

Messenger and Visitor.

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THE CHRISTIAN VISITOR
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The Dunderland Iron Ore Company. For some time past investigations have been in progress in Norway in the interest of certain representatives of the iron trade in England with a view to securing a higher grade of ore than has been hitherto obtainable from European sources and thus obtaining means for meeting successfully the competition created by the establishment of the United States Steel Corporation. As a result it is announced that the Dunderland Iron Ore Company has been formed with a capital of £2,000,000 to work extensive deposits of iron ore in Norway by means of Mr. Edison's process, the promoters of the enterprise having had his co-operation in their preliminary work. The chairman of the company is Sir David Dale who has a very high standing in respect to business ability and integrity, and the enterprise does not lack influential and powerful support. The technical advisors of the company include Mr. Edison and Lord Kelvin.

Canadian Teachers in London. The lady teachers who a few weeks ago left this country for South Africa were permitted to spend a week in London, a privilege which they would doubtless highly appreciate. A young lady of the party belonging to Ottawa, has written an interesting account of a visit paid to the Duke and Duchess of Argyll. The Duchess—better known as the Princess Louise—the writer says, looks very much as she did when residing at Rideau Hall several years ago. "She has the loveliest of complexions, her hair is bright and fluffy and her figure charming." The Duke has changed more. His hair has grown quite silvery and the slimmness of his figure is gone. There is a slight huskiness of the voice which was not noticeable in the old days. His Grace asked many questions about Ottawa, and spoke particularly of Eddy's Mills and the interest which he used to take in them. He expressed great regret that the fire had swept them all away. The Duke said that he had been the first to suggest to Mr. Eddy the manufacture of pulp and showed a waste paper basket and a pail manufactured by the Eddy works. The letter concludes with the statement that nothing could have been more charming than the treatment the party received from the Princess and the Duke.

The Morgan Steamship Combine. In English newspapers and in Parliament apprehension continues to be expressed in respect to the effect of the Morgan Shipping Combine. There is alarm at the peril to British commercial supremacy which is supposed to be involved and at the making of the food supply of Great Britain dependent upon the caprice or the avarice of American millionaires. It is said, however, that practical men in the shipping and food import trade do not share in these apprehensions, but regard the combination as in some sort a necessity to protect the shipping interests against the losses sustained during a part of the year through undue competition. They say that, with all the talents in the world as an organizer, Mr. Morgan could not have brought the lines together if there had not been an urgent necessity for the avoidance of destructive competition and the readjustment of freight and passenger rates. Accordingly, it is argued that as the combination is a matter of business, growing out of a business situation, it is not reasonable to suppose that Mr. Morgan and those connected with him in the management of this enterprise have any intention of challenging formidable rivalries by transferring ships from one flag to another, and thus compelling Government to subsidize new lines in self-defence and in order to secure the carriage of food supplies at mod-

erate cost. There are, however, two or three significant things to be noted in this connection. First, the supposed necessity of this shipping combine has reference to the interests of capitalists and not to those of the people of Great Britain or the public generally. Secondly, this "necessary" combination is an outcome of American, not British, enterprise, and the controlling power in this great combine is in the United States. Thirdly, this combination which will control so much at the outset is not unlikely to extend its power materially, and though there may not be, under ordinary conditions, any change of flags or any interference with the usual course of trade, there will be a condition of things which will make such changes and interference easy if they should become desirable in the interests of the Morgan syndicate or the United States Government.

Lord Salisbury's Speech. The speech of Lord Salisbury before the Primrose League on Wednesday last, has been received with much interest, not only as a deliverance of the British Premier on public questions, but on account of the character of the speech itself. The Premier's deliverance was in an unwontedly optimistic vein. Perhaps the tone of it reflects a better condition of his lordship's health, or perhaps it indicates the recognition on his part that the British taxpayer at the present time stands in need of the tonic which any cheerful words that can truthfully be spoken might supply. Lord Salisbury is reported as saying that, during the past seventeen years the country had passed through the most troublesome time in its political history. It seems hardly probable that he could have said that. But the period has certainly had a good share of trouble and vexation. His lordship is however, able to congratulate the nation on the situation reached in Egypt, and on the continued unity and prestige of the Empire. In respect to Ireland he held that it was a great gain that the policy of home rule had been generally discarded, but it was not to be expected that the ashes of past conflicts would be extinguished at once. In reference to the war in South Africa, Lord Salisbury said that, while not forgetting the misery and suffering entailed, they had to recognize other considerations. Among these was the fact that the power, prestige and influence of their great Empire were more potent, more efficient and more admirable than ever before. They had suffered but they had greatly won, and he warmly defended the wisdom of the general policy which the Government had pursued in respect to the controversy out of which the war came. His lordship declared that in reference to the conditions of peace the Government stood where it had stood before, the settlement could not take place on such a basis as to leave it in the power of the enemy whenever it might seem to him opportune to renew the conflict over the issues which for three years they had been fighting out. When the present conflict was over, however, all that could be done would be done to mould the Boers into a portion of the Empire which had conferred so many blessings upon the human race. Touching upon the subject of Imperial Federation, Lord Salisbury advised those who were anxious to secure that end to consider carefully the steps they were going to take and the results expected. They could not interfere with the national development of their colonies. He looked with apprehension on any attempt to anticipate events or foreclose the precious results which was in store for them.

Bret Harte. A remarkable literary career closed with the death of Bret Harte at Camberly, near Aldershot, England, on Tuesday last. The English reading public appre-

ciated the distinctly original vein in Bret Harte's works. It was regarded as something typically American, and his books consequently were more widely read in England, than those of some other American authors who on this side the Atlantic would be accorded a higher rank. This appreciation had doubtless much to do with attracting Mr. Harte to England where he had been living a quiet, unobtrusive sort of life for some years past. His genius was of a versatile character and it is difficult to say whether his greatest successes were achieved in the field of prose or of poetry. A brief sketch of his career is appended: Francis Bret Harte was born in Albany, N. Y., Aug. 25, 1839. His father, who taught in a girls' school, died when the son was very young. At the age of fifteen Bret went to California, where for three years he wandered about among the mining camps, digging for gold, teaching school, and finally acting as an express messenger. He then went to work as a compositor in the office of the 'Golden Era.' To this journal he contributed sketches of California life. After a time he was transferred to the editorial room and later he became editor of the 'Californian,' a literary weekly. In 1864 he was appointed secretary of the United States branch mint in San Francisco, which office he held for six years, and during this time he contributed several poems to San Francisco papers, such as 'John Burns of Gettysburg.' In July, 1868, the 'Overland Monthly' was commenced, with Harte as its editor. To the August number he contributed 'The Luck of Roaring Camp,' a story of mining life idealized. In January followed 'The Outcasts of Poker Flat,' also very successful. In September, 1870, appeared his humorous poem 'The Heathen Chinese,' which made him famous. About this time he was appointed professor of modern literature in the University of California, but in 1871, he went to the Eastern States and took up his residence in New York and later in Boston. He was appointed United States Consul at Creffield in 1878, from which he was transferred to Glasgow in March, 1880, where he remained five years. He then went to live in London. His works are numerous and well known. They include 'East and West Poems,' 'Mrs. Skagg's Husbands,' 'Gabriel Conroy,' 'Story of a Mine,' 'In the Carquinez Woods,' 'On the Frontier,' 'Maruja,' 'Crusade of the Excelsior,' 'The Argonauts of North Liberty,' 'A Waif of the Plains,' 'A Ward of the Golden Gate,' etc.

An Appalling Catastrophe. The reports which have been received in reference to volcanic eruptions in the Windward Antilles, especially on the French Island of Martinique, and the resulting destruction of life as well as property, may be exaggerated. But there is too much reason to believe that the disaster is of appalling dimensions. The interruption of cable communication and the burning condition of that part of Martinique which has suffered most severely have evidently made it impossible so far to gather certainly accurate information as to what has taken place upon the Island. But the reports from vessels which were in the vicinity and from neighboring islands agree in stating that there was a tremendous eruption of the Pelee volcano on Martinique and that, almost immediately the town of St. Pierre, the commercial capital of the island was enveloped in flames. It is represented that the town was entirely consumed and that nearly its whole population, numbering about 30,000, perished. A number of vessels in the harbor were consumed and their crews perished, the steamer *Raraima* of the Quebec line, commanded by Captain Muggah of Sydney, C. B., being among the number. The British ship *Koddam*, which was cruising in the vicinity of St. Pierre, suffered severely, and a considerable number of its crew lost their lives. The whole northern portion of Martinique is reported to be in a burning condition, and other places of considerable population besides St. Pierre have been destroyed. The total loss of life is estimated at not less than 40,000. This, it is to be hoped, may prove to be greatly exaggerated. On the other hand, there is some fear that the full record of the terrible catastrophe may exceed present reports. There have been seismic disturbances in other of the Windward Islands, especially in the British Island of St. Vincent, where a volcano has been in eruption, causing great alarm and the loss, it is said, of hundreds of lives.

The Need and Opportunity of the West.

DEAR MR. EDITOR:—I have only time for a few burning words. We are in the very heart of the conditions that stir and warm a Christian's blood. Three sentences will describe the situation as it appeals to us.

First. We have no money and we are in debt.

Second. We have been forced to decline the appointment of nearly a score of men who have applied for work in this convention field.

Third. The people are coming to this country with a rapidity that would excite and exhilarate the driest and dreariest Baptist in Canada if he could only see them.

Now, brethren, let us explain ourselves and at the same time appeal to yourselves. For the past few years the Baptists of Manitoba and the Northwest have tried to catch up a little with the growth of the population. We were late in getting a good start in this country, and since we have started, our progress has been greatly retarded by lack of funds. During the last few years we obtained larger gifts than formerly from eastern Canada, which was largely due to the personal canvass made by Supt. Vining. By this increase of financial strength the work has been pushed with much vigor and fraught with great results. But it requires money to hold what money enabled us to obtain. And to our embarrassment this year we discovered an unlooked for stoppage in the source of supply just at a moment when there was the greatest possible need of an increased income. We have been faced by the fact that our Maritime brethren because of financial stringency could not permit our representative to visit their churches, to raise funds; and we have been advised by our Ontario brethren that we cannot expect as large gifts from them as formerly. And so who can describe our feelings as we are pressed back upon our own ground to watch a depleted treasury, on the one hand, and the forward rush of the incoming thousands whom we are unable to follow with the gospel, on the other. Our own people have responded nobly considering all things. And some of the stories of sacrifices made would touch the souls of those most obdurate to loves tenderest appeals if only they could see them as they were revealed to us. I am sure, however, that it will interest and inspire the Baptists of Canada to know this general fact that our people have raised already in cash about six thousand three hundred dollars, this convention year. And we expect between seven hundred and a thousand more before we close the books for the year.

This has been given for missions alone in response to the appeals made by our mission boards. And when you remember that we have only sixteen self-sustaining churches in all this country you will understand the sacrifice our churches have made to do this. Our mission churches, of which we have seventy, have responded very liberally for the most part, to the call for enlarged offering to the work.

But I have not yet told you what you must know if we are to avoid retrenchment. We need at least seven thousand dollars if we close the convention year without debt. And how can we open new work when we cannot carry our present work without debt? And how can we be reconciled to the thought that we are to open no new fields this year when as a matter of fact our present working force ought to be doubled at once. A brother in an important newly settled district wrote me as follows:—"We should have a minister here at once. The people will support the first man who comes into this field. Can't you put a man here?" This is one of many openings; and we are unable to respond. The day was (and is yet) in certain places in Canada where our missionaries could not find an opening to preach the gospel. But here are wide open doors and we are invited to enter them and we cannot. How long shall this continue? I am safe in answering that it will continue no longer, when the Baptists of Canada realize that the greatest mission field at this hour in the Dominion, is Manitoba and the Northwest. In saying this we desire to give the fullest emphasis to the importance of our home mission work in every other convention; but we have learned what it means to be in with the people. And to meet the people as they come is infinitely better than to follow them afar off as alas we too often have done.

But let us be silent for a moment as we hear the voice of Alexander Grant who though dead yet speaketh. He utters one word. And who that heard him say it can ever forget it? "Horizon." Was he a prophet? Look at the facts. During the last ten years the population of Manitoba and the Northwest increased at the rate of twenty thousand per annum. That was a large growth for a comparatively new country. But if the inrush of people for the last half year is any safe criterion upon which to base our estimate, we are safe in saying that in one year from May 1st, 1902, the population of this country as given in the latest census returns shall have been increased by at least one hundred thousand people. This is horizon. And at the same time the Baptists of Manitoba and the Northwest are being forced to look about them to ascertain if there is any place where they might cut off their efforts. "Horizon" and retrenchment. Can these two words go together? No! No! Horizon always, retrenchment never.

Again the number of immigrants arriving from the United States alone was 3243 during the month of March. And the British and American immigration for the first three months of this year was over ten thousand. Baptists of Canada lift up your eyes and look upon the fields. This is our day of opportunity. To miss the openings and the opportunities of this hour in this great country with the resources that we have at our command would be an inexcusable never-to-be-forgotten blunder, made in broad daylight with our eyes wide open. It cannot be, it must not be.

I was assisting the pastor of one of our churches a short time ago where a gracious revival was in progress. I spoke on missions one Lord's day morning and at the close of my address the pastor said one of the most touching things I ever heard. He said "Let us be generous in our support of mission work. I came here from the East an avowed infidel—a mocker of the religion of Jesus Christ. I attended services at one of these little mission churches and while there God led me into the light. I love our mission churches." The brother to whom I refer is the indefatigable and successful pastor of Calgary church—J. W. Litch. The money you sent us from the East made it possible to maintain a church through which there was converted a man through whom scores of souls have been brought to Jesus. Oh, what a divine privilege is this to send and save. Send money and save men.

But I must now close. Baptists of Canada, if ever you had a desire to do a noble deed here it now. If ever you were possessed of an earnest longing to help a great cause be possessed now. And if ever you gave when there was an actual all-worthy, soul-stirring, ever-increasing, heart-breaking need give now.

I have at this moment received a letter from Bro. C. C. McLaurin in which he states that he has opened up a new field at Arcola which will likely be self-sustaining for the summer. This is another proof of our opportunity. Brethren don't be slow to offer your sacrifice for this work. Hear the call of your children. Hear the call of many voices, of many peoples, from many countries, as they gather from their native climes into the very heart of our fair Canada and call her home. Let the Baptists of the Dominion join hands to surround them with a hearty welcome, and to "declare unto them that which we have heard and seen" of Christ's love. Let us pray for the day when the land of golden fruit and the land of golden rock shall sit down with the land of golden grain in Baptist federation under the motto "Canada for Christ."

Meanwhile let us remember that service means sacrifice, that prayer means power, that Western work needs Eastern funds and that H. E. Sharpe, Winnipeg, is the Treasurer of our Convention.

W. T. STACKHOUSE, Supt. of Missions.

A Heathen Festival.

HOW WE CAME TO WITNESS IT.

Dear Mission Band Boys and Girls:—

A few days ago I had quite a new and interesting experience which I am sure many of you would like to hear about. The story is likely to be rather a long one, and what I write this week will be only by way of introduction.

We are on tour. Our present headquarters is a village eighteen miles from Bimilpatam. At this season, being one of the harvest times, the men, women and children of the working class are very busy. Very few of them can spare time during the day even to listen to the gospel. But at night, after they have returned from the field and have satisfied the cravings of hunger with the most simple supper imaginable, they will congregate about us by the score (and often by hundreds) and listen to our preaching with real earnestness till 10 or 11 o'clock. A few nights ago we had more than eight hundred listeners till after 11 o'clock. It was a large village and we had the magic lantern. Then you can understand why we plan to do the best part of our work at night.

Last Friday afternoon at the close of our daily Bible class, I said to the two preachers who are with me: "Well brothers, what village shall we go to tonight?" Appalunsiyah answered, "I think we will find very few people in any of the villages either tonight or tomorrow night. They will all be away to Ramateerthamu." Now there's a new word for you. It is the name of a village where a great heathen festival takes place every year. If we look a little closely at the etymology of the word it will help us to understand the meaning of the festival. It is really a combination of two words, namely "Rama" plus "Teerthamu." "Teerthamu" means a holy place or Heaven. Rama is the name of one of the old mythical heroes, supposed by the Hindus to have been an incarnation (a human form) of the Supreme Being, Vishnu. As we believe the Lord Jesus Christ was God made man, so the Hindus believe that Rama was Vishnu made man. Rama is a very great and noble being, in the Hindu's estimation, and hence nothing can be more important than to secure his favor. Whenever the Hindu writes a letter

or makes out an account, he begins with the words, "Blessed Rama," which serve at once as a title of respect and a prayer for Rama's favor. Even the mere repeating of the name is supposed to bring great blessings. Not long ago a young Hindu student was writing on his B. A. examination in the Madras Christian college. One of the subjects he knew scarcely anything about. The questions puzzled him. He became confused and could not even write one answer properly. But he busied himself during the entire hour writing that sacred name, Rama, many hundred times. And I am told that the young man was quite surprised that Rama did not therefore induce the examiner to pass him. Whether this is true or not, I do not know, but it is certain that few names are on the Telugu's tongue so frequently as this; and few if any of their gods are more real than Rama. Rich and poor, learned and ignorant, high and low, revere his very name as divine.

Now I hope "Ramateerthamu" will be English to you. The village by that name is believed by many to be the holy place or heaven of the god Rama. Just back of the village is a huge high hill of solid, smooth-surface rock. Once upon a time, long years ago, Rama suddenly appeared out of the bowels of that rocky mass. At least so they say, and so many superstitiously believe. Probably you would be more likely to call such an appearance a volcanic eruption. At any rate it is in commemoration of this marvellous event, and in honor of this (in the Hindu estimation) great and glorious god, that a largely attended festival is held in the village Ramateerthamu every year.

When the preacher told me that thousands of people would gather there from all the surrounding villages; and that some would come from homes more than a hundred miles distant, I said, "Brothers, many of those people are trying to find God. Their souls are burdened with sin. Why should not we go there and tell as many as will hear us, of Him who said, 'Come unto me all ye that labor and are heavily laden and I will give you rest?'" The proposal was heartily received by the preachers, and we decided to spend Saturday night and Sunday at the heathen festival, not to worship Rama, but to preach Christ Jesus the Lord of life and love, and the Saviour of the world.

Next week I shall try to give a few notes as to what we saw and heard on the way.

Yours and His,

RALPH E. GULLISON.

On tour 18 miles from Bimilpatam, 18th March, 1902.

From Heart to Heart.

BY PASTOR J. W. WHEB.

"My meditation of Him," says the Psalmist, "shall be sweet." True happiness is that which the soul enjoys. Beautiful surroundings do not always impart pleasure.

When the soul is quickened by the Holy Spirit, how different are its thoughts and desires! Look at the returning prodigal. Is this the man who left his family a few years ago, proud, haughty, sensual, and hateful? What a change has taken place! How different are his thoughts of home and father now!

What a supply of thought for soul-meditation—"Of Him!" With our souls surrounded by God, with our hearts filled with his loving spirit, and with our minds illuminated by his Word, what inspiration! What exalted ideas are conceived of God as we thus meditate!

How can we think of God so as not to shut out any one part of his character? All the prophets and apostles and the whole church of Christ exclaim in one united voice and answer, "God is love." This, then, shall be the key-note of our meditation.

Our blessed Redeemer is King of kings and Lord of lords. He is the high and lofty One who inhabiteth eternity, whose name is Holy, yet he dwells with him who is of a lowly, contrite and humble spirit.

When John saw the glorified Saviour as the high and lofty One, he fell at his feet as dead; such dazzling glory was too much for him. But when he felt that gentle touch, and heard that friendly voice saying, "Fear not," he revived, he knew then that he was still "that disciple whom Jesus loved."

Man could not approach the mountain of fire and smoke: he could not stand in God's presence while the fierce lightning of wrath flashed around him. But when he turns to Calvary; and when love flows from the great, loving heart of God, and when love-cords are thrown around him, he finds himself soaring upward to the glory-throne which outshines ten thousand suns and he is not afraid.

What a relief it is, when the mind is tired through over-work, to leave the houses and streets and factories and hurry and care of the smoky, throbbing city, and go out into the country and behold nature in its native and varied beauty! How restful is the quiet forest with its tall and stately trees!

How delightful, after being shut in through sickness, to feel the soft breath of the wind, and to hear the gentle rustling of leaves and the sweet song of birds!

What a retreat for meditation! As we behold the shadows and the sunshine, and the glistening dew-drops, and the sweet wild-flowers, and the delicate vines, and the richly shaded foliage we exclaim: "How great and good is this God who is around us, above us, beneath us, everywhere!" And then our eyes fill with tears—tears of joy—as we realize that this God is our Father. We think that we hear the voice of Jesus saying: "Consider the lilies how they grow; they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass which is to-day in the field, and to-morrow is cast into the oven; how much more will he take care of you, O ye of little faith!"

As we thus meditated, nature seems to dissolve from before our eyes and we behold a more glorious scene. There are celestial mountains, and seas of bliss, and a river of life, and a beautiful landscape, and gardens of flowers. There is a magnificent city with mansions and temples. There are loved ones all clothed in white, singing their glad songs of praise to God.

We ask: "From whence flows all this beauty and life, and all this unspeakable joy?" As we behold and listen, the mystery unfolds, and we learn that it is Jesus, heaven's sun, shining upon all this scenery that makes it so beautiful. It is Jesus, the great fountain of life, that fills the redeemed soul with such rapture and delight. How restful, to the weary traveller, are such visions of Christ and his kingdom!

We do not enjoy this beautiful sunshine of God's face, or these spiritual, heavenly surroundings with our earthly senses—these are for the enjoyment of the soul. It is the redeemed, blood-washed child of God who is filled with joy with such visions of Christ's Kingdom, and who is thrilled with delight as God unveils his face and heart and riches.

How sweet is our meditation when we realize that the God of nature and the God of heaven is our God; and that we who are toiling and suffering here in this world of anxiety and care and sickness and death are as dear to him as those who are safe within the walls of the beautiful city.

Dear fellow pilgrim: Let your thoughts be about God. Thinking of Jesus you will grow stronger to bear the pains and sorrows and cares of life. Draw nearer to him; he is close to you all the time. He is with you in the lonely watches of the night as well as in the long, weary hours of the day. When your heart is bowed down by the weight of grief, when you are passing under a cloud, then is the time to look up into his face, to listen to his voice, and to think of him as he was to the sufferers and mourners of old. While looking up into his face, and listening to his voice, and feeling the grasp of his hand, your meditation of him will be sweet.

"Midst rising winds and beating storms,
Reclining on thy breast,
I find in thee a hiding place,
And there securely rest."

A Study of Talmage.

BY REV. A. J. KEMPTON.

It is well to study great and prominent men, to learn both by their success and their mistakes.

Four remarkable preachers held the attention of the English speaking world during the latter half of the century, Beecher, Spurgeon, Moody and Talmage. That the first three were men of great ability, each in his own line, all would acknowledge. Concerning T. De Witt Talmage there is a difference of opinion. But it is undoubtedly true that he was a man of great powers and of great faults. He was a show-man preacher. He resembled the man who stands outside the tent calling peoples attention to what he had on exhibition. His language was lurid with flights of fancy; his gestures extravagant, his voice ranting and unmusical—but—he drew the crowd.

He was a great painter. He stretched a huge canvas, painted striking pictures, illustrating mighty themes. He used a large brush and dipped it in bright and gaudy colors. For this very reason his pictures would not bear close examination. They were large but often coarse, but—they were seen afar, they attracted the multitudes; they did a vast amount of good and no harm, for people who didn't like them did not have to look at them.

To illustrate the effect of his preaching on some people, Talmage told this story on himself. He was preaching on his favorite subject, Heaven, and he ranged the Hallelujah choruses, oratories, etc., and had them singing and harping, thousands upon thousands. At the close a little woman came to Dr. Talmage and said: "That's a great heaven Dr. Talmage, but how will my poor head stand it?"

He was a great optimist. He saw everything in bright colors. He saw the rainbow but neither the cloud nor the storm. This made his message attractive to a sorrow laden world. But as he was picturing things as they are not, it caused him to lose in moral earnestness. Not seeing evil to fight, Talmage was no fighter. We never took hold as Beecher did of any great moral reform. He never was on the unpopular side. There was no self-

sacrifice about Talmage. This was his greatest fault and here is where he failed. Because of this he is not held in the esteem of the church or the world as was Spurgeon, Moody or Beecher. He left a great fortune, not by his preaching, for his salary as a preacher would not much more than pay his expenses, but in lecturing, for he lectured once a week at least to great audiences, and it may be said a minister has a right to lecture and to pocket the receipts, his church agreeing; but self-sacrifice is the mark of greatness, especially in a minister of the gospel and all truly great preachers have practiced it. Spurgeon refused to come to America when Barnum offered him \$100,000 for 100 lectures, and cabled a passage of Scripture to Barnum beginning, "Thou child of the devil" because he tempted him. Moody gave all his income to the college at Northfield, Mass., and wore a suit of clothes that were ready made and cost \$15; that he might have money to put into the Lord's work.

Russell Conwell, who probably earns more money lecturing than any man in America, puts every cent of it in his hospital and college for poor boys in Philadelphia. But Talmage put his in the bank, and the result is, he leaves no monument, no college, no hospital, not even a church, nothing but a few volumes of sermons and a memory that will soon fade and a reputation for selfishness that is very easily attacked by any one, friend or foe of the cause of Christ. His lack of self-sacrifice was shown in his church which contributed nothing to missions.

Talmage knew how to ride the wave. He spoke before kings and dined with the great. 2,000 papers at one time printed his sermons every week in America and England and it is estimated that 30,000,000 people read his sermons. In spite of the grave fault for which he is freely criticized, he did a vast amount of good. While not deeply spiritual as Spurgeon or Moody, he was deeper than most of his readers, and many who were really his superiors in spirituality could pass by his more grotesque utterances and appreciate the really fine things contained in almost every sermon.

Many a helpless invalid or aged person, shut in from the privilege of attending a place of worship, received help and encouragement from Talmage's cheery sermons.

His sermons inspired these qualities: Reverence of the Bible; domestic virtues; love of home; respect to parents; love of one's country; honesty in business; shame on fraud; industry, without which no young man could succeed and which he himself illustrated, for he was an untiring worker; faith in God and faith in man; cheerfulness in the presence of sickness, pain, unpleasant duties; courage for all the work of life and chiefly among all his teachings, a belief in immortality, which subject was his pet and on which theme he was always at his best.

To have impressed these great truths every week for thirty years on millions of minds, was certainly a feat most wonderful and most accomplish good inestimable. And while it is easy to point out the errors, mistakes and flaws of a great man, it becomes us to speak kindly till we ourselves have accomplished more good.

Three Trammels Upon Christian Truth.

BY PROF. S. C. MITCHELL.

Whether or not we believe in the transmigration of souls, we are forced to believe in the transmigration of the truth. It has already tenanted many bodies, both ecclesiastic and scientific, incarnating itself now in this form of society and in that conception of science, then in this phase of dogma and in that aspiring faith. Delicate adaptation to an ever-changing environment is the game in which truth chiefly delights, in which indeed it finds its life. It is instinct with a divine discontent with fixity in form. Kaleidoscope-like, it loses change, and brings beauty out of every transient re-formation of the time elements. Truth gazes upon passivity as the picture of death, and seeks activity as persistently as water tends to run down hill. It was by birth endowed with the restless and aggressive energy of the pioneer and has ever struck its tent so soon as advancing civilization encroached upon its freedom of initiative.

The chick pips the egg only once, but Christianity has had to break through three different shells that have at successive stages hardened about its nascent and expansive spirit. While Christianity has, on the one hand, been historical in its inception and development, it is, on the other, essentially spirit in its force and purposes. This spiritual content in the religion of Jesus has been caught in three great drifts, and has barely escaped being fossilized in the mental and social strata that were gradually petrifying about it. Or, to change the figure, spiritual truth has suffered three trammels, three shackles riveted upon it by time and circumstance; and painful has been its captivity and preternatural seemed its release. Truth, imprisoned in the dungeon of error, sleeping between two soldiers, bound with two chains, has in each instance been awakened by the angel of the Lord: its chains have fallen off and it has been led forth to gladden the hearts of the little band of disciples who were praying for its rescue. Customs, however stiffening

they may have been, have not been able to cramp permanently the self-assertive vitality of the spirit of truth. Pent up long though it may be in narrow tribal sympathies, in imperial tyrannies, and in crude notions of nature, it has burst forth at last to assert its freedom and power.

THE TRAMMEL OF JUDAISM.

The seed of Christianity was planted in the flower-pot of Judaism; but as it grew, oak-like, it rent the fragile jar. It must be transplanted into mother earth. Hebrewism was tribal, Christianity is universal. Is the circle of Christianity coincident with the circle of Judaism? That was the question in Peter's mind when, on the house-top at Joppa by the sea, he saw the vision of the sheet, wherein, though there were all manner of animals, the Divine Voice declared that there was nothing common or unclean. But Peter was disobedient unto the heavenly vision, as we know by his conduct afterwards at Antioch. Hence it became the special mission of Paul to universalize Christianity; that incomparable work he grasped with a clearness of insight and executed with a steadfastness of purpose that pass comment. He was great as a thinker. The order of thinkers, however, to which Paul belongs, is not the speculative type of Plato, Descartes, and Bacon; but to the order of practical thinkers, or actors, such as Alexander, Caesar, and Napoleon. Paul expanded a spiritual province into a world-wide empire. He broke off the trammels of Judaism and made the religion of Jesus good for all men.

THE TRAMMEL OF ROMANISM.

The second trammel was the enforced supremacy of Rome. Unity in political organization was the goal achieved by the genius of pagan Rome, and uniformity in religious matters was the inherited instinct of papal Rome, which worked itself out steadily for a thousand years. As we recognize the wisdom of planting the first seed of pure religion in Hebrewism, so we need not be less slow to interpret a divine providence in Rome's mission to unify the rude peoples of Europe in spirit and in faith. Both steps were tentative, but God-ordained. By the fall of the Roman Empire, in 476, the world was turned topsy-turvy. The Catholic church at once became the centre of gravity. It sought to bring order out of chaos. In its attempt to civilize the barbarians, the church itself became secularized, and, wedded to empire, it conceived a passion to rule supreme. In this high endeavor it so far succeeded that the mightiest kings and emperors knuckled to its will. In Innocent III. the Roman see enjoyed a supremacy not unworthy to be compared in extent and power with the sovereignty of the Caesars. Rome had become to Christendom what Jerusalem had meant to Hebrewism—the sole gate to heaven.

To break this trammel of Roman uniformity was the work of Martin Luther. Coinciding with the insistent tendencies toward nationalization that were then culminating in France, Spain, and in England—but not, alas! in his own fatherland—Luther, like another Arminius, stood for nationality in politics and nonconformity, or private judgment, in religion. Historical forces were behind his strong personality, and he won. The shackles of Roman unity and uniformity fell off from the Teutonic peoples. Paul universalized Christian truth, Luther liberalized it.

THE TRAMMEL OF SCHOLASTICISM.

As spiritual truth had become identified with the blood of the Jew and afterwards with the rule of the Roman, so it became identified with the regnant philosophy of the ancient world. Chaldean cosmology and Greek science were interwoven so vitally with the religion of Jesus that they seemed inseparable. To amputate an erroneous philosophic limb would cause, it was feared, the whole body of Christian truth to bleed to death. To disbelieve in the fitness of the earth was to reject Jesus. As Bruno doubted that the sun moves, he was burnt as a heretic. It was no less dangerous to question Aristotle than an apostle. To accept Christ was to accept also a system of science. Calvin burnt Servetus, not because he was a mad man, but because he perversely rejected certain philosophic concepts, which were in the mind of both Protestant and Catholic blended with the religion of Jesus.

As Paul detached Christianity from Judaism, as Luther detached it from Romanism, so modern thought is detaching it from scholasticism. We now discern that spiritual truth is no more vitally connected in science with the Ptolemaic astronomy than it was in the state with monarchy, or in society with polygamy. The diamond of spiritual truth, says one, may exist without a setting; and it may be placed in a glittering unsubstantial foil, of which people may come to have so great conceit as to lose sight of the value of the jewel itself; and the diamond may therefore be transferred to a solid setting befitting its preciousness. The teaching of Jesus was at first without a setting, either scientific or philosophic. Later it was embedded in a system built up by Chaldean, Greek, and schoolman. This age, appreciating the supreme value of the jewel and detecting the worthlessness of the foil, is seeking to free the truth from its transient setting. Evolution no more threatens Christianity now than the Copernican astronomy formerly threatened it. As spiritual religion is the gainer by the luminous conceptions of the Copernican system, so it will be the gainer by the order which evolution seeks to introduce into the natural world. Of one thing every Christian may be sure: The truth in religion has nothing to fear from the truth in nature. They are not merely allies, but children of the same father.

"Our little systems have their day;
They have their day and cease to be;
They are but broken lights of thee,
And thou, O Lord, art more than they."

Richmond College, Va.

—Standard.

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The Gospel and Missions.

The starting point for world evangelization may be said to have been at Antioch and in connection with events which are recorded in the Sunday School lesson for the current week. It is to be observed that the initial impulse toward world-wide mission work on its human side resulted from an active spiritual condition and a deep religious earnestness. It was not out of any spiritual apathy on the part of the leading spirits among the Christians of Antioch, or a mere desire for new experiences that Paul and Barnabas were led to turn their faces westward that they might carry the message of Christ to distant communities. It was while, in profound devotion of spirit, "they ministered to the Lord and fasted" that there came the unmistakable call of the Spirit to a wider service. And is it not always so? It is to the earnest souls and the earnest communities that the call of God to larger service comes. It is to such hearts and to such communities that God reveals himself and the voice of the Spirit is heard to speak. It is to those who are most earnestly and faithfully making use of the talents committed to their trust that the wider doors of opportunity are swung open. Very likely doors are sometimes opened which cannot be regarded as the response of Heaven to an earnest spirit ready for whatever of service or sacrifice the Lord may appoint, and enterprises are undertaken in the name of Christ in which human motives are the determining factor. It is a great thing in respect to any of our undertakings to have the assurance that the impulse toward it has originated in an approach of the human spirit, in holy communion and consecration to the Spirit of God. Missions that have such a beginning may, like that of Paul's, be attended with great hardships and fierce conflicts, but the results are always worth more than all they cost. What did man ever undertake that was better worth the doing than that missionary enterprise inaugurated at Antioch?

It seems important to observe how distinctly the church or Christian community is, so to speak, taken into partnership by the Holy Spirit in this work of world-wide evangelization. It was not to Paul and Barnabas alone that the call of the Spirit came, but to the praying church at Antioch. It is not recorded that the Spirit said to those men who were to be the pioneers of world-wide mission work, "Arise and go," but to the church it was said—"Separate me Barnabas and Saul for the work whereunto I have called them." And that call to partnership in the work of evangelization was accepted by the church at Antioch, and when its representatives had fasted and prayed and laid their hands upon the apostles they sent them away. Mission work is, accordingly, rightly regarded by us as a work of the church. It is not the work of apostles only or of those who have felt the impulse of the Spirit upon them to make Christ known among the heathen, but every church, and every humblest member of it, may share in the honor and blessing of being a herald of Christ's gospel to the peoples of the regions beyond. The missionaries who have gone out from us to evangelize the Telugus are not in India merely because the Spirit of God impelled them to go there, but also because God has taken us as a denomination into partnership with himself in saving the Telugus. We have sent forth our missionaries in the name of the Lord, they are our representatives there, every repulse they meet with is a repulse for us, and every victory which

they gain is a triumph also for us. Is it possible to think of a Christian heart uninterested in such a work or contributing a pittance grudgingly to its support. Is it not the Christian's supreme privilege and his supreme opportunity for investment, that he may be a worker together with God for the evangelization of the world?

The religion of Jesus Christ contains the principle and power of self-propagation. It is not merely a treasure that enriches, but a leaven that permeates, a seed that grows. It is not merely a draught of water for a thirsty soul, but a living fountain that sends forth its waters for the refreshment of the dry places around it. The revelation of God in Jesus Christ is a GOSPEL, and because it is a gospel—a glad-tidings—it is something to be PREACHED. It is God's message—GOD'S MESSAGE OF LOVE TO THE WORLD. The good news is not for one only, but for all nations. The love message is not for any one kindred or people or tribe or nation, but for every creature in all the world. The impulse of the heart to which this revelation of love is made is to tell it abroad. So the story has passed from heart to heart, from lip to lip, from shore to shore. It was impossible but that, beginning at Jerusalem, the proclamation of the gospel should reach all Judea and Samaria and the uttermost parts of the earth. To the spirit of the gospel no condition of humanity is common or unequal, and of the great human family none are so humble or so degraded that the gospel of the grace of God is not for them. Therefore the Spirit and the church proclaim the glad-tidings that whosoever will may take the water of life freely.

A Little Hard to Satisfy.

Our contemporary the *Casket*, we observe, charges us with "evasion" and "shuffling" as to the little controversy which has been going on between us in reference to the grounds on which the Baptists of these Provinces support the Grande Ligne Mission. As we see the matter, however, there has been nothing of that kind on our part, but the *Casket* has quite failed to make out its contention, that the mission, or the advocacy of it in our columns, was based on the assumption that Roman Catholics as such were destitute of any saving knowledge of religious truth. What we have said in regard to the matter is in substance that we did not hold such a belief in regard to Roman Catholics, but that there were quite sufficient grounds for the endorsement and support of the Grande Ligne Mission and its work apart from assuming the universally hopeless condition of Roman Catholics. Also, that in respect to certain words which appeared in an article contributed to this paper, while we did not hold ourselves responsible for all the views our correspondents might express, yet as to those words, which the *Casket* had contended signified that Catholics, by virtue of their being such, were lost, no fair interpretation could invest them with such meaning, nor did we believe that the writer of them held such a view. This the *Casket* admits as to the meaning of the words in themselves, but contends that logically they must mean what it charged, inasmuch as they are used to encourage a mission of a general character to Roman Catholics, and that it must be impossible for Baptists to distinguish among Roman Catholics as to who are and who are not in a state of salvation. The *Casket* is doubtless astute enough to perceive that in taking such a position it is venturing on very thin ice. If the Apostles had proceeded upon such ground as that Christianity could have had no message for the Jews, for how could it be presumed that the Jews as such were without any saving knowledge of truth? The justification of a mission does not depend upon its shedding forth light where before there was absolute darkness, but upon the missionary's ability to give to those who receive his message an essentially larger and fuller measure of truth than that which was before possessed. Admitting that there are Roman Catholics who have believed on Christ to the saving of their souls, that is not to say that Christianity has no more to give them. It is just possible that in respect to what we are about to say our esteemed contemporary will not agree with us—the more's the pity—but it seems very clear to us that if every Roman Catholic, priest and laymen, in the Province of Quebec could enter into the light

and liberty of the gospel as it is possessed and proclaimed by Baptists, it would be a matter of gain incalculable to every individual soul of them, as well as to the whole country and the world at large. We do not know just what would satisfy our esteemed contemporary in this matter, but it would seem to be this,—that Baptists as well as other Protestants should recognize Roman Catholics, "by virtue of their being such," as being in a condition of salvation, and their religious teachers, by virtue of their being such, as "instructors of the foolish and teachers of babes," in respect to all the peoples of the world, so that while it is an insufferable impertinence for a Baptist or other Protestant to institute a mission for the benefit of Roman Catholics, it is most proper and praiseworthy for Roman Catholics to carry on missions for the conversion of Protestants. Is that it?

Editorial Notes.

—The statistical reports of the Wesleyan Methodist church of Great Britain indicate a very encouraging increase in membership for the past year. The numerical increase for the year is given as 8,136, which, it is said, is the largest in nineteen years. These figures have reference to fully accredited members of the society. The increase is not confined to any particular part of the country but is quite general.

—Dictionaries are not by any means a modern invention, as appears by the fact that among the numerous tablets unearthed in recent explorations upon the site of ancient Babylon is one which has been found to contain a large part of a lexicon in which the Babylonian cuneiform characters are rendered into, or explained by, Sumerian and Semitic words set in parallel columns. This lexicon, it is expected, will be of much value for the deciphering of the important cuneiform literature and for the correcting of mistakes which may have occurred in the rendering of those portions of it which have been translated.

—In noting the favorable report for the past year as to the condition of the Wesleyan Methodist body in Great Britain, the *British Weekly* remarks: "We are convinced that Nonconformity in all its branches is gradually perfecting its organization, moving with the times, remedying weak points, and so becoming in every sense of the word, efficient. The prospect for the new century is thus very hopeful. There would be no hope in the situation if it were not that ministers and Christian workers all over the churches are increasingly convinced that it is only by the power of the Spirit that they can live and grow, that all subsidiary means are useless except as held and employed in His hands."

—In a recent sermon Rev. A. A. Cameron of the First Baptist Church, Ottawa, alluded to the fact that a number of his church and congregation attended the theatre frequently, and is reported as saying that he considered that he had as much right to enjoy the amusements of the theatre as any member of his congregation. If, however, there was anything objectionable in the theatre, he did not see why the members of his church had any more right to countenance it by their presence than he had. If it was all right for the members of the church to attend the theatre, then it was right also for the minister, and if it was wrong for the minister to attend, then it was just as much wrong for the members. This strikes us as a fair and sensible view of the matter. If the theatre provides a harmless and wholesome kind of amusement, if it ministers rest and recreation to jaded minds and exerts a refining and educative influence upon its devotees, who needs this helpful ministry more than the minister? But if the atmosphere of the theatre is not wholesome for the minister, we may be sure that it is not wholesome for his people. We fear that there are a good many professing Christians who go upon the principle that some sort of indulgence is granted them to engage in amusement or courses of conduct which would be quite unseemly and condemnable in their minister. The sooner they divest themselves of such ideas the better for their own welfare as well as for the church.

—Dr. George Munro Grant, Principal of Queens College, Kingston, Ont., died on Saturday last. For some time past Dr. Grant had been broken in health. Last autumn for a time his life seemed to hang in the balance. He rallied from that but another severe attack of the same trouble recently, necessitating a serious surgical operation, left little hope that his constitution could bear up under the shock. The announcement of his death accordingly was not unexpected. Dr. Grant was born at Stellarton, Pictou County, N. S., in 1835. His father, a Scotchman by birth, taught the village school. He received his education at Pictou Academy and Glasgow University, and having entered the ministry, returned to this country and for a time ministered to the congregation of the Presbyterian church at Georgetown, P. E. I. Thence he was called to St. Matthew's church, Halifax,

and soon became a recognized force in the pulpit and in the councils of the denomination. It was in accordance with his strong and adventurous spirit that he accepted an invitation to accompany his friend, Sanford Fleming across the continent in connection with the preliminary survey of the Canadian Pacific Railway. This trip through the "great lone land" of the Northwest gave him renewed health, and material for his book "From Ocean to Ocean" which did much to bring its author into public notice. In 1877 Dr. Grant was called to the principality of Queens, and in that connection has given to the cause of education in Canada a quarter of a century of faithful and valuable service. Dr. Grant's strong and masterful personality, his native ability and scholarly attainments, his eminence as a religious minister and teacher and the influential part which he played in public affairs testify to his right to a worthy place among distinguished Canadians. He was not always right, doubtless, but he was always forceful, and ready to advocate or defend what he believed to be right by manly argument. The country will feel the poorer for his departure.

Acadia Notes.

STUDENT SUPPLIES.

Most of the ministerial students in attendance at Acadia are already engaged to do missionary work or to serve as supplies during the coming summer vacation. Several good and earnest men, however, are still open to engagement for such service. In addition to these students there are also several of our men at Newton—able, devoted men, with large experience—who would be glad to spend the summer in Christian work in the Provinces. I shall be glad to put churches in communication with these young men, if the officers will write to me. It would be well in writing to describe the field and to indicate the nature and amount of the work that would be expected.

THE ANNIVERSARY CELEBRATIONS

Arrangements are rapidly maturing for the closing celebrations. I announced some time ago that the Rev. W. A. Newcombe, M. A., of Thomaston, Me., would be the baccalaureate preacher. Shortly after, arrangements were made which enable me to announce further that the Sunday evening address, June 1st, under the auspices of the College Y. M. C. A., will be delivered by Rev. H. F. Waring, M. A., St. John, N. B.

The Alumni Association has arranged to turn Tuesday afternoon, which has been assigned to it, to good account. The business meeting of the Association will be held at 2.30, and at 5 o'clock an Alumni Dinner will be held in the gymnasium. The committee in charge are making arrangements for the function with the utmost care. It is confidently expected that this year will be the beginning of a new epoch in the life of the Association. Programmes of the entire series of exercise will soon be out.

T. TROTTER.

Wolville, May 10.

Notes By the Way.

SALISBURY.

Here is situated one of the oldest Baptist churches in New Brunswick, the church at Sackville alone antedating it. Indissolubly connected with its history is the name of its founder, and for many years its pastor, Elder Joseph Crandall. Here one hundred years ago he established his headquarters, and with this as a centre spread the light of the gospel through Albert and Westmoreland counties. Two years ago the present beautiful church edifice was built to commemorate the completion of one hundred years of Baptist history, and as a fitting memorial of the strong faith and abundant labors of the man who did so much to establish Baptist principles in this province. The building is in every way a modern one, tastefully finished outside and within, being excelled in beauty and convenience by but few, even of our city churches.

At present this field (which includes Salisbury, Steeves Mountain, Boundary Creek and Allison) is without a pastor, owing to the removal of Rev. J. B. Tiner to Tennant's Harbor, Me. This is an important field, and there is urgent need of a pastor. And the right man will find here a desirable field as well as a wide one, for there is abundant opportunity for work, (which we assume every pastor is looking for) and a people not wealthy but generous and united. The services of the Sunday which I spent on the field were not arranged for until late in the week, consequently the congregation in the morning at Salisbury was not as large as usual, but at Steeves' Mt. in the evening, though only a few hours notice had been given, the church was well filled with helpful listeners. The writer expects to spend the coming Sabbath on this field, if a better man does not in the meantime become available. In one thing improvement might be made on the field. At present, outside of the village of Salisbury, the circulation of the denominational paper is very small. This lack reveals a

weakness somewhere. If the weather permits I may be able to remedy this in part.

On Monday I return to

PETITCODIAC.

where my coming had been announced the previous day by the pastor, Rev. N. A. McNeill. Bro. McNeill has been here only a few months, but all departments of work have taken on new life since his coming. While physically there are no obtruding angles about him the gospel truths which he utters do not lose the edge and keenness which make them effective. If sometimes a sharp corner comes in unpleasant contact with a hearer's self-complacency, these things do not prevent his congregation enjoying the excellent sermons which he gives.

A part of a day had been spent here the week previous in cleaning and putting into running order the faithful wheel, which last summer had gone with me over so many long and stony roads—to say nothing of sand and mud. Since Easter the billows of mud which then covered the highways had solidified into mounds and ridges, and these in turn had become worn down into a semblance of smoothness. So on Tuesday the old wheel was once more called into service, and North River, one large section of the Petitcodiac field, was visited. The route lay through Intervale, up to Wheaton's Mills, over Fawcett Hill and back to the village, with another run during the afternoon down to Poldett River Platform. The next day the pleasure of riding a wheel seemed much less, but the soreness and stiffness disappeared in a few days, and the day's work had doubled the circulation in the section visited. On Wednesday the rain came, and the wheel and I took the train for Sussex, where a few pleasant days have been spent. But the work on this field will not be finished until next week, so Notes from here will be postponed until next week.

Sussex, May 10.

R. J. COLPITTS.

Notes From Newton.

The Newton Notes of April 18th having failed to appear in print to date, it is assumed that they went astray. A brief reference will be made here to their contents.

Personal mention was made of Rev. I. A. Corbett, B. A., B. D., who during the winter took a post graduate course of study at Chicago University, and who gave much pleasure to his many friends here and in Boston by making them a visit, even though a short one, on his way to his new pastorate in Canning, N. S. F. H. Beals, M. A., the indefatigable pastor at Digby, N. S., who at the beautiful home of Mrs. S. G. Beless and with other friends has been trying to recuperate from the severe strain of four unbroken years of pastoral service; and Deacon S. G. Beless of the Newton Centre church, who as the result of an aggravated case of the grip was confined to his bed for a number of weeks being unable to step upon his feet, but who is now very rapidly recovering. Mr. and Mrs. Beless have made a very large contribution to the enjoyment of many of the students by the generous hospitality of their delightful home.

Dr. H. C. Applegarth, pastor of the Central Square Baptist church, in Cambridge, Mass., is an authority on church finances. On two occasions he has spoken in the chapel on this often perplexing subject, and by his masterful addresses coupled with his achievements in this realm, showed that not simply theoretically but practically as well, he knows how to manage finances in the church.

Two addresses on "The Argument for Christianity from what it has accomplished," have been delivered to the school by Rev. H. M. King, D. D., of Providence, R. I. A third lecture of the series remains to be given.

The Senior class was entertained by the Boston Social Union last Monday evening. Rev. A. C. Archibald, B. A., gave an address in behalf of the class, which has been spoken of with much favor. As noticed in last week's "MESSENGER AND VISITOR," Mr. Archibald will enter upon the work in Middleton, N. S., on the completion of the course here the first of June.

Mr. Irad Hardy has accepted a hearty and unanimous call to Canton, Mass. Thus another Acadia graduate who would have been an excellent man for a Province pastorate, settles here.

The beauty of the spring is here in earnest. The richness of the season's verdure tinted by the hues of blossoms and flowers presents an exquisite picture.

A school building to cost \$200,000 is being erected in Newton Centre.

Rev. Daniel Shephardson, Ph. D., the scholarly evangelist, has been engaged in a powerful series of meetings in the Dudley Street Baptist church of Boston. He favored the Seminary with an able address on "Evangelistic methods."

A. F. N.

N. T. I., May 9th, 1902

New Books.

THE PRINCIPLES OF JESUS; Applied to some Questions of Today. By Robert E. Speer.

This book may be said to be a response to the eager desire on the part of many to get Christ's point of view in reference to the problems of daily life. We have here

fifty-four short studies upon such subjects as these: "Jesus and the Father;" "Jesus and Prayer;" "Jesus and Human Society;" "Jesus and Sin;" "Jesus and Temptation;" "Jesus and Politics;" "Jesus and the Church;" "Jesus and Error;" "Jesus and Unbelief;" etc., etc. The purpose is to seek in the life of Christ for principles which should guide our lives. The principle and the application of it rather than the actual example is the thing kept in view. These studies will doubtless be found valuable not only for individual Christians in their private study and devotion, but also for the use of groups or classes. They will be helpful to ministers and other leaders of prayer meetings and for the conductors of Bible classes.

—Fleming H. Revell Company, Toronto. Price 80 cents, net.

A MIGHTY MEANS OF USEFULNESS By Rev. James G. R. McClure.

This book is written with the purpose of exalting the power and importance of Intercessory Prayer. The author believes—and no doubt rightly—that in the multitude of other Christian duties prayer is too often neglected, and he therefore writes to remind Christians of the importance of a means of help and of usefulness which is within the reach of all, the humblest as well as the most highly endowed. Instances are given in support of the author's belief that many a work of grace has resulted from prayer rather than from direct efforts to effect the end desired. At all events the Scriptures promise much to those who pray, and intercessory petitions have had abundant answers.

—Fleming H. Revell Company, Toronto. Price 50 cents, net.

HEAVENLY HARMONIES FOR EARTHLY LIVING. By Malcolm James McLod.

There are eight discourses in this volume of 124 pages. They treat of Harmony as related to the Christian walk; the Will of God; the Work and the Worker; Environment; Experience; the Christ Life; the Christ Pity, and Public Worship. Hon. John V. Farwell attended services in Rev. Mr. McLeod's church in Pasadena, California, and was so impressed with the sermons he heard that he requested copies for publication in order that they might have a wider circulation. "To me," Mr. Farwell says, in a prefatory note, "they were rich in spiritual poetry in prose, spiritual music in harmony with man's inmost needs and God's provisions therefor, spiritual philosophy and experience made vocal with Christ's gospel of Salvation." So far as we have been able to examine them, we should say that Mr. Farwell has not overrated the value of these discourses. We are sure that those who read them in a devout spirit will be charmed and edified.

—Fleming H. Revell Company, Toronto. 50 cents.

GIpsy SMITH: HIS LIFE AND WORK By Himself.

The man who has given us his autobiography here in a volume of 336 pages, has been called the foremost and most successful lay evangelist of England, and perhaps of the English-speaking peoples. He was born in a gipsy tent, the son of gipsies, and brought up under the conditions of gipsy life in England. His mother died of small-pox when he was a small boy. Some time afterwards his father, who seems to have been a man of much force of character, was converted, became an earnest Christian and something of an evangelist. His children also were converted, and the boy, Rodney, while yet in his teens started out to be a preacher, under the direction of Rev. William Booth, afterwards General Booth of the Salvation Army. Rodney Smith—who afterwards became known as "Gipsy Smith" was in connection with the S. A. for a time, but later worked on other lines. The earlier chapters of the book contain a very interesting story—not untouched with pathos—of gipsy life as the author knew and experienced it in his boyhood. Gipsy's schooling had been altogether neglected, and when he began to preach it was with difficulty that he could read a chapter in the Bible. But he had a warm heart, an ardent spirit, real faith, abundance of courage and self reliance, and remarkable gifts for making the gospel story impressive. He had also that intuition for adapting himself to men and circumstances which is called tact. Evidently he made good use of his opportunities and his powers of thought and speech developed wonderfully. His command of language and his oratorical power must be very great. One of the great London dailies has said of him that he is one of the finest exponents of the possibilities of Anglo-Saxon speech since the days of John Bright. Mr. G. Campbell Morgan in an introduction to the autobiography writes of Gipsy Smith: "To know him today is to catch the sweet, healthy freshness of woods and flowers and dear old mother earth, and to breathe the fragrance of the life lived far from the stifling atmosphere of great cities. I never talk with him without taking in a wholesome quantity of ozone." The Gipsy Evangelist has conducted extended series of services in many parts of England and Scotland and also in America and Australia, he has spoken to all sorts and conditions of people, but everywhere the singular magnetic attraction of the man has made itself felt, and thousands have believed through his word. He labored for a time in Manchester, and the evangelist and his work were well known to Dr. Alexander Maclaren who invited him to conduct a series of services in his church, and as a result of these services some six hundred persons, it is said, professed to give themselves to God.—Dr. Maclaren also contributes a brief introduction to the volume under review, in which he testifies, on the strength of his long and close knowledge of Gipsy Smith, to "the rare sweetness, goodness, simplicity and godliness" of his character. Altogether the book is one of the most interesting and picturesque pieces of biography that we have read, and the story of Gipsy Smith and his work is one which must lead every Christian heart to rejoice in the power and richness of the gospel.

—Fleming H. Revell Company, Toronto. \$1.50 net.

* * The Story Page * *

The Mind of a Dog.

BY BISHOP GOODSKILL.

He came to us in a crate, a gift from Omaha, valued as to contents at fifty dollars. He was principally legs when we first saw him. Earlier it may be that these were not so out of proportion with his body; and that he could play without getting them tangled; but this was impossible now. The last six weeks had gone to legs. His long nose was chafed through his ardor in seeking acquaintances in the express car and on express truck. This ardor diminished as he grew older, reaching such pass finally that he recognized no one outside the family without permission. This was not due to any ingrained aristocratic feeling, but to a sense of his duty to the members of the family, and to the fact that what strength he had must be reserved for their use.

He was a thoroughbred greyhound, slate colored, with all the regulation white points, a star on his breast, and the tip of his tail white also. There was no doubt great promise in his ancestry, and promise in his simple and awkward outline. From the overgrowth of his legs he was awkward as a cow. Yet from the first day he had that noble, statuesque way of sitting peculiar to his kind, the forepaws extending before him, his hind legs close to his side, and his whip of a tail carefully aligned.

The naming of any member of a family requires thought and consultation. It was only after much of both that we reached unanimity as to the name Gad. The final reason is a family secret. The name was not, however, a family name; nor was it in any way derogatory to the son of Jacob and Zilpah.

Everybody's dog is the best and smartest in the world. As a unit in this everybody I proceed to prove that mine was. It makes no difference whether he be thoroughbred, cur, or "benchleg," the universal fact is, "Love me, love my dog."

Here in Tennessee no law against dogs can be passed. It is fatal to the future of the legislator who proposes it. The cities and towns would like it; but the man of the mountain and the cabin will have none of it. Hence waste tracts and few sheep. Can the influence of the dog be better shown?

Does not the reason lurk in this, that the dog's devotion to his master begets a sense of oneness which exists in no other sub-human relation?

Hence it is the other dog which is always to blame for a fight; and if he snaps, it is because he is teased. I think it is something of the same feeling, increased also by fear of commercial loss if good reputation be gone, that makes every owner of a skittish horse speak of him "as gentle as a kitten." More than once have I been upset and damaged by these kittenish horses. It is, of course, possible that in horse talk the owner may use this phrase much as "David Harum" did when he recommended the horse which would stand without hitching. Kittens can bite, scratch, spit furiously, and have running fits, which last I know to be true of a horse.

Named and fed, Gad was shut up for the night in the barn. But as he had been for five days and nights on the train, and constantly in human society, I was no sooner ready for sleep than his loneliness overcame him and he lifted up his voice in lamentation. The volume of this wail suggested that his throat had grown to the length of his legs. Phebe has a faculty for sleep to the measure of genius. She has denied thunder-storms in the night, because she did not hear them. But Gad waked her. Her imperative tone was excusable. After lights appeared in neighboring houses, and I thought I saw the railroad president loading his gun, I brought him into the house.

Human society was all he craved. On a rug in the corner, after turning round three times, as is the habit of prairie wolves in treading down grass for a bed, he stretched himself on his side and was quiet until morning, with one slight exception: Doubt as to whether we were still in the house led him about midnight to put his cold nose on Phebe's hand. The observations which followed, though entirely lady like, had the element of surprise in them, and awakened doubt in my mind whether Gad had not better have been left in the barn. Yet he won his way to her heart so fully the day after that always, until we lost him, he slept in the house, free to wander, which he seldom did, and then only when some noise required investigation.

I write of him as "Gentleman Gad" because from his puppyhood he had the manners of a gentleman. Little training was necessary to his behaviour in the house. His blood told. Greyhounds are commonly thought unintelligent as compared, for instance, with collies. I cannot conceive of greater intelligence, loyalty and obedience in a dog than Gad showed. He certainly understood much that we said, and knew when we were talking of him, though his name was not mentioned.

That season at Granite Bay brought him to eight months of age, nor yet mature, but well grown and as beautiful and graceful as a dog can be. His nose elongated, his chest deepened, the muscles of his mighty

thighs stood out, his tail grew in length, curvature as to the whole, and with a particularly pretty curve at the tip. He accumulated an impressive mouthful of teeth. Not once did he snap them or growl at any member of the family. All the neighbors and the little children came to love him. With strangers he permitted only brief familiarity, keeping himself chiefly for us.

Never but once did he harm any live thing except intruding cats or impertinent dogs. He killed a nestling which had fallen from a tree to the grass. He was then very young and was whipped. The next week he found another, which he fenced in with his paws until it was restored to its clamorous mother.

It was highly necessary to train him to distinguish between the cats of our immediate neighbors and disreputable vagrants of that order; soon accomplished as to the distinction, but developing a compensating intensity of pursuit as to all of unknown ownership. As I was not fond of seeing these manifestations of his severer nature, I commonly screened them from vision by going into the house when I saw that he was bent on the banishment, if not worse, of unknown cats. Hence I am not in a position to state what happened.

His bearing toward lesser dogs at this time was rich in patience and dignity. He paid little attention to them unless I invited him to do so. They found it well to go home then, but went unhurt. Dogs of his size hesitated to come into the yard on seeing him. He took his naps where he could see all who came to the gate. He looked steadily at such, partly raised himself, growled with a depth and vigor proportioned to their nearness. Not one resisted the final vigor of his protest against the invaders.

It was difficult to cure him of digging holes in the garden. Bones were very precious, and he could not think of wasting them or of sharing them with curs of low degree. It was not polite to take them into the house. He must therefore bury them. His mighty paws hurled the earth ten feet behind him, and a minute was sufficient for a great hole. Not naturally aware of the value of flowers and shrubs, it had to be taught him by pointing out the hole, the ruined plants, and by earnest exhortation, by the exhibition of a whip, and once by the sting of it. He learned to avoid the flower beds, but as to other places the temptation overcame him to the last. But his bearing always betrayed him if he had been digging, even when we had not seen it. He went about meekly, with a deprecatory air—had a marked tendency to retirement. When we said, "Gad, you've been digging a hole!" his spirits utterly sank, and he would crawl at our feet until forgiven.

Not allowed to be in the dining-room while we were at meals, he lay just outside with a sharp eye on our procedure, and knew, as well as we, when we were nearly through. When sitting on the floor his head reached far enough above the table to eat handily from a plate. No one could be less greedy. He would wait until a napkin was tied round his neck, and eat piece by piece and drop nothing.

We could not take him South with us. During the four months of our absence he passed from large puppyhood to full doghood. We were not a little anxious to see if he would know us on return. He heard my footsteps while still shut in the house, nearly burst the door in his effort to reach me, put his paws on my shoulders, raced around the yard, jumped all the fences, and "bayed a deep-mouthed welcome." When Phebe came he climbed into the carriage in his joyful frenzy.

After this he became more stately in bearing, and was of wonderful agility. At my command he would leap the fences, but not often otherwise. He now developed more fully that sense of ownership, while on our place, which some dogs never seem to acquire. He almost never left the place unless to accompany some member of the family. He would go with a guest when permitted. He perfectly understood "You may go," "You cannot go." If permitted to go, his joy and eagerness were touching. The putting on of a hat made him tremble with expectation until asked to go. Then with a mighty leap he cleared the veranda, was over the fence, and waited at the foot of the hill. This compelled us to believe that he went as far as he could in order to be sure that he would not be sent back. He knew the difference between preparations for a walk to the village and for a journey. Trunks and travelling bags made him as unhappy as hats and canes made him glad.

It was about this time that he learned to call the children, who slept up stairs, and afterward his mistress, who slept down stairs. Where he lay down at night we commonly found him in the morning. He waited for me to bid him rise; followed me about in my morning's preparations. When I said, "Go and call the girls," he raced up stairs, wedged the door open with his sharp nose, and never came down until he was patted and caressed. What an air of duty well done he bore then! He understood perfectly the difference between "Go and call the girls" and "Go and call Phebe." He made no mistake whichever was said first.

This summer he was promoted to sleeping on a lounge, his long legs having been often stepped on while he slept on the floor. But he never sought the lounge until told to go there, and would not leap upon it unless the cushion was turned over, exposing its leather side. He learned not to do this in a day. When lying on the floor I would say as to a person, "Gad, it is time for you to go to bed." He would go instantly to the lounge. If the leather side was up he promptly took his place; if not, he waited until the cushion was turned.

When full grown he was fearless as to other dogs of any size, as he was far from being when a puppy. In his youth he depended on his speed. I shall never forget the behaviour of a cross and heavy dog who hid behind a box which Gad must pass on his way to the village. I noticed that Gad was watchful, but could see no reason. He walked stiffly by my side. There was a rush from the box, which nearly tripped me. The big dog leaped for Gad. But Gad was not there. He was running homeward as only a greyhound can. The big dog was the picture of astonishment and disappointment.

No dog attacked him after he was full grown, but all kept at a respectful distance. I had supposed him too good to fight; too amiable! I wondered that some dogs acted so queerly in his presence. One collie in particular would wade into the sea up to his neck and hiss at him, and walked stiffly off in contempt of such a coward.

Greyhounds are seldom good water dogs. But Gad was actually fond of bathing and swimming, and would on hot days stand for a long time immersed save his head. He delighted to be in the water with the young people. Once, when we had left him with the fishermen on the island, he swam across the Cut and was found on our veranda. He was as happy as possible in a boat, sat steadily in his place, and more than once swam after the boat when left behind.

I have said that I did not understand why the other dogs seemed to fear him. I supposed he did not fight because he was too amiable, and because he never showed hurts from fighting. So for years I thought him above it by reason of the dignity of his nature. But I was set right by the Long Captain, who told me Gad was the worst fighter in town! When another dog snarled at him he never bit at leg or throat, but leaped into the air, came down to fix his terrible fangs on the other dog's loins, and this was the end of the battle. I confess to both pain and pride in hearing this—pain that I did not know as much as I thought I did, and pride that, seeing he did fight, he was able to secure quiet for himself when with me by these private contests, forced, of course, upon him.

My neighbor, the railroad president, had a small obese, venerable, but most faithful and affectionate black and tan; dear to everybody for devoted attachment to the ladies of the family. I have known him when crippled with rheumatism, and asleep when they left him, to follow over the six miles between their city home and the bay. As they rode all the way he came not by scent, but by conviction that, if not at home, they must be at the bay.

This dog could not bear that his young mistress should show Gad much attention. He snarled every moment he had to endure it. Having as keen a knowledge of the boundaries of his master's property as Gad had, the presence of any other dog in his preserve grieved him greatly.

Now, the peculiar thing is that Gad took no notice of Frisk's resentment when Gad was on Frisk's premises; apparently he thought it well within Frisk's rights to behave as he did. His mistresses warned Frisk to behave or he would be paid off some day.

The young ladies were coming for a call, Frisk with them. Gad went out to welcome them. Frisk snarled on Gad's premises. Gad shook him, sent him down unhurt, and walked stiffly off with an air of magnanimous virtue.

I wish we had not left him the last time. The fisherman and his good wife were as kind as possible. If Gad could not be with us, I knew he would have wished to be with them. He mourned for us when we were gone. He was much cheered by a visit from our grandson, but he pined and fretted and developed pneumonia. The fisherman's wife said, weeping, "He was not like a beast, but a human being." A physician attended him. Consumption followed. When I came in the spring he was a skeleton, unable to rise. The doctor lifted him to his feet. Gad staggered across the room, put his head between my knees, after his old loving fashion, fell down from weakness, but kept his eyes on me with just the tip of his tail wagging. A few days after he died when I could not be with him.

Neither my tears then nor heartache now make me ashamed. So passed out of our sight the staunchest friend, bravest protector, most loyal guard, most loving companion, and intelligent servitor, not human, we ever had. His human goodnesses were so many that we still speak of him as "Gentleman Gad," and only now have found one exactly like him to take his place.—New York Advocate.

What the Initials Meant.

BY LILY MANKER ALLEN.

Mamma smiled to herself as she saw Beatrice and Vi slip into their room with something in their hands and close the door. "I wonder what they're up to," she thought, but happy in the knowledge that she would know sooner or later she applied herself to getting breakfast.

Saturdays were always busy days at the Armstrongs', but this was a particular busy one. An unusual combination of circumstances had brought all the sweeping and dusting in with the baking, and Howard's new suit was to be finished.

When the girls came out again, mamma noticed they had decorated themselves with flowers, but little Howard discovered that each girl wore a letter H of rose leaves, and a large M of geraniums.

"What can we do for you, mamma?" cried Beatrice and Vi, so nearly together that it sounded like a double voice, and then they fell to setting the table as blithely as if it were jump-rope.

After that there was another appeal for something to do, and Baby Paul was dressed and the room tidied.

By this time breakfast was ready and there was a little leisure to guess at the mysterious letters. "You don't mean to say you're going to Have Measles, do you?" inquired mamma, in mock alarm.

"I guess they'll have some Happy Moments," said papa.

"I think they want Hot Muffins," was Howard's venture. Grandmother said she thought from the way they had been doing things, their motto must be Hurry More. All sorts of ridiculous combinations were suggested, but the girls only laughed and shook their heads, promising to divulge the secret at supper time; but they couldn't forbear pouncing upon papa just as he was going out the door with "What do you really think it means, papa?" Whereat papa, who had been keeping his eyes open all the morning, laughed out "Help Much."

"What do you think it means, mamma?" cried the girls as they hurried about clearing the table and getting the dishwasher.

"Well," said mamma, slowly and reluctantly, "I suppose it must have something to do with helping—Help More."

"But who does M stand for in this family?" persisted Vi, and mamma, with a great show of surprise, said "Help Mamma! Why didn't I think before?"

There was a burst of hilarity at this, and then Beatrice said: "We aren't going to let you know till supper."

All the morning mamma went about with a little prick in her mind. "I might have put them off somehow—I needn't have guessed it so easily. It may mean something else after all," but the familiar duet, "What can I do to help you?" repeated so often that busy morning took away any lingering doubt that there might have been as to the correctness of her guess. At dinner time the sweeping and dusting and baking were done. Paul had had an airing and was settled for a nap, and mamma could take up her sewing.

The girls were to help papa that afternoon. There were so many things they could do to help get the church on the corner ready for Sunday. They could distribute singing books, place the tiny red chairs around the low tables in the primary room, sweep the steps, and even help sometimes with the dusting.

"Mamma heard Vi ask Beatrice, 'Shall we have the same letters this afternoon?' 'No,' said Beatrice, decidedly. 'We'll have F. M.'"

"O, yes!" cried Vi, clapping her hands and running after Beatrice to get some flowers to change the letters.

"F. M.," said mamma, as they came in to show her. "That must be Forsake Mamma, or perhaps, since it's your papa you're to help, it means For a Man, but I should think you'd have chosen H. P. instead." This sent the girls off laughing and promising again that she should know at supper time.

At intervals during her sewing that afternoon mamma's thoughts wandered in a lazy way to the mystic letters. "What can F. M. mean I wonder. It would please them so much if I could only guess somewhere near it without getting too close, as I did this morning. I'm so sorry I let them know I guessed it. That takes the fun out of it; perhaps I'd better pretend a little uncertainty yet about the H. M."

At supper time everything was done, the home work and the outside work, and a tired happy family gathered at table.

"Well," inquired mamma, with an effort to be eagerly anxious, "what does H. M. stand for?"

"Home Missionaries!" was the surprising answer, and if mamma's sudden confident sense of relief hadn't bewildered her, she wouldn't have needed to ask the next question, "And F. M.?"

"Foreign Missionaries," responded the double voice, promptly.—The Congregationalist.

The Young People

EDITOR, J. W. BROWN.
All communications for this department should be sent to Rev. J. W. Brown, Havelock, N. B., and must be in his hands at least one week before the date of publication.

Daily Bible Readings.

Monday, May 19.—Revelation 2:18-29. "Hold fast till I come" (v. 25). Compare I Cor. 4:5
Tuesday, May 20.—Revelation 3:1-13. I will write upon him. . . mine own new name (v. 12). Compare Rev. 2:17.
Wednesday, May 21.—Revelation 3:14-22. I will give to him to sit down with me (v. 21). Compare II Tim. 2:12.
Thursday, May 22.—Revelation 4. Worthy art thou our Lord and our God (v. 11). Compare Rev. 5:12.
Friday, May 23.—Revelation 5. Unto the Lamb be blessing, honor and glory (v. 13). Compare Rom. 11:36
Saturday, May 24.—Revelation 6. The Lamb opened one of the seven seals (v. 1). Compare John 1:29, 30.

Prayer Meeting Topic—May 18.

Practical Consecration. Romans 12:1-21.

A LIVING SACRIFICE.

Under the law of Moses the dead body of a lamb without blemish was laid on Jehovah's altar; under the Christian dispensation the living bodies of the saints are to be presented to God. When these bodies are free from indwelling sin they are acceptable and well-pleasing to God. He wishes them to be alive and full of energy, not sapless and dead. Our minds are renewed day by day, so that we may discern the good and perfect will of God. Thus the whole man, body and mind, becomes the property of the holy God.

RIGHT USE OF GIFTS.

It is the will of God that we should employ all the gifts he has bestowed upon us with a view to building up of the body of Christ. Our first duty is to discover and estimate at its true value the special gift which has been imparted to each one of us. We are prone to think too highly of ourselves, and hence to neglect those lowly offices for which we have real qualifications. The one who ministers or serves should give himself to his ministry, the teacher to his teaching, and he who knows how to stir men up to do their duty should not neglect the gift of exhortation. All service to the brotherhood is enhanced when performed in the right spirit. Whoever imparts should do it with simplicity and singleness of purpose, not counting on any reward; he that leads in Christian work should be very diligent; and a deed of mercy is doubly helpful when cheerfully performed.

A GUIDING PRINCIPLE.

Rules of conduct cannot make a strong and symmetrical Christian character, unless they take deep root in a fertilizing principle. Unfeigned love will always guide one aright. Genuine love for the brethren will cause all the unselfish graces to blossom and bear fruit. Humility, industry, fervor, cheerfulness, patience, prayerfulness, generosity, hospitality, forgiveness, sympathy, peaceableness—these and all other active and passive virtues thrive in the soil of brotherly love. Only love thy neighbor as thyself, and thou canst not intentionally wrong him. The humblest brother will not be beneath your notice, and from your life a thousand rills of blessing will gladden other hearts.

A GOLDEN RULE.

Principles are greater than rules; but rules may help us to do our full duty. Be not overcome by evil, but overcome evil with good." The Christian cannot well be a pessimist; for he believes in the final triumph of good over evil. Inspired by this sublime faith in the inherent and eternal superiority of right over wrong, the follower of the lowly Christ fights evil with good. He is not foolish enough to fight the devil with fire; for Satan is quite at home in that element. Persecutors are attacked with words of blessing and deeds of unselfish kindness. Christians depend upon the artillery of heaven in their battle with wicked men. Should we not seek to attain the highest skill in the use of our heavenly weapons? Victory is assured in the end.—John R. Sampey, in Baptist Union.

Moving Things.

BY A. T. SOWERBY, PH. D., LL. D.

One of the finest sights in the world is that of an immense engine standing at a depot, hitched to a train of cars. There is a full head of steam on, and as you watch the rush of smoke and steam from the smoke-stack you are impressed with the fact that there is a tremendous fire on under the boiler. You feel the throb of that great machine, and every few seconds there is a deafening escape of steam from its iron cell. That engine seems to you like some living being, which is impatiently waiting to rush away with its heavy load. It seems to know what it is expected to do, and nervously awaits permission to lay hold. In a moment the valve is drawn open

a little, and, like a willing horse in the collar, it strains under the load; the valve is opened a little more, and the large drive-wheels spin around upon the rails, but soon it has recovered itself, and that train is flying along like a bird in the air.

SOME PEOPLE ARE LIKE STREAM ENGINES.

They have within them a mighty force, and they are keen for every opportunity to employ it. They seek heavy tasks, great undertakings, and burdensome toil, and with a zest they "make it go." It must go, for they have so willed it. To be idle or listless would have a withering effect upon them; would make life a gloomy fog, and rob their hearts of every vestige of good cheer. There are others, however, who are ambitionless, and whose lives are aimless. To live and crawl will do them quite nicely. They have no objective point, no desire to accomplish anything worthy. They will be glad to keep the stomach full and the head empty, and are quite content to graduate nobodies. A lazy youth will be a lazy man. A crooked sapling will be a crooked tree. The great mass of thieves, paupers and criminals in general have come to what they are by being brought up to do nothing useful. Laziness grows upon people; it begins in cobwebs and ends in iron chains. I knew a man who thought that he was too weak to walk. He lay around on a lounge for years, and the result was that his muscles all deteriorated and disappeared. He really had no muscle; and when he realized what had happened, it was altogether too late to repair the injury, and he died through the very stagnation of his life.

THAT FOOLISH MOUSE.

Probably you have heard the East Indian fable of the mouse. A mouse that dwelt near the abode of a great magician was kept in such distress by its fear of a cat that the magician, taking pity on it, turned it into a cat itself. Immediately it began to suffer from its fear of a dog, so he turned it into a dog. Then it began to suffer from its fear of a tiger, and he turned into a tiger. Then it began to suffer from its fear of hunters, and the magician, in disgust, said, "Be a mouse again. If you have only the heart of a mouse, it is impossible to help you by giving you the body of a nobler animal."

There are some mouse-hearted people and they will never act the part of a lion. Fortune, success, fame, position, are never gained, but by piously, determined, bravely sticking and living to a thing until it is fairly accomplished. Determine to carry a thing through; believe that you were made for the matter, and that no one else can do it. Put forth your whole energies. Be awake, electrify yourself and with firm purpose lay hold of your work. When it has been accomplished you will think better of yourself; others will think better of you. Drive right along in whatever you undertake. Consider yourself amply sufficient for the deed and you will succeed. To lose courage is but to fall ignominiously. No man has the right to expect good fortune, unless he goes to work and deserves it. A self-made man once said, "Luck! I never had any luck but by getting up every morning at five and working as hard as I could." A brother of the distinguished Edmund Burke was found in a reverie after listening to one of his most eloquent speeches in parliament, and being asked the cause replied: "I have been wondering how Ned has contrived to monopolize all the talents of the family; but then I remember, when we were at play he was always at work." Hannibal, the great Carthaginian general, was planning a campaign in Italy against the Romans, and he had decided to march his ponderous army all the way there, when one of his generals interposed the remark, "Oh, but the Alps."

"THERE WILL BE NO ALPS."

was the quick reply. He would have no insurmountable obstacles; he would know no hindrances to the accomplishment of his purposes, and he led his armed hosts over the ledges, and through the defiles. At his command and behind his heels they clambered over dangerous crags, and crawled along dizzy heights, and leaped yawning seams and crevasses, until in triumph, and hardened by the toils and dangers of the journey, they dropped into the sunny clime of Italy and defeated Roman chivalry at Cannæ.

The noblest man on earth is he who puts his hands cheerfully and proudly to honest labor. "Labor is a business and ordinance of God." It is a labor which makes music in the mines, and on the furrow, and on the forge. Lazy people take the most trouble. There was a man in a certain town, who, being lazy-minded, used to steal all his firewood, instead of working for it. He would get up cold mornings and take it from his neighbor's wood-piles. A computation was made, and it was found that he spent more time and worked harder than if he had earned it in an honest way. There is a law of nature to the effect that unused organs will ultimately disappear. This has been shown by the eyeless fish in a dark cave in Italy. These fish have never had any light, and as the eyes have been unused throughout many generations of them, they are now there as a species of eyeless fish. This seems to be God's law in nature, and only expresses the same thought as that of the parable of the fruitless tree. When the master of the vineyard came and looked for fruit, he felt that he had a right to expect an abundance. This right was based upon three things: (a) The nature of the tree. It was supposed and calculated to be a fruit bearing tree. (b) The time and care expended upon it by his paid gardener. (c) The amount of room which it occupied in a valuable spot, and the strength that it drew from the ground. He was very disappointed and angry. "Cut it down, why cumbereth it the ground?"—Baptist Union.

Foreign Mission Board

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR MAY.

For Tekkali that the Spirit's power may come in great measure upon our missionaries and their helpers, and may souls be saved. For the North West, Indian work and British Columbia.

Notice.

The Executive of the W. B. M. U. will hold their quarterly meeting in the Mission Rooms, 85 Germain street, on Tuesday, 20th May, at 3 o'clock.

"Our Hour of Prayer"

Our hour of prayer is nine o'clock Saturday evening. A precious, sacred hour with us, dear sisters. Do we, then, plead the promises, one by one, which we find in the blessed Word of God's favor to the heathen? Do we remember our sisters whom we have sent to reach the degraded, upon foreign shores, at that consecrated hour, that great grace may be given them—that patience—sweet and Christ-like—in their hard, though precious labors of love?

Are we belting this world with wrestling, agonizing, prevailing prayer, so that the angels shall descend at this, the hour of our evening sacrifice, and returning heavenward, shall pour out "vials full of odors" at our Redeemer's feet?

Oh! what makes us differ, dear sisters, from these poor benighted ones to whom we are sending succour? Simply the blessed knowledge of Jesus?

Let us go softly to our closets next Saturday evening, and there freshly consecrating ourselves, pour out our heart before him, our prayer-hearing Saviour, and then shall we indeed sing rejoicingly:

"This whole wide world for Jesus!
Through all its fragrant zones;
Ring out again the watchword,
In loftiest, grandest tones.
The whole wide world for Jesus!
We'll wing the song with prayer,
And link the prayer with labor,
Till Christ his crown shall wear."

What Ye Will

It is a wonderful power which God put into the hands of his children by the mouth of his Son, when he promised to answer their believing prayers in all time. So often is the promise repeated, and in such variety of terms, that it would seem as if he were determined, if words could do it, to take away from our minds all possible doubt or fear as to the granting of our petitions for spiritual gifts. The Old Testament is bright with assurances that God's listening ear and responding love are ever his chosen people, whether Israel or Israel's antitype in after-time; but when Christ in the flesh was giving the New Testament to the blood-bought church of the new dispensation, then the promises became clearer and stronger that prayer offered in his name in faith for things "according to his will" should never once be in vain or fail to bring the blessing sought.

Each individual soul is taught to enter into its closet alone with God and tell its needs to the Father who loves beyond all human love. Two agreeing to ask anything of him are told, that it shall be done for them. And no less than six times in our Lord's last talk with his beloved disciples does he repeat for them and for us the assurance "Whatsoever they ask in his name shall be given."

The Canard W. M. A. Society can report some degree of prosperity. The meetings are very well attended. We are encouraged by having four new members. The societies at Port Williams and Canning were invited to meet with us, at our last meeting held at Lower Canard. A goodly number of sisters were present. The secretary of Port Williams Society reported a very prosperous year. At Canning there are the faithful ones who continue to take a deep interest in the work. The meeting was helpful and inspiring. The social hour that followed, during which tea was served, passed all too quickly. In the evening a public meeting was held, led by the president, Mrs. L. H. Eaton. Programme:—Singing by the choir; Prayer; Scripture reading; Address of welcome, Mrs. D. E. Hatt; Reply, Mrs. Mitchell; Music and Recitations by the Juniors; Paper, "The Growth of the Missionary Idea," by Miss Bessie Eaton; Address, Mrs. Mitchell, Port Williams; Paper, "The Responsibility of Not Doing," Miss Carrie Eaton. A collection was taken to go toward making a life member. The meeting was much enjoyed by those present. May God help us to be more faithful workers.

Hampton
The Woman's Baptist Missionary Aid Society was organized at Hampton Village, Kings county, April 17th. The sisters of our church met at the parsonage, where a very enjoyable and profitable hour was spent. The following were elected officers: Mrs. J. Shaw, president; Mrs. Frost, 1st vice president, 2nd vice president; Mrs. S. H. Flewelling, secretary; Mrs. R. G. Flewelling, treasurer; Mrs. H. Seely, auditor; Mrs. A. Dixon, Mrs. Mabee, Mrs. Ganong, Miss Hutching, committee of management. There are 18 charter members and we trust many more may come in to work for our Master. MRS. S. H. FLEWELLING, Sec'y.
May 5th.

Amounts Received by Treasurer Mission Bands.

FROM APRIL 6TH TO MAY 8TH.

Jordon Falls, F. M. \$4 40; Arcadia, support of M. Pappas, St. Martins leaflets, 75c; Traro, support of Clundu John, F. M. \$10; Little River, Bimlipitam school, F. M. \$3, H. M. \$3; Lawrencetown, clothing of Mabel Held, F. M. \$10, support of Mrs. Newcomb, F. M. \$0; Annandale, F. M. \$2; Fairfield, H. M. \$5; Fredericton, to constitute two life members and support of Mrs. Churchill's school and Chiacole Hospital, F. M. \$20; Fourchie, F. M. \$2, H. M. \$; Berwick, to constitute Miss Marion Simpson a life member, F. M. \$10; Yarmouth, (Zion) to constitute Miss Muriel Robbiss life member, F. M. \$17 42; Falmouth, to constitute Misses Millie Shaw, Ethel Lunne and Ethel Sexton life members, F. M. \$15, H. M. \$15; Chebogue, support of Bahara Croopa, F. M. \$6; Fairville, support of child in Mrs. Churchill's school, F. M. \$15; Halifax, (Tabernacle) F. M. \$2.

Quarterly Statement Mission Bands.

APRIL 30TH, 1921.

	P. M.	H. M.	Total
Rec'd from Mission Bands N S	\$104 60	\$ 9 87	\$ 204 47
" " BYPU N S	10.00		10.00
" " Mission Bands N B	109.23	18 50	127 73
" " Sunday schools N B	8.91		8 91
" " Mission Bands P E I	38 50		38 50
			\$ 389 61

DR.

Paid to Foreign Missions	\$ 361 24
" " Mrs. Mary Smith, H M	28 37
	\$ 389 61

IDA CRANDALL, Treas. M. B.
Chipman, N. B., April 30th, 1921.

Ontario Letter.

REV. P. K. DAYFOOT.

One of the most flourishing institutions in McMaster University, which includes in its membership both professors and students, is the

FIVE MISSIONARY SOCIETY.

The object of the Society is to perpetuate the name of Dr. Fyfe, the father of our educational work; to maintain missionary spirit among the students; to employ students in active Christian service. The annual meeting was held March 25, 1921, in the college chapel. The report showed that, aside from the meetings held during the year, 95 churches had been supplied, and over 200 conversions had resulted. Nineteen members of the society are on the foreign field. During the winter, the society had met with most gratifying success in its city mission work; not only in establishing new causes, but in securing not less than 60 conversions.

THE HOME MISSION BOARD

met April 10, in semi-annual meeting. It was a time of unusual interest. The Superintendent had been fearing a heavy deficit; but on the very day of the meeting gifts came in to the amount of \$1,600. Moreover an unusual number of churches declared themselves self-sustaining, or asked a reduction in their grant. As a result, the Board will enter this summer upon a vigorous forward movement, especially in the regions now rapidly opening in New Ontario and the Rainy River District. Conversations for the past three months were 178.

A PIONEER

passed to his reward a few weeks ago. Mr. J. W. Westbrook was a Sunday School worker of forty years standing. The Jarvis street church, Toronto, enjoyed his labors for 23 years; then he gave 17 years to the Davenport Road church in the same city. During these years his work was entirely given to the Primary Class; and it is estimated that 1,500 children came under his instruction. When he was buried, scores of men and women who had begun their Sunday School career in his primary class, gathered to honor his memory. Dr. Thomas of the Jarvis Street church, preached a memorial sermon.

ORDINATION SERVICES

were held in Jarvis St. church, Toronto, April 30th, when Mr. R. H. Mode, assistant pastor of the church, and Mr. W. R. Reekie, missionary elect to Bolivia, were ordained.

Prof. Ten Broeck of the University, Secretary Brown of the Foreign Board, Dr. Tracey of the State University and Dr. Thomas, pastor of the church, conducted the exercises.

COMMENCEMENT

at McMaster University was a season of special interest. The exercises began Tuesday evening, May 6th, in the Castle Memorial Hall. A portrait of Professor Walton was unveiled, Mr. David Alexander speaking for the students, and Rev. Norton on behalf of the faculty.

The baccalaureate sermon was preached by Dr. Galusha Anderson of Chicago University, who spoke on "The Kingship of Men," and eloquently compared the lasting triumphs of those who strive for spiritual ends with those who struggle for temporal rewards.

On Wednesday evening, May 7th, the graduation service was held in the Walmer Road church. The college degrees were, B. A., 31; M. A., 3; B. H., 3; B. D., 3. The LL. D. was conferred upon Prof. A. C. McKay, of McMaster, and Hon. G. W. Ross, Premier of Ontario. The only D. D. was given to Rev. W. W. Weeks, pastor of the church in which the ceremony was performed. The announcement that Hon. G. W. Ross was to be the orator drew an overflowing audience, and no one was disappointed. Taking for his topic "How nations win," Dr. Ross, in his own forcible and eloquent manner, spoke on 1. Resolute Purpose. 2. Responsive Statesmanship. 3. Consolidated Nationality. The annual banquet was omitted on account of the serious illness of the chancellor's wife.

The Voice of May.

A never ceasing song,
A never ceasing birth,
A rapture that is life
Is waking up the earth.

In every grove and wood,
By every stream at play,
In every vale, is heard
The merry voice of May.

Salisbury, N. B.

ARTHUR D. WILMOT.

The Father's House.

While our hearts are warmed at the thought of our earthly homes, and all they have been and are to us, we will not forget that we are after all strangers and pilgrims in the world. This is not a saddening truth; it ought to make us glad. On our walls hang pictures of those who once were with us in our homes, but whose faces have gone from us. Old faces—whose very wrinkles are service chevrons, telling of their good work in our behalf; younger faces, of young men and women who went away so suddenly, just when we thought they would abide many years and would certainly outlive us—but they are gone—where? Little faces, ah, me, some "little bear feet that all unled have gone with step so fleet." These faces on the wall tell us what we are so slow to believe that we also are passing away—where? We have only one home, one permanent home; it is in the Father's house, in the city of gold, in the land that is fairer than day, whereon the sun never sets; where weeping is unknown, where sorrow cannot enter, where the "smile of the Lord is the feast of the soul." I wonder whether you are living for it, whether, as you make such fond preparations for the earthly home, you are also laying up treasures in heaven. The thought of your home will not take one spark of brightness out of the home here; rather will it add to the sweetness of the peace, deepen the joy, and make our relations all the sweeter and nobler. Earthly homes are brighter in the measure that the sunlight of the heavenly home radiates and permeates every heart. We're going home, brother—"to die no more!" Will you be there?

Catarrh

Is a constitutional disease.

It originates in a scrofulous condition of the blood and depends on that condition.

It often causes headache and dizziness, impairs the taste, smell and hearing, affects the vocal organs and disturbs the stomach.

It afflicted Mrs. Hiram Shires, Batchellerville, N. Y., twenty consecutive years, deprived her of the sense of smell, made her breathing difficult, and greatly affected her general health.

She testifies that after she had taken many other medicines for it without lasting effect it was radically and permanently cured, her sense of smell restored, and her general health greatly improved, by

Hood's Sarsaparilla

This great medicine has wrought the most wonderful cures of catarrh, according to testimonials voluntarily given. Try it.

The Messenger and Visitor

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

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

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

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

Personal.

Rev. W. E. McIntyre of Chipman was in St. John last week, meeting here Mrs. McIntyre, who had just returned from a visit to Ottawa where she was the guest of Senator and Mrs. King. Mrs. King returned from Ottawa at the same time.

We were favored on Tuesday last with a call from Rev. W. J. Blakney of Newcastle, Queens county, whom we were glad to see looking youthful and vigorous. He reports a good deal of activity in Newcastle just now connected with the building of the railway from Chipman. Mr. Blakney has lately enjoyed a very pleasant visit from his son who resides in Massachusetts.

Rev. H. F. Adams gave us a call on Monday. He finds that his constant speaking is a weariness to the throat. Otherwise he is well and much encouraged with his canvass on behalf of the Twentieth Century Fund. Mr. Adams says the churches in New Brunswick are doing nobly for the most part. He has now obtained subscriptions for \$12,500 and hopes that the New Brunswick churches yet to be heard from will make the amount up to \$20,000.

Rev. George R. Baker who is well known among us, has lately accepted a call to the First Baptist Church at Leominster, Mass., entering upon his work there the first Sunday in May. The Leominster Daily Enterprise gives an account of the services of the day, showing that the new minister had received a very kind reception from his people, and had made an excellent impression. Mr. Baker before coming to Leominster had just completed a successful pastorate of three years at White Plains, N. Y. A White Plains paper said of Mr. Baker in connection with his leaving that town: "He is a strong, earnest preacher and a genial clever man who is bound to succeed wherever he goes." Both Mr. and Mrs. Baker have many friends hereabout who will be glad to learn of their happiness and success and the appreciation in which they are held.

Many readers of the MESSENGER AND VISITOR know that for some time past Hon. A. F. Randolph, of Fredericton, has been in broken health, his wonderfully vigorous constitution having given way before the inroads of incurable disease. For the last year or so, however, he had seemed to hold his own, and at times there had seemed to be considerable improvement in his condition. It is therefore learned with very deep regret that on Sunday morning last he suffered a paralytic stroke which has quite prostrated him and deprived him of the power of speech. In the sufferer's enfeebled condition little hope is held out that he can rally. Mr. Randolph and family will have the prayerful sympathy of many friends at this trying time.

Thanks.

We wish to make grateful acknowledgment of the kindness of our people, in bestowing upon us a gift of \$25 at a "surprise party" made on the evening of May 5, and also of the assurances of good will which were freely expressed.

J. W. BROWN.

Havelock, N. B., May 9.

Denominational Funds, N. S.

FROM APRIL 25TH TO APRIL 30TH, 1902.
Barrington, church, \$11.25; River Phillip, \$3.70; Queensport, \$6.45; Cole Harbor, \$1.60; White Head, \$2.70; Wallace River, \$5; Samuel Bancroft, Roundbill, \$10; Hawkesbury church, \$6.35; New Tusket, \$2; Mahone, \$16; Brookville Sect. Kempt church, \$4.10; Lawrencetown, \$12.58; Inglesville, Sect., \$6; do special \$3; Kentville, \$17.63; 1st Sable River, \$4; 2nd Sable River, \$3.40. \$115.76. Before reported \$6230.69. Total end of the 3rd quarter, \$6346.45.
A. COHOON.

Treas. Den. Funds, N. S.
Wolfville, N. S., May 6th.

Acadia University Forward Movement Fund.

RECEIPTS FROM APRIL 15TH TO APRIL 30.

C. W. Magee, \$3; Louis S. Payzant, \$25; L. K. Payzant, \$12.50; Walter Withers, \$4; C. B. Cain, \$6.25; Mrs. Fred Rand, \$5; Mrs. Bowman P. Collins, \$2; Mrs. A. C. Gavel, \$1; Rev. L. D. Morse and wife, \$12.50; J. C. B. Olive, \$10; Robert Wynack, \$1.25; Mrs. Edward McKay, 50c; Rev. Lew Wallace, \$10; Alfred A. Treadwell, \$1; "A Friend," \$1; D. C. Dykeman, \$1; A. D. Dykeman, \$1; J. C. Grimm, \$5; W. H. Doty, \$5; E. A. Doty, \$4; W. H. Redding & Sons, \$50; Mrs. Alice H. Davis, \$2, and Mrs. Collins Hatfield, \$1.

REMARKS.

We still need \$4826.32 to make up the amount aimed at, \$69,750. Will all subscribers who read this it they have not paid the amount of their pledge, endeavor to do so at once. We would like to have the full amount in hand by the end of July, but shall not unless it comes faster than it has during the last two months. We shall be glad to receive donations from any who have not subscribed as such are needed to make up the amount.

A. COHOON, Treas. Acadia University.
Wolfville, N. S., May 1st.

Notices.

Albert County Quarterly Meeting.

The Albert county Quarterly Meeting will convene with the Lower Cape Section of the Hopewell church, Tuesday, June 3rd, at 2 o'clock in the afternoon.

Rev. F. N. Atkinson will preach the quarterly sermon Tuesday evening. Papers will be read by Pastors Addison and Ganong and a good time is expected. Try and send a delegation from your church.

The Sunday School Convention opens the following day at 2 o'clock.

F. D. DAVIDSON, Sec'y.-Treas.

The District Meeting of Guysboro county, N. S., will convene with the Goldboro church, May 20th and 21st, first meeting at 2 p. m., Tuesday. The programme includes, besides the usual devotional and business sessions, sermons by Pastor A. C. Berrie and Baker on Tuesday and Wednesday evenings, respectively. Address on "Long Service" by Pastor Quick; "Home Missions" by Pastor Atherton; "Foreign Missions" by Pastor Brown; "Church Discipline" by Pastor Chipman; "Temperance" by Pastor Whitney. The W. M. A. S. led by Mrs. Quick.

The following programme will be presented at the Quarterly Meeting at North River, Westmorland county, N. B., Tuesday and Wednesday, May 20th and 21st, D. V. Tuesday afternoon, 4 o'clock, devotional Conference; 7.30, sermon by Rev. B. H. Thomas of Dorchester, followed by social meeting led by Pastor Robinson, Sackville. Wednesday morning, 9 o'clock, devotional service, leader, Pastor Christopher, Port Eglis. 9.30, election of officers. 10.12, Home Mission Conference. Wednesday afternoon, "Importance of having evergreen Sunday Schools," Pastor Saunders, Elgin. "Teacher training in

"KING'S EVIL"

Those old English Kings made history. Those old English Kings were fast livers. Those old English Kings got sick.

One disease became so common to them as to be called "King's evil"—a royal disease. It is now among us—the well known scrofula. Those old English Kings handed it down, spread it through the nations, and here it is.

Too bad Scott's Emulsion was not made in time for those Kings. Scott's Emulsion is a positive cure for King's evil—or scrofula. It heals the sores, adds strength and flesh and brings good health.

We'll send you a little to try, if you like.
SCOTT & BOWNE, Chemists, Toronto

relation to evergreen Sunday Schools," Pastor Brown, Havelock. Wednesday evening, "Needs of the Hour," Pastor Hutchinson, Monton. Pastor McLatchey, Sackville, (subject announced later).

The New Brunswick Western Baptist Association will convene (D. V.) with the Rockland Baptist church, Carleton county, on Friday 2.30 p. m., June 27th. We hope to see a large delegation from the churches.
C. N. BARTON, Clerk.

Debee Junction, May 8th.

The Digby Baptist District Meeting will convene with the 2nd Digby Neck church at Little River, May 26th and 27th. An excellent programme is prepared. Churches are requested to send delegates.

The Baptist Quarterly for Queens county will meet with the North Brookfield church on May 20th and 21st. Let all the churches be represented.
H. B. SLOAT.

THE TWENTIETH CENTURY FUND

\$50,000.
Address of Field Secretary is
H. F. ADAMS,
Fredericton,
New Brunswick.

Notice to Pastors in Nova Scotia.

DEAR BRETHREN:—I sent you over a hundred postcards enquiring as to the outlook for the Twentieth Century Fund in your church or churches. A month has passed and only thirty have been returned. Will the remaining seventy-four please return theirs to me at once. It will cost you nothing, for the card is stamped and addressed to me. All you are asked to do is to spend five minutes in answering the printed questions and drop the card into the mail. Kindly sign your names to the card.
Yours patiently,
H. F. ADAMS.

The next session of the Annapolis County Conference will be held at Deep Brook on May 19th and 20th next. A good programme is prepared and large attendance anticipated.
W. L. ARCHIBALD, Sec'y.

The fifty-second annual meeting of the N. S. Western Association will meet at Port Maitland, Yarmouth county, on Saturday, June 21 at 10 o'clock, a. m.

W. L. ARCHIBALD, Clerk of Assn.

The next session of the Shelburne County Quarterly meeting will convene with the Lewis Head Church, Tuesday and Wednesday, May 20th and 21st. All the churches are urged to send delegates. The first meeting will be on Tuesday, at 10.30 a. m.

S. S. POOLE, Sec'y

The regular meeting of the Hants Co. Baptist Convention will be held in the Baptist Church at South Rawdon, on Monday and Tuesday, May 26 and 27, first session at 2 p. m. on Monday. As this is the annual meeting it is hoped there will be a large and representative gathering. Those coming by rail will come to Brooklyn station on the Midland Ry., and will there find teams to convey them to Rawdon. The delegates who propose traveling by this route will kindly send their names to Mr. A. G. Knowles, South Rawdon, N. S., not later than May 20th.

L. H. CRANDALL, Sec'y
Scotch Village, N. S., May 1st, 1902

Notice to Churches and Pastors.

At our last Home Mission Board Meeting, April 14th, after filling applications and supplying vacant mission fields as best we could, we found that we had the names of several worthy young brethren left on our list, who desire to work for the Master. Now if any of our churches would like the services of one of these brethren or any of our over-worked pastors would like an assistant for the summer vacation, please apply at once to the Board. Our young brothers want to work for the Master and they want the temporal remuneration. Such work brings to help them in obtaining their education. Let the churches and pastors come to their assistance.

M. W. BROWN, Rec. Sec'y.
Pleasant Valley, Yar. Co., N. S.

At the Home Mission Board meeting convened in Yarmouth Sept. 10, a provisional committee of the Board was appointed to take charge of the work hitherto carried on by Bro. Cohoon, until such time as his successor could be obtained or a permanent satisfactory disposition of his work be arranged. Correspondence upon all Home Mission questions should be addressed to me during this provisional arrangement. Any correspondence forwarded to me, will be immediately submitted to the members of the committee.
W. F. PARKER, Sec'y. Prov. Com.
Yarmouth, P. O. Box 495.

P. S.—I would like it to be understood that I have nothing whatever to do with the finances of Home Missions. Do not send any money to me, but to A. Cohoon, Wolfville, N. S. who is still Treasurer of Denominational Funds for Nova Scotia, and he will see that the Home Mission portion reaches our Treasurer in due time. This will save trouble and prevent mistakes.
W. F. P.

CONSUMPTION

CAN BE CURED.

Consumption uninterrupted means speedy and certain death. The generous offer that is being made by Dr. Slocum, the great lung specialist. Sunshine and hope for stricken families.

Confident of the value of his discoveries, he will send free four sample bottles upon application, to any person suffering from throat, chest, lung and pulmonary affections.

TREATMENT FREE.

To feeble despairing sufferers everywhere to obtain speedy help before too late, Dr. Slocum offers

FULL FREE TREATMENT

CONSISTING OF FOUR LARGE SAMPLES to every reader of this paper.

You are invited to test what this system will do for you, if you are sick, by writing for a

FREE TRIAL TREATMENT

and the Four Free Preparations will be forwarded you at once, with complete directions for use.

The Slocum System is a positive cure for Consumption, that most insidious disease, and for all Lung Troubles and Disorders, complicated by Loss of Flesh, Coughs, Catarrh, Asthma, Bronchitis and Heart Troubles.

Simply write to the T. A. Slocum Chemical Company, Limited, 174 King Street West, Toronto, giving post office and express address, and the free medicine (the Slocum Cure) will be promptly sent.

Persons in Canada seeing Slocum's free offer in American papers will please send for samples to Toronto. Mention this paper.

COWAN'S

PERFECTION

COCOA

ROYAL NAVY

CHOCOLATE

PURE HEALTHFUL

Reliable

WANTED

Agents

We want at once trustworthy men and women in ever locality, local or travelling, to introduce a new discovery and keep our show cards and advertising matter tacked up in conspicuous places throughout the town and country. Steady employment year round; commission or salary, \$65.00 per month and expenses, not to exceed \$2.50 per day.

Write for particulars. P. O. Box 337, International Medicine Co., London, Ont.

30 YEARS

EXPERIENCE

in selecting and rejecting has given us, we believe, the best course of Business Training obtainable in Canada. At all events it produces good results, as the public well knows.

Our Shorthand is just as good.

Catalogues for the asking.

S. KERR & SON,

Oddfellows' Hall.

A Distinguished Orator of Modern Times.

The most Popular Orator of America and the most acceptable writer on religious subjects. The Rev. T. DeWitt Talmage is no more. His death has caused a most profound shock throughout the country. A superbly illustrated book, containing the story of his life, his brilliant and captivating discourses, pithy and forceful teachings, is now ready. Do not wait to write. Best terms given. Send 20 cents in stamps for Prospectus to Earle Pub. Co., St. John, N. B.



These pills are a specific for all diseases arising from disordered nerves, weak heart or watery blood.

They cure palpitation, dizziness, smothering, faint and weak spells, shortness of breath, swellings of feet and ankles, nervousness, sleeplessness, anaemia, hysteria, St. Vitus' dance, partial paralysis, brain fog, female complaints, general debility, and lack of vitality. Price 50c. a box.

Dye!

Home dyeing is easy, safe, profitable and pleasant, if a woman will only use that English Dye, Maypole Soap, which washes and dyes at the same time. "No mess, no trouble." The colors are brilliant and they cannot fade. If you can't get it of your dealer, send to the Canadian Depot, 8 Place Royale, Montreal.

Maypole Soap
15c. for Black. 10c. for Colors.

USE THE GENUINE . . .

MURRAY & LANMAN'S Florida Water

"THE UNIVERSAL PERFUME"

For the Handkerchief, Toilet and Bath.

REFUSE ALL SUBSTITUTES!

**OH MY HEAD!
HOW IT ACHES!**



Nervous
Billious
Sick
Periodical
Spasmodic

HEADACHES.

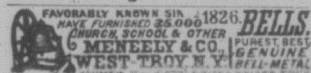
Headache is not of itself a disease but is generally caused by some disorder of the stomach, liver or bowels.

Before you can be cured you must remove the cause.

BURDOCK BLOOD BITTERS

will do it for you.

It regulates the stomach, liver and bowels, purifies the blood and tones up the whole system to full health and vigor.



CONSUMPTION MUST BE CHECKED.

If you have this disease or any symptoms of it, use PUL-MO.

A FREE SAMPLE BY MAIL to every sufferer. PUL-MO is sold at \$1.00 per large bottle, and 15 cents for small size. For sale by all druggists or direct.

THE PUL-MO CO., TORONTO, ONT.

Placer gold has been discovered at Cape Scott, at the northwest of Vancouver Island.

The bill giving the consent of the United States to the erection by the Canadian government of a dam on the St. Lawrence river from Adams Island, Canada, to Les Galops Island, United States with a view to improving navigation, was favorably reported.

As flowers never put on their best clothes for Sunday, but wear their spotless raiment and exhale their odor every day, so let your Christian faith, free from stain, ever give forth the fragrance of the love of God.—Beecher.

The Home

DON'T GET THE CANDY HABIT.

A girl of fifteen ought to be a living picture and reality of health. It is a duty—this matter of good health. Exercise in the open air, temperance in eating and occupation—these are the secrets of good health. The girl who lies in bed late, never walks a mile, and eats candy morning, noon and night, can never feel well and has no right to feel well. An occasional treat of pure candy is good; but nothing could be worse than the continuous eating of sweet stuff which goes on among girls almost universally in this country. Beauty of complexion, good nature and healthful enjoyment of life all vanish when the train of ill brought on by over-indulgence in sweets begins to submerge the vitality.

There is much to be learned by girls and women on this subject of diet. Every girl should find out what is best for her, and then stick to it; for without health life is a failure to nine people out of ten. Occasionally some one has been great enough to make something out of a life handicapped by chronic sickness, but for one who has succeeded a thousand have failed.—Ada C. Sweet, in April Woman's Home Companion.

TAKE CARE OF YOUR HEALTH.

People have no right to be careless concerning their health. First, they have their own duties to do, and they cannot do them properly without health. Second, no person can be sick without interfering with the rights and privileges and comforts of others. Probably three-fourths of the sickness and disease in the world could be prevented by a little care, and what a shame it is for people who ought to be, and might be, well and useful in the world, to make themselves ill and dependent and miserable, and so hinder others from their work, and weary them and make them ill, when a little care might have prevented it all. It is every person's duty to be well and strong, rather than weak, sickly, miserable, helpless, and burdensome to others; hence, all persons should be thoughtful and careful about their health.—The Safeguard.

CLEANING PAINT AND GLASS.

Before paint is cleaned it should be thoroughly dusted, and all crevices and corners brushed out with a stiff brush. Then it should be washed with a soft flannel cloth dipped in warm water, in which a little borax has been dissolved. Scrub any places which are much soiled with a stiff brush and wipe them dry with a flannel cloth. It is an easy matter to scrub paint off. It is always a mistake to use alkali or sand soaps in cleaning paint. Take care to scrub the paint in the direction of the grain of the wood.

Clean hardwood carefully in the same way, polishing it when it is dry with crude oil, which must be rubbed into the wood with a piece of hard cotton, so as to leave no residue of oil on the surface.

Directions are often seen for cleaning windows with spirits of wine. The majority of housekeepers do not always know what spirits of wine means. It is an old fashioned term for 90 per cent. alcohol, such as is usually sold by druggists for household purposes. It is excellent for cleaning windows. After the window frames are properly cleaned and the window glasses washed with clear water, polish them with a little alcohol and a chamois skin. Plate glass shines beautifully if it is rubbed over with whitening and water on both sides, and when it is dry polished off with chamois skin. Glass which has become dusty must be thoroughly dusted off before it is cleaned in any other way.

Mirrors are easiest made clean with whitening which is allowed to dry on the surface of the glass and then polished off. Stained glass windows are simply washed off with clear water after being thoroughly dusted. Wipe and polish dry with a chamois or a cotton cloth. An absorbent cotton towel is sometimes the best thing

to rub glass with at first before polishing it with the chamois. Make it a rule never to apply soap of soapy water to glass. Foolish people are continually trying the experiment, with the never failing result of streaky, cloudy panes.—N. Y. Tribune.

A Delicious Way to Cook Apples.—Take large, juicy apples, dig out the cores without removing the skin and fill up the cavities with sugar. Place in a deep dish or stewpan, with sufficient cold water to reach about half way up the apples, adding some more sugar to form a syrup. Stew, covered, until tender, when the apples, having absorbed most of the water, will be found to have burst their skins, and become great balls of snow-white pulp, very appetizing to behold. Take them up carefully, preserving as far as possible the identity of each apple, and pour what remains of the syrup over them. Use no flavoring; the skins furnish all the flavor needed, even preserving in some cases the distinctive taste of the kind of apple used.—Ex.

For steamed rice, one cupful of rice, three cupfuls of boiling water, one teaspoonful of salt. Put the salt and water in the top of a double boiler, place on the stove, and add gradually the well washed rice, stirring with a fork to prevent adhering to the boiler. Boil five minutes, cover, place over the under part of the double boiler, or over boiling water, and steam about forty-five minutes, or until the kernels are soft. Uncover to dry. When rice is steamed for a simple dessert, use half the quantity of water given in the recipe, steam until the rice has absorbed the water, then add an equal amount of milk. Rice steamed in tomato juice may be served as a vegetable. Served with beefsteak juice it constitutes an excellent food for growing children or for convalescents.—Ex.

PRUNE ALMOND CAKE.

Cream one-half cup of butter, add gradually two cups of sugar and one cup of milk. Mix three cups of flour with four teaspoons baking powder. Add to the first mixture whites of four eggs beaten stiff. Bake in layers and put filling between and frosting on top. For the filling, boil two cups sugar with one-third cup of water until it threads when dropped from tip of spoon. Pour gradually onto the whites of two eggs beaten stiff. To one-third mixture add one-half cup selected prunes stoned and cut in pieces, and one-third cup of almonds blanched and chopped.—Ex.

THE BLOOM OF HEALTH.

How to Keep Little Ones, Bright, Active and Healthy.

Every mother knows that little children need careful attention—but they do not need strong drugs. When baby is peevish, cross or unwell, it is an unfortunate fact that too many mothers dose them with so-called "soothing" medicines which stupefy and put the little ones into an unnatural sleep, but do not remove the cause of the trouble. What is wanted to make the little one bright, cheerful and well, is Baby's Own Tablets, which will promptly cure colic, sour stomach, indigestion, constipation, diarrhoea, simple fevers and teething troubles. They give children sound, refreshing sleep, because they remove the cause of the trouble. These tablets are guaranteed to contain no opiate or other harmful drug. Mrs. James Found, Valentin, Ont., says:—"Before I got Baby's Own Tablets, my baby was very pale and delicate, and so peevish that I had to walk the floor with him day and night. The first tablet I gave him helped him, and that night he slept soundly. Since then the tablets have made him perfectly well, and he is now a fine, healthy looking baby, and is getting quite fat. I would not be without the tablets if they cost a dollar a box."

Baby's Own Tablets are good for children of all ages and are taken as readily as candy. Crushed to a powder, they can be given with absolute safety to the youngest, weakest baby. Sold by all druggists or sent postpaid at 25 cents a box, by addressing the Dr. Williams Medicine Co., Brockville, Ont.,



Can't Help

hearing about Pearline. Pearline alone has reformed—made easy—the whole business of washing. Millions of thrifty women are using it in place of soap. Find out, in your own way, whether Pearline is the best and most economical washing medium. Ask about it. Test it. 668

Wash With It

The Whole Story in a letter:

Pain-Killer

(FRIBY DAVIS)
From Capt. F. Lyle, Police Station No. 5, Montreal:—"We frequently use FRIBY DAVIS' PAIN-KILLER for pains in the stomach, rheumatism, stiff joints, frost bites, chilblains, cramps, and all affections which beset men in our position. I have no hesitation in saying that PAIN-KILLER is the best remedy to have near at hand."
Used Internally and Externally.
Two Sizes, 25c. and 50c. bottles.

Wanted Everywhere

Bright young folks to sell Patriotic Goods. Some ready, others now in preparation in England.
Address to-day the

VARIETY MF'G CO.

A CENTURY OF PROGRESS.

It has been reserved for Professor E. E. Dolbear to give the most striking summary of the world's progress in science during the century just closed. It is an admirable instance of the multum in parvo, and brings home the salient points of the century in a way that volumes of learned disquisition would not do.

Received twenty-three chemical elements; bequeath eighty.

Received the stairway; bequeath the elevator.

Received the gunpowder; bequeath nitroglycerine.

Received the tallow dip; bequeath the arc light.

Received the sailing ship; bequeath the steamship.

Received the sickle; bequeath the harvester.

Received the ordinary light; bequeath the Roentgen Rays.

Received the galvanic battery; bequeath the dynamo.

Received the flintlock; bequeath the automatic Maxims.

Received the scythe; bequeath the mowing machine.

Received leather fire buckets; bequeath the steam fire engine.

Received the hand printing-press; bequeath the web cylinder press.

Received the hand loom; bequeath the cotton and woollen factory.

Received the average duration of life at thirty years; bequeath forty years.

Received the goose quill; bequeath the fountain pen and typewriter.

Received the weather unannounced; bequeath the weather bureau.

Received unalleviable pain; bequeath antiseptics, chloroform, ether and cocaine.

Received wood a d stone for structures; bequeath twenty-storied steel buildings.

Received the beacon signal fire; bequeath the telephone and wireless telegraphy.

Received the painter's brush; bequeath lithography, the camera, and color photography.

The nineteenth century received from its predecessors the horse; we bequeath the bicycle, the locomotive, and the automobile.—Guardian.

There is nothing in Scripture that warrants our finding heaven on the other side of the grave unless we get at the secret of heaven on this side. Heaven is not a place until after it is a temper. The ground for any expectation that we may have of entering into heaven is the perfect sense of heaven entering into us—which lends large meaning to the words, "Thou wilt keep him in perfect peace whose mind is stayed on thee."—Parkhurst.

The Sunday School

BIBLE LESSON.

Abridged from Peloubets' Notes.

Second Quarter, 1902.

APRIL TO JUNE.

Lesson VIII. May 25. Acts 13: 43-52.

PAUL AT ANTIOCH IN PISIDIA.

GOLDEN TEXT.

Through this man is preached unto you the forgiveness of sins.—Acts 13: 38.

EXPLANATORY.

I. PAUL PREACHES THE GOSPEL IN THE SYNAGOGUE AT ANTIOCH—Compare Peter's sermon on the day of Pentecost (Acts 2: 14-36); Stephen's sermon before the Sanhedrim (Acts 7.) Paul's address on the castle stairs at Jerusalem (Acts 21: 40-22: 21,) and before Agrippa (Acts 26: 1-29.)

II. THE AFTER-MEETINGS—Vs. 43, 44. At the close of the service the apostles went out before the congregation was dismissed, for so according to the best authorities vs. 42 should read, "And as they" (the apostles) "went out of the synagogue of the Jews, the Gentiles" (proselytes) "besought them," etc. They were so interested in the gospel, especially the Gentile portion of them, for it gave them unexpected blessings and privileges, that they wished to hear more.

43. NOW WHEN THE CONGREGATION WAS BROKEN UP. Dismissed, after Paul and Barnabas had left. MANY OF THE JEWS AND RELIGIOUS (devout, worshipping) PROSELYTES. "Originally one who arrives at a place, a stranger; thence, one who comes over to another faith." FOLLOWED. Came to the apostles, not waiting till the following Sabbath. WHO refers to the apostles (But Rendall makes it refer to those who received the word, persuading the apostles to continue to preach the same gracious truths.) PERSUADED. Induced them by persuasion. TO CONTINUE IN. Implying that they had received the gospel, and come already into the GRACE OF GOD, primarily, that which gives joy and delight, then the loving, kindly favor of God which is expressed toward men and which produces in them the graces, which are the source of true joy, which are delightful to the possessor and pleasing to the beholder. This grace shone around the new converts, and was noticed by the heathen around it brought to them a new vision of God's grace.

During the week the knowledge of the gospel would be spread everywhere. The apostles would be engaged in conversation with all who came to them, so that on (44) THE NEXT SABBATH DAY CAME ALMOST THE WHOLE CITY, not merely Jews and proselytes, but the heathen, to HEAR THE WORD OF GOD. "It is clear that the Jewish synagogue could not have held such a crowd, but we are led, accordingly, to the conclusion, either that they thronged round portals and windows, while the apostles spoke within, or that the crowd gathered in some open space or piazza in

AN APRIL BRACER.

Grape-Nuts Food Gives Spring in the Spring.

Teachers require nourishing food more than the average person, for their work is nerve destroying, and unless the food taken will surely rebuild the lost gray matter nervous prostration will set in.

A lady teacher writes, "For the benefit of my fellow teachers and all brain workers who expend daily an amount of nerve energy I want to tell just what I know personally about Grape-Nuts Breakfast Food.

When I was teaching in a boarding school at P—in '98 one of the day teachers ate Grape-Nuts regularly for breakfast and supper, and appeared so well and strong in all her work.

Miss R—used to beg me to join her and give the food a trial but for some reason I never would try it until the spring of the present year. Then one day in April when I was very much in need of something bracing and was on the point of buying the usual tonic, she prevailed upon me to begin using Grape-Nuts. So we ate Grape-Nuts together from then until June.

Previous to that, every spring I had been compelled to take bottle after bottle of tonics and then go home much run down, but this year June found me well and strong after a most trying month of work, with never a thought about tonics other than the nourishment received from Grape-Nuts. Naturally I believe heartily in the merits of the food.

Since leaving that boarding school, I learn that nearly every teacher in the school from the principal down uses Grape-Nuts." Name given by Postum Co., Battle Creek, Mich.

which the synagogue was situated, and were addressed from its entrance."

III. THE INTENSE OPPOSITION OF THE JEWS.—Vs. 45. WHEN THE JEWS SAW THE MULTITUDES. They wanted the Gentiles to be saved by becoming Jews, and they labored for this end, hoping thus to bring in the kingdom of God. But the popularity of the new teaching of these strangers was shown by the multitudes who came to hear. AND THEY WERE FILLED WITH ENVY. "Jealousy." Our word "zeal" is almost a transliteration of the Greek. It means "boiling over with excitement, intense fervor (boiling) of spirit." Here it is used in the bad sense, boiling over with fierceness of indignation, with rivalry, jealousy. The jealousy was bad, but it was not wholly base and selfish. It was mistaken, but connected with their religion and their highest hopes.

CONTRADICTING. They denied, argued against, which, if done in the right way and with the right spirit, was eminently proper. But the word implies not argument, but assertion and denunciation. AND BLASPHEMING "To blaspheme is here not to take God's name in vain, but to speak evil and slanderous words." They used abusive language, calling hard names, and saying false things about the apostles.

IV. FOUR EFFECTS OF THIS OPPOSITION.—Vs. 46-52. First effect. The apostles grew more bold and decided. 46. PAUL AND BARNABAS WAXED (grew) BOLD. R. V., "spoke out boldly." The opposition had just the opposite effect from that which the Jews expected. It made the apostles take a more decided stand in favor of receiving the Gentiles. IT WAS NECESSARY THAT THE WORD OF GOD SHOULD FIRST HAVE BEEN SPOKEN TO YOU. This order to the Jews first, and then to the Gentiles, did not depend upon the rejection of Christ by the Jews, but would have been the more efficacious through the believing of the Jews (Rom. 11: 12) We have done our duty by you, but we cannot stop preaching the gospel because you PUT (thrust) IT FROM YOU. You can lose its blessings, but you cannot stop its progress. AND JUDGE YOURSELVES. By your actions you pronounce a verdict against yourselves, that you are UNWORTHY OF EVERLASTING LIFE. God offers it to you and you thrust it away. God opens the door to eternal life, and you shut it against yourselves, showing that you have not the heavenly spirit. So if a parent offers his child an education, and he refuses it, or one has an opportunity to do good, and he rejects it, in each case the one who refuses pronounces sentence against himself.

Second Effect. The Gentiles became Christians. LO, WE TURN TO THE GENTILES, and they shall enter the kingdom which the Jews refused. So Christ himself said, "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven, but the children of the kingdom shall be cast out" (Matt. 8: 11, 12.)

47. FOR SO HATH THE LORD COMMANDED US. By showing them that Isa. 49: 6 and similar promises were to be applied. I HAVE SET THEM TO BE A LIGHT OF THE GENTILES. See Acts 1: 8; Luke 2: 32. This was the mission of the Jews, "the servant of Jehovah," to be carried out through Jesus their Messiah, as the representative "servant of Jehovah. SALVATION UNTO THE ENDS OF THE EARTH. The gospel is not narrow, but world-wide. And this is one of the great proofs that it is divine. Other religions are for a race or nation or state of civilization. This is for all.

48. THE GENTILES . . . WERE GLAD. The good news to them was very great. GLORIFIED by word and by deed. AS MANY AS WERE ORDAINED, arranged, assigned a place, as in an army, either by God, (but even then not necessarily meaning an arbitrary act, but expressing the divine side of our life plan,) or by themselves.

49. THE WORD . . . WAS PUBLISHED, etc. The opposition, as well as the joyous converts, made the gospel known far and wide. Compare the parable of the leaven. The opposition stirred the mass in which the active leaven was placed, and made it spread the faster.

Third Effect. The apostles were driven away, only to spread the gospel the more. 50. THE JEWS STIRRED UP (urged on) THE DEVOUT (the earnestly religious) AND HONORABLE WOMEN, of good social position and rank, perhaps wives of the CHIEF MEN. The women were more intensely religious than the men, and were used as a means of urging on the men who might otherwise be indifferent. Josephus says that nearly all the married women in Damascus were attached to the Jewish religion. EXPELLED THEM OUT OF THEIR COASTS. "borders." "The persecution was probably a tumultuous outbreak, and the apostles, for the sake of peace, retired from the place."

51. SHOOK OFF THE DUST. So Christ

had commanded them to do as a testimony (Matt. 10: 14,) not in anger, but to show them that they did not leave them willingly to go to ruin, but the blame must rest upon themselves. CAME UNTO ICONIUM. A large city in Lycaonia, sixty miles to the southeast of Antioch in Pisidia.

Fourth Effect. Great Joy. 52. AND THE DISCIPLES. Both the apostles who went and the Christians in Antioch who remained. WERE FILLED WITH JOY. "The tense, is that which expresses the continuance of the state." "It might have been expected that they would have gloom and despondency among their discouraged converts; but it was not so. They left behind them the joy of a new hope, the inspiration of a new faith, the outpouring of the Holy Spirit in the hearts of those who had learned of the heavenly promise." AND WITH THE HOLY GHOST. And this was the source of their joy, their strength, and their firmness. "Great is the power of Christian joy. A religion of gloom, of asceticism, of self-accusation, may be sincere and solid, but it wants the abounding strength, the rich consolation, the glorious attractiveness of a religion of joy, especially if it be the joy of those filled with the Holy Ghost."

WEBSTER'S INCOME.

The legal profession of the present day will be surprised to learn that Mr. Webster, the greatest American lawyer of his time, made but \$15,000 a year by his practice. But the fees of counsel between 1840 and 1850 were not what they have been since.

In 1848 I accompanied a client to Mr. Webster's office in Boston and asked him to name a retaining fee in an important patent case. He said he thought a couple of hundred dollars would do. When the case was tried, his fee was only \$1,000. On another occasion I paid him a retaining fee of \$2,000 for the proprietors of the Goodyear India rubber patent.

His fee for arguing the great equity cause of Goodyear versus Day in the circuit court of the United States for the district of New Jersey, by which he established the validity of the Goodyear patent, was \$5,000. This was in the spring of 1852, and was the last case he ever argued.

POOR DIGESTION.

RENDERS THE LIFE OF THE DYSPEPTIC MISERABLE.

Food Becomes Distasteful and a Feeling of Weariness, Pain and Depression Ensues.

From LeSorelois, Sorel, Que.

Of the diseases afflicting mankind dyspepsia is one of the worst to endure. Its victims find life almost a burden. Food becomes distasteful; they suffer from severe pains in the stomach; sometimes excessive heart palpitation, and a general feeling of weakness and depression. Though this disease is one of the most distressing, it is one which, if the proper remedy is employed, can be readily cured. Thousands throughout this country bear testimony to the efficacy of Dr. Williams' Pink Pills as a never failing cure. Among them is Mrs. Adolphe A. Latrousse, a well known and highly esteemed lady residing at Sorel, Que. She says:—"For two years I was a constant sufferer from bad digestion and its accompanying symptoms. Food became distasteful and I grew very weak. I suffered much from pains in the stomach and head. I could not obtain restful sleep and became unfit for all housework. I tried several medicines without finding the least relief and I continually grew worse until in the end I would vomit everything I ate. I had almost given up hope of ever being well again when one day I read of a case similar to mine cured through the use of Dr. Williams' Pink Pills. I determined to give these pills a trial and am happy to-day that I did so, as by the time I had taken eight or nine boxes my strength had returned, the pains which had so long racked me had disappeared, my stomach would digest food properly and I had fully regained my old time health and have not since had any return of the trouble.

Dr. Williams' Pink Pills are a purely tonic medicine and unlike all purgatives do not weaken the system, but give life and energy with every dose. They are a certain cure for anaemia, dizziness, heart troubles, rheumatism, sciatica, indigestion, partial paralysis, St. Vitus dance and the functional ailments that make the lives of so many women an almost constant source of misery. Sold by dealers in medicine, or sent postpaid at 50 cents a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont.



THE ORIGINATOR OF

DOAN'S KIDNEY PILLS,

The original kidney specific for the cure of Backache, Diabetes, Bright's Disease and all Urinary Troubles.

Don't accept something just as good. See you get the genuine

DOAN'S.

RECOMMENDED BY PHYSICIANS.

Pond's Extract

Over fifty years a household remedy for Burns, Sprains, Wounds, Bruises, Coughs, Colds and all accidents liable to occur in every home.

CAUTION--There is only one Pond's Extract. Be sure you get the genuine, sold only in sealed bottles in buff wrappers.



Society Visiting Cards

For 25c.

We will send

To any address in Canada fifty finest Thick Ivory Visiting Cards, printed in the best possible manner, with name in Steel plate script, ONLY 25c. and 2c. for postage. When two or more pkgs. are ordered we will pay 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, etc., a specialty.

LAXA LIVER PILLS

Those who have used Laxa-Liver Pills say they have no equal for relieving and curing Constipation, Sick Headache, Biliousness, Dyspepsia, Coated Tongue, Foul Breath, Heart Burn, Water Brash or any disease or disorder of the stomach, liver or bowels.

Mrs. George Williams, Fairfield Plains, Ont., writes as follows: "As there are so many other medicines offered for sale in substitution for Laxa-Liver Pills I am particular to get the genuine, as they far surpass anything else for regulating the bowels and correcting stomach disorders."

Laxa-Liver Pills are purely vegetable; neither gripe, weaken nor sicken, are easy to take and prompt to act.

From the Churches.

Denominational Funds.

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

The Treasurer for New Brunswick and Prince Edward Island, to whom all contributions from the churches should be sent, is Rev. J. W. MANNING, ST. JOHN, N. B.

POGWASH, N. S.—It was my pleasure to receive two into the church by baptism on May 4th. C. H. HAVERSTOCK.

MAIN STREET, ST. JOHN.—Baptisms on April 6th, and May 4th, also members received by letter. Several conversions have taken place lately and some are enquiring.

SPRINGHILL, N. S.—Yesterday was a day of rejoicing with us. Four were baptized in the morning, while two others were received into fellowship by letter in the evening.

HAMPTON, N. B.—On May 4th, I baptized one young man, and on the preceding Conference received a sister on experience. We are busy preparing for the celebration of the twenty-fifth anniversary of the re-organization of the church.

HOPEWELL, N. B.—Bro. Adams has come and gone. His visit has done us all good. This good old church responded well to the truth and he carried away cash and pledges to the amount of \$625.

GIBSON AND MARYSVILLE.—Since our last communication the work has been going on splendidly. God is blessing us in our labors. Eight precious souls have followed Jesus in baptism.

BEAR RIVER, N. S.—Seven were baptized on May 4th, six of these were led to the Saviour in our Junior Union.

NEW CANADA, LUNenburg COUNTY, N. S.—Last Sunday was a joyful day with us. We have been holding special services: the Lord has been with us: the church has received a great spiritual uplift.

PORT LORNE, N. S.—Again the Wilmot Mountain and Hampton churches are without pastoral care. Rev. L. J. Tingley, who left us May 1st, has been greatly blessed in his labors during the past six months.

HAVELock.—The Lord is blessing us at Springhill, one of the sections of this field. For a number of weeks special services have been held there, and a deep and quiet work of grace is in progress.

We have had no outside help, and the people are deeply conscious of the fact that the work is of the Lord. Seven have already been received for baptism and others are expected to come.

SPRINGFIELD, KINGS COUNTY, N. B.—On review of the history of the Second Baptist church of Springfield at a roll call held on the evening of Wednesday, the 23rd April, it was resolved unanimously to present Bro. James Keirstead and family the thanks and highest appreciation of this church and people for their long-continued care of the house of worship and service to the congregation in building fires and lighting the lamps gratuitously for a period of fifty years.

SUSSEX, N. B.—On Sunday evening, May 4th, the pastor baptized nine converts in the presence of a congregation which completely filled the house. The ordinance was impressive and was witnessed by many who have not obeyed Christ as the New Testament directs.

NICTAUX, N. S.—The special services which have been held by our Pastor, Bro. Smallman in this section of the Nictaux field were closed last week. We feel as a church that we have received a rich spiritual blessing. Those who had wandered have returned to their Father's house and many new voices have been heard testifying for Christ.

Kings County, N. S., Conference.

The County Conference was held at Kentville, April 22nd. "Our Church Beneficence" was presented by Pastor Hatch and discussed. By request it has been already published in the MESSENGER AND VISITOR of April 30th.

Gaspereaux, Aylesford and Cambridge. Bro. D. H. Simpson removes at the end of May from Berwick, after a pastorate of six years and more, filled with labors abundant and successful.

AN ARMY ON THE HEIGHTS.

When Hannibal the Carthaginian, proposed to lead the long columns of his troops over the Alps and then launch his thunderbolt down upon Italy, he reminded those wavering troops that those Alps were "nothing but high mountains after all."

In Christian warfare, the tactics of Hannibal are deserving of study. We are busy with our work for the young. If we cease that effort, in later days we shall find the heights pre-occupied when we try to master and subdue the mountain passions of the human heart.

IT IS EASY TO TALK CHINESE.

It has long been the popular impression that the Chinese language, like the Chinese people themselves, was a curious compound and almost beyond the comprehension of an Occidentalist.

spoken and the written. The former may be easily acquired, but the latter, the "book language," is a study of a lifetime. Few people can read a Chinese book or write a Chinese letter, and women in particular seem to fail in this.

FITS EPILEPSY FREE SAMPLE OF LIEBIG'S FIT CURE. If you suffer from Epilepsy, Fits, Falling Sickness, St. Vitus Dance, or have children or relatives that do so, or know a friend that is afflicted, then send for a free trial bottle with valuable Treatise, and try it.

Abbey's Effervescent Salt The best Tonic and System Regulator for Spring It purifies the blood and improves the tone of every organ in the body. A teaspoonful in a glass of water in the morning after breakfast. Sold by all druggists.

Pallor and leanness are the evidence of deficient nourishment or defective assimilation. PUTTNER'S EMULSION contains in small compass and in palatable form a surprising amount of nourishment and tonic virtue. Thin people who take it grow fat, —pale people soon resume the hue of health; puny children grow plump and rosy. Be sure you get PUTTNER'S, the original and best Emulsion. Of all dealers and druggists.

Clear Healthy Skin. Wheat Marrow. The better health that comes from eating that new Cereal Breakfast Food, "Wheat Marrow," sends the blood coursing through the veins and makes a clear, healthy skin and complexion. You feel fine "after" breakfast. Made only from the glutinous portions of the choicest Winter Wheat. Send us your grocery name if he doesn't keep it and we'll see that you get a generous sample of it—free. Best Grocers Sell It. A. P. TIPPETT & CO., SELLING AGENTS, MONTREAL.

MARRIAGES.

MINARD-MINARD.—At the residence of the bride's mother, Kempt, Queens Co., April 30th, by Rev. J. H. Balcom, Zoheth F. Minard, of Harmony, Queens Co., N. S., to Abbie K. Minard.

CROCKER-GRACE.—At the "Porter House" Kentville, N. S., May 7th, by Rev. C. H. Day, John T. Crocker of Weston, Kings Co., N. S., to Fannie S. Grace of Berwick, N. S.

ROACH-STAILING.—At Annapolis, April 30th, by Rev. M. P. Freeman, assisted by Rev. T. A. Blackadar, Rev. Howard H. Roach, pastor of the Tabernacle Baptist church, St. John, to Mrs. Susie Stailing, daughter of Dennis Kedden, Esq., of Black River, King's Co., N. S.

VICKERY-CROSBY.—May 1st, at Temple parsonage, Yarmouth, N. S., by W. F. Parker, Pastor, Capt. Thomas W. Vickery of Yarmouth, N. S., and Miss Isadore Crosby of Sand beach, Yarmouth county, N. S.

PIERCE-WINTERS.—At Temple parsonage, Yarmouth, N. S., by W. F. Parker, Pastor, William S. Pierce and Sarah A. Winters, both of Norwood, Digby county, N. S.

LAWSON-SMITH.—At the residence of the bride's father, on the 7th May, by the Rev. A. T. Dykeman, Robert Lawson, police officer of Fairville to Jennie Smith of the same place.

JEFFRY-HETHERINGTON.—At the home of the bride, on April 22 by the Rev. A. B. Macdonald, A. Bismark Jeffry and Mary H. Hetherington, daughter of Isaac T. Hetherington, Esq., all of Johnston, Queens county.

BOYCE-KATES.—On April 4, at New-castle Bridge, Queens county, by Rev. W. J. Blakeney, Henry Boyce and Mrs. Annie Kates, both of the parish of Canning.

SHERWOOD-HILL.—At the residence of Guilford Sherwood, Brussels St., St. John, April 6, by Rev. W. J. Blakeney, cousin of the bride, Charles J. Sherwood to Mrs. Alvira Hill. The happy couple will reside at Melrose, Mass.

DURLING-WILE.—In Bridgewater, N. S., May 8, by Rev. Chas. R. Freeman, James Durling and Lillian Webb, both of Ohio, Lunenburg county, N. S.

BACON-McINNIS.—At the Baptist church, Sydney, May 6th, by A. J. Vincent, Charles Bacon of St-Rock, Quebec, and Minnie McInnis of Port Morien, C. B.

HAINES-THORNE.—At the residence of Mr. Thomas Stickleby, Gibson, on May 7th, by Rev. W. R. Robinson, Fred R. Haines of St. Mary's, York county to Lillie F. Thorne of Bellenden, Queens county.

DEATHS.

PERRY.—Suddenly at his home, Spring-hill, N. B., April—, Weldon Perry, son of Barzill Perry.

PEKRY.—At his home, Canaan Road, Havelock, May 5, Bro. Chas. Perry, in the 80th year of his age. He had been for many years a consistent member of the Havelock church.

DODD.—On Sunday last Mrs. Dodd, aged 62, was laid to rest. She was a member of the Sussex Baptist church. She lived a consistent Christian life. She leaves behind her an only son to mourn her loss. Her pastor conducted the funeral services.

LEMON.—At Chipman, N. B., on Sunday, 27th inst, of Bright's disease of the

kidneys, Mrs. Nina Gertrude Lemon, aged 34 years, leaving five small children without much needed help and care. Sister Lemon was a member of 1st Chipman church, universally respected.

WETMORE.—At Roxbury, Mass., on 27th inst., C. H. Wetmore, Esq., a former resident of Springfield, Kings county. Bro. Wetmore leaves a widow, one son and two daughters, besides a large connection of friends and relatives. He was in the 67th year of his age.

WHEELER.—At Chester Basin, May 1st, Mrs. John Wheeler, aged 41 years. Though she was not a member of any church, she was interested in every good cause. An invalid for years, she had come to trust in the Saviour. Her husband, son, and daughter, and other relatives have the sympathy of the entire community in this their sore bereavement.

CASHMAN.—At Northfield, Queens Co., N. S., April 13, after a lingering illness, Mrs. Jane Cashman, widow of the late Edward Cashman. When four years old she came to this country from Scotland. For forty years she was a member of the Kempt church. This church being without a pastor the services were conducted by Rev. J. H. Balcom of North Brookfield.

ABBOTT.—At Port Williams, May 4, of pneumonia, William Abbott, aged 72 years. The deceased was for many years an active member of the Port Williams branch of the Canard church. He taught his class in Sunday School one week before the day of his death. The burial was at Upper Canard. The sorrowing widow has the sympathy of all in her bereavement.

HARPER.—At Middle Sackville, March 26th, William Harper, in the 88th year of his age. Deceased was a grandson of Christopher Harper, who immigrated with his family from Yorkshire, England to this country in 1774. He was baptized at Sackville, by the late Rev. William Sears some sixty years ago and ever adorned his profession. His faith in Christ grew brighter with his advancing years and in his death passed peacefully to his reward.

BENT.—At his home, May 1st, Bro. Samuel Bent passed to his eternal home at the age of 59 years. Baptized and received as a member of the Wilmot Mountain church twenty-five years ago under the ministry of Evangelist J. W. S. Young. A widow, three sons and a daughter beside a large circle of relatives left to mourn but with hope of a happy reunion by and bye.

LUMSDEN.—At Canso, on Sunday, May 4th, our brother, Benjamin Lumsden, aged 71 years, was called from his earthly home to the city where all is joy and peace and rest. He was a great sufferer but, although his last days on earth were clouded by the agony of pain, he held firmly to his confidence in the wisdom and love of God. For many years he was a member of the Canso church. A sorrowing wife is left behind.

WOODWORTH.—At Hopewell Hill, N. E., May 3rd, Mrs. Sarah Woodworth, of pneumonia, aged 70 years. Her husband died on the 22nd of February last, so there was only a little over two months between their deaths. Our sister has for many years been a consistent member of the Hopewell Baptist church and she will be greatly missed. She was only sick about six days, but being strong she could not throw the disease off. She leaves one son, with whom she was living at the time of her death and three daughters, all married, two living in the United States and one in Dorchester. The family have the sympathy of the whole community in this double affliction. The funeral service was conducted by the pastor and was largely attended.

McLEOD.—At the residence of her son-in-law, Mr. G. Leister McCully, Portage, Mrs. Margaret McLeod passed to her rest on Sunday afternoon, May 4th inst, aged 85 years. For a long time Mrs. McLeod had been suffering from the effects of a cancer in the face. Her sufferings she bore with Christian fortitude. She was a true and devoted Christian and was a member of the Baptist denomination. Long will her consistent and godly life be remembered by all who knew her. During her long illness her daughter, Mrs. McCully, ministered to her every want with marked devotion. All that a loving heart could do was cheerfully done. She longed to be with Jesus where she might rest from pain and distress, yet waited patiently until the call came. Her pastor, W. Camp, attended the funeral services.

SPRAGG.—At St. John, on April 15, Michael Spragg, in his 78th year. The deceased was a deacon of the Main St. Baptist church for 35 years. He was beloved by his brethren for his Christian qualities prominent among them being his faithfulness, humility, spirituality and church attendance. He attended to his duties at a baptismal service and the Lord's Supper on April 6th, and on the 8th weakness of body forced him to take his bed. His illness was painless and on the 15th he passed away peacefully. Services were held in the church on the day of the

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funeral and on May 4th, the large congregations testifying to the esteem in which our brother was held. He leaves a widow and grown up family to mourn their loss.

FIELDING.—At Alberton, P. E. I., April 25th, of consumption, James, beloved son of Mr. and Mrs. J. P. Fielding, at the age of eighteen years. The early ending of this young life has not only caused sadness in his home, but in the community as well. He was a young man of upright character and gave promise of great usefulness. During his sickness he saw Jesus as his Saviour and he was "ready to depart and be with Christ which is far better." The loss to his home and to the community is, we feel, his eternal gain. The father and mother, two sisters and three brothers are assured of the deep sympathy of a large number of friends. May the home circle, broken here by death, be re-united on the other side.

CROOKS.—At Seal Harbor, Guysboro county, N. S., April 11th, Charles Crooks died in the 72nd year of his age. Mr. Crooks was born at La Have, N. S., June 16, 1830. He was the youngest of three children, all of whom are now passed away. His father died when Charles was less than two years old, and his mother with her children moved to Seal Harbor, where deceased resided until his death. He was for forty years a member of the Baptist church, having been baptized in April, 1862. He leaves a widow, three sons and a whole community of life-long friends and neighbors to mourn his departure. He was a man of cheerful, kindly disposition, a friend to all, both old and young. His simple, trusting faith in God, his self-denying loyalty to the cause of Christ, his readiness to speak the sympathetic word or to extend the helping hand, his ability to "rejoice with those who rejoice, and to weep with those that weep," are qualities of character that made our departed brother beloved by all who knew him. The example of his life, in the church, in his home, and in the community, was that of a sincere, earnest Christian.

BLAIR.—Deacon Charles H. Blair, born in Truro, Nova Scotia in the year 1822, died at the same place in March 18th, 1902, at the age of eighty years. Besides the immediate family and relatives mourning the departure of this brother, the First Baptist church has occasion to feel sorrow that one of their number has gone from the scene of useful labor and from the place where he will be missed and mourned for years to come. Converted at Amherst, Nova Scotia, at the age of 19 years he united with the Baptist church there and about a year later returned to Truro and joined the Onslow church, the only one of the Baptist faith in this vicinity, where he remained in faithful allegiance till he, with some 20 or 30 others were dismissed to form the Truro church, whose home was at what was later named Queen street, and still later moved to the new house on Prince street and called the Prince street church. He was always a worker and lived a constant life of self-denial and earnestness in the Lord's service and as

a charter member of the church he with two or three others kept the connection between the present and the past with pleasing sweetness. His attendance upon the means of grace was constant, nothing but illness in himself or family or absence from home ever interfered. The Sunday morning prayer meeting and the regular morning service and the Conference meeting had a special place in his affections. He was a Christian gentleman of the old school, patient and kind to the erring one, to the extent of taking great pains to win them back and keep them encouraged on their way. Brave and outspoken where the honor of Jesus or his church was at stake, gentle and sympathetic in most practical ways with those in the deep waters of trouble and bereavement, for the above reasons and many others, as Senior deacon, wise councillor, noble friend and brother, he is missed much and years only will make us forget his sterling worth and presence.

EATON.—At his home in Kentville, April 27th, aged 72 years, Charles Frederic Eaton. He was born in Canard, Cornwallis, where the greater part of his life was spent. While quite young he professed faith in Christ and united with the Baptist church in Canard, in which he was an active and consistent member and held in high esteem. He was for many years an efficient and painstaking superintendent of the Sunday School, and, on the choice of his brethren, he filled often offices of responsibility in the church. Though for years engaged in an extensive business, he ever found time for the observance of public religious duties and for the exercises of domestic piety. He was a man of much decision of character, and once having embraced the faith of Christ, no sorrow or trial caused him to swerve therefrom. He sincerely loved the Lord Jesus, and though he often spoke of his own utter unworthiness and seemed at times to feel that he was "the least of all that love him," yet his trust remained unshaken. A few years ago he removed to Kentville and united with the church there, but for the past three or four years, he has been in very feeble health, enduring much suffering at home, always with courage and cheerfulness. A few months ago a crushing sorrow came to him and his family in the loss of his eldest son, Charles Frederic, who died very suddenly in the Yukon, where he had been for some years. This though torn with a fortitude somewhat surprising in one so weakened by disease, no doubt, hastened the end, and on Sunday evening, he gently "fell asleep." His widow, a grief-stricken woman, will sorely miss the ministries now in the hour of need of a devoted and gentle husband. His only surviving son, Louis F., now in business in Boston, and his daughter, the wife of Dr. W. S. Woodworth of Kentville, suffer keenly in the loss of a most kind and indulgent father. Three sisters and a wide circle of relatives and friends survive to cherish kind and tender memories of him, whom for so many years they knew and esteemed.

GOLD MEDAL, PARIS, 1900.

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Breakfast Cocoa.—Absolutely pure, delicious, nutritious, and costs less than one cent a cup.

Premium No. 1 Chocolate.—The best plain chocolate in the market for drinking and also for making cake, icing, ice-cream, etc.

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THE POLICE DOGS OF GHEENT.

The dog plays a prominent part all over Belgium as the poor man's horse, drawing milk carts, vegetable waggons, and even the 'shay' that carries his owner. But at Ghent, says a writer in 'Modern Culture,' the dog has been harnessed to the law also, and serves so efficiently as a policeman that crime in the district he patrols is said to have been diminished by two-thirds.

By means of dummies, made up to resemble as much as possible the dangerous characters that might be met, the dogs are taught to seek, to attack, to seize and to hold without hurting seriously. The first step is to place the dummy in such a position that it shall represent a man enable to conceal himself.

The dog soon understands that it is an enemy whom he must hunt, and enters into this part of his lesson 'con amore.' Then the teacher lowers the figure to the ground, and the dog learns that although he may not worry his prey, he must not allow his fallen foe to stir so much as a finger until the order is given.

After the dummy, a living model is used, and as this process is not without danger, the person chosen for this purpose is usually one who ministers to the pupil's creature comforts, and for whom the canine detective is sure to entertain a grateful affection. Nevertheless the dog is prevented at first, by means of a muzzle, from an exhibition of too much zeal.

Afterward the experiment is tried on other members of the force, and in four months the dog's education as a policeman is considered complete, and he takes his place with the rest.

The animals are also taught to swim and to seize their prey in the water; to save life from drowning; to scale walls and overcome other obstacles, so that any enterprising burglar who goes 'a-burgling' in Ghent has a lively time of it if he meets with one of these four-footed 'bobbies.'

The dogs work so well and so conscientiously that their number is to be increased, and there is every probability that the plan will be adopted in other Belgian centres. Their keep comes to only about six cents a day each, and altogether they cost the town less than three hundred dollars a year.

GOD CARES FOR EACH LIFE.

Happy is the man who feels that God cares for him, that he journeys forward under divine convoy, that his father is regent of universal wisdom, and represents the whole commonwealth of love, who is all nature, and who commends all nature to serve his child. Such a man is weaponed against every enemy, and is invincible. He dwells in the very realm of restfulness. He abides far above all fear, as eagles above the arrow's flight. He who ever carries with him this sense of God's loving providence is fitted to pass through fire, through flood, through all the thunder of life's battle. He has in himself the pledge of victory in the midst of things unvictorious, conquers midst things low, things hard, things strifeful. God cares for you—then you cannot be too rich, for riches makes you the almoner of divine bounty; and you cannot be too poor, for the whole realm of love is thine. God cares for you—then you cannot live too long, and you cannot die too soon, for heaven ever lies all about you. God cares for man—then from every storm there is a harbor in the eternal heart and a place of refuge within the everlasting arms. God cares for you—therefore his providence, smiting the rock in the desert, shall bring forth living water. God cares for you—therefore in thy wild and stormy night he shall come to thee, walking upon the wave, to bid thy storm be still. God cares for thee—therefore thou shalt see his angels sitting at the door of the sepulchre digged in thy life garden. Because he cares for you, the whole kingdom of love yearns and waits for your home-coming. Therefore, every day reach up and shake down the bough of infinite bounty and fruitfulness. Let every thought and feeling sing as an Aeolian harp gives music to every wind. Put away care and anxiety, and cast out all fevered fears. Joy and song betoken royal kinship. He who bears commission from royalty wears not sackcloth, unless he has fallen among robbers. The insignia of royal commission are royal apparel, king's equipment, abundant treasure. Because thou art the child of providence, thou shouldst be the child of hope and trust. God careth for you—therefore live a trustful, tranquil, God-centred life, meeting storm with calm, adversity with fortitude, defeat with faith, death with hope of immortal life.—Newell Dwight Hillis, in Brooklyn Daily Eagle.

"THE HOG IDEA."

In a recent number of the Outlook, Mr. E. H. Abbott, discussing religious life in America, mentions a man whom he had met who spoke as follows: "There is no reason why capitalist and laborer should not get together; after all it is the hog idea that keeps them apart; and that is one great thing the church can do,—it can root out that idea." We know what the hog idea is. We have many of us if not all seen the great ugly piker in a spirit of supreme selfishness plant himself in the trough at feeding time and rooting one way and pushing the other strive to bolt all and leave nothing for his fellows. It is a spirit that shows itself elsewhere than in the swine pen. It crops out in vastly more relations than that between capital and labor. And the men whom Mr. Abbott interviewed is right. It is the business of the church of Jesus Christ to get this hog idea out of men and keep it out. It is to supplant selfishness by regard for others. It is not only to inculcate the precept but also to impart the spirit that will help men to look not every man on his own things but also to the things of others. It is not only to save souls but also to save men, and the latter is vastly the larger phrase. The soul may be saved—as by fire,—but the man is not, only as the hog idea is taken out of him and he is sent out in all the beauty of unselfishness to do the Lord's work in the Lord's way. The phrasing of the man of Mr. Abbott's interview is not very elegant, but its forcefulness could scarcely be increased.—Commonwealth.

GOD'S LIGHT.

It is said that once a lady after being photographed was told by the artist that there was a strange blotch on the picture which he did not find on her face. He came back from the chemical room to examine her countenance, but there was no trace of it there, and yet it would not leave the film. The next day she was dying of smallpox. That marvelous painting by the light had detected the spot which no human eye could see. And so there is upon the soul a mechanism more fine and delicate on which by automatic processes our conditions are impressed as upon the photographic film, and could some of you see to-day what God sees, you would shrink with horror from the vision of your soul, and you would fly to His feet for mercy and cleansing.—Ex.

NOT WHAT I WOULD HAVE CHOSEN.

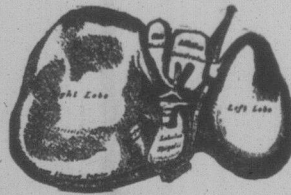
My life is not what I would have chosen. I often long for quiet, for reading, and for thought. It seems to me to be a very paradise to be able to read, to think, go into deep things, gather the glorious riches of intellectual culture. God has forbidden it in his culture. I must spend hours in receiving people to speak to me about all manner of trifles; must reply to letters about nothing; must engage in public work on everything; employ my life on what seems uncongenial, vanishing, temporary waste. Yet God knows me better than I know myself. He knows my gifts, my powers, my failings, and weaknesses, what I can do and what I cannot do. So I desire to be led, and not to lead—to follow him. I am quite sure that he has thus enabled me to do a great deal more, in what seemed to me almost a waste of life, in advancing his kingdom, than I would have done in any other way. I am sure of that.—Norman McLeod.

Some of God's people do not seem to understand this abiding with Jesus, but why should not we? Why need we have doubts and fears? Why need we get away from Christ? Had we but the faith he deserves, and did we believe in him as he ought to be believed in, we might go from job to joy, and so ascend to heaven as a ladder of light. God gives us this grace of abiding with Christ! It is to be had by those who seek it aright.—Spurgeon.

C. C. RICHARDS & Co.

Gentlemen,—I have used MINARD'S LINIMENT on my vessel and in my family for years, and for the every day ills and accidents of life I consider it has no equal. I would not start on a voyage without it, if it cost a dollar a bottle. CAPT. F. R. DESJARDIN. Sch. "Storke," St. Andre, Kamouraska.

Chronic Constipation (CATARRH OF THE LIVER) PERMANENTLY CURED BY



Dr. Sproule.

Have you ever thought that your chronic constipation caused all your other wretched feelings? Perhaps your hands and feet are cold. Or you feel dull and heavy during the day. You can hardly keep awake after a hearty meal. Your skin is either a muddy yellow, or covered with unsightly pimples. Perhaps you feel blue, without energy, generally miserable, or your food do not taste good. Yet, perhaps, you feel sometimes hungry, at other times no appetite at all. This is because the waste matter, which should be promptly thrown out, is kept in; it poisons and disorganizes the whole system. Chronic constipation is particularly bad at this time of year. The body should now be getting rid of the accumulated poisons and refuse of the winter. If it does not succeed it means a low state of health all summer. It cannot succeed unless the bowels are open and regular. Chronic Constipation comes from a liver which is diseased, and so cannot produce the necessary Bile. The Bile is Nature's Purgative. Artificial purgatives can never cure. The more you use them the more you have to. They usually do much harm. Notice how weak they make you feel. You can't keep on draining your system like that without suffering for it. To help Nature you must strengthen.

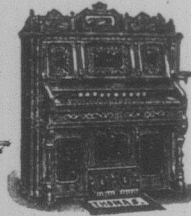
As a result he has cured where all others had failed. Under his treatment the liver is thoroughly cleansed and toned up. The wretched feeling disappears, the "blues" depart, the eyes brighten, the complexion grows clear and healthy. The cure is gentle and painless BUT IT IS PERMANENT.

SYMPTOMS OF CATARRH OF THE LIVER

- This condition results from the liver being affected by catarrh extending from the stomach into the tubes of the liver. 1—Are you constipated? 2—Is your complexion bad? 3—Are you sleepy in the daytime? 4—Are you irritable? 5—Are you nervous? 6—Do you get dizzy? 7—Have you no energy? 8—Do you have cold feet? 9—Do you feel miserable? 10—Do you get tired easily? 11—Do you have hot flashes? 12—Is your sight blurred? 13—Have you a pain in the back? 14—Is your flesh soft and flabby? 15—Are your spirits low at times? 16—Is there a bloating after eating? 17—Have you a gurgling in bowels? 18—Is there throbbing in stomach? 19—Is there a general feeling of lassitude? 20—Do these feelings affect your memory? 21—Are you short of breath upon exercise? 22—Is the circulation of the blood sluggish?

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LITTLE JAPS.

Here is a thing which every visitor to Japan at once notices—their love for children.

An American woman who became acquainted with a Japanese woman noticed that she allowed her little children to ramble through the streets at will, and one day spoke of it.

"Why," said the Japanese lady, "what harm can come of it? Our children never quarrel, and no grown person would harm a child."

"But," said the American, the child might get lost."

"That would make no trouble," was the smiling reply. And then she showed how in little children's apparel there were inserted cards containing their name and address, and explaining that should they stray any person finding them will first give them a full meal and then bring them home.—Ex.

Every promise is built upon four pillars: God's justice and holiness, which will not suffer him to deceive; His grace or goodness, which will not suffer him to forget; his truth, which will not suffer him to change; his power, which makes him able to accomplish.—H. G. Slater.

THE SUM OF IT ALL.

The boy that by addition grows, And suffers no subtraction, Who multiplies the thing he knows, And carries every fraction, Who well divides his precious time, The due proportion giving, To sure success aloft will climb, Interest compound receiving.—Ex.

HAY LOZENGES.

Hay "lozenges" are popular among army horses in South Africa. The food, or rather its form, is an invention called into existence by the circumstances of war in a country lacking good roads. Hay put up in the ordinary bale cannot be transported on horseback because of its weight and bulk. It is, therefore, compressed by powerful machinery into disks a foot or eighteen inches in diameter and two inches thick.—Ex.

Saints running in the way of obedience are likely to be met by Jesus. It is because so many Christians travel to heaven so slowly that they are overtaken by temptations of all sorts. Christ's running footman shall meet his master while he is speeding on his way.—Ex.

This and That

"THANK YOU."

Little Jack was only four years old, and a great pet of his Aunt Ruth, on account of his sweet, affectionate ways.

away in the other end of town. Well, after we had watched the fire about a half-hour, alone came the very engine on its way over there.

DORMANT MONEY. (Chambers's Journal.)

A good deal of money becomes dormant through the carelessness or forgetfulness of the owners. When Mr. Goschen's conversion and redemption scheme of 1887 came into operation, the Bank of England notified 68,000 holders of consols that their three percents were no longer three percents.

A FIRE IN JAPAN.

You boys would have been excited if you had been here the other night. Here in Japan when there is a fire everybody, little and big, young and old, boy and girl, goes to the fire to stand around in the way.

WHAT A BOY DID.

Jamie Pettigrew was the smartest boy in our class. He was a praying boy, and we all liked him the better for that.

We did not get on our horses, nor did we take our lanterns out. We just stood at the window and watched the sight.

INSIDE THE GROCERY.

Some Facts Made Known.

It is often thought that grocers really have very little care regarding the food value of the articles they sell, but the real facts are that grocery keepers of the right sort are extremely particular as to what they recommend.

"Why, Jamie," I said, "you could have answered some of those questions; I know you could."

"Of course I could," he said, with a light laugh.

"Then, why didn't you?" I asked.

He wouldn't answer for a while, but I kept pressing and pressing him, till at last he turned round, with such a strange, kind look in his bonnie brown eyes.

"Look here," he said, "how could I help it? There's poor Willie—his mother died last week, and if it had'n't been examination day he wouldn't have been at school. Do you think I was going to be so mean as to take a prize from a fellow who had just lost his mother?"—Sunday-School Advocate.

A NEW YEAR SONG.

When the year is new, my dear, When the year is new, Let us make a promise here, Little I and you.

As the year goes by, my dear, As the year goes by, Let us keep our sky swept clear, Little you and I.

When the year is old, my dear, When the year is old, Let us never doubt or fear, Though the day grow cold.

SCENT IN DOGS.

(Gentleman's Magazine.)

Dr. Romanes submitted his favorite set ter bitch to a most severe test. He collected eleven men about the place and directed them to walk close behind one another in Indian file, each man taking care to place his feet in the footprints of his predecessor.

THE COMMON SONG.

If it is never mine To be a brilliant star; Shall I, for shame, refuse to shine, Nor send one beam afar?

If it is never mine To be a mighty river, A rushing Rhone, a castled Rhine, Shall I lie still for ever?

If it is never mine To sing a lofty song, Shall I blot every lowly line, And tuneless move along?

A nervous looking man came into the grocery store with his baby on one arm and coal oil can on the other. He placed the can on the counter and said, gently: "Sit there a moment, dear."

She.—I understand why cigarettes are so popular. He.—Well, why is it? She.—Oh! men who smoke them think they look boyish; and boys who smoke them think they look like men.—Pack.

The Deacon.—If but a moderate portion of the money spent on Easter millinery were devoted to the church.— She.—But the milliners won't reduce their prices.—Pack.

A Magnificent Chime.

Perhaps no taste is more nearly universal than that for a fine Chime of Bells. The old and the young, the cultured and the uncultured, the grave and the gay—all yield to the music of the bells.

Among the most recent examples of the work of this Foundry is a Chime cast for the Smith Memorial Chapel at Glen Mills, Penna. This Chime consists of ten bells; the largest bell weighs 2100 pounds, and is 46 inches in diameter; the smallest bell weighs 200 pounds and is 21 inches in diameter.

The McShane Bell Foundry has a world wide reputation as makers of the finest bells for churches, court-houses, fire alarms, etc.

SYMINGTON'S COFFEE ESSENCE

makes delicious coffee in a moment. No trouble, no waste. In small and large bottles, from all Grocers.

QUARANTEED PURE. 100

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Who were less than 2 years from College. Average monthly salary - \$37.43 Tuition cost (average 4 mos.) - 34.00 Wages per month \$20 to \$60.

We do not guarantee situations in order to secure students, but MARITIME TRAINED students get good salaries. If your income is less than this you had better send at once for our Illustrated Calendar.

KAULBACH & SCHURMAN, Chartered Accountants.

55 Per Cent.

Represents the increase in the attendance at the FREDERICTON BUSINESS COLLEGE for the fiscal year ending February 28 over that of the previous year.

W. J. OSBORNE, Principal. Fredericton, N. B.



CHURCH BELLS Chimes and Pells, Best Superior Copper and Tin. Get our price. McSHANE BELL FOUNDRY Baltimore, Md.

NOTICE.

To William G. Abell, of the Parish of Lancaster, in the County of the City and County of Saint John, John, farmer, and Margaret J., his wife, and all whom it may concern:

NOTICE is hereby given that there will be sold at Public Auction at the Manawagonish Hotel (so called) in the Parish of Lancaster, in the County of the City and County of Saint John, in the Province of New Brunswick, on Monday, the 19th day of May next, at the hour of twelve o'clock, noon, the freehold lands and premises mentioned and described in a certain Indenture of Mortgage bearing date the 18th day of August, A. D. 1886, registered in Libro 21, Folio 361, 362, 363 and 364 of Records in and for the City and County of Saint John and made between the said William A. Abell and Margaret J. his wife, of the one part, and Charlotte Riddock of the other part, the said lands and premises being described as follows:—All that certain lot or tract of land situate, lying and being in the Parish of Lancaster, in the City and County of Saint John, and Province of New Brunswick, being part of the lands originally granted to Robert C. Minette and William Scott in severally by grant of date the twelfth day of December in the year of our Lord one thousand eight hundred and thirty-one, and described in the said Grant, and plans thereto annexed as the division or quantity given and granted thereby to one William Scott, his heirs and assigns, as lot thirty-one (31), containing one hundred and ninety acres, more or less, with an allowance of ten per centum for roads and waste, together with the buildings and improvements thereon.

The above sale will be made under and by virtue of the power of sale contained in the said Indenture of Mortgage for the purpose of satisfying the moneys secured thereby, default being made in the payment thereof. In witness whereof Frederick W. Blizard, Assignee of the said Mortgage by Indenture duly registered, has heretofore set his hand this twelfth day of April, in the year 1902. Signed by the said Frederick W. Blizard in presence of A. A. Stockton. FRED W. BLIZARD, Assignee of the above mentioned Mortgage.

PURE GOLD Jelly Powder Joyfully, Quick, flavored with PURE GOLD EXTRACTS always true to name AT YOUR GROCERS.

News Summary.

Rear Admiral Wm. T. Sampson, retired, died at Washington Tuesday.

Mackenzie and Mann will begin construction work on the Halifax and Yarmouth railway almost immediately.

J. Boyd McNeill, of Weymouth, has been appointed registrar of deeds for Digby county.

William McAleer, of Bedeque road, P. E. I., while building a load of hay fell, breaking his neck.

A Hartland despatch says there was a severe thunder storm there Friday with sharp lightning and hail. No damage is reported.

At Princeton Theological Seminary the Scribner prize for seniors in the New Testament exegesis was awarded to a Japanese.

Rev. W. W. Weeks, formerly of Moncton, now of Toronto, received the degree of D. D. from McMaster University, Toronto, on Wednesday.

Shortly prior to his death Archbishop Corrigan sent the Pope a check for \$50,000 as a personal gift in connection with the Pontiff's jubilee.

Baroness Burdett-Connors, now eighty-eight years old, intends to look at the procession out of the same windows from which she looked on Queen Victoria's sixty-four years ago.

Hon. L. P. Farris, accompanied by Ora P. King, left Montreal Tuesday for New Brunswick with seven stock stallions, which they have purchased for the provincial government. The average cost of the stock was \$500 a head.

In the House of Representatives at Washington the bill for the admission of Oklahoma, Arizona and New Mexico was passed without division as it came from the committee except for a few verbal amendments.

The premiers of Ontario, Quebec and Prince Edward Island have replied to the invitation of Hon. James Sutherland to meet at Ottawa on May 20th and discuss the control of the provincial fisheries.

The residence of John Fraser, a prominent farmer of Covered Bridge, on the Nashwaak, was totally destroyed by fire Friday morning, with all its contents. The members of the family had barely time to escape in their night clothes.

At Fredericton William Brown, a young Englishman employed at G. G. Scovill's portable saw mill at Little River, Sunbury, was caught in the hand-up chain on the mill and flesh torn off one of his legs below the knee and the foot wrenched completely off.

Arthur Sweatman, son of Bishop Sweatman, of Toronto, was killed by a fast Grand Trunk train Monday. He was seen to walk out from the entrance of High Park and deliberately throw himself in front of the quickly moving train. A note was found pinned to Sweatman's clothing avowing his intention to commit suicide.

The London Daily Chronicle says that sailors from the United States cruiser Chicago have indulged in disorderly behavior in a cafe at Trieste. Four of the Chicago's men were arrested. The Chicago left Venice May 2nd for Trieste. The London Daily Express reports that one man was wounded as a result of the disorderly conduct at Trieste of the four sailors from the cruiser Chicago.

John M. Swan, of the Swan Company, of Tweedside, York county, had his right leg cut off near the body while at work in the company's saw mill Tuesday afternoon. His injuries proved fatal. George Swan, the son, was walking over a board laid across the beams of the building, when the board broke and he was precipitated eight or nine feet to the floor. Part of the broken board was driven into his thigh, inflicting an ugly wound.

Cruiser Curlew, Capt. J. H. Pratt, arrived in St. Andrews Friday with three captured vessels, the first fruits of the dynamite prohibition law. Two of the vessels hail from the United States, being the schooners Satellite and Nellie Gaskill. They were under charter to Melvin and Pearl Morse, of Whithead Grand Manan. The other was the sloop Zelma, of Whithead, Capt. Henry Franklin. They all had dynamite on board.

The Berlin correspondent of the London Post sends the text of orders which have been issued to the Russian troops forbidding them to parley with mobs when the military is called during disturbances, and saying that aimless shooting over the heads of rioters must be avoided. Weapons must be used conscientiously and zealously in accordance with orders. The orders were remarkable as confirming the reports that the soldiers are disinclined to act against the insurgents.

The Ariadne, the new flagship on the North Atlantic station, will not come to Halifax until after the coronation review in England.

A cable from the imperial war office announces that the rates of pay for the officers with the fourth contingent are to be the same as those paid to the Imperial Yeomanry.

The old I. C. R. station building, Moncton, took fire Friday afternoon and the upper part was badly gutted. It has been used during the past two or three years for offices and store house, but was of little value.

The London newspapers are circulating rumors to the effect that Lord Strathcona and Mount Royal will probably resign the high commissionership after the coronation and that his successor is likely to be the Hon. Israel Tarte.

Sheriff J. A. McQueen on Friday levied an execution at the instance of Barton E. Kingman, of New York, upon the Mineral Products Company, Moncton, for the sum of \$187,875.41. Hon. L. J. Tweedie is the Plaintiff's attorney.

The Manufacturers' Association have decided to invite the premiers of Australia, New Zealand and Canada, and also the members of the British cabinet, to attend the annual meeting of the association, to be held in Halifax next August.

It is said the British government instructed the law officers of the crown to examine the agreements and documents connected with the shipping combine. The government will give a day for the debate on the subject in parliament.

Mr. J. Sails, formally of Bath, working at Parkhurst siding as a farm hand, recently received a remittance of money, the first instalment of a fortune left him by his uncle, George Sails, of Sheffield, England. Mr. Sails will leave for England the coming June to look after his inheritance.

At Halifax Tuesday three thousand people assembled in the armories to witness the presentation of the distinguished service order to Mayor H. B. Stairs, of Halifax, who was in South Africa with the first Canadian contingent. The presentation was made by Lieut. Governor Jones.

Governor Jefferson Davis, of Little Rock, Ark., pardoned a negro on condition that he go to Massachusetts within 30 days with the intention of becoming a citizen of that state. The negro was convicted of assault with intent to kill and sentenced to three years in the penitentiary.

The people of Attleboro, Mass., have effectually met the beef trust. They simply resolved to abstain from purchasing meat, and the result is that whoever wants it can get what he wants at the markets in that town at figures no higher than have prevailed in the past and lower than in any other place in the region.

The Peoples' Holiday.

A Cheap Fare from Everywhere to—Canada's International Exhibition, St. John, N. B.

August 30 to Sept. 6, 1902.

Over \$12,000 offered in prizes, also a number of interesting specials.

Live Stock enter on 30th August and leave on 6th September.

Entries close August 18. Late entries pay double fees.

Exhibits carried at low rates.

Live Stock Judges will explain their awards, and spectators will find seats beside the ring.

For entry forms, prize lists and all information, address

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SURPRISE SOAP

Mothers' Help.

Every wearied mother finds in Surprise Soap those qualities which rob wash day of its terrors. It does the work in half the time of other soaps; it makes the clothes clean and wholesome; it allows the housewife plenty of time to attend to other important duties. Surprise Soap contributes more to the sum total of domestic happiness than any other article that enters the household.

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It should be applied to a cut at once, as it heals and acts as a disinfectant, killing the disease germs which enter the wound. If you have a cold or other use for a liniment, get a bottle at once and you will be convinced that you have got the best. Sold everywhere at 25 cents.

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