

The Central Baptist Theological Circle will hold their fifth meeting at Upper Canada, on Thursday, June 25th, 2.30, p. m., the day preceding the Association. The Circle has requested their Secretary to present the programme to the MESSENGER AND VISITOR for publication and extend an invitation to the ministers of the Association to attend.

PROGRAMME.

1. Review of Prof. Coe's "The Religion of a Man's Mind," Principal H. T. De Wolfe.
 2. Review of Prof. James' "Varieties of Religious Experience," Rev. H. R. Hatch.
 3. Paper, "The Instruction of Enquirers," Rev. J. A. Huetley.
- I. A. CORBETT, Secretary.

Notices.

The attention of the B. Y. P. U.'s of the Western Associations is called to the notices sent and statistics asked for. The opening meeting will be on Friday evening, June 19th, at Bear River in connection with Association gathering. The addresses will be by Rev. H. B. Sloat of Milton, Yarmouth County, Rev. E. L. Dakin, of Annapolis, and Rev. A. J. Archibald of Digby.

The N. S. Western Baptist Association will convene in its Fifty-Third Annual Session at Bear River, N. S., on Saturday June 20th next at 10 o'clock a. m. The Church Letters should be returned to the Clerk of the Association not later than June 13th. Delegates coming by "Dominion Atlantic" or "Central" Railways should procure Standard Certificates to insure free return. These Certificates will be honored at either Bear River or Deep Brook Stations.

W. L. ARCHIBALD, Clerk.
Lawrencetown, N. S., May 30, 1903.

Persons expecting to attend the N. S. W. Baptist Association at Bear River, June 20-23 will kindly send their names at once to W. W. Clarke, or I. W. Porter, Bear River. Kindly state the day you expect to arrive, and whether you come by team or otherwise.

The N. S. Central Association will meet at Upper Canada on Friday, June 26th at 10 o'clock.

The N. B. Western Association will convene with the Marysville Baptist Church June 26, 2.30 p. m. Let the churches appoint delegates.

B. S. FREEMAN, Clerk.

As will be seen by a notice elsewhere in this issue, The N. S. Central Association will convene with the Upper Canada Baptist church June 26th.

Delegates will please send in their names to either of the undersigned before and not later than the 15th inst, otherwise free entertainment will not be guaranteed.

Delegates will purchase their tickets to Sheffield Mills Station. They will, also, ask for standard certificates, and these, upon being properly signed, will entitle the holders to free return tickets.

The "International Praise" hymn book will be used in the services of song, and those having these books will kindly bring them. REV. D. R. HATT, Chairman Entertainment Com. A. S. McDONALD, Church Clerk. Upper Dyke Village, June 1st, 1903

The 36th Annual Meeting of the P. E. Island Baptist Association will be held with the Cavendish Church, commencing on Friday July 3rd, at 10 o'clock a. m., all Church Letters to be sent to the Rev. J. C. Spurr Pownall at least ten days before that date. ARTHUR SIMPSON, Sec'y. Bay View, 29th May, 1903.

Owing to unforeseen circumstances the Baptist Quarterly Meeting of Colchester and Pictou Counties is postponed for one week from published date.

A. E. INGRAM, Sec'y.

The Yarmouth County Quarterly will be held on the 11th of June at Forest Glen. It will be a picnic quarterly and the friends will bring their baskets; provision will be made for teams. First session to open at 11 a. m. JOHN MILLS, Sec'y.

The Cape Breton Co., Quarterly meeting will convene with the church at North Sydney 15th and 16th of June. First service Monday evening at 7.30.

A. J. VINCENT, Sec.

"All communications intended for the Home Mission Board of N. S. and P. E. I. should be addressed, Pastor E. J. Grant, Arcadia Yarmouth N. S."

A Chance to Make Money.

I have been selling Perfumes for the past six months. I make them myself at home and sell to friends and neighbors. Have made \$710. Everybody buys a bottle.

I first made it for my own use only, but the curiosity of friends as to where I procured such exquisite odors, prompted me to sell it. I clear \$25 to \$35 per week. I do not canvass; people come and send to me for the perfumes. Any intelligent person can do as well as I do. For 41 cents in stamps I will send you the formula for making all kinds of perfumes and a sample bottle prepaid. Will also help you get started in business. MARTHA FRANCIS, 11 South Vandeventer Avenue, St. Louis, Mo.

Nature's Remedy for Diarrhoea

and all Summer Complaints in Children and Adults.

FULLER'S BLACKBERRY CORDIAL

Price, 25 cents

THE BAIRD CO'Y, Limited
PROPRIETORS
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PATERSON & CO.
Printers and Publishers,
107 Germain Street,
St. John, N. B.

Senator Messon's seat in the Senate will be declared vacant. Mr. Messon has been absent two years.

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

There is BUT ONE Painkiller
made for over 60 years from the formula of **Perry Davis.**
A specific in all cases of **Bowel Complaints, Colic, Cramps, Diarrhoea.**
—A household remedy—

ASTHMA
Of all diseases that afflict humanity, none is so distressing and trying as Asthma.
If you are a discouraged Asthmatic and have tried many remedies without result, let us send you a generous free sample of Himrod's Asthma Cure and prove to you the wonderful efficacy of this remedy. Used as an inhalation, it instantly relieves the oppressive sense of impending suffocation enabling the patient to breathe freely at once and by a soothing medication of the bronchial passages, quickly lessens the severity and frequency of attacks until a cure is attained. Asthmatics are generally dyspeptic and should avoid internal remedies liable to impair the digestion. For over a quarter of a century Himrod's Cure has been prescribed by eminent physicians throughout the world. It is a remedy in which you can place entire confidence. If your case is a chronic one, or, only of a few months standing, send for a free sample at once and try it. It will not disappoint you.
HIMROD MFG CO.,
14-16 Vesey St., New York.
Your druggist may not carry Himrod's Asthma Cure in stock. A conscientious druggist will ask if for you if you ask him and will send you a free sample "just as good." A fair warning, insist on having Himrod's.

Was So Nervous She Could Not Sleep At Night.



Had Palpitation of the Heart and Loss of Appetite—
Are You One of Those Troubled in this Way?
If you are, **MILBURN'S HEART AND NERVE PILLS** will Cure You—They Cure Nervousness, Sleeplessness, Anaemia, Faint and Dizzy Spells, General Debility, and all Heart or Nerve Troubles.

Read what Mrs. C. H. Reed, Cobocok, says about them:—Over six years ago I was troubled with palpitation of the heart and loss of appetite. I was so nervous I could not sleep at night. I took **MILBURN'S HEART AND NERVE PILLS.** They cured me, and I have not been bothered since.
Price 50c. per box, or 3 for \$1.25; all Dealers or The T. Milburn Co., Limited, Toronto, Ont.

COWAN'S PERFECTION Cocoa.
It makes children healthy and strong.
When answering advertisements please mention the Messenger and Visitor.

From **May 15 to June 15**
We will mail postpaid to any address for 25 cents a sample box (quarter gross) of the **MARITIME PEN.** These pens are good, like everything else we give on name.
KAULBACH & SCHURMAN,
Chartered Accountants,
MARITIME BUSINESS COLLEGE,
Halifax, N. S.

The Home

LAUNDRY HELPS.
Tie yields to a soak in kerosene or buttermilk, followed by a thorough rinsing in soapy water.

Grass stains, when fresh, may be removed by rubbing in cream tartar water or alcohol. Javelle water is necessary when the stains are set. Rinse thoroughly. Grass stains may be removed from light summer frocks by damping the soiled part in a little alcohol and rubbing well until no trace of the green is left.

Linens.—Mangling is better than ironing. Use no starch. Not that starch is injurious. Starch only replaces the body taken out by soap or soda. Good linen needs no starch.

Oxalic acid removes obdurate stains, and if kept on hand for use in the laundry, as it is extremely poisonous, should be plainly labeled and kept out of the way of the children. Buy the acid in the crystallized form, put in a bottle and cover with cold water, if part remains undissolved, add water as the solution is used.

To wash organdies and lawns, soak them in a gallon of warm water, in which a tablespoonful of borax has been dissolved. Leave them to soak for about twenty minutes and rub in soap made of pure castile soap; pour boiling water over them and allow to cool; rinse in tepid water and iron in the usual way.

Black cotton stockings should never be ironed.

To make soft soap—Put seven pounds of crude potash in a wooden pail and pour over it enough boiling water to cover it. Stir well and let the mixture stand over night. In the morning pour the mixture into a kettle and place on the fire; then add half a pailful of boiling water. Stir frequently with a stick until the potash is dissolved. Next put five quarts of soap grease in a water-tight barrel, and gradually pour the hot potash upon it, stirring all the time. Stir until all the grease is united with the potash. Let it rest for three hours then add half a pailful of hot water, and stir well. Add another half a pailful each day for six days, stirring well each time. The soap should be stirred each day for the next twenty days. Be sure that the potash is pure and crude, not the concentrated. If the soap grease be rendered and strained each day as it accumulates it will be ready when the time for making the soap comes. By this method there is no boiling of the soap, and, therefore, no odor in the house.—Rx

A SUGGESTION

Mothers are sometimes horrified by finding the baby has broken a thin, glass bottle, one something in glassware, and is chewing away upon a mouthful of glass. The writer once had a little experience along this line by finding the baby grinding up a string of glass beads. It so happened that dinner was on the stove cooking when the discovery was made. We hurried up the potatoes, and quickly mashed some fine, adding butter, salt and a little cream, just to make it taste good, and to coax the baby to eat it. After removing every particle of glass from her mouth we fed her the potatoes. Some glass had been swallowed, but the potatoes formed a poultice for the stomach, and in this case, at any rate, no harm was realized from the particles of swallowed glass. It is said that cornmeal mush answers equally as well as potatoes.—Rx

BALTIMORE POTATO BISCUIT.

Boil three large potatoes, peel and mash them in a bowl; then beat them light with a half cupful of butter. Salt to taste and add one teaspoonful of white sugar. Stir these well together and beat in a cupful of water. Then stir in a cupful of flour and one well-beaten egg, and finally one cupful of yeast. When it begins to rise stir in flour sufficient to make it a soft dough. It can be mixed at night and in the morning rolled to a half-inch thickness and cut

into biscuit. Place these in a baking pan and allow them to rise for an hour or until light, and bake in a quick oven.—Rx.

HYGIENIC MUFFINS.

Grease muffin rings and put them into the oven to get very hot. In the meantime put a pint of ice water and a teaspoonful of salt in a large mixing bowl; measure three and a half cups of entire wheat or sifted Graham flour and taking it up in the hand, holding it high over the bowl, which should stand in a current of air if possible, let it sift slowly between the fingers into the ice water, while you beat rapidly; as soon as all is in and batter smooth, pour it into the hot rings and put at once into a very hot oven and bake thirty minutes.—Rx.

GINGER WAFERS.

Cream one cup of butter with one cup of sugar and add one cup of molasses and half a cup of strong, cold coffee. Stir together two teaspoonfuls of soda, one tablespoonful of ginger and enough flour to make a dough just stiff enough to roll out thin. Cut out with a cookie cutter and bake in a quick oven.—Rx.

FRIZZLED HAM.

Take two cups lean ham, chopped fine. Melt one tablespoon butter, fry the ham until it begins to color, sprinkle one tablespoonful of flour over it, and fry until brown, stirring to keep it from scorching. Pour in one pint rich milk, boil up once, season with pepper and serve.—Mrs L. M. Toote.

PEANUT SALAD.

Peanut salad is an excellent accompaniment for roast duck. Soak a cupful of peanut meats in olive oil, drain and mix lightly with two cupfuls of finely cut celery and a dozen pitted olives. Serve with mayonnaise dressing on lettuce leaves.—Rx

My apron is of fine checked gingham, made to reach almost to the floor, says a writer in Woman's Home Companion. It is cut like a long slip which curves in at the waist line. It is cut out a little below the neck, and bound. Regular folded sleeves bound at the bottom finish the apron, which fastens with a large button at the top, waist and bottom. This apron gives the perfect freedom to the body so necessary in performing the many tasks which devolve upon a housekeeper, and it helps one to avoid the usual four-smear'd elbows. This is the same pattern as a chemist's apron, and writing of it puts in mind another thought—if we would take the accuracy and neatness learned in the chemical laboratory, into the country there would not be nearly so many flat failures.—Rx

THE AVERAGE BABY.

The average baby is a good baby—cheerful, smiling and bright. When he is cross and fretful it is because he is unwell and he is taking the only means he has to let everybody know he does not feel right. When baby is cross, restless and sleepless don't dose him with "soothing" stuffs which always contain poisons. Baby's Own Tablets are what is needed to put the little one right. Give a cross baby an occasional Tablet and see how quickly he will be transformed into a bright, smiling, cooling, happy child. He will sleep at night, and the mother will get her rest too. You have a guarantee that Baby's Own Tablets contain not one particle of opiate or harmful drug. In all the minor ailments from birth up to ten or twelve years there is nothing to equal the Tablets. Mrs. W. B. Anderson, Guelph, Ont., says: "My little boy was very cross and fretful and we got no rest with him until we began using Baby's Own Tablets. Since then baby rests well and he is now a fat, healthy boy."
You can get the Tablets from any druggist, or they will be sent by mail at 25 cents a box by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont.

JUST A COLD SETTLED IN THE KIDNEYS, BUT IT TURNED TO DROPSY.

IT WAS CURED BY

DOAN'S KIDNEY PILLS.

Read of This Wonderful Cure. It May Do You or Your Friends Some Good to Know About It.

Miss Agnes Creelman, Upper Smithfield, N.S., writes:—About 18 months ago I caught cold. It settled in my kidneys, and finally turned into Dropsy. My face, limbs, and feet were very much bloated, and if I pressed my finger on them it would make a white impression that would last fully a minute before the flesh regained its natural color. I was advised to try **DOAN'S KIDNEY PILLS**, and before I had used half a box I could notice an improvement, and the one box completely cured me. I have never been troubled with it since, thanks to **DOAN'S KIDNEY PILLS.**

Price 50c. per box, or 3 boxes for \$1.25; all dealers, or The Doan Kidney Pill Co., Toronto, Ont.

Always Woodill's German Baking Powder Reliable.

Society Visiting Cards For 25c.

We will send To any address in Canada fifty finest Thick Ivory Visiting Cards, printed in the best possible manner, with name in Steel plate script, ONLY 25c. and 3c. for postage. These are the very best cards and are never sold under 50 to 75c. by other firms.

PATERSON & CO.,
107 Gorman Street,
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Wedding Invitations, Announcements, etc., a specialty.

None Left To Bother You After Using Wilson's Fly Pads
Sold Everywhere. 10 cents

I Believe **MINARD'S LINIMENT** will cure every case of Diphtheria, Riverdale. **MRS. REUBEN BAKER.**
I Believe **MINARD'S LINIMENT** will produce growth of hair. **MRS. CHAS. ANDERSON.**
Stanley, P. E. I.
I Believe **MINARD'S LINIMENT** is the best household remedy on earth. **MATTHIAS FOLLEY.**
Ottawa, Ont.

From the Churches.

Denominational Funds.

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

The Treasurer for New Brunswick is Rev. J. W. Manning, D. D., St. John, N. B., and the Treasurer for P. E. Island is Mr. A. W. Stearns, Charlottetown.

A contributions from churches and individuals in New Brunswick to denominational funds should be sent to Dr. Manning; and all such contributions in P. E. Island to Mr. Stearns.

JACKSONVILLE.—At Jacksonville, May 10th, six young people were baptized into Christ, who with one by letter were received into the Jacksonville and Jacksonville churches.

J. A. CAHILL, pastor.

CARLTON.—The 62nd anniversary of our church was quietly observed on the last Sunday in May. At the evening service Rev. Samuel Howard preached an excellent sermon. The thank-offering was \$268 which has since been increased by cash and subscription payable in a few weeks, to \$324. All departments of our work seem in good condition. The Sunday services are well attended, and our prayer meetings fairly so and exceedingly helpful. Our Bible school under the superintendence of Bro. John Ring, with an efficient staff of officers and teachers has had a most prosperous season, the attendance frequently approaching close to 200. The Aid Society maintains its record for interesting and well attended meetings while the Y. P. U. and Junior Society are doing finely. These are among the forces making for vigorous, intelligent and spiritual life among our people, young and old.

B. N. NOBLES.

ST. GEORGE, N. B.—No doubt the readers of the MESSENGER AND VISITOR have read in the daily papers of the terrible forest fires which have been and are still raging round this locality. It has been a very anxious time for everybody. One section of this field has been entirely wiped out. Boney River, with its Post Office, K. R. station and a large lumber mill, which gave employment to many of our young men. The settlement at Second Falls has had a narrow escape. We are sorry to report that the church has been burnt to the ground and this small community is without a place of worship. The prospects look gloomy. Not only have many homes been destroyed but the great lumber resources of the place are being devastated in all directions. Brethren pray for the church at Second Falls and its pastor.

M. R. FLETCHER.

LOCKHARTVILLE, N. S.—The readers of the MESSENGER AND VISITOR who were interested in the account of the dedication services of the Bishopville church, will rejoice to know that the glory of the Lord hath filled his house and his saving power has been manifested among the people. During the past two weeks Brother McCabe has been holding special services at Bishopville. His work has been richly blessed of God. "He who giveth the increase" has brought into the light eleven souls. On May 24th Rev. A. Cohoon baptized in the waters of the millstream eleven candidates, the majority of whom were young men. The power of the Almighty was felt in blessing as the young disciples stepped into the sunlit waters. Even the careless onlooker was silenced and impressed by the solemn beauty of the power of God unto salvation. After the conclusion of the baptism the people gathered in the church, where Brother Cohoon preached a sound, practical and true gospel sermon. We rejoice that the close of this year of church life finds us in so encouraged a condition and pray that the work of Brother Knoll who succeeds me as pastor of the Brooklyn church may be abundantly blessed of God.

RITCHIE ELLIOTT.

Campbellton.

Campbellton, the most northerly town in New Brunswick and the most important commercial centre between Rimouski in Quebec, 123 miles to the west and Newcastle 107 miles to the East, owing to its location and advantages, is certain to maintain for many years to come the rate of increase in population and wealth of recent years. Denominationally, the town is of interest as the local Baptist church is our sole representative in Eastern Quebec

and northern New Brunswick. The population of the town is approximately 3000 and increasing with greater rapidity than any other town in the province. In addition to its being a division centre on the I. C. R. it has important milling and shipping interests and also the salmon fisheries of the Restigouche, which have almost a world-wide reputation.

The Baptist church, organized less than eighteen years since, has a membership of 260 members of whom about 4 per cent have been received during the last three years through the efforts of the present pastor, Rev. J. W. Kierstead. Last year a debt of \$550 was wiped off the church by one thank-offering and during the present associational year about \$3000 has been expended on the church property enlarging it and rendering it one of the most modern churches in the province. The comfortably finished basement provides a home for the local Y. M. C. A. and is provided with a reading room, gymnasium, social, toilet, coat room, etc., and a large swimming bath heated from the furnace of the church building. Adjoining the main audience room and separated by a partition easily raised is the vestry, and connected therewith the infant class-room, library and church kitchen with pantry. Commendable provision has been made for the teams of rural members and a shed has been recently erected on the church property in the rear of main building. While the membership of the church is interested in the local organization they do not confine their interest to it and in addition to aid given to local Y. M. C. A. including a railroad and trainmen's association, the church has a mission at Flatlands some ten miles further up the Restigouche, and for the convenience of this mission a property has recently been purchased at a great reduction on first cost which is to be converted into a church. There are other points adjacent in New Brunswick and Quebec at which mission stations should be established for the conducting of which the Ontario and New Brunswick Boards might co-operate. Certain it is that with Campbellton as a centre and a strong base, profitable work could be done; for with the completion of a railway across northern New Brunswick, already in course of construction, the trade and population of Campbellton must increase and new points of settlement will be opened. Pastor Rev. J. W. Kierstead is energetic in his work and aggressive in his policy, and to him and the loyal members of the church is due the credit for the splendid church property and vigorous organization. For some two or three months he has been suffering from nervous prostration during which his pulpit was supplied by Evangelist Beeman and his brother I. S. Kierstead who has been called to the church as assistant pastor for six months.

He gives special attention to the missions of the church at Flatlands and vicinity, and is doing good service and winning golden opinions there. The writer in conversation with several members of the church was impressed with their loyalty to the pastor and their interest in the church and the largely increased support given to the MESSENGER AND VISITOR is the best proof of their interest in the affairs of the denomination. The health of the pastor is now improving and he is at work again much encouraged by the

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A DAY**

Agents Wanted in Every School Section of the Maritime Provinces

Wanted immediately in every school section of Nova Scotia, New Brunswick, Prince Edward Island and Newfoundland agents to introduce an article that only needs to be seen to be appreciated and to come into instant demand by every intelligent man, woman, boy and girl who sees it. Any active and ambitious young man, or bright young woman (women preferred) can easily earn from \$5 to \$10 a day—the only qualifications necessary being tact, energy, ability to describe the merits of a good thing, ordinary common sense and honesty. No samples to carry, no outfit to pay for or deposit required. Send references as to capacity and integrity. State estimated number of families in school section, the principal occupation of the people, whether farmers, fishermen, lumbermen, miners or what, and apply immediately as only one agent will be appointed in every section. Apply to

F. D. MORTON,
P. O. Box 235, Halifax.

interest taken by his flock and their kindly regard as recently manifested by the presentation of a purse of \$76 at the close of the midweek prayer-meeting. Not often do we visit a more warm hearted, liberal and earnest people and we hope and wish for continued blessing on the locality, its churches and inhabitants.

With location, advantages and natural scenery not often surpassed the town has a serious disadvantage in the excessively large number of places licensed to waste the money and destroy the bodies and souls of its people by selling intoxicating beverages.

The Royal Hotel affords a comfortable stopping place as it is exquisitely clean, well furnished, supplied with a good table, well patronized and apparently profitable to the proprietor, W. Sprout, though it is run on strictly temperance principles.

VISITOR

Denominational Funds.

NOVA SCOTIA FROM MAY 14TH TO 31ST.

Chester church, \$8.75; do special, \$2.50; West Yarmouth Church, \$20; Pitt Street, Sydney, \$50; Parrsboro, \$37.50; Diligent River, \$4; Kentville, \$13; 1st Church, Truro, \$29.75; do special, \$2; Brookville Section, Kempt Church, \$2.90; New Annan, \$7.50; Osborne, \$5; Lockport (District Meeting) \$3; Summersville. Kempt Church, \$6.12; Nictaux \$5.55; Chester, \$1.40; Wallace, \$6; Parver's Cove, \$5.25; Littlefield \$1.55; Onslow, \$5.80; Belmont, \$8.95; Brookside, Section, B O slow, \$4.50; Bridgetown Sunday School, special, \$5; Smith's Cove church, \$10; Antigonish, \$19.49; Lower Economy and Five Islands, \$9; Bay View, \$95; Central Chebogue \$11; Acadia, \$8.65; Y P S C W, Melbourne, \$6.11; Digby Neck 2nd, \$5; Aylesford, \$2.40; G W Eaton, Aylesford, \$20; First Halifax, \$54.75; do Sunday School, \$7.50; Rev J L Morse, D D, \$5; Noel church, \$2.50; River Hebert, \$17; Lower Granville, \$4; Brookfield, Col Co, \$7.25; \$61.67 Before reported \$5865.35 Total \$6476.02.
A COHOON Treasurer, D. R., N. S.
Wolfville, N. S., June 1st.

One thousand nine hundred and forty-eight immigrants were landed at Halifax Monday by the Allan line Numidian from Liverpool, and Hamburg-American liner Armeria from Hamburg, the former bringing 622 and the latter 1,326. The immigrants are bound to Winnipeg and points west.

Keep your Stomach Healthy.

When you get up in the morning with a bad taste in your mouth that the tooth brush will not remove, a coating on your tongue, and a general "out of sorts" feeling, don't blame it on what you had to eat the night before. A healthy stomach would be able to look after that. It's poor digestion that makes you feel so badly. A teaspoonful of Abbey's Effervescent Salt in half a tumbler of water at rising will make you feel better—will cure you if you follow directions. Abbey's revitalizes every organ of the body—it clears away fermenting matter and refreshes and cleanses the stomach. It prevents the suffering that often follows a pleasant evening.

Abbey's Effervescent Salt

is a pleasant, palatable and effective medicine for all stomach ills.

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CONQUERED BY K.D.C.**
IT RESTORES THE STOMACH
TO HEALTHY ACTION AND TONES WHOLE SYSTEM

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Invitations,
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50 Invitations with
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if you want them.

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St. Margaret's College, Toronto.
A High-Class Residential and Day School for Girls Thoroughly Equipped in Every Department.

The class-rooms were built specially for the work; large grounds for recreation and games; only teachers of the highest Academic and Professional standing are employed, and their names and qualifications are given in the prospectus; the musical course is the same as that prescribed for the musical examiners of the University of Toronto; there is a large Music Hall and eighteen sound-proof piano practice rooms.

The following courses are taught—Academic, Music (Vocal and Instrumental), Art, Physical Culture, Education, Domestic Science.

GEORGE DICKSON, M. A., Director.
(Late Principal, Upper Canada, C. Toronto).
MRS. GEORGE DICKSON, Lady Principal.

MARRIAGES.

RUGGLES-GILLIS.—At West Dalhousie, N. S., in the Baptist church on May 25th, by Rev. W. L. Archibald, Burpee Ruggles of Williamston, N. S., to Ethel Gillis of West Dalhousie.

HICKS-PATTERSON.—At the residence of the bride's parents, Centrevillage, May 27, by the Rev. C. S. Stearns, McWilliam J. Hicks to Esther E. Patterson, all of Centrevillage.

EISENHAUER-REISER.—In Bridgewater, May 30th, by Rev. C. R. Freeman, George Eisenhauer and Lydia Reiser, of Petite Riviere, N. S.

SHERWOOD CLARK.—On the 3rd inst., at the home of the bride, Avondale, N. B., by Rev. Jos. A. Cahill, Havelock Sherwood to Maretta Clark.

FRIARS-HAYWARD.—At Baptist parish age church, May 26th, by Pastor W. Campbell, Milton Wesley Friars, of Ward's Creek, to Della Hayward of Goshen.

CYLBURN-MILLS.—At Shulee, May 26, by Pastor Parker, John H. Colburn, of Shulee, to Emily E. Mills, of Flat Brook, Cumb. Co.

DEATHS.

PHINNEY.—At Centrevillage April 30th infant son of Mr. and Mrs. Phinney. Suffer the little children to come unto me.

RHODES.—At Cockville, May 20th, aged 76 year Mrs. Mary J. Rhodes. Our sister's sufferings were great, but through them all she rested on Jesus.

BAILEY.—On Friday, May 29th, at the home of his son, St. George, N. B., H. D., Bailey aged 89 years. The deceased was born at Blissfield, Sunbury Co., Sept. 14, 1814. He professed religion in connection with the Free Baptist denomination and was baptized by Rev. W. R. Pennington in 1852, continuing a member of the church until the time of his death. He leaves two sons and five daughters to revere his memory.

THOMAS.—At Gabarus, C. B., on the 28th inst., after a lingering illness, Mrs. Arthur Thomas departed this life aged 26 years. Although never making a public profession of faith she gave evidence that her peace was made with God. May the Lord comfort the husband and mourning ones with the blessed consolation of his spirit.

MCKEEN.—At St. Mary's, Guys. Co., N. S., on the 23rd ult., Brother James W. McKeen, in his 49th year, departed this life after but a few days sickness resulting in pneumonia. He died simply trusting in Jesus. Calling his wife and children about him he committed them to the care of God and exhorted his wife to be faithful and to trust God and He would provide. And so he fell asleep in Jesus. Our loss is his gain.

HARRISON.—At Cox Point, Queens Co., N. B., Sarah Rebecca wife of Chas. Harrison, May 31st, aged 58 years. Our sister joined the 2nd Grand Lake church many years ago, and has been a faithful follower of the Lamb. She leaves a husband, four daughters, two sons, two sisters and a brother to mourn their loss. May God be their "Refuge and strength, a very present help in their trouble."

MCKEEN.—At St. Mary's, Guys. Co., N. S., on the 5th ult., Brother Samuel McKeen, and also brother of the above, died in the 62nd year of his life. Bro. Samuel left no family or any one dependent upon him, but had a little money to leave to the St. Mary's church, to the denomination, or at least to some of its interests, and a little to give to friends. This brother also enjoyed the peace of God and quietly waited the summons from on high. He also died of pneumonia.

HOLMES.—At his home in West Tatamagouche, May 26, Bro. William Holmes departed this life, aged 79 years. For sometime he had been a patient sufferer. All that physicians and skilled nursing could do was done, but the Lord saw fit to take him to Himself. For some years he had been a consistent member of the Baptist church, and until his death was always ready to do what he could for the extension of God's kingdom. His character was above reproach, and all who knew him were united in saying "he was a good man." He leaves a widow, seven sons and a daughter to mourn.

VAUGHAN.—At St. Martins on May 26th Elizabeth Jane relict of William Vaughan, aged 63. Our sister had been suffering for several months, and death came to her as a happy release from much pain and weakness. During her long sickness she displayed great patience, and was fully resigned. She was baptized when 15 years of age by the Rev. M. J. Jackson at Hammond Vale. For many years she had been a devoted member of the 1st Martins church and she will be greatly missed in religious and temperance circles. She leaves two sons and two daughters to mourn the loss of a good mother, but as they are all professing Christians they do not sorrow as those who are without hope. Her eldest brother is deacon J. S. Titus, Clerk of the St. Martins church.

WORDEN.—On May 27th at the home of his parents, Bayswater, Kings Co., N. B., Archie S., son of George A. Worden, aged 38 years. For nearly four years the deceased had endured much suffering from cancer. Father, mother, three brothers and two sisters are left to mourn the loss of one whose life was full of sunshine, and who, they trust, now purified and perfected, has gone home to enjoy eternal bliss in the presence of God. Our dear brother bore his sufferings without grieving or repining, trusting all in the hands of the Heavenly Father who does all things well. He was a consistent member of the Baptist church at Leominster, Mass. At his funeral on May 30th a very large body of people gathered to pay the last tributes of respect to their friend, thus bearing testimony to the respect and love in which he was held by all. It is estimated that 600 persons and 80 carriages were in attendance. The funeral service was conducted by Rev. Mr. Long, Baptist, assisted by Rev. Mr. Pierce, Methodist. At the conclusion the Odd-fellows, of which body the deceased was a member, conducted the burial service in accordance with the beautiful ritual of their order.

Denominational Funds—P. E. Island.

RECEIPTS FROM MARCH 31 TO MAY 31.

Annandale church, \$5; Dundas church, \$6 75; Bedeque church, \$4 27; St. Peter's Bay church, \$2 25; North River church, \$9; Boreshaw church, \$2. Bequest of the late Jessie McBeath, of Marsfield, to be divided between Foreign Missions and Manitoba Northwest Missions, \$154 85—\$184.05. Before reported, \$224 45. Total to May 31, \$408 50.
A. W. STEARNS, Treas. for P. E. I.

Manchester Robertson Allison, Limited.
St. John, N. B.

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The kind that grows with your library. It's made up of units, or sections. Ten or a dozen books, one unit—more books, more units, and get them as wanted. Call, or write for booklet.

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Write for the Report

Of Captain W. B. Porter, a gentleman of wide experience in South and Central American affairs, who, as a stockholder and as the representative chosen by a regular vote, of the other stockholders in

The Obispo Rubber Plantation Co.

TUXTEPEC, OAXACA, MEXICO

with Mr. L. A. Amaden, Assistant City Engineer of Ashland, Ohio, has just completed the second annual inspection of the property, and returned deeply convinced of its great future.

In conclusion, I can say that the Obispo property is conservatively managed, that cultivated rubber in my opinion is an assured fact, and that I believe the investors in the Obispo have an exceptionally good proposition that will pay out as well as estimated. Very truly,
March 30, 1903. W. B. PORTER.

I fully concur in the above report—LEWIS A. AMSDEN.

Although two years old, this investment has paid shareholders a guarantee of but 4% per annum, profit and interest amounting to 17% within two years, and is one of the safest investments within the scope of the person of moderate means. Shares are \$200 each, and may be purchased at the very easy rate of

\$5.00 PER MONTH

drawing interest from the moment the first payment is made, and meaning a competency for life within a few years to those who invest now. Write today for prospectus, Captain Porter's report and complete information, together with particulars of a FREE TRIP TO MEXICO, for personal examination before investing, at our expense, where the amount of the proposed subscription will warrant it, the offer being open to syndicates of buyers as well as individuals.

Send me Capt. Porter's inspection report prospectus and full information of the Obispo Plantation.

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ACADIAN LINIMENT, CERT'N CHECK, NERVE OINTMENT, VEGETABLE PLASTER, LITTLE GEM PILLS.

have always become the standard remedies for their respective ailments.

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

Colonel Secretary Olivier has left Jamaica for Canada to negotiate for a fortnightly steamship service between the countries.

The best is not too good for our students.

This summer they will enjoy full membership privileges on the Victoria Athletic Grounds, and will engage in games, exercises, etc., under the direction of a professional trainer.

St. John's cool summer weather makes hot exercise and study enjoyable throughout the entire season.

No Summer Vacation. Students can enter at any time.

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Best Evans Piano, mandolin attachment, used only a short time; cost \$350 cash. Husband died; widow must sell. Price only \$225. Piano guaranteed. Apply to W. I. GATES General Agent, 95 North Street, Halifax, N. S.

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THE HEART OF THE GOSPEL.

The heart of the gospel is the saving of souls and the way to save souls is to go into the highways and hedges and compel them to come in.

We rejoice that God is calling men and women, noble men and women and many of them, to go near and far that they may reap the fields white unto the harvest. We rejoice that God is calling men and women, noble men and women and many of them, to give and to give largely of their means to support the reapers in the fields. The reports coming in from every direction show that never in history have so many individuals and so many churches manifested a disposition to be "hilarious" givers for missions.

The very heart of the gospel is missions, and we are beginning to act upon this fact. If the very foundation of a creed is not the Master's "Go," then is that creed out of line with the Gospel. Self gratulations about beliefs are uselessly unless along therewith go generous sacrifices of self that the heathen may hear of Christ and be saved. The fact is if we go in the spirit and might of him who said, "Lo I am with you always," there will be little need of anxiety about beliefs. He that wills to do his will shall know of the doctrine. Into the heart and mind of the eagerly going to the lost, comes the very spirit of him, who has searched the "depths" of God and yearns with omnipotence to impart it to all.

BUILT ON THE SANDS.

As I was looking over the paper the other morning, I saw a dispatch from Plymouth, Massachusetts, stating that one of the buildings of a manufacturing company had sunk four feet in a week, and was still settling. All hope of saving the building has been abandoned, and the machinery is being removed. The cause of the sinking has been found to be due to quicksand. The words of our Lord at once came to mind, "And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand." There is only one secure foundation for the life here and hereafter, and that is Jesus Christ. For other foundation can no man lay than that which is laid, which is Jesus Christ. In the face of the emphatic words of Christ, men go right on laying other foundations, as they think, ignoring the fact that Jesus himself has said that the salvation or condemnation of men depends upon their attitude to his word. Men will go into eternal death or life, as they receive Christ and his teachings, or reject them.—Ex.

OVER AND OVER.

"He said nothing new," said a voice, judicially, when the meeting was over. "It was just the same old things over again." "And they rested and comforted in just the same old way," interposed another, quickly; "just the same dear old way that they rested and comforted sore and tired hearts through all the centuries. I think it is the over-and-over of the gospel that is its utmost worth to me. Burdens will press heavily, unkindness will hurt, the sky will cloud, hands and feet grow weary, and the heart faint, the task is too great for us, and it scarcely seems worth while to try. Then, through habit, or duty, or desperation, 'Back to the book we come,' to the tender, living Voice that forever speaks through it if we will but listen. Just the same old words that we have heard a-d read hundreds of times, but we feel the Father's love again, the hurt and pain die away, faith fits its head and smiles toward the waiting home afar, and once more we are ready for the Master's 'Follow me.'—Forward.

TRUTHS THAT HOLD.

Dives seems to have been a kind man to allow Lazarus to lie at his gate. It was a question of character, however, that separated them in the other world. A man is far away from God who is unlike God. It is not a geographical question as to the distance between your sick room and the comforting heart of God. Nature alone cannot lead us to the discovery of God. Nature told me a fib when a child. It said my stick was crooked when I put it into the water. The Bible is the heavenly mail bag to bring God near to us.—H. Ostrom.

A CANDIDATE FOR GLORY.

A minister tells us that one night during the time of a spiritual awakening, he was wearied and fell asleep in his chair. He dreamed that he saw a man coming to him with weights and measures and chemical apparatus, who said to him:

"I want to analyze your zeal."
He was very much pleased at this, believing it was great. The stranger used his weights and chemicals, and then wrote down the result as follows:

Personal ambition	23 parts
Love of praise	19 "
Pride of denomination	15 "
Pride of talent	14 "
Love of authority	12 "
Bigotry	10 "
Love to God, pure	4 "
Love to man zeal	3 "
100 parts	100

DEMAS.

This man was a great disappointment to the church. He gave promise of a useful Christian life, but failed to make good the promise. His opportunities were great, but he failed to improve them. Instead of fastening himself to the eternal truths of the Word of God, and the unseen things which are eternal, he fastened himself to a piece of driftwood, in the world's passing show. Instead of laying hold of Christ Jesus, and being "strengthened with power through his Spirit in the inward man," Demas laid hold of a bit of frayed rope that was fastened to nothing, and because of this he drifted, until Paul wrote of him, "Demas forsook me, having loved this present world." Instead of grasping the great and blessed realities of revelation, this man grasped a handful of fog and found it just as satisfying as such material always is—a clammy, unsubstantial, unsatisfying nothing. In all the centuries, since men appeared on this earth, there have been those who have forsaken the way of righteousness, because of the love of the world, and the pleasures and profits of the present age. But was Demas really so far from righteousness as all that? He was according to the Scriptures; for the warning and statement is "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." Love of the world and love of God do not co-exist in the heart. The "If ye love me" of Christ means something definite, radical, unmistakable, uncompromising in relation to this present world. The Demas spirit must be replaced by the Spirit of the Lord Jesus.—Ex.

TEARING DOWN THE OLD.

On a busy corner in a city a crowd had collected to watch the tearing down of some old buildings. That corner of ground was very valuable, and the old buildings must come down, to make room for new up-to-date structures. Certain preparations were made, then the workmen fastened some cables in two or three places, and stepping back gave a signal, and at once an engine began puffing, the cables tightened, and in a moment down came entire front of one of the buildings. The operation was repeated again and again, until in a short time, nothing but a heap of debris remained where the buildings had stood. For days men worked clearing away the debris, and then began the work of building the new and stately structure, in the place where the old and unsightly buildings had stood. In becoming a new creation in Christ Jesus the almighty power of God, by the Holy Spirit, lays hold of the old nature, and will, and brings them tumbling to the ground. In their place the new man grows into the likeness of his Redeemer and Lord. This growth is often retarded because the man clings to some of the old wreck, and wants to incorporate it in the new, or used the old material to build little annexes to the new man that God is fashioning. But the old must be pulled down, the debris carted away, and the life be lived according to the will of God. Fasten some great promise to the sin, the doubt, the fear, or whatever your trouble may be, and then signal the Lord to pull, and out and down it will come and he himself will come in. With his help, "Put away as concerning your former manner of life, the old man that waxeth corrupt after the lusts of deceit"; and "Be renewed in the spirit of your mind, and put on the new man that after God hath been created, in righteousness and holiness of truth."—Ex.

Is Your Money Profitably Employed?

Two years ago we placed the stock of The Union Consolidated Oil Company through this and other papers in Canada at 10 cents per share, par value, \$1.00. Later the stock was advanced to 30 cents per share, at which figure it was entirely withdrawn from sale.

Up to the present time the Company has paid upwards of \$89,000 in dividends, returning to our customers 24 per cent. annually on their investment.

We have bought back large blocks of the stock at advances of from 100 to 200 per cent.

Mr. W. A. Brennan, of Prince Edward Island, editor of the "Summerside Journal", recently inspected the properties and is positive in his belief that the stock will, within a few years, rapidly command its par value.

Hon. Alexander Harbison, one of the wealthiest citizens of Connecticut, formerly mayor of Hartford, who is now at the properties, declares them to exceed in value the entire sum invested by us for our customers in all of the properties for which we act as fiscal agents.

We are only able to supply the above stock now at highly increased prices, but we have other attractive investments and would be pleased to hear from persons who may desire to invest sums ranging from \$37.50, the minimum sum received, to \$500.00 or upwards.

Our clientele includes many of the prominent business professional and banking men of Canada.

We have never made a loss for a customer.

We would ask prospective investors to make a thorough investigation of our firm and its financial standing through commercial agencies, banks or any legitimate information bureau.

At present we have some attractive investments yielding 8 per cent. annually, which rate will be largely increased at a later period, and in order to enable people of moderate means to secure an interest in the business we will accept payment for such stocks on the saving plan of \$10 down and \$10 a month until full payment is completed.

Full particulars furnished upon request.

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News Summary

Chinese insurgents have captured two more towns in the Province of Yunnan.

Lieut. Governor Joly on Monday dismissed Premier Prior, and called upon Richard McBride to form a ministry.

Fire at Tilsonburg, Ont., on Monday destroyed eleven business places and twelve residences.

Premier McBride of British Columbia has decided to organize his Cabinet on Conservative lines.

Two men convicted of murdering the captain and six others of the New Brunswick bark Veronica were hanged at Liverpool last week.

The English cotton trade is so depressed that 15,000 looms have been stopped in southeast Lancashire in order to curtail the production.

Capt. E. T. Wawe, a native of the United States, started from Sydney on Sunday to cross the Atlantic in a boat eleven feet nine inches long.

Three masked men boarded a suburban car running to East St. Louis on Wednesday, robbed J. Bowers, the motorman, and killed the conductor, John N. Keith.

Joseph Gosselin, under sentence of death at Montmagny, Que., for the murder of a woman named Teatrau, will not be hanged. The government has commuted the sentence to imprisonment for life.

Col. Gordon, commanding the Montreal brigade, has entered a suit against the city for \$18,863, for the pay of militiamen called out to guard the wharves during the longshoremen's strike.

It is generally understood that there are three tenders for the fast Atlantic service, emanating from the Canadian Pacific Railway, the Allen and the Dominion Steamship Companies.

Monday morning a serious fire broke out near Curry's Corner, Amherst, in which two barns with their contents were burned and a large house owned by Capt. Thomas King was badly gutted. Loss about \$6,000.

A law has been published in St. Petersburg giving a list of 101 towns in Russia in which Jews are allowed to acquire land and live without restriction. Jews are temporarily forbidden to buy land outside the places where they still be legally settled.

A moose which had perhaps been driven from the woods by the forest fires was captured in St. John harbor on Wednesday last. After being kept a day or two in confinement the animal was set at liberty. The appearance of moose and deer are reported at different settlements of late.

The district executive boards of the United Mine Workers of America have issued a call for a convention to be held at Wilkesbarre on June 15. The object of the convention is to decide whether the miners shall suspend work pending the settlement of the difficulties existing in the conciliation board.

There was a renewal of trouble on the Bulgarian frontier on Wednesday night. A band of 1,200 Bulgarians crossed the frontier near Djumabala and Turkish troops encountered another band of twenty men near Petrich, 53 miles from Salonica. Three of the Bulgarians were killed and the rest escaped in the darkness. A court martial at Salonica has condemned four Bulgarians to death.

Eight people were killed and seven injured in a collision between two Santa Fe trains at Stillwell, Kansas, on Thursday. The trains were running over the Missouri Pacific tracks, owing to the flooded condition of the Santa Fe tracks. Both trains were in charge of pilots, and it is said that one of the pilots misreads his orders, causing the accident.

Nearly 1,500 English women have been sent to various stations in South Africa since 1901 by the South African Expansion Committee, and most satisfactory reports have been received from the majority of them. The women travel in charge of a matron, and on their arrival are placed in care of a government department until they enter situations.

On Wednesday afternoon fire broke out on the outskirts of the city of Hull (Opposite Ottawa), and at one time, as there was a stiff breeze blowing it was feared that a repetition of the conflagration of 1901 might be the result. Fortunately, however, it was extinguished before it reached the main part of the city. There were twenty-eight small buildings, principally wooden shacks, burned down, and over 200 people are homeless. Those burned out are a poor class of people who worked in the mills. The loss is about \$5,000.

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