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Radium

It must be remembered, says *The Electrical World and Engineer*, that when one hears the word radium, it really means a salt of radium, generally the chlorid or bromid, since no has yet obtained enough of the precious substance to risk in attempts at reduction to the metallic form, so far as we have yet heard. In fact the metal when obtained might not possess radioactive properties at all, or might only possess them in a small degree and it might very possibly turn out that radioactivity is characteristic of the decomposition of an unstable radium salt. This being so, it is certainly not impertinent to enquire whether the radium gas is a general emanation from the radium salt as a whole, or from a possible component. The derivation of helium from radium gas gives one no proper license to talk about the transmutation of metals. That all the so-called elements are derived from some parent substance or substances is an old theory, and one which in itself is probable enough, but all the data heretofore at hand indicate that the resolution of its elements is unlikely to be a simple or spontaneous process. Hence, it is well to go slowly in this radium-helium affair. The demonstrated facts taken merely at their face value are interesting and important enough without indulging in speculation.

The Sealers' Claims

A report has been made to the Dominion Government on the efforts to assess the Canadian claims against Russia for seizures made in the Northern Pacific. There were six vessels seized altogether, and the net result of recent discussions in London is that the Russian agents have intimated their willingness to recommend to their Government the payment of damages on account of only two vessels, the *Carmelite* and the *Vancouver Belle*. At the beginning of the discussions the Russian representatives introduced the matter of pelagic sealing and endeavored to secure a reopening of the regulations. To this the Canadian agent, Mr. Little, acting upon the instructions of the Ottawa Government, flatly refused to agree. The discussions of damages for the six vessels was then entered upon, two by two. In regard to the first two, it was claimed by the Russians that the vessels had been warned against encroaching in Russian waters. The ships thereupon returned home, and, as there was no seizure, the Russians held that there could be no claim for damages, it being a principle of International law that no remuneration could be made for a prospective catch. In the case of the next two vessels there was a direct conflict of testimony between the Russian commander who made the seizure and the Canadian skippers. Two Russian commissions in succession investigated the seizures and found that they were legally made. Finally the claim filed in respect of the *Carmelite* and *Vancouver Belle* was taken up, and the Russian agents expressed a willingness to recommend payment of the cost of the vessels and their equipment and of seals on board, with interest from the date of seizure. As in the case of the others, there was a refusal to consider damages for the prospective catches. The Canadian Government will shortly take up the consideration of the report which has been made on the subject.

Corrupt Methods and Responsibility

The trials for fraud in connection with the last municipal election in Toronto have revealed the existence of wide-spread and systematic corruption, and have resulted in the conviction of five men, on charges of fraudulent action. These men who have thus been sentenced to prison—three of them for two years and two of them for one year, had ranked as respectable citizens. These men will suffer justly, but it is quite certain that they are not the only ones who deserve to suffer, and it may be that they are not the chief offenders. If all had there deserts it is very probable that men who profited by the crimes of which these men have been found guilty would share their fate as prisoners, or one still more severely. The responsibility for fraud in elections, both civic and political, is very widely extended. These men who are going into prison and disgrace in Toronto are not so much more guilty than a multitude of others who endorse, countenance or wink at fraudulent acts and corrupt methods in elections, but who nevertheless wish to be considered eminently

respectable. One of these men as he stood up to receive his sentence, said "I only now realize the seriousness of the offence." One can easily believe that. Why should a returning officer be expected to regard as a very serious offence such acts as civic officials and legislators are willing or anxious to have done in their own interests. If all the men who share with these men of Toronto an equal moral responsibility for the corruption of civic, provincial and Dominion politics, were required to share the penalty which has been imposed upon them, it is much to be feared that there would be some awkward vacancies in high places. It would be a happy thing for Canada if the day could come when neither the instrument, nor the instigator of corrupt methods could escape such penalty as has fallen upon the men who have been convicted of fraud in connection with the municipal elections in Toronto.

Population of the United States

The Census Bureau of the United States Government has issued an estimate of the population of the country for 1903, based upon the assumption that the annual increase is one tenth of the decennial increase between the last two censuses. According to the statement issued by the Census Bureau the population of the United States, not including Alaska or the islands, was in 1903, 79,900,389, an increase of nearly 4,000,000 since 1900. The population of New York State according to the estimate, exceeds 7,500,000, Pennsylvania exceeds 6,500,000, Illinois has passed 5,000,000 and Texas displacing Missouri, has more than 3,000,000. In regard to cities, New York of course leads with 3,716,139 inhabitants. Chicago comes next with 1,873,880, and Philadelphia follows with 1,367,716. There is no other city within the Union with half the population of Philadelphia. St. Louis which now comes next, having passed Boston, has not quite 600,000. Baltimore has 531,313 and Cleveland 414,950. The other cities with 300,000 and over are, in order of their population, Buffalo, Cincinnati, San Francisco, Pittsburg, Detroit, Milwaukee and New Orleans, and Washington has almost reached the 300,000 mark. In Mississippi, North Carolina, South Dakota, Wyoming and Oklahoma, there is no city having a population of 25,000.

A Disgraced Senator.

Joseph R. Burton United States Senator for Kansas, has been convicted on the charge that for pay he had exerted his influence at the Post Office Department in behalf of the Grain and Rialto Securities Company, and has been sentenced to be imprisoned in jail for six months and to pay a fine of \$2,500. He is also disqualified for holding any Federal office. In delivering sentence Judge Adams said: "Your conviction necessarily results in your punishment, but its importance in my opinion is not confined to its effect upon you. Your exalted station in life and the character of your offence give unusual significance to your conviction. It demonstrates that the law of the land is equal to every emergency and that it can be administered regardless of the personality or station of the accused. It also demonstrates to all people that public office cannot be prostituted to self-serving purposes and that public offices is not a sure or safe passport to private thrift. The humiliation attending your conviction and the statutory disqualification resulting therefrom, which forever incapacitates you from holding any office of honor, trust or profit under the Government of the United States, are in themselves heavy punishments for your offences, and leave but little in the way of severity which could be added. It is neither my pleasure nor purpose to impose any unnecessary punishment. I think the majesty of the law will be sufficiently vindicated and the public welfare sufficiently guarded by imposing a single sentence, warranted as it is on any one of the six counts, of the indictment on which you are convicted."

The War.

Another disaster, and one of a very serious character, has befallen the Russian fleet, involving not only the loss of the warship *Petro-pavlovsk* with the larger part of her crew, but also the famous naval commander, Vice Admiral Makaroff, who went down with the ship. The disaster occurred on Wednesday morning outside the harbor of Port Arthur. At present writing the cause of it is still

in doubt. According to the Russian account of the affair, there had been a fierce battle between the Japanese and Russian torpedo boats during the previous night, and in the morning the Russian warships had steamed out of the harbor to give battle to some Japanese vessels which were approaching. As the Japanese were strongly reinforced, the Russian ships retired, and it was as they were re-entering the harbor that the disaster occurred. The Russian official accounts say that the *Petro-pavlovsk* struck a mine which had been laid by the Russians themselves. The explosion was terrible, causing the boilers to burst and making a great hole in the side of the ship, which caused her to roll over and sink in about two minutes from the time of the explosion. Only those who were on deck had any chance of escaping. Three or four officers were saved, among them Grand Duke Cyril, heir presumptive to the throne. The number of men who were saved is placed at from thirty to fifty, and it is believed that about 600 officers and men went down with the ship. Admiral Makaroff, it is said, was at breakfast in his saloon when the explosion occurred. Verestchagin, one of the world's most famous painters, is believed also to have been on board the ill-fated ship. The Grand Duke Cyril received injuries which are said, however, not to be of a dangerous character. The disaster is a heavy blow to Russia, and has naturally caused consternation at St. Petersburg. A good deal of doubt is felt in reference to the correctness of the Russian account of the matter. According to some private despatches, the explosion was caused either by a torpedo from a Japanese boat or by contact with mines that the Japanese had laid. The conclusion that the sinking of the *Petro-pavlovsk* was in some way the work of the enemy is supported by the fact that another Russian warship, the *Pobiedna*, was struck and injured at the same time, but not so seriously as to prevent her returning to her anchorage within the harbor. In the torpedo boat engagement, a Russian boat, the *Bezstrashni* was sunk. On Friday the Japanese fleet bombarded Port Arthur for several hours, but according to the Russians account, without much effect. There are reports of several skirmishes in the vicinity of the Yalu, in one of which the Russians claim to have ambushed and annihilated a company of Japanese about fifty strong. There is also an unconfirmed rumor that the Russians inflicted heavy loss on a body of Japanese landing to the west of the mouth of the Yalu. The story is that after 12,000 Japanese had landed the Russian troops, which had lain concealed, made an attack, driving the Japanese back to their ships with heavy loss of men and guns. The rumor is unconfirmed and probably untrue. The Russians report having captured two Japanese officers at Harbin. They were in the disguise of Tibetan priests and were furnished with explosives and tools to be used in blowing up railway bridges. Since the above was written Admiral Togo's report of the Japanese attack on Port Arthur on the night of the 12th and the morning of the 13th has been published. This makes it clear that the *Petro-pavlovsk* was sunk and the *Pobiedna* injured by mines laid by Russian Torpedo boats the night previous. It appears that the disaster to the Russian fleet was the result of successful strategy on the part of the Japanese. Admiral who crossed the mines to be laid at the mouth of the harbor, in such a position that some of the Russian ships in returning to the harbor by their usual course were pretty sure to come in contact with them. Then the Japanese fleet was lured outside the harbor by the appearance of a number of Japanese vessels. When the latter were strongly reinforced, the Russian commander found it prudent to retire to the shelter of the guns of the fort, and in doing so the *Petro-pavlovsk* met its doom.

—An extract printed by the London *Times* from Herbert Spencer's "Autobiography" which is soon to be published, goes to show that the great philosopher did not have the kind of mind which appreciates the poetry of Homer. "Some twenty years ago," Spencer writes, "I took up a translation of the *Iliad* for the purpose of studying the superstitions of the early Greeks, and, after reading six books, felt what a task it would be to go on—felt that I would rather give a large sum than read to the end. Passing over its tedious enumeration of details of dresses and arms, of chariots and horses, of blows given and received, filling page after page, passing over too the many absurdities, such as giving the genealogy of a horse in the midst of a battle, and not objecting to the subject matter appeals continually to brutal passions and instincts of the savage, it suffices to say that to me the ceaseless repetition of battles and speeches is intolerable. Even did the ideas presented raise pleasurable feelings, a lack of sufficiently broad contrasts in matter and manner would repel me."

Government Grants to Mission Schools in India.

BY MISS FLORA CLARKE

(Concluded.)

Next, Why do we take the heathen into our schools? Our doors are closed to none. We do not in any way seek to deceive or to decoy the heathen into attending our schools. If they come they come of their own free will. They know that the missionary has charge of the school and that the Bible is taught there and it is their option to come or stay as they please. They choose to come and we are glad to have them, glad to meet and to know them. We want to come in contact with as many as possible. And especially are we glad to have an opportunity of talking with them about the Saviour of the world. Are we anxious for their salvation? Oh, yes. Very gladly would we win them all for the Master if we could. Did we not desire to do so we would not be true to our profession; for every one educated child of God must be concerned about the salvation of those with whom he comes in contact or fail of his high calling. But we did not establish our schools for the heathen population and we are not seeking "under the guise of an education" to convert them.

Why do they come to our schools when they have schools of their own to attend? I really cannot say. In some cases the fees are less than they would have to pay in the regular Government schools. That probably draws some. Then again the teachers are anxious that their schools should be well spoken of and so they seek to get as many as they can to attend. Others again probably consider the schools better than the ordinary ones and so send their children. At any rate the sending of them is entirely their own affair and they can withdraw them whenever they please.

There is no underhand work about it, all is open and fair. The schools are established for regular work. Every year a number of children, Christian and heathen, receive a good education in our schools. We ask that the Government pay for this secular work. As manager of the school we claim the right to teach the Bible to the pupils assembled there. At some of our stations the lady missionary has, with the consent of the teachers of the Government schools, entered their schools and given regular instruction in the Bible; the same exactly as we do in our own schools. The only difference is that in the school of which we are managers we have the right to do so, while in the other schools it is a privilege which the teachers may grant or refuse at their pleasure. Now can we say that we have the right to teach religion in schools which are supported by the Government of the land?

I quote from the Grant-in-aid code under which all schools in India receiving Government grants are run. It reads as follows:—"Grants in aid of schools and other educational institutions shall be made with the object of extending and improving secular education and be given impartially and without reference to any religious instruction to all schools which impart sound secular education subject to the conditions hereinafter specified and with due consideration of the requirements of each locality and of each institution and the funds at the disposal of Government or of the local boards." Could anything be plainer than that? I have gone through the whole of the grant-in-aid code and this statement is nowhere modified. The Hindu teacher can teach his religion but we are not compelled to send our children to his school, neither is he compelled to send his to ours. It is entirely optional in both cases. The Christians as well as heathen are tax-payers and the Government seeks to deal impartially with all. We are at perfect liberty, according to the law of the land, to establish schools, teach religion in them and draw Government grants so long as we give a sound secular education. Can this be said to be similar to the state of affairs existing in England against which the non-conformists are so earnestly protesting?

According to the law the manager is required to sign a declaration to the effect that the rules laid down in the grant-in-aid code and in the Madras educational rules will be fully observed; that discipline will be enforced; the textbooks prescribed by Government used; and the school with its time-table, register, and trust accounts be submitted to inspection from time to time, and the returns required by the department furnished. Is this not exactly the position occupied by the Board of Trustees in the home land? The head master takes care of the register, makes out returns, etc., etc. The missionary simply has the oversight of affairs in general and tries to see that faithful work is done. It is not necessary for us to establish schools in order to instruct our Christian children in the faith. We have no difficulty in getting them together for religious instruction. Again—if these schools of ours are meant to be principally and primarily evangelizing agencies, it seems to me that the methods pursued are rather strange. Teachers are hired who are able to look after the secular work no matter what their faith is. Several of our teachers are Hindus because we have no Christians capable of filling the position. Four or five hours a day are spent in secular work and half an hour or an hour a day is given to religious instruction. If those schools are to be considered as evangelizing agencies in the highest

sense of the word, should not the order of things be somewhat revised? Teachers should be hired who would impart sound religious instruction regardless of their ability in secular work. Instead of giving half an hour to Biblical instruction and four or five hours to secular work the greater part of the time should be spent in teaching the Bible. Christian hymns and Bible verses should be learned and much time spent in prayer. Such a school could not, of course, take Government grant as it would not be established for secular work at all but for religious instruction. We know of no such schools in our Mission.

The writer of the paper already referred to says: "The majority of those educated in our schools, well armed with weapons sharpened by a combination of Missionary's time, churches' money and Government grants, having lost faith in their own religion and not having accepted Christ are apparently drifting on a shoreless sea and the Missionary often finds them among his keenest opponents." We hardly understand just what this is meant to imply. Apart from the time the Missionary spends in teaching the Bible in these schools the amount of time given by him to the work is a mere nothing. The oversight of the school of which he is manager requires but a very small fraction of his time. Even if he should go into the school and teach secular subjects he is not likely to give more than two or three hours a week to it. If there are missionaries who devote their whole time to the teaching of secular subjects I know nothing whatever of them and am not referring to them at all. I am simply dealing with matters as they exist in our own Mission. If the words of the writer go to prove anything they surely prove that the Missionary has erred in teaching the Bible in his school as, apart from that, the instruction given in our schools is the same as that given in the Government schools. Again, please remember I am not referring to so-called Christian colleges. I know nothing about them nor how they are managed. I am speaking about the primary schools that are to be found at the various stations on our mission field, the object of which has been already explained and for which nearly all of our number are ready to receive Government grants. In so doing we cannot see that we have in any way departed from our calling as ambassadors of the Lord Jesus Christ nor become untrue to the principles which we as Baptists profess. We can, with a clear conscience, establish our schools, teach the Bible in them, take Government grants on secular instruction and ask God to bless the work done. We believe eternity alone will reveal just how many from among the number who gathered were led to give themselves to the Saviour.

It may be there are those who feel that when they have gone from street to street or from village to village and proclaimed the message of salvation to the people who gather around, that they have discharged their duty to these people in the sight of God and man; but, if so, the writer of this paper is not one of them. We are here for that, but oh we are here for more, far more than that. We are here to build up character, to train in ways of morality, to develop manliness and to teach these people the meaning and the hideousness of sin. Many of them are the veriest babes in knowledge, in understanding and in their ideas of right and wrong and in many cases the work of the missionary is but begun when they come to him and say, "We want to join your faith." Stewards of the mysteries of God! yes and shepherds of the flock and the latter position is harder and takes more out of the missionary than the former. It is easier to preach to the assembled multitude, than it is to train and guide and care for the flock. God help us to do both and to do it well.

Our sister in her paper dwells at length upon the fact some of the revenue of India is obtained from the manufacture and sale of opium and liquor. The proportion as given by the figures quoted by the writer is one tenth of the whole revenue. This is one tenth too much and we would that something could be done and that speedily to wipe out the evil not only from India but from Christian Canada and from Christian England and from every other nation on the face of the earth. At the same time we are utterly unable to see how we are going to hasten the day by paying some of the Government's honest debts for it. I presume it would not make any difference to it if all the mission schools in the land refused to let it pay for the education furnished to its boys and girls and instead educate them with the church money or with that of some generous friends.

In applying for Government grant we are not seeking to enrich our mission treasury with Government money. We have already shown that our schools are conducted in accordance with the laws of the land and that the Hindu is not in any way deceived or forced to attend. The Government grant is simply a fair return for honest work done. Its boys and girls are educated. It pays the teachers who did the work. In doing so it has not conferred any favor upon the missionary nor placed us under any obligation to it. We have not in any way become a party with it in the manufacture and sale of opium and liquor. The missionary who takes Government money and uses it to pay for the secular work done in the schools for a number of Indian children can speak out just as fearlessly as the missionary who takes the Lord's money and uses it in circular work—No matter what his object in so doing may be.

One of our number who is strongly opposed to the mis-

sionary taking Government grant for the school of which he is manager is talking of making the following change: At present the management of the school is in the missionary's name. The head master is a Hindu, his salary is paid by the people at home. Our friend proposes to hand over the school to him, transfer the management to his name and allow him to take Government grants and get his salary the best way he can. He will have to see to the salaries of the other teachers. The missionary will not furnish a cent of money nor will the school be in his name. He will claim the right though to teach the Bible as of old. The mission accomplished by this school will be exactly the same as it ever was. The Christian children will be educated for the same purpose and with the same object in view as they always have been. The Hindus will get the gospel and the school be as much an evangelizing agent as before. The missionary will retain his place as Biblical instructor and the work will be as much in the interests of the denomination as of old but it will all be done at the expense of the state. The only difference, as far as the taking of the money is concerned, will be that the Government grant instead of being paid directly to the missionary and by him paid to the teachers, will be paid directly to the teachers themselves. The missionary will not henceforth be recognized by Government as Manager, but inasmuch as he claims the right to go into that school and teach the Bible, he is to that extent manager of it and we doubt if the missionary would hand over his school to the Hindu teacher without first having it understood that the Bible is to be taught the same as ours. The majority of us prefer to keep the management in our own name and be openly known to Government and to everyone else as the manager. By so doing we will not be at the mercy of any heathen teacher but will have a right to teach the Bible. Those of us who were teachers in the home land did not allow the Bible to be ignored in any school with which we were connected and we certainly will not do so in India. Till we have Christians who are capable of looking after the management of the schools, etc., for themselves, we claim the right to act for them.

The missionary is in the midst of an incapable, and to a great extent, untrustworthy people and he has to fill several positions. He often has to spend a good deal of time in overseeing the building of Mission houses or allow the denomination to be cheated out of a good deal of money. In the same way there is a good deal of work that he is called upon to see to that would never fall to the lot of the minister in the home land. Circumstances here are not the same as there and the same rules that apply here will not there.

We have sought to go into this subject of Government grants as fully as we could and to look at it from an unbiased standpoint. At least two-thirds of our number believe firmly in the Government paying for the secular education of its boys and girls and have declared themselves to be in favor of our schools receiving Government grant. In doing so we cannot feel that we have in any way departed from the faith or become untrue to our calling. We are simply trying to make the best use we can of the Lord's money as sent to us by the brothers and sisters at home and we feel that it could be used to better purpose than to expend a good deal of it in giving a secular education to a number of India's children who will never in any way make the work or the denomination any return for it. We will pray for and work for the salvation of the children who attend our schools just as earnestly as the missionaries who refuse Government grant but we do not propose to pay the bills of the Government. Whether our methods be exactly the same or not we earnestly crave His blessing upon one and all of our number and upon the work as a whole.

Tekkali.

Inspiration Again.

Mr. Editor.—Rev. R. O. Morse, M. A., still continues his charge against Rev. Dr. Saunders of discussing irrelevant subjects in his ten articles on "The Inspiration of the Bible." I do not see that he makes his contention good. It is quite true that Dr. Saunders has not followed the well beaten path along which most writers on that subject have gone. As he says he has written for a different class of readers. Scientific treatises on this great subject prepared for the most advanced thinkers and scholars will always be needed. But I quite agree with the writer of these timely articles that the need of the hour in our churches is not such treatises, but just such a discussion as we have had. The faith of many is becoming undermined in the divine authority of the Bible. To such those doctrines which have from time immemorial been considered as fundamental in the Christian systems are becoming obscured. Their influence to mould the lives of men is being weakened. Theories concerning inspiration that, to say the least, are not those of the great majority of the leaders in evangelical Christianity either past or present, are being heralded abroad from many quarters. The public ear is catching them from various sources. In some cases these are given publicly from pulpit and press by those who claim to represent the denomination. Review articles, newspaper comments and much of the teachings of modern fiction are helping to destroy faith in the divine origin of the old Book. To me

at least it seems that it was quite time that something should be said on the other side. Now has Dr. Saunders chosen wisely in leaving the old well beaten paths and finding his evidences in the supernatural person of Christ: the doctrines of the word, the fixing of the canon of the Old and New Testament, etc., etc. I cannot but think that his line of argument has great weight.

But he has not defined his concept of inspiration? No. There are some subjects that do not readily lend themselves to exact definitions. They are too high and broad to be caught and bottled up in categorical terms. Inspiration, the present writer thinks is one of these. Of course I have no means of knowing whether Dr. Saunders has at hand an exact definition of this large subject which would be a complete statement of his mental concept of inspiration. Even if he is the fortunate possessor of such a definition I am very doubtful if it would quite fit any other mind but his own. How much better to give "bright array" of facts. Definitions are like theories, they need to be continually reconstructed. In a speculative subject like inspiration we continually outgrow concepts and attempts to state them in words.

The truth of this will be readily seen by referring to Rev. Mr. Waring's three attempts to define this word. Evidently this scholarly thinker has not yet found an anchorage for himself, much less for others in his most carefully worded definitions.

Of course it is not claimed that Dr. Saunders' articles have attained perfection. Few human productions come up to that standard. In many ways they are open to criticism. But to say that they are "misleading and harmful" is to say what is not warranted by the facts. For one I am thankful that we have such men of leisure and scholarly habits among us who can give us such a fresh discussion of this old and much talked of theme. He has not written as Mr. Morse would have done, but I cannot see that he has shot very wide of his mark. Nor do I think he has ever gotten very far from his text.

Dr. Saunders is also accused of failing to distinguish between "destructive criticism and conservative criticism." But does he? In the Sixth article he uses the expression "Higher, rather destructive criticism." It is quite evident in all the discussion where this term "higher" occurs he refers to the destructive kind. For some time the term has been popularly so used. No doubt the late Drs. Green and Welton with Dr. Osgood were in the best sense higher critics. Yet, they were not technically placed in that class. Perhaps it is unfortunate that a term so good in itself should come to be applied almost exclusively to scholars of the destructive school. But it is impossible to tell what have usage can make with an innocent word.

With this I must close. I write not to champion Dr. Saunders' cause. He needs no defense at my hands. I only wanted to correct what seemed to be an unfair criticism of his praiseworthy efforts to strengthen faith in the living oracles. I cannot but express the hope that when the writer has leisure to revise his articles he may yet give them to us in a more permanent form. D. H. SIMPSON.

Echoes From the Ecumenical Missionary Conference Held at New York, April, 1900.

To the Pastor belongs the privilege and the responsibility of solving the foreign missionary problem. Until the pastors of our churches wake up to the truth of this proposition and the foreign work becomes a passion in their own hearts and consciences, our Boards may do what they can by way of devising forward movements or organizing new methods for exploiting the churches for money yet the chariot wheels of foreign missions will drive heavily. The pastor of the smallest church has the power to make his influence felt around the world. No pastor is worthy of his office who does not put himself into sympathy with the magnificent breadth of the great commission, and draw inspiration and zeal from its world wide sweep. The pastor is the leader of his congregation and the director of their activities. If there are churches that give not and pray not for foreign missions it is because they have pastors who are false and recreant to the command of Christ. To the pastor belongs the privilege and the responsibility of solving the foreign missionary problem.

DR. PENTECOST.

Until the clergy are afire it is useless to expect the laity to be so. There is not a single instance of a minister really interested in Foreign missions, praying and working for them who has not met an encouraging response at length from a certain number of people. REV. T. F. DALY.

Until our pastors are ready to back this enterprise there will never be a missionary spirit adequate to the needs of the generation. Where the pastor helps almost any plan will succeed, where he is opposed scarcely anything will succeed. While godly pastors in all parts of this country have been helping the students as they have worked in the churches we are told here and in Great Britain that the greatest obstacle in arousing the home church is the pastor who is afraid his salary will be cut down.

MR. S. EARL TAYLOR.

"Thy Kingdom Come"

How well the Great Teacher knew that the first fruit of grace in the heart is a "divine discontent" with this present life! What may satisfy a kitten may not satisfy a man. The more you broaden the vision the more you contract the world. If man were but a butterfly, an hour of sunshine in the heart of a rose might suffice for all his wants. If he were but some new form of gorilla, some higher species of an anthropoid ape, a warm lair and the satisfaction of his natural appetites were enough. But if he be a man, endowed with sweet affections, imperative convictions and lofty ideals, this world of partings, this life of sin, this existence which is at best but a thing of shreds and patches, will never satisfy his warm desires. A man is not wholly beyond hope who can pray in sincerity, "Thy kingdom come." Whatever his estate, he realizes, though it may be in some poor degree, that he was born for something better than he has yet attained. He recognizes, when he makes the word of Jesus his own, what the great African Bishop, Augustine, put into his memorial cry, "Thou madest us for thyself, O God, and the heart is restless till it finds rest in thee."

But the petition for the coming of the kingdom implies a faith as well as a desire. Our Lord's disciples do not know all that they want. They long for the presence and the reign of their Heavenly King. What that kingdom may be in all its detail they do not profess to know, but what it is in essential aspects they devoutly realize. It may be quite true that a magnitude of surprises awaits the immigrant who from Scandinavia or Sicily hastes to our shores; but he knows some things beyond controversy. He knows that he is journeying to a land where toil is not despised, where industry is rewarded and where man is sovereign. Far beyond our keenest ken there may be some "far off divine extent to which the whole creation moves." We do not ask that it be revealed to us. But he who prays for God's kingdom to come here and now upon the earth prays for something very real to his faith. He believes in the future and final and perfect reign of righteousness among men. He believes that there is a time most surely coming in which the last prodigal will have returned to his Father's house, in which the last sinner will have been beaten into a pruning hook, and from the eye of the repentant Magdalen the last tear will have been wiped away. Without such a lively hope the richest of earth is poor, and we may for such a one breathe the sigh of Whittier:

God pity him who never sees
The stars shine through his cypress trees.

Nor should it be forgotten that he who utters the petition taught us by our Lord, is by it logically committed to a Christian life. That kingdom will not come by slow, insensible changes independent of conscious volition. Whatever we have seen of God's kingdom so far, emphasizes our Lord's declaration that it is the reward of force. Every triumph of righteousness has cost blood, and has been won by men who counted not their lives dear. Error has never given up the ghost because pricked with a pin. The man who is not prepared to do something to bring in God's kingdom has no moral right to pray for its advent. Every step of its progress is marked with the blood of the bravest. It cost the life of half the Mayflower passengers to plant the seed of civil freedom in American soil. It costs tens of thousands of lives to make the whites of this nation free, and hundreds of thousands of lives to raise labor from the degradation of the slave-pen to the responsibilities of citizenship. The kingdom of God cannot be established or widened in any community by men in their slippers or women wholly devoted to their clubs. It will take prayer and labor and self denial and sacrifice of much that is held most dear, to bring that kingdom in for which we pray. A life divided between business and amusements never yet brought in God's kingdom anywhere; and God's people are called, especially now at the beginning of a new year, to decide whether they will cease to offer the petition or do something to make the prayer effective.—Interior.

Day by Day.

BY REV. G. B. F. HALLOCK, D. D.

A doctor was once asked by a patient who had met with a serious accident, "Doctor, how long shall I have to lie here?" The answer, "Only a day at a time," taught the patient a precious lesson. It is the same lesson God taught his people, and the people of all ages since, through the methods of his provision for Israel during their wilderness journey: The day's portion in its day. Day by day the manna fell, enough for each day, and no more and no less.

Trust your Master by the day. The Christian life is a life of trust. The children of Israel received their manna "day by day," just what they needed, all they could use, but not more and no less. So God promises us, not "as thy weeks," or "as thy months," but "as thy days, so shall thy strength be." And that means Monday's grace for Monday, and Tuesday's grace for Tuesday, and so on. Why then borrow trouble for the future? We are especially told by the Saviour not to take anxious thought for any tomorrow. The true rule is to live by the day, to live a life of trust.

Not long ago an afflicted friend sent the writer this beautiful verse which she said had proven of great comfort to her. It contains this very idea of living by the day:

"Make a little fence of trust
Around today;
Fill the space with loving works
And therein stay;
I look not through the sheltering bars
Upon tomorrow;
God will help thee bear what comes
Of joy or sorrow."

The law of divine grace is, "Sufficient unto the day." The law of the divine deliverance is, "A very present help." The law of divine guidance is, "Step by step." One who carries a lantern on a dark road at night sees only a step before him. If he takes that, he carries the lantern forward and that makes another step plain. At length he reaches his destination in safety without once stepping into darkness. The whole way was made light to him through only a single step at a time. This is the method of God's guidance, one step at a time. "Thy word is a lamp." "My grace is sufficient." "The portion of a day is his day." Trust your Master by the day.

Have fellowship with your Master by the day. The day's portion for this day was given to Israel in the morning very early. This may serve to suggest to us how greatly the power to spend a day aright, to abide all the day in Jesus, depends on the morning hour. It is only when the believer each morning secures his quiet time in secret with his Master, regularly renewing living fellowship with his Saviour, that the abiding can be kept up all of the days. Christ is his manna. He can take the day's portion for the day. He can take Christ and his love along with him for all the needs that the day may bring, going forth with the assurance that the day will be one of joy and of spiritual growth.

Serve your Master by the day. One day's work at a time is all that you are accountable for. There is but one working day and that is called "to-day." "Go work to-day in my vineyard." "Work while it is called to-day, the night cometh." "Only a day at a time, that is all you will be accountable for. No one but a fool lives in to-morrow, for each to-morrow is to-day, when it comes. There never was a Christian strong enough to carry to-day's duties with to-morrow's worries piled on top of them.

It is a blessed secret, this of living by the day. Anyone can carry his burden however heavy, till nightfall. Anyone can do his work, however hard, for one day. Anyone can live trustingly, patiently, lovingly and purely till the sun goes down. And this is all that life ever really means to us—just one little day.—Ex.

Persistent Prayer.

BY REV. THEODORE L. CUYLER.

"There's nae gude done, John, till ye git into the close grips." So said Jeems, the doorkeeper of his father's church to Dr. John Brown, the immortal editor of "Rob and His Friends." None but a Christian of long and deep experience would have said that. It was not a slight and transient touch of the angel of the Lord that gave Jacob the victory at Fenny; the persistent wrestler's words: "I will not let thee go except thou bless me," showed the close grip. That was a prevailing prayer.

Hardly any great truth is more timely at present than this. There is a temptation with human nature—and especially with our American nature—to transient spurts in religious feeling. A week of prayer is appointed and is observed with more of less of sincere devotion. The end of the weak in quite too many cases, ends the praying; whereas it ought to be the beginning of a more vigorous faith, a more fervid zeal and more effort to secure the answers to our petitions. Genuine faith creates a condition of things in which it is wise for God to grant what under other circumstances would be denied. He grants to a persistent faith what he would have denied to a feeble faith. I wish that that Syro-Phœnician woman could have happened at one of the meetings during the Week of Prayer. She would tell us how our loving Master held her off for a while at arm's length to try the mettle of her faith. If she had not come into the "close grip," her suffering daughter would never have been healed. The answer of our Lord to her would be an admirable motive for the walls of every prayer-room: "Great is thy faith; be it unto thee even as thou wilt."

The case of that dead earnest woman who carried the day by persistence is repeated many times in our Bible. Bartimeus was cured of his blindness because he "cried the more a great deal." When the Apostle Peter was lying in a dungeon in peril of death, we are told that prayer was made for him "without ceasing." Suppose that the leader of that meeting in the house of Mary, the mother of John Mark, had said: "Well, the hour is up; we've prayed enough; let's go home." They would have missed the glorious surprise of seeing Peter march in without a fetter on his limbs.—Watchman.

Fig—What a peculiar man Dunder is! He has a sovereign contempt for anybody who doesn't know as much as he does.

Fogg—I should think he would, indeed!

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TRUTH AND THEORY.

Human theories in regard to truth are not unimportant, but they are much less important than the truth itself. Correct and systematized knowledge is never to be undervalued. This is obviously true in reference to the facts and phenomena of the physical world. If one has a correct knowledge of these facts and phenomena and a true theory of their various relations, he is in a much better position to make a practical use of them than he would be if his knowledge were defective and his theory erroneous. At the same time the facts and phenomena of nature are of far greater importance to the world than any theory concerning them, and nature bestows her bounty liberally upon men in spite of their inability to explain her phenomena and their failure to construct correct theories of her modes of operation. Who can clearly explain, even in this scientific age, the nature of electricity? But our ignorance in regard to the nature of this substance—if substance it is—does not prevent our reaping advantage from the service which in a multitude of ways it can be made to yield. The phenomena of light were for a long time explained in accordance with the corpuscular theory. Now the wave theory, which is very different, is universally accepted in the scientific world, and the old theory is discarded as erroneous. No doubt but that this advance in science has been attended by large practical gains, but light itself has continued to be the same, whatever the learned have thought or taught concerning its nature. It is well indeed that men should carefully observe and study and endeavor with utmost diligence to learn the secrets of nature and to construct their theories in accordance with the facts. But we may rejoice that the course of nature does not wait upon the understanding of man. Long before there was any human theory concerning light, the light shone, filling the world with beauty, nourishing life in plant and animal and making all the work of man possible under the sun. While men with more or less success have studied this glorious mystery of the physical world and endeavored to frame a theory to account for its phenomena, the light has continued to shine on. And however true or however mistaken human theories as to the nature of light may be, the light itself in its nature and its qualities will not be affected by what men may think or say concerning it.

The principle we have noted has its application in the spiritual as well as in the physical realm of things. We shall do wisely not to identify our theories of truth with the truth itself. The Infinite Mind has not needed to take counsel with man, and the Almighty has not seen fit that His activities should wait upon man's powers of comprehension. Our understanding of God's work may be more or less correct or more or less erroneous, it is sure to be imperfect. But our comprehension is not the measure of the truth. Human theories about God and His work do not alter the eternal fact. God is forever and forever the same and His truth unchangeable. This principle has its application in reference to the Bible. If the Bible is, as we believe the word of God in a sense in which no other book or literature is, then nothing can alter that fact, and no human theory to the contrary can rob the Bible of its power to enlighten and bless the world. If, on the other hand there are human and fallible elements in the Bible, the assertion that it is all divine and absolutely infallible, however vehemently and constantly reiterated, will never make it so. What the Bible is, it is, and all the opinions which men may hold or teach concerning it cannot change its essential character. It is true that the theories of Biblical scholars and interpreters are likely, according to the measure of truth or error they embody, to illumine or darken the minds of those who receive their teachings. Hence the vast responsibility of those who assume to teach, to seek with earnest, open mind to shape their theories in accordance with the truth, but the theory of the exegete or the theologian cannot make the Bible other than it is, nor can it permanently prevent it being known and valued according to its own true character.

It is doubtless right that men should diligently study to understand the methods of God's revelation of Himself in the world, and just as honest and diligent study in the field of physical phenomena, though it may involve putting forth and the abandonment of many untenable theories, is nevertheless from decade to decade and from century to century repaid with a constant enlargement of the realm of established science, so in the sphere of religious truth we may confidently expect that the labors of earnest and reverent students will not go unrewarded. We cannot doubt that

"Through the ages an increasing purpose runs
And the thoughts of men are widened with the process
of the suns."

We cannot prevent men seeking to enlarge the horizon of human knowledge, and it would be very foolish for us to do so if we could. The men who in the light of all attainable facts are studying the works and the word of God are the servants of God and of humanity. We need not fear that the outcome of their work will be to obscure the truth or to bring man's mind into bondage to error. God's purposes toward the world are good, and they are not to be thwarted by either the ignorance or the perversity of men.

Certainly the seeker after truth may make mistakes. Even the most careful student, with the sincerest desire to arrive at truth, is not infallible. This consideration should deliver the scholar from arrogant dogmatism, and it justifies great caution in the acceptance of new theories. But we may feel sure that there is no reason to dread the ultimate outcome of the study of God's Word by careful, reverent, Christian scholarship. For it is evident, as we have said, that the truth abides forever the same, however human theories concerning it may change, and after all it is the truth, and not the theory, that is of supreme importance. And may we not also take comfort in the assurance that the aim of Christian scholarship is the truth? Doubtless there is a scholarship which is not Christian, against which we do well to be on our guard. But there are many Christian scholars who feel that in the name of truth and the interests of humanity they dare not decline the challenge to examine facts and theories advanced in reference to subjects of traditional belief. Those men are controlled by the free spirit of Christ. They are honest, reverent Christians. Their aim is not to pervert, but to discern and to declare, the truth, and we cannot believe that the result will be that they and all who listen to them will be abandoned of God to wander in labyrinths of error and unbelief. Of course they may make mistakes, but men who are sincerely endeavoring to learn God's truth and do His will, will not be permitted to go or to lead others very far astray.

THE KING'S MESSENGERS.

One of the important thoughts suggested by the Bible lesson for the week is the willingness of Jesus to employ men as the heralds of his gospel and as the messengers of his grace. These seventy men probably had a very imperfect understanding of the purpose of their Lord's coming into the world. Their intellectual and spiritual equipment doubtless lacked much of being all that was to be desired in those who should proclaim the gospel of Christ. But Jesus seems to have thought more of the importance of the work to be done than the absolute fitness of the instrument employed for it. The fields were white to the harvest, and for everyone who could wield a sickle, however unskillfully, there was a work to do. If there was much that was beyond the ability of these men, there was important service which they could render, and the Lord called them, as he calls us all, to a ministry in accordance with each servant's ability. These men were not yet able to preach redemption in the name of a risen Christ and by the power of the Holy Spirit. But they believe in their Master so far as they understood him; their faith in him, it appears, was sufficient to enable them to work miracles in his name; they were persuaded that he was from God, that through him the Kingdom of God should come and that the doctrines which he taught and the works which he performed were of the utmost importance to the people. It was to proclaim the truth so far as they knew it that these men were sent forth, and the service which they rendered in thus preparing the way of their Lord in the cities and villages which he himself was about to visit was not unimportant. The work of evangelization will be carried on most successfully when every believer declares with simple, serious conviction what Christ and his gospel have become to him in his own experience and accompanies his testimony with such work for the relief of the sufferings of humanity as may be possible.

The charge which Jesus gives to Seventy as he sends them forth upon their mission suggests that the service to which the Christian preacher is called is one of unselfishness and self-denial. There is no promise of wealth or ease or luxury. The servant is to find his satisfaction and his reward in the work to which his Master calls him and in its results. The Lord's servant is not to be burdened or impeded with superfluities, nor weakened by luxuries. The business on which he is sent is one that demands singleness of purpose and strenuous endeavor. While his great aim is to bring help to humanity through the power of the gospel and while he is not to be uninterested in

all that truly pertains to human welfare, he must avoid wasting his time and strength in social formalities which have no valuable result. He will not despise human sympathy and fellowship—the Master himself did not—but he will be dependent upon them. He will know how to to encounter adverse as well as favorable receptions and will not be dismayed in the presence of opposition. He is to be gentle yet courageous, simple yet wise, combining the wisdom of the serpent with the harmlessness of the dove.

The servant of Christ is never to forget that he is a servant. It is not his his own business that he is to transact or his own name and fame that he is to exalt. His presence in any city or house in itself signifies little. What gives to him and to his mission significance is that he is sent to announce the coming of his Lord. The seventy whom Jesus sent forth announced the coming of their Master as about to take place, but the servant of Christ today preaches that gospel in the perfect and the present tense—the Lord has come, the Lord is here. And he who makes this fact of supreme significance most clear to those to whom his message is delivered best serves his Lord and the cause of human redemption.

Then, again, the servant of Jesus is not to forget that he is the servant of the Lord of lords and King of kings. The message with which he is charged is not of such a character that men may hear or forbear, receive or reject it with impunity. To those to whom it is delivered "the Kingdom of God is come nigh," and whether for boundless blessing or for intolerable condemnation the attitude of those who hear determines. What the Christian minister needs especially to realize is the greatness of his high calling as an ambassador of Christ and the measureless importance of the issues which hang upon the acceptance or the rejection of the message with which he is charged. The gospel which he preaches is the power of God unto salvation to everyone who believes, and it is the judgment of God unto condemnation to everyone who rejects. Neither communities nor individual men and women are saved because of position and the reputations they enjoy. Their salvation or their condemnation depends upon their attitude to the gospel of Christ.

Editorial Notes

—The American Baptist Home Missionary Society has had a prosperous year, its receipts having met all obligations and effected a reduction of \$6,000 in last year's debt. The debt now stands at \$22,000.

—We suppose that most of our readers would understand that the article which appeared on our fifth page last week was from the pen of Rev. H. Waring, although by a rather inexcusable typographical blunder, the article appeared on one page and the writer's signature on another. A second article from Mr. Waring was received too late for insertion in this week's issue.

—It was noted in these columns some months ago that charges of holding and teaching doctrine not in harmony with the accepted standards of the Methodist Church had been preferred against Dr. Borden P. Bowne of Boston University. These charges were laid before the committee of the New York East Conference of the Methodist Church at its recent session, and after what is said to have been a full investigation, the charges were dismissed. The result of the trial, we believe, gives very general satisfaction, not only in the Methodist Church but in other evangelical bodies. The feeling was pretty generally shared by those who were acquainted with Dr. Bowne and his published works that he was not a man who could justly be condemned as a heretic.

—The hope of the temperance people of Ontario for the enactment of any thorough-going reform legislation during the present session of the legislature has been disappointed. Premier Ross declared in favor of a law prohibiting the bar and placing the retail traffic, so far as such traffic should be permitted, under Government control. Such a measure, it is believed, would have obtained the approval of the temperance people, as, at least, a long step in the right direction. But Mr. Ross's party would not follow his lead, and the proposed legislation is delayed, perhaps indefinitely. In reply to a delegation of Methodist and Baptist ministers Mr. Ross has said: "If the Government is unable to give the measure desired this session it will be our duty to consider what means are available for further action." This is not very definite language, but those who are friendly to the Premier and believe in his honesty of purpose are hoping that it means that he will take such action as in his judgment is but adapted to secure the reform desired.

—The Canadian Baptist quotes from the *Weekly Sun* of Toronto the following appreciative reference to the Baptists from the pen of Professor Goldwin Smith: "Mr. Saunders' history of the Baptists of the Maritime Provinces reminds us of the gratitude due to the only great Christian Church, or the only one save the Quakers, which has scrupulously lived up to the principle that the Kingdom is not of this world. Plain as the principle seems to be, it has been miserably slighted, and consequences of the disregard of it have been the blackest pages of religious

and human history. In the New World, happily, the Baptist cause has won, the Baptist principle has triumphed. We have no State Churches or tests. There is hardly even a vestige of social interference with the most perfect freedom of conviction. Roger Williams, if he could return to life, would find nothing here of which he could positively complain. Yet he might possibly find reason for whispering a word of warning against secular influences more subtle than those of state endowments, privileges or tests. He might tell us that we are still in danger from craving for popularity and tendency to cringe to the ruling passion of the hour. In this respect also, however, the Baptist church, if it has not been absolutely stainless, has borne itself comparatively well.

—At a recent meeting of the St. John branch of the Evangelical Alliance a resolution was adopted in reference to the proposition of the commissioners of Rockwood Park to open a Park restaurant on Sundays. The resolution which is couched in very moderate and courteous terms deprecates the proposed action of the commissioners as not being required as a work of necessity or mercy, as proposed to the spirit and law of the Christian Sabbath and as being inconsistent with the principle of preserving the first day of the week as a day of rest and worship. The resolution concludes as follows:

"If the proposition were made to open all the places of public amusement and entertainment on Sundays this duty would be immediate and generally seen and felt. It is the part of wisdom to prevent this first step which if followed by others in the same direction, as it naturally would be, would tend to the destruction of the quiet and good order so vital to the true character and purpose of our weekly day of rest and worship."

We understand that the resolution was read in many of the city churches on Sunday last, and in several instances was strongly endorsed and supported by the ministers. A number of the churches and young peoples societies have expressed strongly their opposition to the opening of the Sunday restaurant either by passing resolutions or by circulating petitions against the proposed innovation.

—The Baptist Home Mission Board for Manitoba and the Northwest met in Winnipeg April 5th and 6th. From a report of the proceedings which appeared in the Winnipeg Telegram it is learned that the reports received, covering the entire mission field, were of an encouraging character. Some sixteen new men were accepted for work in the Convention during the summer, among the number being Rev. George Lawson, of Halifax (?) who is spoken of as "one of the ablest of the young Maritime Province ministers." In dealing with applications from Eastern students, the Board enforced the policy of requiring such young men to move to the West in some sense permanently, to the extent at least of remaining a stated period and of completing college studies at Brandon. In connection with certain other applications, the Board adopted the precedent of refusing to consider applications from preachers not members of Baptist churches. The question of Icelandic work in this city was referred for action to the executive of the Board. The Calvary Mission, instituted originally with an Icelandic nucleus, has gradually changed its character, and it was suggested that it be erected this succeeding autumn into an English Baptist Church. It is now expected, however, that the Icelandic work will be pushed more vigorously than ever, to the extent of employing an Icelandic missionary, with the ultimate end in view of two churches from this centre—an English and an Icelandic one. The Board considered the claims of the Galicians, and the question was settled by the appointment of the Rev. W. J. Pady, of Toronto Junction, to direct the Galician work. Mr. Pady will locate in the Stuartburn District, where he will pursue the study of the Galician language as the first step in what will be his lifework. Mr. Pady will have under his direction a pure Galician missionary, Miketo Krewetski. The chairman of the Galician Committee, the Rev. D. B. Harkness reported also on other persons offering, and it is not improbable that another missionary may soon be placed among the Territorial Galicians. The Board adopted the report of a special committee on a reading course. The effect of this is that hereafter every man accepted for work in this convention who has not studied theology must take a course of prescribed and optional reading, extending over two years, with annual examinations, while on the field. The full course includes ten prescribed books, five to a year, and is articulated with the Brandon College curriculum for the benefit of those who would later take a higher training. This was originally conceived for those young men who left other denominations and had received no theological training but was afterwards enlarged. Principal McDiarmid, Superintendent Stackhouse and the Rev. W. C. Vincent, were appointed a committee to initiate and supervise the work.

Notes From Montreal.

I thank you, Mr. Editor, for your kind reference both to myself and to my recent letter from Montreal, particularly to that part of it that referred to the work of grace in connection with "Feller Institute," Grand Ligne. With your kind permission I will give a few items in connection with this work that I trust may help to deepen the interest of your readers in it. I know of no undertaking

that has been more signally owned and blessed of God than this one; in this regard Feller Institute reminds one of dear old Acadia, the "Child of Providence."

During the early part of the winter the devoted staff of teachers in Feller Institute organized a Bible Reading Society, each member pledging himself to read quietly, thoughtfully and prayerfully at least two chapters in the New Testament daily. A large percentage of the pupils cheerfully joined this society and engaged most heartily in this work; and in a very short time as the sequel shows, a large proportion became not only higher, but highest critics, went one better than the "MESSENGER AND VISITOR" controversialists. They applied it to the test of experience and consequently they have ceased guessing and speculating; they know that it is the Word of God. In connection with this Bible reading, prayer circles were formed in which both teachers and pupils joined in earnest petition for God's blessing upon the school. The devoted and resourceful lady principal, Mrs. Massé, organized a noon-day prayer meeting for the teachers with the sole object of the conversion of the pupils to Christ. A series of meetings was then held and on a certain evening, an opportunity being given, seventy-seven (77) stood up to express their decision for Christ. Among these were children of Baptist and Pedobaptist parents as well as Roman Catholic pupils, and as indicated in my last letter, thirty-four (34) of these were baptized by Pastor Parent into the fellowship of the Grande Ligne church. Some will join their home churches and others will, I doubt not, come forward later.

The work of the Grande Ligne Mission is not by any means in a state of suspended animation. There has never been a time in the history of this Mission when the Lord's battles were more heroically fought and victories were more gloriously won than at this present time. To illustrate this let me give you a single instance. In the beautiful town by the famous Shawinigan Falls in this province there are a few Protestant families but not enough children to be able to claim a separate or dissentient school and consequently these families had to pay their school rate into the Catholic pannel and send their children there, go without educational advantages. In view of these facts the Board opened a school in that town and sent Miss Sarah Piché as teacher. Miss Piché is an extraordinary teacher and a devoted Christian woman. In a short time the school grew until over fifty (50) were in attendance. The priest, however, denounced it from the pulpit and solemnly declared that no parent or guardian sending children to this school would be admitted to the sacrament of the church at Easter; and, under dread of this threat, some reluctantly withdrew their children but others made of sterner stuff continued to send their children's sacrament or no sacrament. Some of the others who withdrew gradually picked up courage and sent their children back again though compelled to pay the school rates to the Catholic school and of course the Board concluded to continue the school open, school rates or no school rates. The priest finding himself confronted with an issue somewhat akin to that at Maskinougé managed to ward off the collision by announcing before Easter communion that a strange priest would assist him during these services and that if any of his parishioners did not care, for one cause or another, to come to him for confession and communion they could without prejudice or fear go to the other one. Of this they all cheerfully took advantage. So peace with honor remains in the church and the school is growing in numbers and an influence in the town.

Few have the faintest conception of the work that is being done by our Bible women. Madame Scott and Madame Leclere. The average number of houses that each of these women enters with the word of God monthly is three hundred (300). One of these women has been the means of leading fifteen whole families to the Lord and light. How many others are started on this way of life may never be fully known here. As an instance, one of these Bible women some time since, met an intelligent, earnest hearted young man, who became intensely interested in his soul's salvation. He recently moved from Montreal to Toronto and was baptized into the fellowship of the Jarvis St. Baptist Church. In his letters to friends in Montreal he relates not only a Pauline experience but breathes a Pauline consecration as well.

I intended to write of the work that is being done by our missionary pastors, evangelists and colporteurs on the various fields in which they are engaged but I will have to defer that till another time. In the meantime let me remind the friends of this work that the lack of funds which make it impossible for us to enter the many providential openings is our great grief. Will not the pastors and the churches throughout the Maritime Provinces prayerfully consider whether their contribution for this work should not be more general, generous and regular? Has not God made this vigorous growing, influential people in our own country our special ward?

J. A. GORDON.

The Raising of Our Convention Fund.

The general scheme and purpose of our Convention Fund is well known, I want to speak of the practical question of raising the fund. I speak particularly of Nova Scotia, but the same things apply to the other Provinces as well.

Sixteen thousand dollars is the year's estimate. The past two years have only averaged twelve thousand. The additional four thousand would have been a great relief to all the societies benefiting by the fund. There is no good reason why the full amount of sixteen thousand should not be raised this and every year. Consider then that each church should raise the full amount assigned. The appointment has been made by a committee of the Convention, and the Convention is the representative body of our churches. It amounts to this, that the churches assign themselves a certain amount for carrying forward the benevolent work of the denomination.

The appointment is made after a careful consideration of the church's ability to give, as compared with other churches, and its own past record. The amounts are certified to each church at the beginning of the year, and a failure to protest against the sum asked must be taken as a tacit agreement to raise that amount at least. The amounts asked, may, in a very few cases, be too large. The committee would be glad to re-just any such error, if the matter were promptly called to their attention. But in the large majority of cases the amount assigned is comparatively small, and could readily be exceeded by a determined, systematic effort.

Some are doing most nobly, making real sacrifices to raise their full quota of the funds, and it is unfair to them, and to the work in general and to the Christ whose this work really is, if others fail to do their part and so make the heroic effort of the few of small avail, bringing out, at the end of the year, all our Boards in debt, beside hampering the work of the year most discouragingly. These are some of the reasons why every church, large or small, should feel in honor and duty bound to raise the full amount of its assignment as early in the year as possible.

Let us now consider who are responsible for raising the Convention Fund in the churches.

First of all the finance committee of the Convention, of course. They feel this responsibility, and have promptly notified the churches of amounts expected, and have sent out quarterly statements and appeals. This article is a further effort of the committee to discharge its obligations. Then the district committees are responsible, especially the chairman of districts, who are appointed for the very purpose of seeing that the benevolent funds are raised in the churches of their districts. They should first of all seek to make their own churches models in this regard, and then give their fellow pastors, and the other churches of the districts, no rest until they saw them in a fair way to promptly raise their full apportionment of the funds.

All this does not in the least relieve the pastor of his full share of responsibility. Whatever be his attitude toward finances for local purposes, he cannot excuse himself from personally attending to the denominational finances. He may preach missions and education; and pray earnestly for the extension of Christ's kingdom, but all his efforts will miscarry if he fail to lead his people to lay their gifts upon the altar. Quarterly statements are mailed to the pastors, and some have not even taken trouble to raise enough to pay for the postals upon these notifications.

But back of the pastor, every intelligent member of the church is responsible. Let there be a keen sense of honor among deacons and clerks, and all who have the work of the denomination at heart, to raise the full amounts for denominational funds, even when the church is pastorless. A few words now as to how it can be done. Do not rely upon the enthusiasm of an address by a passing missionary, or of a pathetic missionary concert programme, make missions and education an integral part of your church work, and plan for benevolent funds as you plan for your local expenses.

Four months of the twelve have five Sundays each, and herein the calendar furnishes a special quarterly opportunity for a benevolent offering that does not interfere with the four regular offerings of the month. I make suggestion of a method which has worked well in practice. Upon the first of the five Sundays let attention be called to the fact that the last Sunday in the current month will be missionary Sunday, and the quarterly offering be received for convention fund. (Where the pastor does not visit all his appointments on one Sabbath he can make use of the fourth Sunday or the first Sunday of the month following, to reach all his churches with the offering.)

Then, two weeks before the offering is to be received, distribute the envelopes, which may be secured from the denominational treasurer free of charge, and announce the offering again. The following Sunday, furnish envelopes to any who were absent the Sunday before, and tell the people what you want them to do, and make the necessary appeal. The fifth Sunday in the month having arrived, preach a suitable sermon and receive the offering, all in the denominational envelopes, and all loose collections to go for the benevolent fund. Repeat this four times a year, however many special offerings you may have, and however many missionary addresses or sermons you may have from visiting brethren, and you will see your church grow in missionary interest and have the satisfaction of knowing that you are doing promptly your part of the benevolent work of the denomination.

Now brethren, the end of this convention year comes on apace. Let us all strain a point to make it a second year, and do not let that fifth Sunday in July next pass without a grand offering for the funds of next year, after having raised the amounts asked for this year in full.

D. E. HATT, for the Finance Com. of N. S. Upper Canada.

* * The Story Page * *

Marriages Made on Earth.

AN ANGLo-INDIAN STORY.

A girl stood on the quay, straining her tear-misted eyes to catch a last glimpse of the vessel that was bearing her lover away. Only a little hour lay between his caresses and the present emptiness, but how great the void already seemed. His kisses still lay warm upon her quivering lips. But he was out on the sea, and with the sound of the waves there mingled his last yearning words, "Be true to me, Nellie, love. I shall soon return to claim you, and we shall go out together to that golden land, Oh, Jack, if I could only go with you now—I shall miss you so."

"Cheer up, darling. India is a wonderful land. I shall do splendidly in a place where there is room to live and work. I shall come for you soon."

Thus they had spoken a short hour ago. Now Jack was beyond sound of voice, and touch of hand.

"How long will this cruel sea divide us?" whispered Nellie as she turned homewards. Womanlike her heart was full of unvoiced fears. She quailed at the thought of the temptations her handsome lover would have to face alone, in a far off land. She knew, too, poor child, that pride and self-confidence make but an uncertain shield against the arrows of temptation, and her lover had gone out equipped in such frail armor to fight the battle of life.

Jack West and Nellie Ford had been engaged for two years. He was a master in a preparatory school for boys on a salary of a hundred pounds a year. She was the daughter of a London solicitor whose work far exceeded his income. But the lovers were young and hope beat high. They told each other every day that "something would turn up," and when the offer of a good appointment in an Indian College was made to Jack, they felt as if Providence had befriended them, and almost believed they heard their own wedding bells in the still evening air. The thought of the inevitable parting was put away until Jack was actually ready to sail. And then the bitterness of it smote the two hearts like a sudden, dreadful storm. For the girl a long and weary waiting seemed to loom ahead. The man, at least, was going to a new life, full of novelty and hope. But in the midst of this pang a gleam of sunshine fell upon Nellie. In her quiet way she had from time to time done little services for the Temperance Society of the church to which she belonged, and now an urgent request was preferred by the committee that she should take the secretaryship which was vacant. She entered upon her duties with a quiet and happy enthusiasm, for no work appealed more strongly to her tender and womanly heart than the work of redeeming from ruin the victims of drink. Her first thought was of winning Jack to take the pledge before he sailed for India.

"I wish you would become the 'first fruit' of my labor, Jack," she said with a sweet, pleading little laugh. "It would make me so happy if I knew you were going out avowedly pledged to do right."

But Jack laughed her pleading away. "It would never do for me to go out labeled as a narrow and prejudiced man, Nell. You may be sure I will be as good an advocate of temperance as any fanatical teetotaler. I ain't, by you know, temperate in all things, and so be we?" from the faithful, pure heart that loved him.

The same ship that bore Jack West away from his promised wife also carried a party of gay tourists and some Anglo-Indians returning to their Eastern home. And among the company was a bright-faced young girl, the only daughter of Professor Somers, who was returning to her Indian home after a "finishing" process in one of the English boarding schools. This lately emancipated young lady made the life of the company, and soon established herself as first favorite on board.

After the usual spell of mal de mer, Jack went on deck and encountered Maud Somers in a bewitching attitude throwing spoils. He joined the game, and gradually drifted into friendship with Miss Somers.

They had a community of tastes, and the girl's knowledge of the land to which he was going a stranger made Jack anxious for her opinion and advice on a thousand matters connected with his new home. When Maud Somers discovered that Jack West was going out to take up a tutorship at Lal Bagh College she clapped her hands with glee. "How funny," she said, "my father is the Principal of Lal Bagh. What a stroke of luck that we met." Jack was pleased, too. He had found a pleasant and useful friend. The two, chatted by the hour. Jack soon made interest with the head steward to get his seat placed next to Miss Somers at table, and here her influence soon caused him to feel glad he had not bound himself in Nellie's narrow total abstinence principles. Maud Somers took her wine with a pretty air of discrimination, and Jack would not for worlds have confessed that he had almost adored it altogether. Life on board ship lends itself to quick intimacies, but though the "Mr. West" and "Miss Somers" had now changed to "Jack" and "Maud," and the old stagers nodded after the two with knowing looks, Jack had not yet found opportunity to tell his friend of his engagement to Nellie Ford. So the friendship grew till Maud Somers came to regard the handsome young tutor as her special property.

India, it must be confessed, is a delightful land during

the winter months. The stations in the plains are full of visitors, tourists, and folk returned from their sojourn in the "hills."

Jack West arrived at his destination in November, when the roses were blowing and the air full of cool and pleasant sweetness. He speedily entered with zest into the gay life around him. He was invited to tennis parties, to afternoon teas and dinners, and was a welcome addition to the Sports Club, where he shone as a cricketer and tennis-player. The principal of Lal Bagh and his good wife treated Jack as a son and he enjoyed full freedom in their beautiful house. The gaiety and glamour of the new life fascinated the young Englishman. He found himself for the first time in his life free from care, and able to enjoy the privileges extended to a gentleman in a good position. Maud was constantly at his side to inspire him with a desire for still greater popularity and social success. He lost the fresh image of Nellie's pale and sweet face, and when flushed with the joys which now had become a necessity of life to him, he swore that he was too fine a fellow to be tied up to a little Puritan, who would spoil all his sport. When his conscience reproached him for disloyalty he stilled it with clever excuses.

"This sort of life would never suit Nellie," he mused. She is such a shy, home-loving girl, and so straight-laced, that this strange new life would almost kill her. The poor girl would be utterly miserable, and I could not afford her constant trips "home."

So Jack for the best and most unselfish reasons married Maud Somers, who thus brought him an income of £300 a year, and encouraged all his ambitions. She laughed and sang and drank success to him in all his sporting contests.

Nellie spoke no word when the news came. She made no cry, but she drooped like a broken flower.

Mrs. Ford's wrath was great, and it was to escape her mother's constant abuse of Jack, and the pitying glances that Nellie after much suffering, at last consented to marry Colonel Hall, a retired Indian officer, who had for a long time loved her.

The Colonel was not her girlish ideal, but he was one of those steadfast and upright men who lighten the earth with goodness. He wrapped his little bride about with wonderful love and tenderness, and set her in a garden of happiness. To his amazement he found himself absorbed in her interests, and to no one's astonishment more than his own, did he take over the secretaryship of the Good Faith Temperance Society when illness laid Nellie aside for a time. So the two grew very near together, and love and righteousness prospered. When Nellie, to her unutterable delight found her husband placed in the Parliament chiefly by Temperance voters she felt that to them was indeed given a great work for their people and for their country.

Long years after, when Nellie remembered her false lover only to rejoice that his disloyalty had given her such a brave and good husband, she met Jack again. It was at a great ball given during the Durbar at Delhi. They had sailed from the very harbor that had seen Jack's going forth. The same ship was bearing Nellie and her husband to the land of cornal and spice, to witness the grand and the wonderful show of Imperial splendor, the Durbar, in the old Moghul Palace, under a blaze of light, Nellie and Jack met. She, grown radiant and young with happiness, he, staid and dull, and cursed with the unsteady sight and constant thirst of a habitual drinker. On his once handsome face a look of discontent sat. As they left the gorgeous scene Nellie saw a man and woman passing down the velvet carpeted way, and a woman's voice came clearly back to her, "I wish you were dead, Jack." The man lurched unsteadily and the woman clutched him hastily. "For pity's sake, hang on to me, and let us get out before all the world sees that you're drunk."

So they passed out, and Nellie tightened her hold on her husband's arm.

The Indian moon shone down, silencing the wide streets. Nellie sat close to her husband in the carriage.

"Are you glad you married me after all, Nellie, poor old prosy teetotal M. P. that I am?"

Nellie's eyes were wet and her heart full as she answered, "I would not change my heaven-blessed marriage for Jack West's earth-made contract for all the wealth of the Indies."

And her husband was more than satisfied.—(Olive Christian Malvery, in the "Alliance News.")

A Flag of Truce.

Mr and Mrs. Edgar Graham were taking their breakfast, or, rather, he was taking and apparently enjoying his, while she scarcely made the pretence of eating any. Her husband noticed this at last, and looked up critically.

"What is the matter, Kate? Is it you or the breakfast that is wrong? To me the fish seems very good, and the omelet, too," he said proving it in a practical way.

Mrs. Edgar gave up the attempt at breakfast then, and began to voice her thoughts. The opportunity for conversation was what she had been awaiting, and she responded eagerly.

"Edgar, your Uncle Trev comes this afternoon—you remember?"

"Certainly, my dear. He's your uncle too, isn't he? I am willing to go shares."

She smiled then, still eagerly—

"Gar, she said, 'I have been thinking of something I should like, oh, so much, and I want to ask you, Gar.'

"Dear thinking too much to eat your breakfast? A pity, my dear Kate; because if there's a shop where the thing you want can be bought we will try and get it. Now what is it?"

"It is nothing of that sort, Edgar listen. You know Uncle Trevelyan is to give a temperance lecture tonight—"

"That is what he is coming for," remarked Edgar, "so to voice."

"And this is the first time he has stayed with us since our marriage, and there is one thing I long for just now, more than anything else in the world, it seems to me, and you can give me this great, great pleasure if only you will."

Mr. Graham was roused to some concern as well as curiosity.

"Why, Kate, you know I would do any possible thing to give you pleasure, and I think you might have known it

well enough to prove it by telling me straight out what you want. Don't you think I like to please you, Kate?"

"Yes, yes, it is because you are so good to me that I hesitate to ask, for I fear to vex you, Gar. But it is just this, I cannot bear that Uncle Trev should see the wine and spirits on our table, and if only for a few days—just the little while he is here, you would not have any, oh, Gar—!"

There was a break in her voice, and, though her words had ruffled him at first that little stifled sob touched him. He laughed and threw down his serviette.

"Why, my dear little wife, you quite startle me. Even if we were to agree to have these tempting delights on our table, pro tem, don't you fancy it would rather like a thief putting on the garb of a police officer and feigning the honest man? You see, not having wine and such things on our table will not make me a solemn good teetotaler. I am probably a very black sheep, Katie, but covering up my blackness will not make me at all white."

There was a hurt flush on her pretty cheek and a little shadow on her brow. Edgar Graham left his seat and crossed over to her.

"Katie, I am a bear to treat you like this. I am all contrition."

His wife clasped her arms lovingly on his arm in an instant. No one was sweeter in temper than Kate Graham.

"Dear, I am only asking for a flag of truce. Every brave commander may permit me that in honor. Think, Edgar, if you were Uncle Trevelyan, how hurt you would feel to see a color in any form on the table of your host, I believe I should make a hundred ears in striving if those decanters faced me while he was sitting at the table."

"A flag of truce? Ah, well, you have pleaded a very pretty case. But do not let Uncle Trev think I am what I am not, that is all I ask. I suppose you must have your own way, Kate you usually do. Only I don't see what you want to trouble yourself for over this temperance business. You never used to bother before we were married, and why should you now? I know I like my glass of beer and wine occasionally, I admit that, but you never saw—"

He stopped in some confusion, for his wife's head had dropped slightly, and he suddenly remembered there certainly had been one exception to what he was about to affirm. There had been one terrible night when he had come home in a condition which had frightened Kate, a condition of excitement and strange unreasonable hilarity. He had attended a congratulatory dinner in honor of one of his old friends, and there had been a large number of toasts which had been drunk most enthusiastically. Of course it was extremely annoying that the champagne he had drunk should have made him not quite himself. It was just as likely to have been the heat of the hall, and the mingled scented smoke from a couple dozen cigars, and he told Kate this the next morning, and also said he was really sorry it should have occurred, and he meant it, and he promised it would not occur again. And it had not. Therefore why should Katie every now and then, in a shy, indirect way, bring it to his mind and fuss over this miserable teetotal fad? It was rather unjust to him, and not at all like Kate, and he felt vexed when he had thought of it. Still she was really a dear girl, and the best little wife in the world, and how could he refuse her odd request? He could not and he told her so.

"You may lock the sideboard and put me on one glass per diem while Uncle Trev is here, Katie, and I'll stand true my dear, and be a credit to you," he said.

"Oh, Edgar, how good of you. I am more grateful than you can imagine. You don't know how much care I will take to have all your favorite dishes and fruits so that you will not miss the other things Gar, dear, you have made me such a real happy woman."

"Reward enough, surely," he answered playfully. "Now, I must away. Let me see, Uncle Trev is to come by the five express, so that means hard work for me all the morning and afternoon, with only a quarter of an hour for a sandwich lunch, if I meet the express. And you may depend on me, Katie, I'll meet it and act the dutiful nephew. By the way is the "flag of truce" to be run up right away. No ale or wine not even a sandwich to-day? Ah, your eyes say "No," and answer me. Well, I have passed my word. High tea at six and then the temperance meeting, eh? I suppose I must look in and hear the speechifying if Uncle Trev is to do it, and after all that concession you will let me have a glass of brandy and water the last thing with my smoke on the quiet after supper, Katie?"

Bantering, teasing, as his words were, there was fear and gladness in her heart as she listened. But she sent him off with her every ready bright smile, and not until after he had gone did she permit herself one quiet minute to grasp the meaning of it all—of what she had asked and of what he had promised. "A flag of truce!" Thank God even for that; and she did thank him reverently, with bowed head and throbbing heart.

Punctually the five o'clock express drew up at the station and Mr. Trevelyan Brooke, familiarly called Uncle Trev by his relations, instantly stepped out on to the platform. Very alert, very much in the habit of taking note of every detail, and living in the present, was he. There was no hurry and equally no idleness about him. A capable man every inch of him, and people instinctively felt it. Even his nephew, Edgar Graham, felt it as he met him, and offered his hand. Mr. Brooke's clear eye glanced him over critically as well as kindly.

"Glad to see you again, Edgar," said he. "How is Kate? She was pretty as good before she married you. I hope you have not spoiled her?"

Edgar Graham smiled as he shook his uncle's cordially offered hand. Certainly Uncle Trev seemed as if he were capable of enjoying life.

"Kate, as usual, is too good for me; but I am grateful that some get more than they deserve or I would fare badly. Kate will be waiting for us; are you ready, Uncle Trev?"

The way was not long, and soon the jovial guest was sitting with his young host and hostess at Kate's dainty tea table, enjoying the appetizing spread. It was spoken of as high tea, but Uncle Trev might be pardoned for thinking it would have been no discredit to call it by another and more imposing name. The three were merry enough, and even Edgar allowed to himself that this teetotal relation of his was provokingly good company. Mr. Brooke had a dozen capital stories ever on his lips, and

each seemed better and more racy than its predecessor; and yet there was no manner of doubt but that he did an excellent practical part at the table, and was keen on every courtesy that could be bestowed upon Kate. So his nephew was constrained to admit that Temperance had not wrought deterioration in Mr. Trevelyan Brooke, and that at forty-five he was apparently just stepping into his prime. It was provoking for him to be his own best argument in favor of his principles, or so Edgar felt.

When the time arrived for starting for the hall where the meeting was to be held the lecturer took the fact as a perfectly natural and expected one that Edgar and Kate should accompany him, and again Edgar felt a curious irritation over the circumstance, an irritation that held other ingredients—amusement, a little injured dignity, and also an unacknowledged bit of satisfaction. He had meant Uncle Treve to understand that it was really a trifle condescending of his nephew to so far put aside all prejudice and be present at a temperance meeting; and yet it was curiously good to feel that he thought Edgar far too much of a gentleman to do less than pay the tribute of a courtesy to his guest. So Edgar's face was a study, and Kate's triumphant.

On entering the lobby one of the gentlemen of the committee looked with unconcealed amazement at Edgar Graham, and whispered distinctly to a colleague; "There is Graham, of all people!"

"And the other answered: 'Why, Trevelyan Brooke is his uncle; and he's staying with the Grahams, you know. The attendance is complimentary.'

Edgar and Kate both overheard these remarks, and they felt their color heighten a little as they passed on to the body of the hall. How ready people always were to discuss their neighbors' movements, Edgar thought, with a perturbed sense of unreality at the strangeness of his surroundings.

The lecturer was at his best, and Edgar found himself listening with a new feeling of interest in the bond which existed between him and the alert, well-trained, capable, courtly man on the platform. For the first time it occurred to him to acknowledge that this temperance business had some splendid and powerful advocates; men the world was forced to respect.

When the three returned home from the meeting they found Kate's supper table as daintily in its appointments and viands as the meal to which they had done justice earlier in the evening. Mr. Trevelyan Brooke was better company than ever. Edgar seemed to have absolutely forgotten the absence of those fascinating decanters and the gleaming contents of the spirit stand; but Kate, preternaturally sensitive on this point, observed Uncle Treve's quick critical glance, which compassed every detail of the table, and she knew that the whole of the time he was abnormally conscious of the omission. If it surprised him however, he, with consummate tact, for which Kate met him tallied him, utterly ignored the fact outwardly, and the talk flowed on in rippling, sparkling current. For half an hour after supper was concluded Mr. Brooke was still discussing some difficult political problem with Edgar, and with such warmth as to bring a keen flash of absorbed interest to the eyes of the younger man. Then he rose, and with a cordial smile and bow, offered his hand to Kate.

"You will excuse me I ask you to let me say good-night? I want to write a couple of letters before sleeping."

The good-nights were hearty enough, then when husband and wife were both alone, Edgar went over and stood on the hearthrug, looking thoughtful.

"Uncle Treve is a fine fellow," he said, "Kate, has he referred to—to what you term our 'flag of truce'?"

He gave a little embarrassed laugh. The day, the evening, had been so strange.

"Not by a word," answered Kate, very promptly, thankful she could say so.

He sank into an easy chair with a relieved sigh, then silently filled and lighted his familiar pipe, yet he did it in a half-hearted way; or it seemed so to Kate. Meanwhile she wondered how far her duty and conscience claimed speech or silence. Was it, could it be, her duty to set before him the 'one glass' of alcohol which had been the mutually agreed upon compromise? She evaded the definite position by taking an intermediate one, and asking Edgar if he wished her to do anything more for him before going up stairs. He hesitated for a moment, then finally said 'No' to her question, and Kate left him alone. She knew the key of the sideboard; where the wines and spirits were kept, was in her dress pocket, and Edgar had not asked for it.

The days passed delightfully, and it was not until Sunday evening that Edgar referred to the absence of the wine from his table. Then he entered on the warfare bravely, yet abruptly.

"Uncle Treve, do you believe from your very soul that all your enthusiasm about temperance is needed? Do you pile it on a bit because the fad has caught on with some and certain quarters and you are keen on being up to date, or—"

"Or do I do this thing for an honest conviction that in the great day the Lord will charge me with the stupendous and mighty reality of it, and ask at my hand the soul of my brother, my sister, and I do not dare to neglect my responsibilities!" asked Mr. Brooke, with subdued and impassioned intensity. "Before God, I tell you it is because of this that I have said, Edgar."

"Uncle Treve, do you suppose me to be a teetotaler? You have seen no alcohol in this house since you came. Do you think I never take any?"

"Oh, no!" He smiled slightly. "If you were a total abstainer, Edgar you would have told me the very first evening, because you would have been proud to tell me for you are not one to usually be half-hearted."

Edgar rose, his face grave and earnest, though white with his effort to control his emotion.

"It was Kate who made me promise not to have wine on our table while you were with us. Kate has been an abstainer for months, ever since one evening when I almost broke her heart, Uncle Treve."

"Oh, Gar! Hush!" cried Kate, softly.

"She has called this interdiction a 'flag of truce,'" went on Edgar, and upon my word, I cannot see any reason for going back to the old ways. Uncle Treve, if you will take my name and believe I will not bring discredit upon the good cause, I am ready to sign the pledge this minute. And I would like to put underneath, 'Kate's triumph'; but I suppose I must not! Yet it's true all the same."

The Young People

EDITOR A. T. DYKEMAN

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

Officers.

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

Our Aim

"Culture for Service:
We study that we may serve."

Reports From Societies.

GUYSBORO, N. S.—The B. Y. P. U. connected with our church has recently become affiliated with the denominational organization of Young People, and has undertaken to have a part in the support of the B. Y. P. U. missionary, Rev. S. C. Freeman. During the winter the society has studied the missionary topic: "Early Heralds of the Cross," and have had a marked effect in producing an intelligent interest in missions. With this has also been manifested a growing sense of responsibility in the work of the church. The young people have been most helpful in carrying on the special meetings through the winter, and give promise of greater usefulness. Mrs. Burton Jost is the wise leader of this important work.

Special meetings are now being held at Roachville, a branch of the church, with encouraging results. Among the converts are a man and wife, and another mother of a family. Ten have come under conviction, and have expressed a desire to become Christians. C. S. McEARN.

Home Readings.

Monday.—Labans appeal to Jacob. Gen. 30: 25-28.
Tuesday.—A Feast of Fat Things. Isaiah 25: 6-9.
Wednesday.—Two appeals to the Master. Mark 10: 13-22.
Thursday.—A Seeker and a Helper. Acts 8: 26-40.
Friday.—The Cry from Macedonia. Acts 16: 6-10.
Saturday.—A Gracious Helper. Psalm 34: 1-9.
Sunday.—A Place of Assistance. Amos 5: 4-8.

Prayer Meeting, Topic—April 24.

The Appeal of the Needy. Isaiah 45: 11-19.

I wish to pay to the leaders of our young people's societies that the following outline has been prepared without any reference to the above selected portions of Scripture.

After reading the verses over a number of times, I failed to see any such topic in them as "The appeal to the needy." This made it necessary to choose between giving an outline on the verses or on the topic. I decided to do the latter. I would suggest that the leaders of meetings read the Scripture selected, and then after hymns or prayer make use of the topic.

Dealing then with the topic we ask.

I. WHO ARE THE NEEDY?

Where shall we find them? Are they all confined to any one country, or to any one class? Nay, they are found in every country under the sun, and among every class and condition of men. Our missionaries find them in the distant lands whither they have gone to preach Christ and Christian pastors find them in the home land. They are not always found among the poor. A man may, like Lazarus, be among the poorest of the poor, so far as this world's goods are concerned, and at the same time be spiritually rich. On the other hand he may, like Dives be a millionaire in temporal wealth, but spiritually the veriest pauper. The spiritually needy? Their numbers are countless. You will find them living in all kinds of homes, filling all kinds of positions in life, and pursuing every kind of employment and business. The needy are everywhere, and are everywhere in large numbers.

II. WHY ARE THEY NEEDY?

What is the explanation of their spiritually pauperized condition? The whole of man's spiritual destitute condition can be traced to the three lettered word—SIN. Originally man in no sense of the term was needy. God had made the most abundant provisions for his many-sided nature. Until sin came he knew not what want was. But sin has waylaid him, robbed him, wounded him and left him in a state of helplessness and need. "By one man sin entered into the world and death by sin." Rom 5: 12. Make it plain to the unconverted that being sinners they are as needy as the needy can be.

III. WHAT ARE THE NEEDS OF THE NEEDY?

The unpardoned and unsaved sinner is a case of all need. He needs everything. He is destitute to the last degree. Apart from God sinful man has nothing. It is with him as it was with our forefathers for whom the Lord God made coats of skins and did clothe them. Gen. 3: 21.

To particularize we would say—(1) He needs forgiveness, without which he continues to be God's debtor.

(2) He needs soul cleansing, without which he is still unclean in the eyes of God.

(3) He needs justification, without which he remains a criminal in the eyes of divine justice.

(4) He needs the new birth, without which it will be impossible for him to love the things that God loves and to hate the things that God hates.

(5) He needs to be filled with the Holy Spirit, without whom he cannot live the Christian life as it ought to be lived.

These and many other needs all unsaved men have. Ask those present if they have become spiritually conscious of their needs? Try and help them to see and feel their need. Conviction necessarily always precedes inquiry. It is an easy matter to direct a man who is convicted that he is wrong comes to you for guidance. But you can do nothing for one who contends that he is all right.

IV. THE SOURCE OF SUPPLY.

To whom can sinful man address his appeal for help, in the assurance that the help needs will be forthcoming? For the spiritually needy there is only one source of supply. But that one source I must also add is equal to any need sinful men can ever experience. The only availing but all sufficient source of supply is God Himself. Says Paul, "My God shall supply all your needs, according to his riches in glory in Christ Jesus." "Christ Jesus" is all things from God to us. As Paul tells us in his epistle to the Ephesians, God has blessed us with all spiritual blessings in heavenly places in Christ. The man who has Christ has everything God has provided for him, and the man who has not Christ has nothing.

D. HUTCHISON.

Illustrative Gatherings

(SELECTED BY THE EDITOR)

THEME.—Christ the need of the needy.

Sooner or later the strong needs the help of the weak.

French

I need thee every hour, Most Gracious Lord;

No tender voice like thine, can peace afford.

I need thee every hour, Stay thou near by;

Temptations lose their power, when thou art nigh.

Annie Hawkes.

The Industrial Guild Again

The Industrial Guild of the Great Commission should mark a new era in the missionary activities of churches of Christ in our land. Exercise is as essential to life and health as food or rest. This is eminently true in the history of our churches. Not a few of them fall of any aggressive life in the communities where they are located because their energies are best organized and directed. We have to confess with humiliation that over a very large part of our territory as a denomination, we are merely playing with the great matters of the establishment of the reign of truth in the earth.

The "Guild" sets out to enlist youthful energies in a single activity that is distinctively unselfish, hence Christ-like, an activity that anyone may engage in whether an avowed disciple of Jesus or not. These young folk about to be sought to form its constituency, will we hope be among the standard bearers in the church of the future. Is not the sort of discipline proposed by the 'Guild' calculated to develop the true idea of stewardship in these young lives?

The great topic that is being specially emphasized on all sides today is Industrial commercialism. The great wars of the age are being waged in large measure because of commercialism and everything to good degree is being effected by this worldwide spirit of the hour. Is there not a subtle danger that the disciples of our Lord will imbibe too largely of this spirit of covetousness living as we do in an atmosphere so thoroughly saturated with an almost insane eagerness to get gold and to keep it? If this is so, and no one would care to deny that it is what shall we say of our boys and girls who are just now turning their faces world ward? Does it not seem as though the Guild comes into being as the result of a Divine suggestion in the thought of its founder, and that in its advocacy of industry for the Kingdom of God in the earth it is designed to influence present day industrialism into right channels?

The present time seems most opportune for the organization of such a movement among our churches which in many cases furnish suitable conditions for its workings. The B. Y. P. U. has done well in undertaking to bring it thus practically before our people. Rev. A. T. Robinson is the right man to lead in this movement. "Anything that is worth doing is worth doing well" and the best man obtainable at its head is a guarantee that it will be done well. May we not hope that our brother will be given a most interesting and busy campaign for the next two months and that as a result of his itinerary at least a hundred guilds will be organized. God grant it this hearty sympathy and co-operation of our pastors and churches.

H. G. ESTABROOKS.

Springfield, N. S., April 1st, 1904.

Foreign Missions

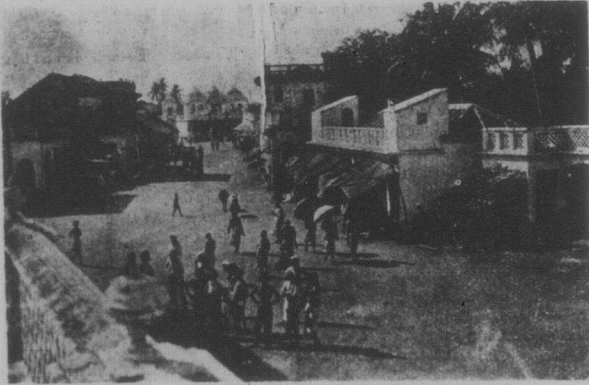
W. B. M. U.

"We are laborers together with God."

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

PRAYER POINT FOR APRIL

Let us pray for work among the native women and that many consecrated Bible women may be secured for the work, that a blessing may rest upon the Board of the North West Baptist Mission.



Main Street Vizianagram.

We are to go through Main Street, Vizianagram, this afternoon. Shops, shops, shops line both sides of the road, and such shops! Even the merchant in India is content with very little. Those single rooms, without as much as a window, meet his need nicely. They are so packed with goods we wonder if we can enter, but that does not signify to the shopkeeper. There he sits cross-legged on the tiny verandah in front of his shop, with perhaps a palm leaf mat and a piece of sackcloth doing service as an awning. Look here close by the roadside and you will find that even so much as a room is not absolutely necessary. That box, that bit of matting, or that cloth—is not overly clean, take notice—is quite enough. Glance up and down this row of portable shops and you will find bread, sweet meats, and fruit, cigars, bangles and clothes—in fact, anything in general demand displayed to the public. Not very tempting, is it? The flies swarm round the bread and sweets and all this dust does not make it any more inviting. But then we are in a land where the people as a whole are not fastidious and they seemingly think nothing of such trifles. They cannot understand our being so particular. Our baker stared at me in astonishment because I scolded him when he brought a loaf of steaming brown bread to lay up in one end of the loin cloth he was then wearing. And only the other day "Boy" was puzzled to know why I ordered the soup thrown out simply because I discovered that he boiled in it eggs that had been brought from the bazaar and whose shells looked anything but clean. Most unjust they deem us when they are fined for washing fruit from that same dirty bazaar, where the germs of all manner of diseases must lurk in the drinking water that we have been so careful to have filtered and boiled. Why should we object to drinking the water afterward?

Just listen to that bargaining over there. The woman is buying rice. She has received her full measure but wants one handful thrown in. She regards that much generosity on the part of the merchant as her right but he disputes it and hence the wrangling. Well! she has watched her chance, got her extra handful and now goes triumphantly away while the shop-man hurls some uncomplimentary words after her, and then turns to serve his next customer with, perhaps, a like experience. If he is the victorious one this time, the woman will walk away in high dudgeon, pausing now and then, to call something back to the smiling merchant and very likely will emphasize her remark by a vigorous shake of her fist.

There is another little scene over there. The woman is buying oil. Each time the measure is emptied, of course some oil adheres to the sides of it, and in order to make up this amount the seller is expected to fill the vessel until the oil runs over its sides. Now all that storm of words has arisen because the oil vendor did not hold the measure exactly even and the oil did not overflow on all sides. The buyer contends that one side was full while the other was not and thinks she has been cheated. So they scold and quarrel and shake their hands in each others faces until you may think there surely will be blows, but it will not go that far. It is only their way. It is a part, and a very large part of life here.

The building facing the street is a temple. Don't look too closely at it for you may get shocked. These temples

are oft-times covered with grotesque images so indecent as to make one blush and we learn to be careful how we fix our gaze upon such places. The interior is guarded from the desecrating gaze of the foreigner. That temple is typical of the kind found in the cities and towns of this land. But whether the more elaborate temple of the city or the small, plain, whitewashed hut under a green tree or crowning some hill, or merely a few rouge besmeared sticks that mark a white ant-hill, or other mound as sacred—all tell the same story of a people given over to idolatry and superstition.

Just stand here for a moment and look at this throng of people. The crowd is separating and here comes a fine

carriage and pair. That comes from the palace and contains the Rajah of Vizianagram. People of all castes are in the crowds from the proud and bigoted Brahmin—the twice born—to the mean scavenger. All manner of dress is to be seen, from none at all or a single dirty rag, to the gayest of apparel. But look coming toward us! That feeble old man is blind, and the tiny tot-leads him through the streets day after day that he may beg. She has spied us and tells the old man that white people are near, so he begins in practised but none the less pitiful tone, "Ammah! Ammah! I am blind, pity me!" Across the way, sitting on that mat is another specimen of the blind beggar. You would think he must be in constant terror sitting so near this jostling crowd, but he seems to know no fear as he keeps up his continual cry for alms. Could we hear his story it might be something like this, "My mother, they say, ate meat when I was born, and the gods in wrath cursed her son with blindness." This little girl that now rolls her sightless, sunken eyes up to ours tells of cruel heathen treatment in the time of illness. "I had sore eyes and into them was put red pepper to cure the disease, but instead it robbed me of my sight."

Be careful! Don't let that man touch you! He is a leper! They do not cry "Unclean! Unclean!" in this country. It is for you to be cautious when passing through a crowded street like this that you do not come in contact with one of these poor lepers. Sickening is it not, to see him hold out those stumps of hands for alms, and then turn to brush the flies that have settled on the slowly decaying flesh! But this is not the worst case of leprosy we are likely to see in this street. Ah! here comes another beggar! This time it is a case of deformity. The poor unfortunate, so deformed that it is difficult to think he can be human, is carried in that basket swung from a pole, and those two men who carry him make their living by carrying him around to beg!

Well Main street, is not very interesting is it? We never come here for pleasure I assure you, for come when we may, just such cases as we have seen today and oftentimes worse, confront us and we turn toward home, sick at heart.

But such sights as these cause us to think of the heinousness of sin. If it so destroys the body how it must ruin the heart? If we find these poor lepers so repulsive to our gaze how loathsome must our hearts, full of the leprosy of sin, be to the pure God! We thank God for the blood of Jesus Christ which cleanseth us from sin and turn with longing to those poor sufferers that they may know of this same Saviour.

Minister's Annuity Work.

Will the pastors, to whom circulars have been sent from the Minister's Annuity Board, whose churches have not taken collections please place the matter before their churches as soon as convenient, and thus do what they can to enable the Board to meet the just claims of ministers, widows and their young children? More money is much needed.

Let me copy part of a letter from one of your worthy aged ministers in acknowledging the receipt of an appropriation: "Your letter has filled my heart to overflowing with grati-

Rheumatism

No other disease makes one feel so old.

It stiffens the joints, produces lameness, and makes every motion painful.

It is sometimes so bad as wholly to disable, and it should never be neglected.

M. J. McDonald, Trenton, Ont., had it after a severe attack of the grip; Mrs. Hattie Turner, Bolivar, Mo., had it so severely she could not lift anything and could scarcely get up or down stairs; W. H. Shepard, Sandy Hook, Conn., was laid up with it, was cold even in July, and could not dress himself.

According to testimonials voluntarily given, these sufferers were permanently relieved, as others have been, by

Hood's Sarsaparilla

which corrects the acidity of the blood, on which rheumatism depends, and builds up the whole system.

tude to my heavenly Father and my dear brethren, I can scarcely write for the tears of joy and thankfulness that fill my eyes. I feel too unworthy to share so much loving kindness.

This brother has just as good a claim on the denomination for support as any pastor has on his church for his salary. Yet this does not disqualify him to feel grateful to the Lord and those who give to supply the fund from which he draws these small amounts.

On behalf of the Board,

E. M. SAUNDERS,
Sec.-Treas.

What About Home Missions?

At the beginning of the present Convention year, two promised to keep this matter before the leaders of the MESSENGER AND VISITOR, that they might be informed as to how matters were moving in this particular denominational circle. I fully intended to make good that promise, but have failed, and that is only one of the many failures and shortcomings for which this scribe will have to answer.

With the mild rebuke administered at the Board meeting yesterday fresh in mind, I now hasten to take up this neglected duty.

I have some things to say that the friends of Home Missions will be glad to hear, and some things which they regret that it is necessary to say.

Let me say the pleasant things first so that our friends may be the more willing to listen to and heed the other things.

One pleasant thing to hear is, that there will not be one of our H. M. churches that shall not have received more or less pastoral labor during the year.

It is seldom that so large a number of these weak churches have settled pastors as at present, and we are hopeful that by the time we meet Convention in August, we may be able to report that all have pastors.

It is cheering also to know that on several of our H. M. fields rich blessing has been experienced and a number have professed conversion, and united with the churches, and from most of them the reports are very hopeful.

Most of the pastors of these churches are uncomplaining and truly devoted to their work; a work that is beset with many trials and discomforts. Now there are some good brethren who seem to think that the Home Mission Board is composed of imperfect men. How strange that such an idea should reach away to the end of the Provinces. As if the Baptist Convention could be so lacking in wisdom as to put men who are not perfect in so responsible a position. But however unaccountable such an idea has gotten itself abroad, for if one should judge from some of the letters received there are those who are sure that if the Board had a little more alertness, energy and interest in the work efficient men could be created, money coined in abundance, all the crooks in the Home Mission Churches straightened out, and the denomination generally revolutionized. This of course is what those who are members of the Board would like to do, and what those who are not members of it would do if they were. We trust that their opportunity will yet come. But now, to get down to serious business. We began the year with a balance in the treasury of \$1,796.42 and today the treasury is empty. That is not cheering. The Board is now paying out every month at the rate of \$5,566.00 a year, and for the past five years our regular income has been from regular sources (Den. Funds and W. B. M. U.) about \$3,700.00. That statement will make clear the fact that we cannot run far at that rate. Yet, in many cases, the Board has not been able to make as large grants as have been asked for; not so large as was needed.

Continued on Page 9.

STARVE THEM OUT!

Why not starve the germs to death? Scott's Emulsion will do it.

The germs of consumption are an invading army numbering millions upon millions; they must all be fed or they will soon die of starvation. A lung a little below "par" in vitality is just to their liking.

Why not put new life into it? Scott's Emulsion feeds the lungs. It fills the blood with nourishing food for all the weak parts. Good food means life. Life means resistive force.

Germs cannot live on healthy tissue. Scott's Emulsion and good fresh air drive out the germs of consumption.

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

Notices.

OUR TWENTIETH CENTURY FUND
\$50,000.

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

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

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

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

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

The Yarmouth Co., Baptist S. S. Convention will D. V. meet at Overton on Tuesday April 26th, at 10 o'clock a. m.

E. J. GRANT, Sec'y

The next session of the Lunenburg Co., Quarterly Meeting will be held in the Farmington section of the New Germany church, Apr. 25, 26. As this is the annual meeting for the election of officers a large attendance is requested. A good program has been provided.

M. B. WHITMAN, Sec'y.

The report of the Nominating Committee of the N. S. Western Association having been lost, the brethren who remember their appointments as chairmen of the various committees, and also the brother appointed

to preach the associational sermon, are hereby requested to report at once to Dr. J. H. Saunders, Ohio, Yarmouth Co. N. S.
H. B. SLOAT, Ass't Clerk.

The annual session of the Hants Co. B. F. Convention will be held with the Walton church, on May 23rd, and 24th, first session opening at 2 p. m. Delegates will go by steamer Avon leaving Windsor at about 7.30 high water Monday morning. Trains to meet the boat at Summerville or Cheverie. All who intend going will please forward their names at once to Josau Smith, Walton, Hants Co.

S. H. CORNWALL, Sec.

Miss Minta Clime, Vienna, Ohio, is the only heir to hundreds of acres of land and thousands of dollars in cash. In addition she is cultured and has admirers galore. She is the only child of Mr. and Mrs. Joe Climer. Notwithstanding this fact, she has for a purpose been doing washing and other manual work and has now filed an application to work in the Enterprise Manufacturing Company's shop. Recently she made a subscription of \$50 for missionary purposes, and she is going to earn it by labor and not touch her bank roll.

The new quarantine regulations provide that importations of cattle from Britain will require sixty days' quarantine, and for all other countries except the United States and Mexico ninety days. Western horses and cattle coming into Canada from the States are subject to inspection, and swine fifteen days' quarantine, unless for immediate slaughter. Animals transmitted in bond and exposed are subject to inspection. There are also general regulations for the prevention of diseases among animals.

How to harness the static electricity floating about the summit of famed Pike's Peak, in Colorado, and to divert the now wasted energy to the operation of the cog wheel road up the mountain, is the problem upon which engineers are now at work. From recent experiments it is believed that the electricity can be transferred to the base of the peak, and there stored, in such quantities that the road can do away with steam power. If this problem is solved successfully and the change made, one of the greatest electrical engineering feats in history will have been accomplished, and Colorado will be its birthplace.

EXPERIENCED MOTHERS.

Experienced mothers know that most of the troubles that afflict young children are due to some derangement of the stomach or bowels, and that if the cause is removed the little one will be plump, rosy and happy. For such troubles as indigestion, colic, constipation, diarrhoea, simple fevers and teething troubles there is no medicine in the world can equal Baby's Own Tablets. The action of the Tablets is speedy and above all things safe, as they contain not one particle of opiate or harmful drug. Ask any mother who has used the Tablets and she will say that they are the best medicine in the world. Mrs. John Gill, Cranberry, Que., says:—"After having thoroughly tested Baby's Own Tablets I can say they are the best remedy for the ailments of little ones I have ever used. No mother should be without them in the house." You can get the Tablets from any druggist or they will be sent by mail at 25 cents a box by writing The Dr. Williams' Medicine Co., Brockville, Ont.

THE ARISING OF OUR CONVENTION FUND.

(Continued from page eight)

But it is clear that there must be a largely increased income, or a general cut down all around. It is for the denomination to say which. You will not like it, when I say that the denomination is not dealing fairly with Home Missions, but it needs to be said. If it can be shown that we are giving Home Missions a second place in our thoughts, plans, and gifts, I think it will have to be admitted that this is not fair treatment. Well, are we? Let us see. The Home Mission Board is supposed to be getting 33 per cent. of denominational funds, while the Foreign Mission Board is supposed to be getting 25 per cent. of that fund.

Now if you will turn to the Year Book you will find that last year the H. M. Board received from that fund \$2,954.72 the F. M. Board received from the same fund \$4,700.34. We all devoutly wish that the income of the F. M. Board were ten times as large as it is. But that is not the point under discussion now. The question the denomination has to answer is whether or not this is fair treatment of the H. M. work? Now let us see whence this discrimination against the H. M. work comes. I cannot name here all the churches that have contributed to it but I will name a few of the most important churches.

Church.	Home Missions.	Foreign Missions.
Halifax, 1st.	\$103.66	\$212.04
" North	103.23	123.20
Dartmouth	35.65	54.85
Cornw's, 1st.	41.74	212.04
Yarmouth, 1st.	48.17	71.43
" Temple	37.28	50.73
Bear River	38.50	58.26
Windsor	134.65	193.26
Wolfville	162.43	216.18
Amherst	127.14	186.10

The above table shows about the proportion in which most of the churches give to Home and Foreign Missions. If the Home Mission Board received the proportion of denominational funds provided for by the Convention plan it would not meet the need of the work by any means, but we would be in a much more hopeful condition than we now are.

The new interest started at Sydney Mines last July is growing rapidly and will probably by the time it is a year old be self-supporting. There are other rapidly growing towns in Cape Breton, where we should be able right now to place men and keep them there, but of course with our present income this is out of the question.

It is a marvelous thing that we cannot get our eyes open to the fact, that a vigorous pushing of Home Missions, is a pushing of Foreign Missions as well.

We were cheered by noting in the press account of a missionary meeting in the first church, Halifax, a few days ago that Home Missions were to the front, and had so able an advocate as Dr. B. H. Eaton. We sincerely hope that the day is not far distant when this cause will have many such advocates.

You will wish, I am sure, that I had given you all this in smaller doses and more frequently. Will not the churches from this time on see to it that the Home Mission Board shall have the full 33 per cent. of denominational funds, i. e., see to it, that all such funds are forwarded to the Treasurer to be dispensed according to Convention plan?

E. J. GRANT, Sec'y. Treas.
H. M. B., N. S., & P. E. I.

JOHN SMITH

had that tired feeling which most of us get at this season of the year. He talked with his doctor about it and the result was that he bought a 25c. bottle of

**Amor's
Essence of
Cod Liver
Oil.**

This was a fortnight ago and he is now taking his third bottle. He says it is making a new man of him and that all who need a spring tonic should try it.

One of the Many.

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

GATES' Life of Man Bitters and Invigorating Syrup.

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

For further information address

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

INDIGESTION CONQUERED BY K. D. C.
IT RESTORES THE STOMACH TO HEALTHY ACTION AND PROMOTES THE DIGESTION OF FOOD.

QUEER THING.

This what people call REPUTATION. No need to talk a lot about

VIMTEA

The reputation of BAIRD & PETERS as Tea People insures the quality of the goods.

When Your Joints Are Stiff

and muscles sore from cold or rheumatism, when you slip and sprain a joint, strain your side or bruise yourself, Terry Davis' Painkiller will take out the soreness and fix you right in a jiffy. Always have it with you, and use it freely. **USE**

Painkiller

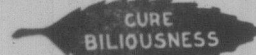
MILBURN'S



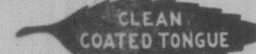
Are a combination of the active principles of the most valuable vegetable remedies for diseases and disorders of the Liver, Stomach and Bowels.



Sick Headache, Jaundice, Heartburn, Catarrh of the Stomach, Dizziness, Blisters and Pimples.



Dyspepsia, Sour Stomach, Water Brash, Liver Complaint, Sallow or Muddy Complexion.



Sweeten the breath and clear away all waste and poisonous matter from the system. Price 25c. a bottle or 3 for \$1.00. All dealers of THE T. MILBURN CO., LIMITED, Toronto, Ont.

YE there are other schools
BUT you should go to the best
WHY always regret because you did
NOT attend that good school
THE MARITIME BUSINESS COLLEGE
Halifax, N. S.
KAULBACH & SCHURMAN,
Chartered Accountants.

CANADIAN PACIFIC

LOW RATES

From St. John, N. B.

To Vancouver, B. C. }
Victoria, B. C. } \$56.40
New Westminster, B. C. }
Seattle & Tacoma, Wash. }
Portland, Ore. }
To Nelson, B. C. }
Trail, B. C. } \$53.90
Rossland, B. C. }
Greenwood, B. C. }
Midway, B. C. }

Until April 30, 1904.
Proportionate Rates from and to other points.
Also to COLORADO, IDAHO, UTAH, MONTANA, and CALIFORNIA.
Call on W. H. Mackay,
Or write to C. B. FOSTER,
D. F. A., C. P. R., ST. JOHN, N. B.

Beware
of the fact that
White Wave
disinfects your clothes
and prevents disease

The Home

DON'T OVERDRESS YOUR CHILD.

You can't begin too early to train girls in taste and sense upon the subject of dress. The woman who dresses her little daughter expensively, who even goes without proper clothing herself to deck her girl in dainty, fresh fashionable garb, does great wrong to herself and to her child. The fitness of things is reversed when the mother denies herself what is due her to give her child what she does not need. Under such circumstances fine dresses is positively harmful to a girl.

If any one in the family is to be dressed in fashion and elegance it should be the mother. Simplicity is absolutely necessary for good taste in all that relates to children. There is room for pretty color effects and for the refinements of suitability and all that, but departure from plainness of material and style in children's dress is a departure from good form. What shall be said for the woman who has such small sense of the fitness of things as to deny herself the dress suitable for her in order to put upon her child what is unsuitable and out of taste?—March Woman Home Companion.

HOW TO BRING SLEEP.

Assume an easy position, with the hands resting over the abdomen. Take a long, slow but easy and natural breath, in such a way as gradually and gently to lift the hands outward by the action of the abdomen. At the same time, slowly and gradually open the eyes so that at the end of the inspiration they are wide open and directed upward. Let the breath out easily and naturally, letting the hands fall inward as the outward pressure of the abdomen is withdrawn. At the same time let the eyes drop and the eyelids naturally fall by their own weight, so that they are closed at the end of the expiration. Do all this quietly and naturally. Do not make hard work of it.

Repeat the inspiration and expiration, with opening and lifting dropping and closing of the eyes, ten times. Then take ten breaths in the same way, allowing the eyes to remain closed. Alternate ten breaths with opening and closing of the eyes, and breathe with closed eyes. When the eyelids begin to feel heavy and you feel tired and sleepy as you will very soon, go through the motions more easily and lazily, until you merely will the motions without making any effort to execute them. At this stage or more likely in one of the intervals of breathing without any motion of the eyes, you will fall asleep.

Nervous persons will have some difficulty at first in the gradual opening and closing of the eyes. They will tend to fly open and then snap together. But, as putting salt on a dove's tail is a sure rule for catching the dove, so this gradual and easy opening and closing of the eyes in rhythm, with quiet natural breathing when once secured is almost equivalent to dropping off to sleep. This rule induces the respiration that is characteristic of normal sleep. It tires the set of muscles the tiring of which is one of the favorite devices for producing hypnosis, it produces and calls attention to certain sensations in the eyes and eyelids which are the normal precursors of sleep. Finally, persons who have had difficulty in going to sleep and staying asleep, report that this method puts them to sleep, and puts them back again when they wake up so soon.—Outlook.

MASTERING MOTHS

Moth protection is much more than half accomplished when a garment is brushed free from dust, stain, spots, and any soil removed and every fold and seam scanned closely for a deposit of moth eggs. If it can be made sure that none of the latter are in the garment, it is easy and cheap to keep them out. Immediately on finishing the cleansing and inspecting treatment, slip the garment into a bag made of calico or muslin, that will hold easily and that has not the smallest break or tear. Close the opening by running the ends together, and lay away on a shelf or in a trunk as preferred. A housekeeper who has kept blankets furs and clothing year

in and year out in this way here in moth-infested New York, gives this as her advice, after her long and successful experience. Sometimes, she says, "I dip a cloth in turpentine and drop it in the bag with my blankets and I always go over the closet shelves, or the trunk or the bureau drawer in which I pack away this bagged clothing, etc. with a brush dipped in turpentine. Moths won't eat cotton or linen, and if you are very careful to keep them out of the garment till it is into the bag they are out for the summer. Don't use cheese cloth for the bags, it is too sleazy. Use any clean firm cotton or linen material. Old pillow cases that are not broken or worn through anywhere are useful for the purpose. Many things accumulate in the house that may be used, light silesia dress linings, faded chambray, percale, or linen dress skirts, and the like. I have such articles and washed and made into straight bags of various sizes. These accumulate in my linen closet ready for the spring packing away."—Christian Herald.

RECIPES.

APPLE PUDDING.

Fill a pudding dish half full of apple sauce well seasoned with butter, sugar and nutmeg; pour over it a batter made of one and one half cupfuls of flour with two heaping teaspoonfuls of baking powder, one half teaspoonful of salt and a tablespoonful of chopped suet. Moisten it with about three quarters of a cup of milk, or enough to make a thick batter. It should not be as thick as for biscuits. Cook in a steamer about three quarters of an hour and serve at once with hard foamy sauce. The top should be very light and white.

SWEDISH CHOCOLATE MERINGUES.

These are dainty little cakes, not confections as most meringues are because starch supplies part of the egg whites. Grate two oblong divisions of chocolate, add half a cup of powdered sugar. Beat the whites of three eggs to a stiff froth. Add to the chocolate mixture, and stir in lightly three ounces of cornstarch. Bake in patty pans, using a teaspoonful to each cake. When done and still hot, brush over the tops with a teaspoonful of grated chocolate melted in two tablespoons of water.—What To Eat.

When bacon is found too salty, lay it in water about two hours before frying. This will take out the salt and improve the flavor.

AN AID TO MOTHERS.

In thousands of cases it has been proved that Baby's Own Tablets is the very best thing for children suffering from colic, constipation, diarrhoea, simple fevers, colds and teething troubles. The Tablets are guaranteed to contain no opiate or harmful drug, and may be given with equal safety to the tender, new born babe, or the well grown child. Mrs. Joel Anderson, Shanley, Ont., is one of the mothers who have proved the value of this medicine and says:—"I have used Baby's Own Tablets with the very best results. They are easy to give little ones, and I have never known them to fail to benefit."

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What He suffered proved him to be of our kin; what He achieved showed how much He differed from all who had been before him. The humanity and the sufferings needed to test its sinlessness, were his, but the fruits of his victory are ours.—Andrew M. Fairdon.

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IN A FIX.

"Why is it," he asked, "that beautiful women are almost the most stupid?"
"Sir," she replied, "am I to understand that you desire to cast reflections upon my mental capacity?"
"Oh, no," he hurriedly retorted; "I have a ways said that you were one of the cleverest girls I ever—"
But he didn't finish. Before he realized that he had said the wrong thing, and he could never make it right.

NEW YEAR SUPERSTITIONS.

In some parts of Lincolnshire it is considered most unlucky to be murdered by a dark man on New Year's Eve.
In Lancashire, if an unmarried woman loses either leg in a railway accident on New Year's eve, it is regarded as an evil omen, and a sign she will not meet her future husband during the ensuing twelve months.
Dorsetshire folk firmly believe that if they meet a mad bull on New Year's morning it is an almost certain sign that they will shortly go on a journey.
A native of the Outer Hebrides would be greatly upset if he were to drop a five pound note into the fire on New Year's eve.
In many houses of the North misfortune is looked for whenever the first New Year visitor happens to be a criminal lunatic.—Punch.

An Irishman and a Frenchman were part at the steamer. The Irishman, standing on the wharf waving his hand to his friend shouted, "O reservoir!" The Frenchman politely saluting replied, "Thanks!"—Boston Christian Register.

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

Second Quarter, 1904.

APRIL TO JUNE.

Lesson V.—May 1.—Prayer and Promise.—Luke 11: 1-13.

GOLDEN TEXT.

Ask, and it shall be given you; seek and ye shall find.—Luke 11: 9.

EXPLANATORY.

I. WITH CHRIST IN THE SCHOOL OF PRAYER.—Vs. 1-4. 1. AS HE WAS PRAYING IN A CERTAIN PLACE. If prayer was natural to Jesus, and a necessary part of his religious life, how much more is it necessary for us. Even in the midst of his busiest days: Jesus held communion with his Father. The needed answers came, as at his baptism, and the Transfiguration, and in Gethsemane.

The example of Christ had its effect, for when he ceased, returning from secret prayer, or more probably ceasing from words spoken aloud in the presence of his disciples, one of his disciples, probably of the seventy who had not heard his Sermon on the Mount, said unto him, LORD TEACH US TO PRAY, for what things, with what spirit, in what forms, with prevailing faith. As JOHN ALSO TAUGHT HIS DISCIPLES. John must have given lessons to his disciples concerning prayer, to enable them to escape from the formalism and vain repetitions of the Pharisees. Whether John gave any form of prayer we do not know.

II. PROOFS THAT SUCH PRAYER IS ANSWERED.—Vs. 5-12. FIRST. A PROOF FROM HUMAN NATURE.—Vs. 5-8. SHALL GO UNTO HIM AT MIDNIGHT. A most inconvenient time, yet, according to the laws of Oriental hospitality, one arriving at so late an hour had a right to shelter, through not to food. This fact is stated to show the greatness of the difficulty importunity overcame. FRIEND, LEND ME THREE LOAVES. Cakes made of barley dough rolled out to the thickness of about half an inch. It requires more than one of them to make a meal for one person.

6. FOR A FRIEND OF MINE IN HIS (rather "from a") JOURNEY. This is stated as the reason for his importunity but urgent request. The friend, arriving at that late hour, was doubtless suffering from hunger. There were almost no hotels in the East to which he could go.

7. ANSWER. TROUBLE ME NOT. There were more difficulties in the way than is apparent from the customs with which we are familiar. MY CHILDREN ARE WITH ME IN BED. "The house consisted of one room; and the mattresses on which the family slept were spread side by side on the floor. The custom prevails over all the East today." I CANNOT REBE AND GIVE THREE. To do so would disturb the whole family, who would

MEMORY MAKER.

Food With Certain Elements Required in the Brain.

Poor memory means an ill nourished brain. The proper food to help and nourish the brain will thus help the memory as in the following case:

"I have not known what it was to enjoy real good health; not having seen a well day in over 20 years and taking medicine most of the time until about a year ago.

"At this time I was suffering greatly from nervous prostration and general debility, the result of several severe illnesses from which I never expected to fully recover.

"My memory was also poor that it caused me much chagrin at times.

"I had often heard how Grape Nuts had helped other people's memory and that it was a brain food. Finally I was put on Grape Nuts for my meals.

It was so pleasing to the taste I enjoyed eating it and after a time I saw such an improvement in my health generally that I gave up medicine altogether. Am not even using laxatives now that I had been unable to do without for years. Grape Nuts helped my nerves, gave me strength, increased my weight ten pounds and I can now work and walk better and enjoy life as I never expected to again.

"When my friends remark how well I look and act I tell them it is all due to Grape Nuts. My doctor never sees me but he smiles with genuine pleasure at my improved condition for he is an old friend and would like to see me perfectly well knowing how long and how much I have suffered." Name given by Postum Co. Battle Creek, Mich.

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have to get up and bake bread for the callers.

8. NOT . . . BECAUSE HE IS HIS FRIEND. Though the higher motives will not avail, for the friendship is so weak. YET BECAUSE OF HIS IMPORTUNITY. The word rendered by "importunity" is too mild. It is a very striking word to describe persistence: literally, "shamelessness." No shame or modesty can check the persistence against the arguments or convenience of his neighbor. He WILL RISE AND GIVE HIM. It was less trouble to grant his wishes than it was to endure the unwearied importunity. The argument of this parable is: "If selfish men can be won by prayer and importunity to give, "much more certainly shall the bountiful Lord bestow" upon those who wait long and earnestly upon him.

SECOND. THE PROOF FROM FACTS.—Vs. 9, 10. Jesus now strengthens his argument that our heavenly Father will answer prayer by a universal fact.

1. It is a historical fact, of which the Old Testament history is full, that the way to receive is to ask.

2. It is the natural method, according to God's laws, that the way to receive is to seek.

The Threefold Way of Obtaining. 3. ASK. . . SEEK. . . KNOCK. The words imply three methods of prayer, and perhaps three degrees of intensity. "Ask," express your desire, go to God with it, including and gathering up in itself the "seek" and the "knock," as in vs. 13, for these are modes of asking. "Seek" by all active efforts, which are acted prayers; use all possible means, as in the parable of the pearl of great price. "Knock" at the door of God's treasure house of blessings for the blessings which no seeking can obtain, but which must be given by God.

The Threefold Promise of an Answer. 10. FOR EVERY ONE THAT ASKETH RECEIVETH. There is no exception. True asking will combine seeking and knocking. The answer will be given according to the kind of asking. And every one that seeketh findeth. Most of the best things must be sought for, as the graces, education, character. For others, as the gift of the Spirit, special providences, divine guidance, God's tender love, opportunities, revelations, we must knock at God's treasury door, and to HIM THAT KNOCKETH IT SHALL BE OPENED.

THIRD. THE PROOF FROM THE FATHERHOOD OF GOD.—Vs. 11-13. 11. IF A SON SHALL ASK BREAD ("a loaf," as in vs. 5) OF A FATHER, WILL HE GIVE HIM A STONE? Often found in the shape of their small, flat, round loaf. Dr. Trumbull says that having obtained one of the hard balls of bread at the convent of St. Catherine on Mt. Sinai for a paperweight, he accidentally threw it away, thinking it to be a stone. IF HE ASK A FISH, WILL HE FOR A FISH GIVE HIM A SERPENT? Which resembles some forms of fish. Here the substitute spoken of is not merely useless but hurtful. On the contrary, if the child ask for a stone or serpent,—anything injurious,—the father will refuse the harmful and give him good food instead. It is the world and Satan that give stones for bread and serpents for fish.

12. ASK AN EGG. . . OFFER HIM A SCORPION? The white scorpion with the tail folded "would not look unlike a small egg. Perhaps, however, the contrast rests only to the different properties of the egg and the scorpion, which is sufficiently emphatic."

13. IF YE THEN, BEING EVIL, IMPERFECT, more or less selfish, with many wrong motives and feelings and passions, KNOW HOW TO GIVE GOOD GIFTS UNTO YOUR CHILDREN. Every parent who has not lost his very humanity, and become devilish, desires good for his children, and will take a great deal of pains and care to give them good things. HOW MUCH MORE SHALL YOUR HEAVENLY FATHER, perfect in goodness infinite in love, far more ready to give than we are to receive, GIVE THE HOLY SPIRIT. The best of all good gifts, the sum and source of all. It is like giving life to the dead, making possible to him all enjoyments and all powers. It is like giving light to those in the dark, or sight to the blind, revealing all the glories of earth and sky. The good Father who gives the best of all gifts will not withhold any of the lesser good things,—hence, it is said in Matthew, he will "give good things," TO THEM THAT ASK HIM. Dr. Trumbull, in the Sunday School Times, beautifully applies this promise: "We ought always to realize that God is better than men—kinder and more loving to his children than they are to theirs. But do we? There are fond mothers, who resolutely cause pain or grief to their darlings by forcibly administering some unpleasant medicine, or by taking away some dangerous plaything, or wholesome article of food, while they are unable to explain their ground of action to the little ones; they know that they are prompted to this by truest love, although to their children they may for the present, seem unloving. Do those mothers never wonder how God can be influenced by love to them, in causing them

pain or grief, by what he gives, or by what he takes away, while he yet fails to make full explanation of his course? If so, is there no suggestion in their thought that God is less loving and wise than an earthly parent?"

MY GREATEST BLUNDER

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

"Didn't save what I earned."

"Did not as a boy realize the value of an education."

"If I had taken better care of my money I would be better in health and morals."

"Did not realize the importance of sticking to one kind of employment."

"The greatest blunder of life was when I took my first drink."

"One of my greatest blunders of my life was not to perfect myself in one of the lines of business I started out to learn."

"My greatest blunder was when I left school in the fifth grade."

"The turning point in my life was when at fifteen I ran away from home."

"Spent my money foolishly when I was earning good wages."

"When I let myself be misled in thinking that I need not stick to one thing."

"Self-conceit and not listening to my parents."

"Was to fool away my time when at school."—Epworth Herald.

MARK TWAIN AND WHISTLER.

Mark Twain described recently his first meeting with James McNeill Whistler.

"I was introduced to Mr. Whistler," he said in his studio in London. "I had heard that the painter was an incorrigible joker, and I was determined to get the better of him if possible. So at once I put on my most hopelessly stupid air, and I drew near the canvas that Mr. Whistler was completing.

"That ain't bad," I said. "It ain't bad, only here in this corner"—and I made as if to rub out a cloud with my finger. "I'd do away with that cloud if I was you."

"Whistler cried nervously: "Gad, sir be careful there. Don't you see the paint is not dry?"

"Oh, that don't matter," said I. "I've got my gloves on."

"We got on well together after that."

A knowledge of the will of God enables the Christian to walk worthy of the Lord; causes him to bear the fruit of the Spirit in every good work; leads to more and still more knowledge of God; gives strength and power according to the might of his great glory; and causes the life to abound in thanksgiving. It is no wonder that Paul prayed for the Colossian saints that they might "be filled with a knowledge of his will in all spiritual wisdom and understanding."—Pacific Baptist.

It has been said of J. P. Morgan that occasionally he employed an old cabby to take him home on rainy days instead of having his own carriage call for him. Young Mr. Morgan, followed the same practice. One day Mr. Morgan was more communicative than usual and the cabby ventured to ask a question. Mistah Morgan, said he, "I would like to know why you allus gives me a 'half' an' you, young Mistah Morgan allus gives me a dollar."

"That's easily answered," replied Mr. Morgan, "young Mr. Morgan has a wealthy father, while I am only an orphan."

It is the Cross that reveals the beautiful holiness of God; it is the Cross that shows me the exceeding sinfulness of my sin; it is the Cross that persuades me that God is love. — I know that no men hath a velt cross, but the cross is made of that which God will have it. But verily, howbeit it be not allowed to buy a cross at will, yet I dare not say, "O that I had liberty to sell Christ's cross," lest therewith, also, I should sell joy, comfort, ease of love and patience.—S. Rutherford.

Stories are told concerning a certain Irish town where "watchmen" are still employed to parade the streets by night and call the hour their usual formula being something like this: "Two o'clock; all's well; all's well!"

One night as a visitor happened to be lying awake he heard the following somewhat paradoxical cry: "Two o'clock; all's well. Smith's mill on fire: one man killed. All's well."



Mrs. Fairbanks tells how neglect of warning symptoms will soon prostrate a woman. She thinks woman's safeguard is Lydia E. Pinkham's Vegetable Compound.

"DEAR MRS. PINKHAM:—Ignorance and neglect are the cause of untold female suffering, not only with the laws of health but with the chance of a cure. I did not heed the warnings of headaches, organic pains, and general weariness, until I was well nigh prostrated. I knew I had to do something. Happily I did the right thing. I took Lydia E. Pinkham's Vegetable Compound faithfully, according to directions, and was rewarded in a few weeks to find that my aches and pains disappeared, and I again felt the glow of health through my body. Since I have been well I have been more careful, I have also advised a number of my sick friends to take Lydia E. Pinkham's Vegetable Compound, and they have never had reason to be sorry. Yours very truly, MRS. MAY FAIRBANKS, 216 South 7th St., Minneapolis, Minn." (Mrs. Fairbanks is one of the most successful and highest salaried travelling saleswomen in the West.)—\$5000 forfeit if original of above letter proving genuineness cannot be produced.

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From the Churches.

DENOMINATIONAL FUNDS.

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

The Treasurer for New Brunswick is Rev. J. W. MANSING, D. D., St. John's, N. B., and the Treasurer for P. E. Island is Mr. CHARLOTTETOWN.

All contributions and individuals in New Brunswick should be sent to Dr. MANSING; and all Provincial contributions to E. Island to Mr. STERN.

FAIRVILLE, N. B.—Three were baptized into the Fairville church on the 3rd inst., and one on the 10th. Recently two have joined us, one on experience and one by letter. We are expecting others soon. A. T. DYKEMAN.

SPRINGHILL, N. S.—On Easter Sunday, April 3rd, eight (four men and four women) were received into the Baptist church. One young man and one young woman, by baptism and the remainder by letters. All workers. H. G. ESTABROOKS.

SYDNEY MINES, C. B.—Pastor A. H. Whitman reports very encouraging progress in the work of the church. Another candidate was baptized Sunday evening 10th inst., making twenty one received by baptism and letter since the organization of the church in December last. The church is making a special effort to pay off its debt of \$300, and hopes when this is accomplished, to become a self-sustaining church.

CENTREVILLE, DUBY CR., N. B.—On the evening of April 11, three more men were added to the church by letter, more to follow. On the evening of 13th inst., organized a W. M. A. Society with 40 members. Mrs. W. A. CROSSBODD, Pres., Mrs. B. C. ROBINS, Secy. Here we find a kind-hearted intelligent Christian people, second to none, and they seem by their acts to say "the Church of Christ must be victorious." S. LANGILLE.

CANNO, N. S.—Evidently desiring to lighten the burdens and increase the joys of the pastor and wife, a goodly number of the Canno people gathered at the parsonage a few evenings ago, and after an evening of good cheer, left a generous supply of groceries together with a very substantial sum of money in "pure gold" "pure silver" and "silver certificates." The Methodist pastor, Rev. W. M. Ryan, made the presentation of money in a manner both unique and entertaining. O. N. CHIPMAN.

FAIRFIELD, N. B.—Our work here is still pressed by a consecrated few. There are those who have recently manifested a desire to accept Christ and we confidently look for an ingathering in the near future. Monday the 11th inst. the church and congregation supplemented a salary that is now paid three months ahead with a donation of \$35. Cold winter and bad roads count not against such warm-hearted and sympathetic workers as constitute Fairfield and Hillsdale churches. R. M. BYRON.

CANARD—As a partial result of special services at Port Williams and Lower Canard sections of the church, eighteen have recently been baptized. Our thanks are due neighboring pastors and brethren from Wolfville for able and valued assistance in the meetings. We have recently completed the raising of our pledge for the Glendening Fund for this year. It is to be hoped none will forget this fund in attending to other calls. We are now taking steps looking to completion of needed repairs on our church and parsonage properties. D. E. HATT.

MADUCTIC, N. B.—The work on this field has been moving along with fair success. The attendance at the preaching services have been encouraging. We held some special meetings with the 1st Canterbury church. The church is strengthened and sinners were converted. Last Lord's Day seven young women and one young man followed their Lord in the ordinance of baptism. Owing to the breaking up of the river and roads we have closed our special work for a time. We have great reasons to thank God for such blessing. We expect to have special services with another church on the field. Pray for us, brethren. C. N. BARTON, Pastor.

NASONWORTH, N. S.—We have no special religious interest to report during the winter months, the greater part of the male members of the church

and congregation were away to the woods, came home for a few weeks and are of again to the drive, but while at home on the 25th of March the members of the church and congregation gathered at the parsonage, spent a pleasant evening and left a donation behind them amounting to about twenty dollars, and on Friday afternoon April 1st, about twenty men and three teams went to the woods, cut and hauled to the parsonage our summer supply of wood, we are looking forward to a season of special meetings and trust much good may be accomplished. C. W. SABLES.

TRURO, N. S.—A powerful work of grace has been in progress with the First Baptist church for four weeks up to 1st of April led by Evangelist Walden of Antigonish, over fifty have been brought to Christ and a general awakening of the church membership. Then Brother Walden went home for ten days rest, returning to Emmanuel Baptist church, both churches uniting for a further blessing, and the outlook is most hopeful. Each night some souls have been won for Christ and last night between twenty and thirty stood for prayer. Mr. Walden is an excellent helper in Evangelist work, a good speaker, puts things straight and forcibly and seems to grip the conscience and leads to decision. Without any incitement the work goes on and power seems to follow him wherever he goes. To God be all the glory. C. W. SABLES.

GASPEREAU, N. S.—Easter Sunday morning it was my privilege to baptize fourteen young men and women. The work has been considerably revived here. The first two weeks of our special meetings, Rev. H. F. Adams rendered us most valuable service. Rev. Simon Spidell is the honored and worthy pastor of the Pleasant Street Baptist church, Worcester Mass. The MESSENGER AND VISITOR recently giving a favorable report of his work used my initials instead of his. He is worthy of all that was said of him and much more. J. D. SPIDELL.

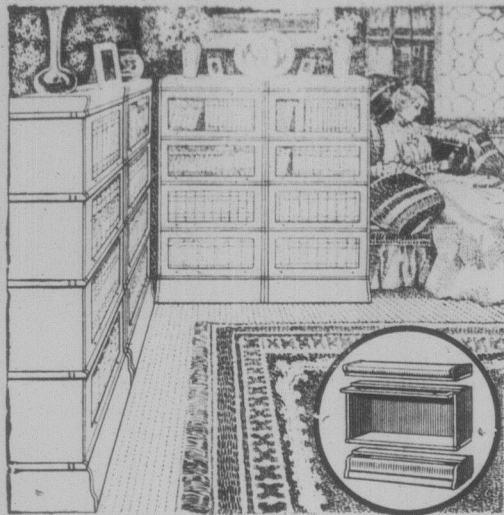
GLACE BAY.—We had the privilege of extending the hand of fellowship to six more new members on Sunday last, all of whom came in by baptism. Brother White has been with us a week and his meetings held especially for the colored people have been greatly blessed. These six whom he baptized himself are the fruits of his labors, and there are others who still profess conversion and will probably follow the Lord in baptism. E. L. S.

TUSKET, YARMOUTH CO., N. S.—The Master is blessing the work on the Tusket field. The spiritual interests has been deepening through the winter months. Many have been led from darkness into the fulness of a Christian life. On Easter Sunday a Union Baptism was held in Pleasant Lake. Four young women were baptized and taken into the Baptist Church. Rev. David Price of Milton, baptized for us. At the close of the baptismal service a large congregation assembled in the Baptist Church. Bro. Price preached an eloquent and practical sermon, Subject, Resurrection of a little maid! Two other candidates have been received for baptism, one in Canaan and one in Pleasant Lake, and still the work goes on. Many are seeking Jesus Christ. Truly God is blessing us, nine have been added to the Church by baptism since October, and many others will follow. I find a very kind people on the Tusket field. Last winter Mr. W. T. Lent of Tusket, presented the pastor with a beautiful fur coat, and the kind people of Pleasant Lake gave the cap and gloves to match. For these gifts I am truly thankful and I pray that God may richly bless the kind people. On the Tusket field we are laboring in the name of Jesus looking to Him for strength and guidance. Brethren pray for us. J. D. BREHANT.

MURRAY RIVER, P. E. I.—One week was spent with the Pastor of this large field at Beach Point. This is an interesting locality composed largely of fishermen. They are now as busy as bees in preparation of their summer work. Three churches adorn the community, Methodist Baptist and Campbellite. This last one was organized a couple of years ago, by the famous Gauge. The Baptist have a comfortable house of worship and a number of good faithful men and women who carry on successfully the work of the Lord whether the pastor is present or absent. The services held by the writer were of a profitable character, some sought and

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found the Saviour and voices long silent were heard again praising God. Yesterday was enjoyed with the pastor at Murray River. In the afternoon nine were baptized, the view was an inspiring one as the man of God led the six sisters and three brothers down into the baptismal waters, the crowd from the shore silently watched the sacred symbol while white-winged gulls quietly floated over the heads of the candidates. It was a scene to be remembered, this is but a partial result of the ceaseless efforts of Bro. Randall during this exceedingly hard winter. Five others have been received for baptism and others will be at next conference. The pastor is held in highest regard on this entire field by both old and young for his untiring efforts in behalf. We begin evangelistic services here this week. A. F. BAKER.

NEW GERMANY, N. S.—Our work through the winter has been maintained as usual. In March we held special meetings at Farmington with encouraging results. A number of young men and boys were brought to the Lord. One young man and a young girl have been received for baptism. Others we hope will come before long. The meetings were well attended, and the church members were encouraged and strengthened in their service. For one week during these services, I was assisted by Rev. S. W. Schurman, of Lunenburg, who proved himself to be an earnest laborer. We have decided to put extensive repairs on the interior of our meeting house at Bars' Corner. The work is to be done during the months of Oct. and Nov. of this year. In a few days tenders will be called for. Necessary repairs have been made on the inside of the meeting house at Fosters settlement, further particulars will be given after the reopening which takes place the 4th Sunday in April. Last Friday P. M. a number of men came and reduced our woodpile to dimensions that can be more easily handled. In the evening a large number gave us a complete surprise. With happy faces they flocked into the parsonage and we were glad to see them. After spending a pleasant evening among them before departing Bro. J. W. Langille called the friends to order, when deacon J. L. Delong in an interesting address, presenting the pastor with a purse containing \$1387, these expressions of kindness tend to unite pastor and people more closely in Christian service. May the Lord bless the donors. H. B. SMITH.

ADVOCATE, N. S.—After Mr Steeves left us first of last October we were without a pastor for the months during which time we had a visit from Rev. D. W. Crandall who remained with us three stormy Sabbaths preaching very acceptably. On the recommendation of one of our former pastors a call was extended the Rev. C. C. Anderson at Milona Station, Ont., who accepted and came to us on the coldest of the cold days Jan. 4th, an untried man. The cold weather and hard

drives proved too much for his delicate constitution and he on this account was compelled to resign. His ill health however did not deter him from preaching the most stirring sermons to which we have ever listened, and during his stay was exceedingly popular in all sections of this field. We regret his departure. Since his return to his old home in Sackville, N. B. he has not been so well as when here. At Mr. Andersons leaving April 1st, a call was extended to another Ontario man who had intimated that he might accept. Anticipations run high as to the outcome. We have now learned that he has "married a wife and cannot come." This leaves us without a pastor, and in all probability we will be without preaching until a suitable man can be secured. The conditions pertaining to this field are such that it is difficult to make supply work at all satisfactory either to minister or people; and candidates are something uncalled for. Our parsonage needs an occupant and our people need the Grace of God; nourished by Gospel Truth, and sinners all around us are coasting down to death. It is our hope that in the near future the sore which caused the institution of a Free Baptist interest here will be entirely healed and that we will again become one people both in interest and name and mighty for the upbuilding of God's cause. Why may not this be the case all over the maritime provinces? CLERK.

AMHERST, N. S.—On Lord's day, April 11, after a pastorate of nearly five years, our Pastor, Rev. W. E. Bates presented his resignation, stating he had received an unsolicited call from the Union Baptist Church of Mystic, Connecticut (in the neighborhood of his and Mrs. Bates' home) that after careful examination and prayerful consideration he feels "that this door has been opened by the hand of the Lord." Members of the Ministerial Supply Committee interviewed Mr. Bates and at the quarterly meeting on Monday evening reported that they found his decision final and that no persuasion or pressure at the church's command could alter his purpose and speaking words of warm appreciation of him and his work among us. Our pastor addressed the meeting, referring to the harmonious relations existing between himself and the church. He then retired and with kindly expressions the motion was made and carried to accept with regrets the resignation to take effect at the time Mr. Bates desired, June 30th. A committee was then appointed to take steps to secure a successor. Pray for us that the Lord may direct in this matter. During the winter a number have been added to the church by baptism and letter. For some weeks past special meetings have been held at our Highlands Mission led very efficiently chiefly by our Pastor and the Assistant Pastor and a goodly number have manifested a desire to be Christians and some have decided. Our dear Bro. Richardson, Assistant Pastor, will be leaving us at the end of May, being about to resume his studies and

Rev. J. T. Dimock of River John has consented to accept the position. Brethren, pray for us.

W. S. Porteous, Church Clerk.

WORCESTER, MASS.—The MESSENGER AND VISITOR comes to our home regularly every week. We are always interested in reading the news from the homeland, especially the news from the churches. This leads me to think that perhaps some of our friends in the Provinces to whom we have so little time to write might be interested in reading a word from my pen through these columns. After graduating from Newton Theological Institution last June, I settled as pastor of the Pleasant Street Baptist Church, Worcester, Mass. Up to that time I had no other thought than that of settling somewhere in my own native land. No suitable opening however, came from that direction. Instead, there came two hearty calls to settle in New England, one from the First Baptist Church at Marblehead, Mass., and the other from the church over which I am now settled. After due consideration I accepted the latter call, and entered upon work June 14th. We have found here a united, affectionate, and spiritually minded people to whom the testimony of the heathen concerning the early church, "Behold how they love each other," might well be applied. Such is the deep spirituality of the church that without any special services a revival sprang up in our midst, resulting in the conversion and baptism of eleven happy believers, five young men and six young women. In all there have been about thirty added to the church since the beginning of our work. Everything has tended to encourage our hearts and to stimulate our efforts. We have a large, well conducted Sunday School; well sustained preaching services; and mid-week prayer-meetings of rare spiritual power. To add variety and attractiveness to the regular Sunday evening services, a distinctively musical programme is being rendered on the first Sunday evening of each month. The pastor's remarks at these services are brief and are devoted to some phase of the subject of sacred music. An efficient and well trained Quartette has made these services a success from their beginning. This has done much to help the pastor solve the problem of securing a Sunday evening audience, a problem which nearly every city pastor in New England has to face. Last Monday evening we had the pleasure of attending an "Acadia Reunion" at the home of Rev. A. F. Newcomb at Roxbury, Mass. It is surprising to see how many of Acadia's sons making for themselves homes in and around Boston. They certainly are jolly good fellows especially at the time of an "Acadia Reunion." Our thoughts often revert to the many friends of the Provinces as we lift our prayers to God for His blessing upon His churches and workers there. May we have a like place in your thoughts and prayers?
SIMEON SPIDLE.

MARRIAGES.

HAYES-CARMICHAEL.—In Church Avenue Baptist church, Sussex, April, 6th, by Rev. W. Camp, Harry Thomas Hayes, to Miss Sarah Elizabeth Carmichael, both of the Parish of Sussex, Kings Co.

WILSON-PROSSER.—At Dury Cove, Kings Co., April, 12th, by Rev. W. Camp, Mr. Matthew Herbert Wilson, of Ratters Corner, to Miss Nettie May Prosser, both of the parish of Sussex.

LAW-WATTERS.—At the Baptist parsonage Sussex, April 13th, by Rev. W. Camp, Mr. David Herbert Law, of Urney, to Miss Helen Clara Watters, of South Branch, both of the parish of Cardwell, Kings Co.

BAIN-LAIR.—At Fairfield, April 11th, by Rev. R. M. Bynon, John Bain to Amanda Lair both of Fairfield N. B.

LAIR-HAMILTON.—At Fairfield, N. B. April 12th, by Rev. R. M. Bynon, Wm. Lair of Fairfield to Edna Hamilton of Waterford, N. B.

CLARK-ILLSLEY.—At the home of the bride April 6th, by Rev. G. P. Raymond, Ralph N. Clarke, junior partner of the firm of John P. Clark and Son of Berwick, to Mable, eldest daughter of Mrs. Annie Illsley, Somerset, N. S.

FLOOD-STEADMAN.—At the home of the bride's parents Salisbury, N. B. April 3rd, by Rev. H. V. Davies, J. Henry Flood of Boston, Mass., to Maude A. Steadman.

HAMILTON-FISHER.—At Clifton, Col. Co., April 6th, by the Rev. Ira M. Baird M. A., Peter W. Hamilton, of Clifton to Eliza K. Fisher of South Maitland, Hants Co. N. S.

DUKESHIRE-FREEMAN.—At Wilmot, N. S., April 15th by Rev. James Huntley Major Dukeshire of Wilmot and Florence Gertrude Freeman of Kingston.

DEATHS.

ROOP.—At Bridgetown, N. S., April 12th, 1904, Mr. James Roop of Clementsport, N. S. in the 68th year of his age. Interment at Clementsport.

ARNOLD.—On Tuesday morning March 22, at the home of her daughter Mrs. Kelley, Kentville, Mrs. Mary Jane Arnold passed away at the advanced age of 82 years. She leaves a large family to mourn her loss. Her last hours were characterized by a firm faith in Christ as her only hope and by a peaceful resignation to his will. Mrs. Arnold was for many years a consistent member of the Baptist church.

GREEN.—At the home of her son, Tracey's Mills, Car. Co., N. B., Mrs. Keziah Green, departed this life, April 11th, aged 83 years. For many years Mrs. Green had been a consistent member of the Centerville Baptist church, though of late she had been unable to attend its services. She delighted in Christian fellowship. When near the end she brightened up saying "my Saviour fills the room." May God comfort the mourners.

WALKER.—At Centerville, Digby Neck, April 11th, widow of the late Thomas Walker, aged 85 years, after a long and tedious illness which she bore with great patience. Sister Walker was baptized when quite young by the Rev. J. C. Morse, D. D. Her life up to her death was a living witness of what the Lord had done for her. Victorious in the faith she passed away to be "ever with her Lord."

WEBB.—At New Jerusalem, April 2nd Ina Alberta eldest daughter of John M. and Anna M. Webb. She was born April 10th, 1884, so was nearly 20 years of age. She longed and hoped to recover strength to help her mother and others after a tedious illness first la grippe, soon after typhoid fever, followed by dropsy, then measles, leaving her in a state of wasting vitality ending in death. She passed away resigned and fearless of death.

PRINCE.—On Thursday April 14th, James Prince, aged 78 years. He was for many years a faithful marshal of the city of St. John. His membership was transferred from the Baptist church at Moncton forty years ago to the Leinster Street church of St. John. Pastor Christopher Burnett conducted the funeral services and interment took place at Fernhill Cemetery. He leaves three sons and one daughter to mourn his loss.

RAND.—Our beloved brother, W. Marchant Rand, died at his home, Saxton street, Cornwallis, on April 6th, aged 71 years. He was for many years a consistent member of the First Cornwallis church. Though of a quiet and retiring disposition, he enjoyed the blessings of religion, and had his comforts in his last hours. He was a brother of the late Dr. Theodore H. Rand, of fragrant memory. A widow, one daughter, and three sons survive, who have the sincere sympathies of a large circle of friends.

HETHERINGTON.—At his home, Johnston, Queens Co., N. S., February 16th, after protracted suffering Richard Hetherington, in the 72nd year of his age. Deceased is survived by his wife, three brothers and two sisters. For several years he resided at Salmon Creek, Chipman, but of late he has made his home on the Washademoak, near his birthplace. He was an honest and upright citizen, warmly attached to the temperance cause. He was a member of First Johnston church.

JONES.—At Springfield, March 27, 1904, our beloved brother James O. Jones, terminated his sufferings, and entered into the joy of his Lord. In 1862 he was baptized by W. A. Corey and joined the First Springfield Baptist church. To the superintendence of our Corner Sunday school, he paid punctual and vigorous attention. His end was glorious. No distressing fear was permitted to obscure his prospects. The last one in my was entirely beneath his feet; and all was quietness and assurance. He stated he was remarkably happy in God. His removal was easy.

HILTZ.—At New Ross on March 1, Sydney Hiltz, died after a long and severe illness. For many years he had been a sufferer from pulmonary trouble. It was thought of late that he was improving in health but he contracted a severe cold, which developed into a fatal pneumonia. Previous to his return to Nova Scotia, Mr. Hiltz had lived in Newton, Mass. where he united with one of the Baptist churches. Subsequently he went to Atlanta, Georgia in search of health. He leaves a young wife and two sons by a former wife to mourn his loss. His last words were, "I am going to be with Jesus."

KEITH.—At Victoria Vale, Annapolis Co., N. S., March 8th, William A. Keith age 78 years, leaving a sorrowing community, seven daughters and three sons and a large number of friends to mourn their loss. William A. K. was born at Havelock, Kings Co. N. B., a son of Josiah and Elizabeth Keith. He came to N. S. about forty years ago and settled in Victoria Vale where he built up a permanent home. He was an intelligent citizen and won the esteem of the people far and wide in these parts. The last two years he passed under great affliction but bore it with Christian patience. His remains were

When you travel you pick the fastest train and go to the best hotel.

When you purchase goods you find the man who carries the best stock.

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interred in the Victoria Vale cemetery and an appropriate discourse preached by the Rev. E. H. Howe, of the Upper Wilmot Baptist church.

SOMERVILLE.—At Matfield's Point, March 5th 1904, Capt. James Somerville aged 84 years. In the days of W. A. Corey, our brother professed faith in his Lord and Saviour, was baptized and united with the First Springfield Baptist church, of which he was a member until his death. A few days before his death, being asked if he expected to surmount his debility, he replied, "that he thought it was very uncertain" but he blessed God that he was not afraid to die. He endured great pain, but his pain at length abated; and no cloud darkened his skies. He sunk;—but he was then like the sun, which appears largest at setting; From us, except in remembrance, he is gone,—we trust to shine in the kingdom of his Father for ever.

KIERSTEAD.—At St. John, April 11th, 1904 aged 38 years and six months, Eva beloved wife of Miles Kierstead and eldest daughter of Deacon William Kierstead, (Kiersteadville) she generally enjoyed a comfortable state of health and in appearance was as likely as any one in ten thousand to have seen a good old age; but God in his inscrutable wisdom, had otherwise determined; and her husband and six children have been unexpectedly called to experience the pangs of a bereavement, which to them was inexpressibly distressful. Their loss however has been her eternal gain. Her affliction was severe; but whenever she gave utterance to her feelings, it evidently appeared that she

was highly favoured of God. Her spirit breathed the most ardent piety, and was borne up in the anticipation of death, by strong confidence in God, and the blessed hope of eternal felicity. This providential dispensation loudly cries to us all, "Be ye also ready; for in such an hour as ye think not, the son of man cometh."

PORTER.—Another ransomed spirit has passed to the land of "unclouded days" Nancy Helen Porter, of Hebron, N. S., was born at Ohio, N. S., Sept. 27th, 1823. Consequently she was in the 81st year of her age. In December, 1845, she married Lemuel Crosby. As a result of this union, she had one daughter and four sons, three of whom survive her. Four years later she was baptized by the Rev. James Reid and shortly afterwards she was given the hand of fellowship into the Hebron Baptist church by the Rev. Harris Harding. In 1872 Mr. Crosby died. Four years later she was married a second time to Hezekiah Porter of Port Maitland, N. S. About five years ago Mr. Porter was taken, and although tenderly cared for in the old home, it became very evident, during the past few months, that her stay was short here. She fell asleep on Sunday afternoon of the 3rd inst. As a tribute to her memory, we can say that a good mother and a consistent Christian, having passed the four score line, has gone home. To the two invalid sisters and brother, also to the surviving children we extend our heart sympathy. Appropriate services were held at the home and grave.

A NAME?

BY REV. CLARENCE E. LAUF, PH. D.

Passing down the river front at St. Louis last June during the time of the great flood, there was witnessed a sight never to be forgotten. A mixed crowd surged up and down watching the ever-advancing water as the river gradually rose above the level of the street. The masses eager upon their quest for the latest sensation, were intently gazing upon the swirling, yellow water. Suddenly, as if shot from the earth, or beneath the earth, there appeared a man holding aloft an immense placard. This was covered with display letters in black and red. It was evidently an advertisement of a saloon. The merits of this resort were described in glowing terms, and the climax of the whole was found in the name. This name was printed large letters of scarlet, and read "The Broken Heart."

One stood dazed by the awful import of those letters and that name! As if into the crimson fountain of the broken, bleeding heart of motherhood and childhood, some demon from hell had dipped his brush, and with a keen insight into the truth, had painted the sign on the card. Amazement has increased from that very hour. How can a man, except all reason has been destroyed by the madness for drink, take again of that which blights homes, breaks hearts, and destroys souls, while that name, so truly descriptive of the deadly business, is blazoned above the door which he must enter? The red sign and the "red light" have been plunged into the open wound of a broken heart, yet a saloon dares to send out a herald among the surging masses, with an advertisement, terribly suggestive of the murderous character of its awful work, and fully expects by this "ad" to get good returns? Oh, fools and blind, mad, not to see the truth!

The name was regarded as a joke by the motley crowd by the flooding river, and doubtless popularized the resort.—Standard.

Wealth can do much for a man, but Jesus can do more. When gold has been cut and stamped it becomes current coin. When the man of wealth devotes himself and his wealth to Christ, his wealth increases enormously in value. It was so with Joseph of Arimathea. He was a rich man, yet he was a disciple of Jesus, and his wealth and he himself were glorified by that fact. You will never be all that you might be until you become a whole hearted disciple of Jesus.—Selected.

Father (eminent stockbroker)—With the flow, the sea rises, my boy. With the ebb it falls.

Son (a chip off the old block)—Then would be the time to buy, wouldn't it Daddy?—Punch.

Fifty Turks have been killed by a Bulgarian band. This is more than the worst German band has ever done.—Punch.

He—How dull it was at Peanuts party last night!

She—Yes, in the early part of the evening. It got brighter soon after you left.

Visitor—Is your father as old as he looks?
Son (whose father is an alderman)—I don't know but I'm sure he isn't as big as he feels.

TWO TRUST STATES.

Half of the Trusts are operating in a state of suspense, says a New York dispatch. The other half are operating in the State of New Jersey.—Washington Post.

Did Gerold get anything out of his rich uncle's estate? Well rather, he married the daughter of the attorney for the estate.—Puck.

An even break. She's a girl after his own heart, he says. "Yes, and he's a man after her money." But you know it is whispered that he hasn't any money. Well it's a notorious fact that he hasn't any heart.

I was cured of a bad case of Grip by MINARD'S LINIMENT. C. I. LAGUE, Sydney, C. B.

I was cured of loss of voice by MINARD'S LINIMENT. CHAS. PLUMMER, Yarmouth.

I was cured of Sciatica Rheumatism by MINARD'S LINIMENT. L. BURIN, Nfld.

I was cured of Sciatica Rheumatism by MINARD'S LINIMENT. L. BURIN, Nfld.

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K. D. C. THE NIGHTY CURE

"TRUE AND TRIED."

Life's companionship are full of significance for the Christian as well as for the worldling. While the determination of character is ultimately found in the will of the individual, it is nevertheless true that a man's companions, even his chance acquaintances, exercise a strong influence in directing, accentuating, or modifying his dominant characteristics. It is of the utmost importance, therefore, that a man should select his friends judiciously, and should deal with all transient acquaintances cautiously, not admitting any to close intimacy until their worth has been surely tested and their affection proved through extended trial. One there is whose friendship for the soul is ever dependable, blessed, and, in the supreme sense, rewarding. God can be trusted. An old lady's Bible was found to be lettered in the margin every here and there with the characters, "T. & T." Asked what the cabalistic signs signified, the old saint replied: "They are written after the verses which contain promises that I have personally tested, and which I have, therefore, marked, 'True and Tried.'" God is a helper who is "True and Tried." All true human friendships, like that of David for Jonathan, are types, partial, but significant, of that most blessed divine relation which subsists between the great Creator and the soul that humbly confides in him.—Zion's Herald.

SUPPOSE THIEF AND I MAKE A BEGINNING.

The late William E. Dodge, Sr., used to relate that his honored father, David Dodge, an earnest Christian, was once in conversation with a devout and ardent Quaker, who, like himself, immensely desired to hasten the triumph of Christ's kingdom. They were dwelling upon the strange apathy of the church; the inertness, dullness and sluggishness of most Christians as to the salvation of souls, the progress of the church, and, in general, the story of God on earth. They agreed as to the immeasurable importance of greater zeal, the sin of unbelief, of indifference in Christ's service, and the instant demand that Christians should awake to agonize prayer, when the honest Quaker broke in: "Friend Dodge, suppose thee and I make a beginning." No better suggestion was ever made. The place to begin is here, and the time now. Christians here on earth are not chiefly spectators to see how others work, and the glorious results, but are themselves to be workers, and co-workers with God. Aristotle says: "The beginning is more than half." Let every Christian who is deficient begin at once. Carpe diem. The time is short. If not "tree and I," let it at least be "I" now and here will make a beginning.—S. W. B., in Presbyrian.

THE CORN OF WHEAT.

Let me say to you that the whole of the Christian religion is based on the death of Christ and his resurrection following. You have often read the biography of some one that has been distinguished in our days. While you read that book you will notice that there is an account in that man's life of what he has done; what he did to make himself famous. It traces it to the hour when he sinks and dies and the curtain falls. He is one of the past. Now, our Lord Jesus Christ's history is wholly different. It is not so much what he did in this life as what he did in his death. I take this and ask you to take notice carefully of the language of St. John. It is the language of inspiration, the language of our Lord. "Verily, verily, the double verily implies a very solemn statement, 'Except a corn of wheat fall into the ground and die, it abideth alone.' If you take the corn of wheat and put it away in a dry cellar, our Lord says, it abideth alone. Our Lord says that, in order to make that corn of wheat produce results, it must be buried in the earth and die. Now the corn of wheat of which we speak was himself, Jesus Christ. He was placed upon the cross and he died, but was not left alone, for that death has caused the harvest of the world. When the Lord Jesus Christ said, 'My God, my God, why hast thou forsaken me?' the answer comes today that over four hundred millions of people bow the knee to him and call him Christ the Lord. The death of that corn of wheat was that which resulted in the harvest of the great company of the redeemed.—Bishop Baldwin.

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Real Estate for Sale.

Two fine properties in the Town of Berwick, N. S., one contains 13 acres, all under cultivation, 8 acres in orchard, average yield two to four hundred barrels. Good house and barn, fine situation, present owner getting too old to look after it.
A first class farm of 33 acres, 40 acres cleared, 15 acres in orchard, nearly all bearing. Good 1 1/2 story house, with fine grounds, barn and outhouses, all in first class repair. Good reasons for selling. Also a number of farms throughout the Valley at prices from \$1,500 to \$7,000. Correspondence promptly attended to. Will meet intending purchasers at the station.
J. ANDREWS,
Berwick, N. S., Real Estate Broker.
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Brown's Bronchial Troches have been long and favorably known as an admirable remedy for Coughs, Hoarseness and all Throat troubles.

"My commination with the world is very much enlarged by the Lozenges, which I now carry always in my pocket, that trouble in my throat for which the 'Troches' are a specific having made me often a mere worshipper."—N. P. WILLS.
Obtain only BROWN'S BRONCHIAL TROCHES. Sold only in boxes. Price 25 cents.

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Could not Sit or Stand with Ease.
Consulted Five Different Doctors.

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FINALLY MADE A COMPLETE CURE.

Mr. Jacob Jamieson, Jamieson Bros., the well-known Contractors and Builders, Welland, Ont., tells of how he was cured: "For fourteen years I was afflicted with kidney trouble which increased in severity the last five years. My most serious attack was four years ago, when I was completely incapacitated. I had terrible pains across my back, floating specks before my eyes and was in almost constant torment. I could not sit or stand with ease and was a wreck in health, having no appetite and lost greatly in flesh. I had taken medicine from five different doctors and also numerous other preparations to no purpose. I finally began to take Doan's Kidney Pills and before I had taken five boxes the trouble left me and I now feel better than I have for twenty years. Those who know me know how I was afflicted and say it is almost impossible to believe that I have been cured, yet they know it is so. I have passed the meridian of life but I feel that I have taken on the rosy hue of boyhood."

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INTERCOLONIA RAILWAY

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

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

TRAINS ARRIVE AT ST. JOHN.	
9—Express from Halifax and Sydney	6.30
7—Express from Sussex	9.00
3—Express from Montreal and Quebec	13.50
5—Mixed from Moncton	15.20
3—Express from Point du Chene,	16.50
25—Express from Halifax Pictou and Campbellton	17.40
1—Express from Halifax	18.40
81—Express from Moncton (Sunday only)	24.35
All trains run by Atlantic Standard Time	
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Berwick, N. S.

This and That

THE PARABLE.

James Wilson, the secretary of agriculture, has wit of a dry sort, which makes him one of the most popular cabinet members, says the Philadelphia Press.

Shortly after he assumed charge of his important department Mr. Wilson made some changes in his office. Senators and congressmen came to protest, but all to no avail, because the secretary felt that what he was doing was in the interest of the public service. Finally one of the employes whose transfer had been ordered called upon the secretary. He said:

"Mr. Secretary, I am afraid that if you dispense with any more of our men it will impair the efficiency of this department. I considered it my duty to say this to you and to get your views."

For answer the secretary looked up at the ceiling and said:

"There was once a farmer in Iowa who had three fat cats. His barn was overrun with mice. One day he gave the three fat cats away and got one new cat—not so fat. He was never troubled with mice after that."—Ex.

When Andrew Jackson was chosen President of the United States, General Ogle was to present the congratulations of the army. General Ogle was a man who could handle his sword better than his pen; so he wrote out the congratulations and brought the paper to the office. A little man of a clerk, looking at the grizzly warrior, thought he would just adopt the position that these men are so fond of adopting, and he said, "General Ogle, it is not for me to give an opinion to such a brave, distinguished and great man as you are; but do you know it is a custom among educated people to write the first person singular personal pronoun with a large 'I'—not a small one, as the General had done in his ignorance. The General drew himself up, and, looking fiercely at the dapper little clerk, said, "Sir, when I write to such a great man as Andrew Jackson, President of the United States, I abase myself, I use a small 'i'; but if I were to write to a little snipe like you, I would use an 'I' that would fill two pages of foolscap."—John Robertson.

THE GENIUS.

Opie Read tells of an attorney in Kentucky who was driving along the road one day when his horse shied and broke one of the shafts of the buggy. He was wondering what he should do when an old darkey came along. The darkey saw the trouble, went to the side of the road, cut a hickory switch and peeled it. With the peeling he bound the broken shaft together so that it was strong enough for the journey to be resumed.

DIDN'T LIKE IT. Soon Found Why.

Coffee has a terrible hold on some people. "About 8 years ago I was a great sufferer from stomach trouble; my liver was all out of kax and a wise doctor forbid tea and coffee. At that time I was so weak I could hardly walk, absolutely poisoned.

"One day I noticed Postum in the store and having read about it I bought a package and made some. I did not like it but tried it again and followed directions carefully. It was not long before I liked it better than any other drink and it has brought me out of all the old coffee troubles, too.

"I can now eat what I want, am strong and healthy and the effects of Postum on me were so good all our family soon drank it.

"In summer when the weather is hot I do not have that 'all gone' feeling now, for when I drink a cup of Postum it refreshes and strengthens but never has the bad effect like coffee.

"Postum is like everything else—it needs to be made right and there is no better way than the directions on the package." Name given by Postum Co., Battle Creek, Mich.

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

The attorney gave the negro a coin and at the same time thanked him. "I would never have thought of mending it that way," he said. "I 'spect not," replied the darkey. "Some men is jest natarrally smarter than others."—Ex.

THE MINISTER'S FAMILY.

At a conference of ministers of one of the smaller denominations across the water the question of the insufficiency of some of the salaries was being argued.

One brother who was stationed at a mission post made a strong plea for an increase in salary.

"To properly provide my family with the necessities," he said, "is a serious problem."

"How many children have you?" asked a sympathetic brother of the cloth.

"I have four boys and each one has a sister," was the prompt reply.

Immediately the sympathetic friend took the floor.

"How is it possible that our brother can provide even the barest necessities for his eight children."

"I did not say I had eight children; the boys have the same sister."—Ex.

TOO FAST.

Henry Clews came down from Saratoga on the special a little time ago, when the bears were doing things to stocks on 'change. Mr. Clews was in a hurry. The train made its sixty miles an hour all right, but the financier thought it the slowest train on earth. He said so to the conductor. That dignitary as usual, took the remark as a personal insult. He didn't know the financier. "If you don't like the speed of this train, Mister," he said, "you can get out and walk." Mr. Clews was not crushed. He countered with this: "I would, only they don't expect me till this train gets in."—Ex.

RUBAIYAT OF INDOLENCE.

"It never pays to rustle much," said Lazy Ezra Fox, a sittin' round the corner on an empty cracker box. "I don't believe in stirrin' up a lot o' noise at all fer often too much energy'll bring about a fall. Now there's the flea—his energy jist gits him scratched to death. The hen that works too hard for worms is first to lose her breath. The pig that fights the hardest fer the corn throwed in the sty is first to fatten, first to sell and first to die. The horse that tries to do all soon works hisself to bones. The dog that does the barkin' is the one that gits the stones. No, sir, this workin' hard ain't right. I don't keer what they say. An hour or two of work's enough—say, ev'ry other day." And then he tilted 'gainst the wall his empty cracker box an' soon was snorin' reg'lar like ole Lazy Ezra Fox.—Ex.

BOTH HANDICAPPED.

On one occasion Bishop Potter was a guest at the Storm King Club. After a comfortable dinner he sent a telegram to one of the officials of the New York Central Railroad, asking him to stop the night express at Storm station, on the opposite side of the river.

He drove down the mountain and hired a boatman to row him across. Arriving in good time, he and the boatman waited in the rowboat until the approaching train warned them to seek the station, only to see the train arrive, rush by, and disappear into the darkness.

The bishop was irritated. "Well," he said, "I am a bishop of the Episcopal Church, and I suppose my calling will not allow me to say anything."

"Well," replied the boatman, "I am a Methodist and my principles will not let me say anything."—Ex.

A certain colonel was inspecting a batch of newly enlisted recruits, when he paused before one of them, and said sadly, "I say, my man, who cut your hair last?" The recruit simply gazed at him, and said, "Eh?" I want to know who cut your hair." "Eh?" Losing all patience, the colonel called out "Here sergeant here's a man who doesn't understand English. See if you can find out who cut his hair." Looking severely at the man, the sergeant said: "Eh, man who cropped your turpin?" A ray of intelligence at last lit up the man's face as he said triumphantly, "My mother."—Sel.

Miss Gush—"Oh, Mr. Sappy, why weren't you up on the hill to see the sunset? It was simply perfect."

Cholly Sappy—"Yaas; sent my man up to it for me. He understands that soht of thing so much better 'y' know."

To Intending Purchasers

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

"THOMAS"

for that instrument will fill the requirements.

JAMES A. GATES & CO.

MANUFACTURERS AGENTS.

Middleton, N. S.

Real Estate Real Estate.

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

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

2. First class farm, 200 acres 11 acres in fruit trees. 1100 fruit trees set out—Apples, Plums, Pears and cuts from 35 to 40 tons hay. One two and a half story dwelling finished throughout and an outbuilding also, has a fine block of timber.

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

4. Farm—No. 6—50 acres, 5 acres of splendid orchard, containing 300 apple trees all in bearing. Varieties, Gravenstein, Baldwin, Golden Russet, Kings starka and other first-class varie ties.

5. Land and half story dwelling, 15 rooms finished throughout, barn, hen-house, and a first-class cellar. Also a pig cellar. Handy church and school. Price, \$2200 terms. Part can remain in mortgage, situate 1 in Morrisk.wn., f. ur miles from station.

6. No. 7—150 acres Cuts 30 tons hay. 7 acres orchard. 320 apple trees 45 plum trees. 60 acres in wood and timber—the balance in pasture and fields. New dwelling built 1901. Main house 16x23. Addition 16 x 23. Barn 30x40. Woodhouse, carriage house all in good repair. This is a rare chance to get an up-to-date farm at a very reasonable figure, in one of the best sections—school and church within one-third mile, two good wells water.

7. No. 8—125 acres 4 and one-half acres in orchard (Apple) with Plums, Pears, Peaches (cuts 20 tons hay, a very fine wood lot, consisting of Hardwood, Pines and timber, one and a half story house, main house 20x30, ell, 10x27. This house was built 1887 of first-class material and is finished throughout and has a very fine cellar under the whole house. Height of cellar 7 and a half feet. Two wells of water. Barn 40x20 and addition 14x35.

This is considered a very fine farm and one of the best houses in this section. Farm beautifully situated in Morrisktown, school and church very near. Price \$5000, \$1000 can remain in mortgage.

8. No. 9—Farm 90 acres. Fair house and barn. 2 acres in orchard has produced 110 bushels apples, cuts 5 tons hay. Plenty of wood and poles, good pasture, fine well water. This farm has plenty of land to clean up and could be made to cut very much more hay. Price, \$1,800.

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

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

A. A. FORD, Berwick Real Estate Agency.

Society Visiting Cards

For 35c.

We will send

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

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

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

Wedding Invitations, Announcements Speciality.

E LOQUENCE.

The latest perforation of a legislator not at present known to fame is thus reported:

"The torch of progress had yet many leaves to be turned over, for the thin end of the wedge of labor was as yet hardly visible above the surface of the waves of time; but he hoped to live to see both of them waving proudly over a united, a happy and a free England."



HOMESTEAD REGULATIONS

Any enumerated section of Dominion Lands in Manitoba or the Northwest Territories, excepting 9 and 26, which has not been homesteaded or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section of 160 acres, more or less.

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

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

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

The term "vicinity" used above is meant to indicate the same township, or an adjoining or cornering township. A settler who avails himself of the provisions of clauses (3), (4) or (4) must cultivate thirty acres of his homestead, or substitute twenty head of stock, with bullocks for their accommodation, and have besides 50 acres substantially fenced. Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled, and the land may be again thrown open for entry.

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

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

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

Would there be any demand for 45 Successive Years

for any article unless it had superior merit.

Woodill's German Baking Powder

claim this as 45 RECOMMENDATIONS to all who use BAKING POWDER.

Ask your Greecer to get it!

A CRISIS IN A WOMAN'S LIFE.

There are Backaches and Headaches and Days When Life seems Scarcely Worth Living.

There comes a time in the life of all women when they are face to face with a grave crisis; when there are distressing backaches, headaches, dizziness; when even some women are threatened with the loss of their reason; when they suffer because they are women. The happiness of women for the rest of their lives depends upon being safely tided over this crisis. Dr. Williams Pink Pills have proved a blessing to women at all ages, and are particularly valuable at two critical periods—when girlhood is merging into womanhood and when women are approaching the turn of life. These pills make the rich, red blood that stimulates all the organs of the body, expels disease and makes the weary sufferer bright, active and strong. Mrs. A. Jones, Cypress River, Man. says:—"Out of gratefulness I feel that I must let you know the good Dr. Williams Pink Pills have done me. For years I suffered from inflammation of the womb and kindred troubles. Only those who have been similarly afflicted can tell how much I suffered, or how dreary life seemed. I tried many medicines but none of them helped me. Then I was advised to try Dr. Williams Pink Pills. I am grateful now for that advice, for after using about a dozen boxes every symptom of the trouble disappeared and life again seemed worth living. It is now several years since I took the pills, and as there has been no sign of the trouble since, I feel safe in saying the cure is permanent."

What these pills have done for Mrs. Jones they will do for all suffering women if given a fair trial. But you must get the genuine with the full name "Dr. Williams Pink Pills for Pale People" on the wrapper around every box. Sold by all medicine dealers or sent by mail post paid at 50 cents a box or six boxes for \$2.50 by writing The Dr. Williams Medicine Co., Brockville, Ont.

Personal.

The many friends of Rev. W. T. Stackhouse among the readers of the MESSENGER AND VISITOR will regret to learn that he has been ill. It was thought to be at some risk that Mr. Stackhouse came from Portage La Prairie to Winnipeg to attend the recent meeting of the Home Mission Board. We hope however that by this time his health is quite reestablished.

Rev. F. W. Patterson has resigned as pastor of the Nena St. Winnipeg Baptist church to take up work in connection with the mission interests of the North west. A farewell meeting was held on the sixth inst. at which Deacon Findlay on behalf of the church presented Mr. Patterson with a very appreciative address accompanied by a gold watch and a well filled purse.

Rev. I. B. Colwell has accepted a call to the church at Freeport, Digby, Co. N. S., and has removed thither with his family. Mr. Colwell will find himself in the midst of a very worthy people, and the people of Freeport will have good reason to be satisfied with their choice of a pastor.

Rev. David Long of the Victoria St. F. Baptist church St. John, has made arrangements to spend the coming summer with his family in the Northwest. They leave on May 3rd. We cordially wish them a very pleasant trip, and we have pleasure in commending Bro. Long to any of our friends in the West as a man of the highest Christian character and a good minister of Jesus Christ.

We regret to hear that our esteemed brother, Rev. C. T. Philips, of the Waterloo St. F. B. church, is suffering from an attack of the grip. His many friends will hope for his speedy recovery.

NEWS SUMMARY.

Col. Otter's condition is much improved, all bad symptoms having disappeared.

Arthur G. Doughty, of Quebec, has accepted the office of Dominion archivist, which he lately declined.

Julian Sturgus the author, died in London on Wednesday. He was born in Boston on Oct. 21, 1848.

The small-pox at Sydney is now so well under control that the churches will be opened on Sunday, 24th, and the schools the following Monday.

A portrait of Senator Wark by Forbes, R. C. A., is on exhibition in the main entrance to the Commons, Ottawa. It is a life-like picture.

Conductor Michaud, of the Intercolonial, was shot in the leg while his train was passing through Campbellton on Monday. The shot was fired by a young man from a rifle, but he claims it was discharged accidentally.

The Hamburg American steamer Arcadia arrived at Halifax on Thursday with over 1,000 passengers. They are mostly Russians, Austrians, Hungarians and Galicians, bound for the Canadian Northwest.

The Scotch Hero, one of the new charter boats of the Dominion Iron and Steel Co., arrived at Sydney on Thursday from Glasgow. In her cargo are 378 tons of rails made from Sydney steel.

The minister of trade and commerce has extended for one year the contract with W. R. J. Potter, Canning N. S., for a service between St. John and ports of Minas Basin. This is for the season of 1904.

The latest thing in surgery is the making of voices by means of an artificial larynx and vocal cords. Voices thus produced are capable of inflection and the patients can talk so as to be understood.

Fifteen thousand dollars recently was paid for an 80 acre farm near Greeley, Colorado. The land was purchased in 1877 for \$2,500, and since that time fully \$45,000 in crops have been harvested from it.

In the season which lately closed the city of Boston spent \$300,000 in removing its snow. This is nearly three times the average of past winters. About 3,000 men were required to do the work of taking away the snow and keeping the gutters clear.

At democratic party primaries in Massachusetts on Tuesday evening delegates to support Olney for President were chosen in preference to Hearst men.

The directors of the Canada Woollen Mills say that they have decided to close the business and sell out the plants at Hespeler, Carleton place, Waterloo and Lambton Mills. President Brock says the whole trouble is in the British preference.

On Wednesday at target practice near Pensacola, Fla., by the explosion of two thousand pounds of powder in the after 12 inch turret and the handling room of the battleship Missouri, Capt. William S. Cowles commanding 29 men were instantly killed and five injured of whom two will die.

The Allan line steamer, Captain A. G. Peters, which arrived at Halifax on Thursday, was 28 days from Glasgow and Liverpool via St. John's. When in St. John's discharging cargo, the corpse of a man was discovered lying on top of the cargo, evidently that of a stowaway that had starved to death. Papers showed him to be Robert Lee of Liverpool.

William Jaeckel, twenty two years of age of Kossuth street, Union Hill, N. J., a silk weaver was arrested on Monday on complaint of his father. The young man's mind is unbalanced. He raised a racket in the cell and struck Policeman Fenney in the face when he went to quiet him. Jaeckel's father said he believed his son's mind was affected by cigarette smoking, as the youth consumed several packages a day.

The Minister of Interior has advised Theodore Knappan, secretary of the Western Canada Immigration Association that the department will give \$5,000 a year for two years to assist the association in carrying on its work. It is a new organization started in Western Canada with the object of further increasing immigration from the Western States to the Canadian Northwest. It is generally acknowledged that the best class of settlers are secured in this way.

An anarchist named Kanazoff, stopping at the Hotel Du Nord, St. Petersburg, concealed an infernal machine in his trunk, and it prematurely exploded. Kanazoff was blown to pieces, the ceiling and windows of his room were smashed, several persons were injured and fire broke out in the hotel. The engines however extinguished the flames, the police found no evidence of a plot. All evidence of the anarchist's identity was destroyed in the explosion which shattered the adjoining room.



The Granger Condition Powders

The only Powder that has stood the test of quality.

Cure Stoppage, Swelled Legs, Bad Blood, Horse Ail, Cough, Thick Water, A blood Tonic and Purifier. At all dealers.

Price 25 cts.

THE BIRD CO., Ltd. Proprietors. WOODSTOCK, N. B.

Satisfaction follows the surprise of every housewife who uses **Surprise Soap**

You wonder how it can make the clothes so white and clean, with so little rubbing? It is just SOAP—perfectly pure with peculiar qualities for washing clothes. Try it the next wash.

Read the directions on the wrapper.

Surprise is a pure, hard Soap.

When answering advertisements please mention the Messenger and Visitor.

The extra satisfaction would be worth the extra cost of

BENSDORP'S

WAYS IN YELLOW WRAPPERS

But this cocoa is lly cheaper in the or it goes farther

St. John Exhibition.

The New Brunswick Government last week decided to give a grant to the St. John Exhibition Association on the 9th inst. it was finally arranged to hold Canada's International Exhibition at St. John, N. B. from the 17th to the 24th Sept. next. The prize-list will offer \$12,000 and will be issued in May. Enquiries for space, privileges &c., and all information should be addressed to the Secretary, Exhibition Association, St. John, N. B.

JOHN F. GLEESON.

Captain Crowell and seven teen men of the Gloucester fishing schooner Agnes, which put into Halifax on Thursday afternoon had a thrilling experience on Wednesday night. Simon Jordan became suddenly insane and securing an axe attempted to take charge of the vessel. He entered the cabin, where most of the crew were at the time, and tried to slaughter all with in reach. Fortunately he was overpowered. Jordan is about thirty years of age and it is said had been treated before for brain trouble.

Red Rose Tea is Good Tea.