

# Messenger and Visitor.

THE CHRISTIAN MESSENGER  
VOLUME XLVII.

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THE CHRISTIAN VISITOR  
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As previously announced, the MESSENGER AND VISITOR moved into new quarters on the 1st of May. We shall be glad to see our friends at No. 8 Pugsley Building, entrance from Prince William Street, No. 102, next door south from McMillan's Bookstore.

It seems necessary to repeat that it is necessary that marriage and other notices sent to this office for publication shall be accompanied by the name of the sender as evidence of good faith. We cannot undertake to publish notices sent anonymously.

This present is a great year for Arctic expeditions. Besides several which are exploring the polar regions or making their way polewards, an intercollegiate expedition is to set out in June. The institutions to be represented in the enterprise are Yale, Harvard and the University of Pennsylvania, and possibly Columbia and Princeton. The party is not to exceed fifty, and the purpose is to combine recreation with scientific research. Several professors will join the expedition and become leaders.

Accounts of disastrous earthquakes in Greece were given in our columns a week or two since. It is now reported that parts of Central America have been the scene of much more severe seismic disturbances than those which occurred in Greece. The New York Herald has received despatches stating that probably ten thousand persons perished in the earthquake in the north-western part of Venezuela on the night of the 28th of April. The shock is reported to have destroyed quite utterly the cities of Merida, L'Onillas, Chigra, San Juan and a number of villages. The convulsion extended to parts of the neighboring Republic of Colombia. Details of this terrible catastrophe will be learned slowly, but it is believed that the loss of life is not exaggerated, and that the greatest suffering prevails in places visited by the earthquakes. The United States Minister at Caracas has notified the State Department at Washington of the terrible effects of the catastrophe and has asked that assistance be given to the people of the stricken districts.

The programme of Anniversary Exercises at Acadia, published in another column, is an attractive one. The preacher of the Baccalaureate Sermon, Rev. Mr. Carey of St. John, will have an inspiring audience and, we may feel sure, there will be inspiration in the sermon for those to whom it will be addressed. Dr. Jesse B. Thomas, of Newton Theological Seminary, is to preach on the evening of the same day before the Y. M. C. A. of the university. Dr. Thomas is a strong thinker and a speaker of exceptional power. He will doubtless be heard with great interest and profit. President Sawyer will deliver an address on Monday evening at a public meeting of the Senate of the University, and our readers do not need to be informed that Dr. Sawyer never speaks on such an occasion without saying much that everyone intelligently interested in the subject of education would be sorry to miss. The class-day exercises of Tuesday will doubtless prove an attractive feature of an anniversary week. The closing exercises of the Ladies' Seminary and the College are of course always occasions of great interest. By the sixth of June the Annapolis and Cornwallis valleys are likely to be clothed in all their beauty of verdure, foliage and bloom, making the trip to Wolfville at that time a very pleasant experience.

If the various Christian denominations are ever brought nearer together than they are at present it will probably be through a federal, rather than an organic union. It has not been found possible thus far to bring into organic unity the bodies which are called by one general name and hold the same general views as to their doctrines and church polity. There are, Dr. H. K. Carroll tells us in his book, "The Religious Forces of the United States," twelve kinds of Presbyterians, seventeen kinds of Methodists and thirteen kinds of Baptists. Not even a federal union between these various religious bodies bearing the same name has so far seemed possible. But it is now intimated that a union of this sort is to be effected among a number of the Presbyterian bodies. Committees representing eight of these denominations, it is stated, have adopted a plan of federation which, it is believed, will be approved by the general assemblies and synods of the respective bodies. We have not seen any full statement

of this plan, but it appears that it provides for a federal council to consist of eight members from each denomination represented. The authority of the council would be, of course, simply advisory. The extent and power of its influence, it may be supposed, will depend partly upon the value of the advice which the council may give and also on the disposition of the federated denominations to accept the advice given. It might be that such a council would do much to unify the different bodies as to their external aims and efforts, and pave the way for organic union. If the Presbyterian bodies find it possible and advantageous to co-operate on such lines other denominations may follow their example, and if federal union becomes an established success among denominations of the same general name and order, it may, in time, be extended to embrace those in whose views of doctrine and of church polity there is a wider difference.

## PASSING EVENTS.

THE Weldon Bill for the prevention of bribery at elections was before the House at Ottawa on Wednesday last. The enacting clause of the bill—clause 2—reads as follows: "Whenever, within sixty days after the day on which an election is held under the Dominion Election Act, a petition has been presented to the Court signed by twenty-five or more voters of an electoral district, the postal address of each voter signing same being added to his name, stating they have good reasons to believe, and do verily believe, that bribery has extensively prevailed at the election, and having annexed thereto an affidavit or affidavits, sworn by all the petitioners, stating that they are such voters and that the allegations of the petition are true to the best of their knowledge and belief, the Court shall assign one of its judges for the purpose of making enquiries into such bribery under this act." The House went into committee on the bill. Mr. Mills, of Bothwell, pointed out that the bill was unworkable and impracticable as it stood. It was of some value, but it would be of much greater value if the government provided the \$500 deposit required before any petition alleging extensive bribery at elections could be investigated by a court. It was not likely that any twenty-five persons would be found ready to put up \$500 out of pure public spirit. Mr. Weldon admitted the force of this, but thought that in case of notorious and outrageous bribery there might be found twenty-five persons sufficiently interested in maintaining political purity to be willing to make the deposit. The opposition to the bill appears to come mainly from the same quarter as last year—the French members. Mr. Jeannotte, member for Montreal, spoke at great length against the bill on Wednesday, "holding the bridge," as the *Business* puts it, "with his own jaw bone for four hours." Mr. Jeannotte's opposition, appears to have been principally of a farcical character. He was interrupted several times on points of order, but as he spoke in French and the chairman understood English only, it was impossible for him to decide whether the speaker was or was not in order. The Montreal *Star* thinks the government should take such steps as are necessary that the funds required to carry the proposed anti-bribery law into effect may be provided from the public exchequer. Mr. Weldon, it says, goes as far with his plan as the constitution will allow him, and the remaining vitally necessary steps must be taken by the government. And why should the government hesitate? It surely is a good thing to prevent corrupt voters from continuing to sell their votes, thereby degrading the suffrage and often entrusting the worst elements with the balance of power in a constituency. This is what the Weldon Bill asks to be permitted to do. It only requires the power to remit the fine of \$500 on integrity and patriotism when good faith is established, to become a fairly effective machine for confiscating the stock-in-trade of the scoundrels who retail the highest trust of the nation. The government alone can grant the right to remit that fine. If they refuse to do so, they must bear the responsibility of the refusal.

THE first of May being the time chosen by the Socialists and Workmen of Europe for their grand annual demonstration in the interests of labor, May day has, for the past few years, been looked forward to with some apprehension of popular excitement and disturbance. But both on the Continent and in Great Britain the day has passed this year in comparative quiet, and such demonstrations as were indulged in have been of a peaceable character. In accordance with their custom the workmen of London made a grand demonstration in Hyde Park on the first Sunday in May. They gathered on the Thames embankment, which was packed from Blackfriars Bridge to Charing Cross, and marched to Hyde Park. The procession was three hours in passing Trafalgar Square. Quite elaborate preparations appear to have been made for the meeting in the park, twelve platforms having been erected in a semi-circle so that the great multitude might be addressed by different speakers in sections. A resolution in favor of an eight-hour day was put from the different platforms simultaneously, and voted upon by the multitude *en masse*. John Burns and Keir Hardy, labor members of Parliament, spoke at length, each congratulating his audience. Certain Socialist leaders, some of whom were French, were conspicuous among the speakers. They advised the workmen to attack Conservatives and Liberals alike and try to prevent the parties from passing further legislation before both agreed to place in the foreground proposals to benefit the condition of the laboring classes. The demonstrations were not attended by disorder, and the passing of the procession to and from the park was watched by great multitudes of people. In Dublin a gathering of workmen in Phoenix Park passed resolutions calling for an eight-hour day, also manhood suffrage and the payment of members of Parliament. In Glasgow the workmen added to the eight-hour

day resolution a demand for the abolition of the House of Lords and the nationalization of the railways. In Edinburgh the workmen held their demonstration on Saturday. A procession—6,000 strong—of men employed in the different trades marched through the town. After the procession a meeting was held, at which resolutions were adopted demanding the establishment of a legal eight-hour working day, the abolition of the House of Lords and the payment of members of the House of Commons. The meeting also declared in favor of the Nationalization of Mines.

THE Constitutional Convention of the State of New York began its labors last week at Albany. It appears not to be expected that any very radical measures will be the outcome of the convention, as it is under the control of the Republicans, who are the conservative party in the state. Woman's suffrage is probably the question of most popular interest with which the convention will have to deal. The demand is made on behalf of the women of the state that the word "male" be struck out from that clause in the constitution which defines the qualification of voters. This would be to place both sexes on an entire equality in respect to the suffrage. The proposed amendment has a good deal of popular support, though it is also strongly opposed in influential quarters, and it is not probable that the proposal would at present command the support of a majority of the men and women of the state. How much support the proposed amendment will obtain in the convention we do not know, but we judge that the prospect of its being adopted is not very great. Respecting the work of the convention the Springfield *Republican* says, that, avoiding radical measures, it "will probably be busied chiefly in providing a measure of relief for the overworked court of appeals; in re-appointing the districts of the state; in working out more efficient and satisfactory methods of home rule for cities; in throwing new safeguards around the purity of the ballot; and in providing for a more uniform public school system and in divorcing the state from all concern with private or sectarian schools. Other questions will be discussed in great number, but these are most likely to be acted upon and placed before the people in definite form. They are all highly important. One alone, that of the government of cities, is worth a constitutional convention on its own account and if municipal rule can be reformed, as it should be, through the efforts of this body, its time and labor will have been well spent."

reference to Sir John Thompson's recent speech in the House on the North-west school question, the Toronto *Week* says: "It must have gone far to convince all reasonable persons that the Catholics of the Territories have little cause for complaint. In several instances the arrangements complained of as a denial or deprivation of the minority were shown to have been made by the representatives of that minority or with their full concurrence. For instance, with regard to the complaint touching the selection of school boards, he stated that the selection was made by the Roman Catholic division of the Board of Education before the ordinance complained of—that of 1892—was passed, and has not been disturbed since in any important particular. From the statements of Mr. Hamilton it appeared that no text books have been struck off that the Roman Catholics wished to retain and none added to which they objected. So with regard to the books upon which the teachers' examinations were held, Sir John said that no cause of complaint could exist against the legislation of 1892, because in 1892, although the members of the Roman Catholic section of the Board had the right to prescribe the books for the examination of separate school teachers, they declined to exercise that right, and a resolution in favor of a uniform system was passed upon the motion of a member of that section. The Premier's speech was avowedly made with reserve, yet one can hardly read it without receiving, or at least, having confirmed the impression that the complaints are more of Quebec than of North-west origin, and that in many cases they are the result of after thought."

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## Ontario Letter.

The special event of the month, which for the time eclipses all others in Baptist circles, was the

FIRST COMMENCEMENT of McMaster University. The exercises began Tuesday evening, May 1st, with a public meeting in the Walmer Road church, of which Rev. Elmore Harris is pastor. Dr. Rand, the Chancellor, though still weak from his recent illness, was able to preside. A large assembly filled the floor and gallery.

The graduating class in Arts furnished three essays on "The Ministry of Poetry," "Philosophy and Religion," and "The Higher Education of Women." The last was appropriately read by Miss E. P. Wells, daughter of the editor of the *Canadian Baptist*.

Following these came two papers from the Theological Class, on "The Imagination in the Discovery and Presentation of Truth," and "Christ's Thought of Himself."

THE BACCALAUREATE SERMON was preached on Wednesday evening by Rev. Dr. Boardman of Philadelphia. The topic announced was "Divine Forms and Human Figures." The subject was elaborated through the departments of Architecture, Scripture, Literature, Music and Poetry. In each of these Christ was shown to be the supreme ideal.

THE BANQUET was served Thursday afternoon in the Walmer Road hall, and 500 guests sat down. Hon. John Dryden, Minister of Agriculture, occupied the chair. At the after-dinner portion, Acadia was represented by Hon. Dr. Parker, who would have been gladly heard, had his health permitted him to speak.

The toasts included "McMaster University," the "Graduating Classes," "Moulton College," "Woodstock College," to all of which suitable replies were made.

THE GRADUATION proper was held at 8 p. m., Chancellor Raud presided, having with him on the platform a large number of distinguished supporters. The candidates for B. A., numbered 16 of whom 5 were ladies. Three received the B. H. and five took certificates for the English theological course.

The M. A.'s were both ladies, both teachers in Moulton College. Miss Bishop and Miss Daniels, who took their degrees on examination in Canadian history and classics respectively.

Rev. John Dempsey, one of the patriarchs of the Canadian pulpit was made a Doctor of Divinity.

As a token of loyalty to McMaster University a large number of graduates of other universities applied for and received *honoris* degrees. Of these 30 took B. A., and eighteen M. A.

Acadia was well represented by two in the former and seven in the latter list.

At the conclusion of this part of the programme, one of the graduating class presented the University a portrait of the late Senator McMaster, painted by Forbes of Toronto.

Hon. Mr. Kirkpatrick, Lieut.-Gov. of Ontario made a brief address of congratulation, which closed the ceremonies. It was a great occasion, attended by great crowds, characterized by great enthusiasm and awakening great expectations.

Messrs. Read and Coombs, evangelists, who came to Ontario from British Columbia about three months ago, have been having unusual success. They have labored in Waterford, Chatham, Villa Nova, London and elsewhere; and it is estimated that the converts are not less than 800 in number. They are spiritually minded men, entirely free from sensationalism.

The semi-annual meeting of the Home Mission Board was held in Toronto April 12. Reports from the field show 400 baptisms, the largest number ever reported in any quarter. The Home Mission treasury is \$5000 behind, and the Foreign \$11,000 in arrears.

Pastoral changes during the month include Rev. H. Morgan, Sarnia Township, to Beachville; Rev. J. H. Hamilton, Chettenham, to Wingham.

Prof. A. C. McKay, of McMaster University, sails soon for Cambridge, Eng., where he proposes to spend the summer in mathematical studies.

N. Y. P. U. matters are booming. New York promises 1,000 delegates, Michigan another 1,000, Ontario and Quebec a third 1,000, and other States in proportion to their distance. The Massey music hall with the adjoining churches will seat all who may come, and Toronto friends will furnish food and shelter at the lowest possible rates. Strathroy, Ont., May 5. F. K. D.

## Acadia Y. M. C. A. Notes.

The past year in Y. M. C. A. work at Acadia, though not marked by any great religious revival, has been one of quiet prosperity. Some important changes have been made, and much material has been gathered for future use.

In November we were visited by the intercollegiate convention, which left with us many new ideas for practice, and infused new interest in the work. Beside this visit of college Y. M. C. A. men, we were represented at the great volunteer convention held at Detroit, Mich., during March, and our delegate brought back to us many important hints for mission work, which will be needed in future, as we have undertaken the missionary work of the college.

The Acadia Missionary Society finding their finances in a low state thought it advisable to hand their work over to the Y. M. C. A. Accordingly the A. M. S. disbanded, and now the work is conducted by a joint committee from seminary and college, on much the same plan as formerly.

Our Wednesday night prayer meetings have been attended with unflinching interest during the year, and although we have not to record as many conversions as for last year yet they have been a source of spiritual strength. The Sunday morning meetings are always a blessing to those who attend. It is then we seem to draw near to our God and our neighbor, in a quiet hour of consecration.

The public meetings held each month have been a great success. They have always been attended by large audiences, who on all occasions have listened to powerful addresses by the best speakers within our reach. And now we are looking forward with high anticipation to the last public meeting of the society for this year, which will be held on the evening of June 3rd, and addressed by Rev. J. B. Thomas, D. D., of Newton Theological Seminary.

C. W. J.

Acadia Univ., Apr. 11.

## W. B. M. U.

MOTTO FOR THE YEAR:  
"Lord what wilt Thou have me to do."  
Contributors to this column will please address Mrs. Baker, 311 Princess Street, St. John, N. B.

## PRAYER TOPIC FOR MAY.

"Pray that we may be able to send out four missionaries in the autumn—two men's missionaries and two single ladies."

## The Associations.

The time for the meetings of the Associations is fast approaching; how many of the sisters in our Societies are arranging matters at home so as to be able to attend the Associational meetings? Our mission work needs the impetus gained from such gatherings. The New Brunswick Associations will meet in St. Stephen, Chipman and Havelock.

## A Board Meeting of Special Interest.

The meeting of the Executive Board, held on the 5th of this month, was one to be tenderly remembered by each member present, as the energetic and faithful co-ordinating secretary, Mrs. Martell, took her rest at the desk for the last time previous to her departure to her new home in Nova Scotia. Mrs. Martell has done long and faithful service for the Board of the W. B. M. U., and her presence will be greatly missed at the meetings of the Board and the missionary gatherings of the Societies in St. John. Mrs. Martell leaves with the loving wish and earnest prayer of each member of the Executive.

## Home Life and Foreign Missions.

On uncomprehending ears fall before the last words the Saviour uttered before His death:

"Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children."

And yet in the agony of unburied, unlighted, unhelped creatures, awaking on the grave's edge to know how they should have lived, we may read the high ministry of teaching and help to which these words of the Master call us as well as to appreciation of the good and brave in life. And in the doing of it,

"Surely was our profit had we known; It would have been our pleasure had we seen."

We women in Christian lands form societies for the extension of our religion. In our local and more public gatherings we talk of the "sin and suffering blighting lands not Christian for which we long to bring a cure."

The Messenger and Visitor and the Link tell us of our missionaries now in foreign fields seeking to teach the eastern people of the Saviour, the story of whose life we surely must believe has power to uplift and save.

Temples dot our lands. Are they as our lives, reared on the eternal laws of truth and right?

Happy are we if nothing has "entered in that loveth and maketh a lie."

Then shall the Divine presence abide with us, shedding its life-giving influence on all around, to bless and to save.

Then let us reach out with eager hands, the life eternal through the knowledge of the only true God, and Jesus Christ whom He has sent, until the darkest places of the earth shall have the light of life, and "The whole round earth is every way bound by gold chains about the feet of God."

R. E. BRADSHAW.

Sabbath School.

BIBLE LESSONS.

Lesson IX May 27 Exodus 3: 10-20 MOSES SENT AS A DELIVERER.

GOLDEN TEXT.

"Fear thou not; for I am with thee." -Isa. 41: 10.

THE REACTION OF HISTORY.—Chaps. 10.

PSALMS 78: 11-13; 105: 33-36.

NEW TESTAMENT LIGHT.—The story in Acts 7: 29-36; Heb. 11: 27; Jesus' years of preparation. Luke 3: 28; John the Baptist, Luke 1: 80; Opposers of Moses, 2 Tim. 3: 8.

THE BURNING BUSH. When the forty years of preparation had done their work, when a new and weaker Pharaoh had gained possession of the throne instead of the fierce and warlike Rameses, and when the Israelites so felt the bitterness of their bondage, then God called Moses to his great work. Moses was wandering, doubtless in meditative mood, among the mountains of Sinai when God appeared to him by means of a burning bush, an acacia thorn-bush so common in the desert. He did not appear in a burning mountain which would have terrified and dismayed, but in the common bush which attracted him.

THE DIVINE CALL. V. 10. Out of the burning bush came the voice of God, declaring that however long the delay had been, yet he knew the condition of his people, he had heard their prayers, and the time had now come to deliver them from slavery, and to bring them into the "land flowing with milk and honey." 10. "Come . . . and I will send thee unto Pharaoh, that thou mayest bring my people, the children of Israel, out of Egypt." Forty years before Moses had undertaken to be the deliverer of his people in his own way, and with the self-confidence of a leader-prince. Now he had learned the other lessons God would teach him, and his time had come. There was no mistake this time.

DIFFICULTIES REMOVED. THE DIFFICULTY AND ABILITY OF MOSES. V. 11, 12. The work to be done was very great and very dangerous. (1) It might endanger his life to go back. (2) What could a shepherd of the wilds undertake to influence a splendid and powerful court? (3) It was the very height of improbability that the Egyptians would give up two millions of slaves who were doing their work without any recompense. (4) The work of unifying and organizing such an untrained multitude would require great genius and patience and love. (5) It was no easy matter to make the Israelites willing to risk all and leave Egypt for an unknown land. It is no wonder that Moses said, "Who am I that I should go?" Modest, humility, consciousness of one's insufficiency alone, are conditions of success in the kingdom of God. "When I am weak then am I strong." Moses had a fitness to be the vehicle of God's power. His learning, his training at court, his decision to serve God at all costs, his natural ability, his religious training, his long meditations in the desert had fitted him to be God's instrument in this great work.

GOD'S PERSONAL PRESENCE IN HIM removed the difficulty. 12. "Certainly I will be with thee." To Moses alone the work was possible, but God could do the work through him. "Forgive us our iniquities, as Christ promised His disciples that they should remove mountains by faith in Him.

ILLUSTRATION. The electric wire must be of the material through which electricity can pass freely, but the wire alone cannot move our cars nor light our dwellings. The electricity enables it to do wonders impossible before. "This shall be a token." Pointing to the burning bush. For, as he saw the burning bush subservient to the divine pleasure without being consumed, he might be confident of being enabled to execute the commission assigned to him, without personal harm.

ILLUSTRATION. The electricity in Franklin's kite showed what the lightning was like. The experiments in Edison's factory show the possibility of the great works in our cities. "Ye shall serve God upon this mountain." This would also be a token. It was a promise that they should escape from Egypt, and here upon this very mountain they should see manifest proofs of God's presence. This would confirm their faith for all the work of the long years that followed.

V. THE DIFFICULTY OF CONVINCING THE PEOPLE THAT GOD HAD SENT HIM. V. 13-18. This difficulty was serious. Again in 4: 1, Moses says, "They will say, The Lord hath not appeared unto thee." Now, "they shall say to me, What is his name? Who is he? What is his character? What authority has he? And what power? What reasons have we to trust him?"

FIRST ANSWER. THE NATURE OF GOD. 14. "And God said unto Moses, 'I am that I am.' . . . I am." The words express absolute, and therefore unchanging and eternal Being. The word "I am" in Hebrew is equivalent in meaning to "Jehovah" and differs from it very slightly in form. This is much obscured by our substitution of Lord for Jehovah. The Personal, Self-existent, Unchangeable, Invariable, Living God,—the I AM, JEHOVAH. "Hast thou sent me unto you?" The God who having promised four hundred years before did not forget to fulfill, the God who was their personal friend, the God who was mightier than Pharaoh and all the gods of Egypt.

SECOND ANSWER. THE PROMISES OF GOD. 15. "The Lord (The I AM) God of your fathers." Whom they loved and worshipped, who had protected and guided them and who had made them exceeding great and precious promises, as recalled in vs. 16, 17, and was now ready to fulfill them. "This is my memorial unto you, that ye may know that I have sent me unto you." The name or character by which I will be remembered, celebrated, and invoked in all time to come. And His deeds of goodness and mercy to each generation shall make this name more loved and trusted to each than to the one before and the one after. 16. "Gather the elders." The leaders,

the heads of families. 'I have surely visited you and seen.' I have not been far off but have known of your sufferings, and am now here ready to fulfill my promise as a deliverer.

17. "Canaanites, Lowlanders, Hittites." A great and powerful nation whose existence has just been proved by inscriptions lately found. "Amorites, etc." All these were tribes in and around Palestine. "Unto a land flowing with milk and honey." This was set before them to strengthen them to make the effort to escape, and to endure the trials by the way.

18. "And thou shalt hearken unto his voice." The difficulty you have feared shall be removed. THE DIFFICULTY OF MAKING PHARAOH WILLING TO LET THEM GO.—V. 18-20. "Unto the king of Egypt. . . let us go." These days' journey. . . let us go into the wilderness." Where they could be free from all intrusion in their worship. They had neglected God, now they would enter upon a revival of their religion. Was this proposal sincere? Or did they mean to return to Egypt? Strangely enough, it is often assumed that this demand for a furlough of three days was insincere. But it would only have been so, if consent were expected, and if the intention were thereupon to abuse the respite and refuse to return.

19. "The king of Egypt will not let you go." The providential result of this refusal was (1) that it put the Israelites in the right, and Pharaoh on the wrong side. They had made "the least possible demand with the greatest possible courtesy." (2) The contest became "undeniably religious: the gods of Egypt were matched against Jehovah." It was a matter of conscience. (3) It gave an opportunity for God to show His reality, His goodness, and His power both to the Egyptians and to the Israelites.

THE DIFFICULTY REMOVED BY MIRACLES. 20. "I will strengthen thy hand." The symbol of action and power. "With all my wonders." The ten plagues which follow.

Thoughts for the Thoughtful. Souls are made sweet not by taking the acid buds out, but by putting something in a great love, a new Spirit, the Spirit of Christ.—Henry Drummond.

My blind eyes cannot see. What have I done to thee, O Lord, make it clear to me. —Anna B. Warner.

Wait till the clouds are past, then raise thine eyes. —Adelaide A. Proctor.

God can strike straight strokes with crooked sticks; and make Satan's dross beneath His choice vessels. Christians are crucified by the world, that they might be crucified to the world. God makes His enemies, that He might make them enemies to it. Religion is that Phoenix which has always flourished in its own ashes.—Rev. William Secker.

She was just then in the state of mind that people are in when you hear them say, "I can forgive, but I never can forget." A sort of forgiveness, but not true forgiveness, that is, that which is based on love, and whenever you feel in that way towards anybody, you may as well take a long breath, and think seriously before you say the "Forgive us our trespasses" in the Lord's Prayer.—Margaret E. Sangster.

God lifts the soul or casts it down, And schools it in His own wise way, And fits it to receive a crown. In some great coronation day.

When the day is high and clear Labor—for the night is near. When the evening shadows fall, Rest—O' watch over all. When the morning sun is shining, Bend to hear the Voice divine; Hear the Lord with heart of praise: "I am with you all the days."

"All the days" thy strength to rise, "All the days" to comfort thee, Lead thee on, and lift thee up. Bear thy burden, share thy cup. "All the days" to stress mine eyes, With some glad and sweet surprise; "All the days" from mourn till even, "All the days" of earth and heaven. —Silver Cross.

The grass of the field and the flower of the way, they will spring quickly and display a delicate beauty, and then fade out of sight, are fit emblems of our human life. How short its duration; how easily its thrill broken! So it takes but little to slip a mortal's rest and send him into eternity. In contrast with all this shine out the infinite duration and the endless mercies of the Lord our keeper. Frank as is this bodily life, yet we are linked to an eternal being, and by His power share in the world beyond. Nor are our hearts left desolate under any circumstances. Whatever our earthly lot, the Lord's redemptive love is ever overlooking to enlighten us. —Sanford Doobin, in Christian Work.

Real joy is as sacred and divine a thing as there is. You know that it is true that we may, if we choose, begin to enter on our inheritance of eternal things here, in this life. Especially is this the case with this divine gift of the gladness of the soul. Do not rest content with any mere small, finite, temporal thing, and call that joy; it is some mere passing earthly elevation of spirits. "I will strengthen thy hand, pressure. That is not connected with any feeling of regret for our imperfection, as true joy must ever be. In true joy there can be no selfishness. It is the delight that comes from consciousness of the nearness of God, consciousness of sin forgiven, consciousness of living for the good of our brothers and sisters of the human family.—William Macdonald Sinclair.

I asked of heaven and earth and sea, Saying: "O wondrous Trinity, And tell me truly what ye be? And they made answer: 'Verily, The mark before His face are we, Because 'tis writ no man can see His face and live—so spake the three. O wondrous Trinity, A mark is but a mockery, Make answer yet again to me, And tell if aught besides are ye?' And they made answer: 'Verily, The robe around His form are we, That stick around us patiently, May touch His hem and bealed be. Then: 'O wondrous Trinity, Vouchsafe once more to answer me, And tell me truly, what is He, Whose very mark and garment ye? But the reply answered us, And of Eternity is He, Wait thou and ask Eternity; Like His mouth shall answer thee.' —William Walter, in 'The Prince's Quest and Other Poems.'

A Christian writes: "I tell you that in the hour of midnight, while the sleeping world lay round, his heart has been drawn heavenward by the music of the nightingale, thrilling through the stillness with rich melodies doubled and redoubled. And he listens patiently, prayerfully, we shall hear music beyond this—the still small Voice that comforts us as with a mother's tender compassion, and reminds us, however lonely we seem amid the darkness, of the way the Good Shepherd led us by day, and of Eternity in He. Wait thou and ask Eternity; Like His mouth shall answer thee." —William Walter, in 'The Prince's Quest and Other Poems.'

There is a great deal said about the "discipline of sorrow" a great deal that is true and uplifting. Yet it happens sometimes that these visitors knock at the door of a soul so blinded by the sudden blow that the thought of any need to itself of such heroic treatment brings bitterness and rebellion. To such an one there is a door of comfort open in this—that not itself, perhaps, but others may need that it should suffer so. Was not this the truth of Calvary, and the bitter way that led to it, the Via Dolorosa? That One, altogether lovely, needed not the flame of any purifying fire. He, that He might thus be able forever to stretch out hands of comfort to His children and say to them, "I know." We need not alone salvation; we need sympathy. He means that, every one of His disciples should be a mediator between sorrowing, sinning souls and Himself, even as He was between us and the Father. A heart that knows no sorrow is of little use in the deep things of life. Without pain we would never fly to the great dearth of "the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." Thus, even while our hearts and flesh cry out under the load of exceeding grief, we may say, "I will not grieve over much. No other way could I have learned the road to suffering hearts; no other path could I have trod and reached thereby such kinship with the Master." —Union Signal.

B. Y. P. U.

OUR OBJECT. The unification of Baptist young people; their increased spirituality; their efficient Christian service; their education in scriptural knowledge; their instruction in Baptist history and doctrine; their enlistment in missionary activity, through existing denominational institutions.

OUR FELLOWSHIP. All Young People's Societies of whatever name, and of whatever denomination, having no organizations are entitled to representation. We depend for our unity not upon any young people's name or method. Our common bond is in the New Testament, in the full affirmation of whose teachings

WE ARE ONE PEOPLE WITH ONE MIND.

Correspondence to this department should address their communications to REV. J. J. BAKER, St. John, N. B.

For the Week Beginning May 30th.

The dignity and value of Self-Control.

"Teach me and I will hold my tongue; and cause me to understand wherein I have erred."—Job 6: 24.

C. E. TREME.—What Love does for the world. 1 Cor. 13: 1-3.

One has to burn to hold his tongue. It is the ury member. We must make it speak the truth, and we must make it speak the truth in love.

It is time to prepare for a proper presentation of B. Y. P. U. interests at the Associations.

The Union announces that Pastor Gates will take the examinations in the Christian Culture courses.

The New England Baptist Young People's Union, B. Y. P. U., has taken from Boston to Toronto. They plan a splendid trip.

President Williams has resigned his pastorate at St. Martins, and is hardening his muscles in the far West.

Springfield, B. Y. P. U.

Never having seen any account of our Union in the Messenger and Visitor, we thought it might be of interest to some to know what we are doing in this important branch of church work.

May 31st, 1893, through the efforts of our pastor, Rev. H. B. Smith, our Union was organized with fifteen active, and seven associate members. We have steadily increased since then, and now number 69 active and twelve associate members.

About twenty united with the church during the winter, and have been a great help in the meetings.

We have followed the "Dawn of Christianity" course, and quite a number are preparing for the examinations.

Our Conquest Meeting last Sunday evening was led by Rev. Mr. Barker of Truro, who had exchanged pulpits with our pastor, and who also gave an excellent lecture on Monday evening; subject, "The fullness of time; preparation of the World for Christ," which was well attended and highly appreciated by all present.

We are also doing what we can to interest our members in the cause of missions. We take a monthly collection for that purpose.

With the help of our pastor, Bro. James Priest, we hope not only for a blessing for ourselves, but in some way to be the means of helping others. For this we are praying.

HENRIE COREY, Sec.

I hear men praying everywhere for more faith, but when I listen to them carefully and get at the real heart of their prayers, very often it is not more faith at all that they are wanting, but a change from faith to sight.

"I shall do with this sorrow that God has sent me." "Take it up and bear it, and get a strength and bearing out of it." "Ah, if I only knew what blessing there was in it, if I saw how it would help me, then I could bear it like a plume!" "What shall I do with this hard, hateful duty which Christ has laid right in my way?" "Do it, and grow by doing it." "Ah, yes, if I could only see that it would help me grow." In both these cases do you not see that what you are begging for is not more faith, although you think it is, but sight. You want to see for yourself the blessing in the sorrow, the strength in the hard and hateful task. Faith says no, "I see that it is good for me, and so God will have sent it." But "God sent it, and so it must be good for me." Faith walking in the dark with God only prays to clear his path more closely, does not even ask Him for the lifting of the darkness so that the man may find the way himself. Mary is all faith when she says, "Do what He tells you, and all must come right simply because He is He." Blessed the heart that has learned such a faith and can stand among men in all their doubts and darkness and just point to Jesus Christ and say, "Do His will and everything must come right with you. I do not know how, but I know Him." I forbid that I should try to lead you, but I can put your hand in His hand and bid you go where He shall carry you! —Phillips Brooks.

Literary Note.

The Treasury of Religious Thought for May commences the twelfth yearly volume of this excellent monthly magazine. Addresses for Decoration Day and a sermon for Children's Day, both written and timely, are included in the contents; also several Leading Sermonic Thoughts. The Pulpit and Modern Arts is discussed by Professor Witherspoon. "Famous Hymn Writers I Have Known" is treated by Dr. Cuyler. The Heart of Prayer, Christian Education, Pastoral Work, Hints to Christian Workers, and Young People's Devotional Meetings are all provided for. Inconvenient infallibility is treated by Prof. Thomas, and the American Protestant Association by Rev. J. J. Blackshear; How to Conduct Evangelistic Services, by Rev. P. S. Hulbert; Training for Pulpit, Education, by Rev. W. G. Thrall. Editorials are on Pastoral Synods, by F. C. Schlicher, and the Truth, Cordiality of Manner, The Sinner's Excuses. Many other departments are also filled.

Annual subscriptions, \$2 50. Clergy men, \$3. Single copies, 25 cents.

E. B. TAYLOR, Publisher, 5 Cooper Union, New York.



Mrs. J. H. HORSYDER, 152 Pacific Ave., Santa Cruz, Cal., writes: "When a girl at school, in Reading, Ohio, I had a severe attack of brain fever. On my recovery, I found myself perfectly bald, and, for a long time, I feared I should be permanently so. Friends urged me to use Ayer's Hair Vigor, and, on doing so, my hair began to grow, and I now have as fine a head of hair as one could wish for, being changed, however, from blond to dark brown."

Began to Grow,

and I now have as fine a head of hair as one could wish for, being changed, however, from blond to dark brown."

Ayer's Hair Vigor

and now my hair is over a yard long and very full and heavy. I have recommended this preparation to others with like good effect.—Mrs. Sidney Carr, 1460 Regina St., Harrisburg, Pa.

Ayer's Hair Vigor

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

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ALL CORRESPONDENCE intended for the paper to be addressed to the Editor.

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Messenger and Visitor.

WEDNESDAY, MAY 10th, 1894.

THE CONSTITUTION OF A BAPTIST CHURCH.

A correspondent inquires of us whether certain things which he presents, as real or supposed occurrences in connection with a Baptist church, are "constitutional."

We do not propose here of course, to enter upon a discussion of the independence and interdependence of Baptist churches.

There are, of course, Church Covenants and Articles of Faith which set forth the Christian fellowship and religious obligations into which persons enter in becoming members of a Baptist church.

It is evident then from what we have said that it is competent for a Baptist church to adopt its own methods of procedure.

The officers of a church, it is evident, will be those of its own selection. No one either within or without the church has authority to exercise any control or leadership in it or over it except by the church's appointment or consent.

by the election of the church. The duties and privileges of the pastoral office are pretty well understood as established by custom among Baptist churches.

A distinction should be made, however, between what a church may do so far as it is a question of being subject to any human control and what it may do as a church of Jesus Christ.

THE BAPTIST ANNIVERSARY MEETINGS IN LONDON.

The latest received issue of the London Freeman, that of April 27, is a special number largely occupied with reports of the Spring Anniversaries of the Baptist Union, which appear to have been marked by at least the usual degree of interest.

There were, of course, Church Covenants and Articles of Faith which set forth the Christian fellowship and religious obligations into which persons enter in becoming members of a Baptist church.

The retiring President of the Union, Rev. T. M. Lewis, in making way for his successor, Rev. G. Short, B. A., said: "No one who had held the office had found it to be a sinecure."

the churches. His one regret on reviewing the year was that the applications being so numerous, many of them had to be declined.

Well which the princeps dug. The tables of the people followed it out. With their sceptres and their staves.

In presenting his report for the year, Mr. A. H. Baynes, secretary of the Missionary Society, asked for it a careful reading, and ventured to say that during the thirty-four years he had enjoyed the privilege of association with the Baptist Missionary Society it had never sent forth a report more cheering, more stimulating and more uplifting.

Acadia Anniversaries

Saturday, June 2, 8 p. m., music and eulogatory recital by ladies of the Seminary.

Sabbath, June 3, 11 a. m., Baccalaureate discourse, by Rev. G. M. W. Carey, of St. John, N. B.

Monday, June 4, 7.30 p. m., Public Meeting of the Senate of the University. An Address by President Sawyer.

Tuesday, June 5, Senior Class day. Public Exercises at 10.30 a. m.; Exhibition of Manual Training Class, 4 p. m.; Meeting of Governors 4 p. m.

Wednesday, June 6, meeting of Alumni Society 9 a. m. Public exercises of the College and conferring of degrees, 10.30 a. m.

Thursday, June 7, meeting of the Association of the Graduating Class, the net receipts to be used for the purchase of scientific apparatus.

Letter from Morden.

'Tis too true that soon three years will have elapsed since we came to the flourishing town of Morden.

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Denver.

Snap, ruck, exhilaration, fine architecture, green lawns, sunshine that, even the south cannot excel, air unsurpassed, a panoramic mountain view—that's Denver.

The city reminds me of Toronto, but it is even more finely built. Toronto has the advantage in Sabbath observance however.

The Baptist interest is fairly strong in this "Queen City of the West." The First church enjoys the pastoral care of Dr. Keer B. Tupper and has 1,300 members.

Notes by the Way.

Pastor Beals and his people are pursuing the ever tenor of their way with comfort and confidence in each other and the Master and cause they serve.

The West Yarmouth church is now blessed with the services of the Rev. J. B. Champion, of whom we hear a good report.

The churches of Yarmouth town are continuing their work under the faithful care of Pastors Gouche and Milton, Feahy at Old Zion and White at the Temple.

Yarmouth is still the enterprising town as in other days. Formerly it led in marine affairs, now its factories are to the fore, and it plans to capture the summer tourists by making arrangements to entertain them in right royal style.

Church Letters to Associations.

At the Convention at St. Martins, among other important matters, it was "Resolved that the Committee on Church Letters to Associations be continued, and that they be requested to give the substance of their report in the MESSENGER AND VISITOR and to report to the Convention at its next annual meeting."

1. That question No. 30, which asks for the amount raised by the church for various denominational objects, be omitted, as it is generally answered, "not yet made up."

2. That, on page 2, the "Instead of letter as heretofore," be struck out.

3. That question No. 2 read, "Number of families connected with the congregation," instead of "How many families have you in connection with your church and congregation," as that part of the question which refers to the church has already been answered.

4. That No. 3, which reads, "What proportion of your membership (a) regularly attend prayer-meeting; (b) take part in the meeting?" be, Number of members who regularly attend the prayer-meeting.

Home Missions.

Now that the third quarter of the convention year has closed, we wish to ask the attention of the churches and all interested in home missions to the following financial statement:

AMOUNT REGISTERED. 1. To pay money borrowed, \$3,195.17 2. " " amounts promised, due July 31, 985.00

For these amounts the Board is obligated, and they must be paid. But in addition to this we ought to have, and hope to have about \$850, to assist in making up the salaries of the faithful brethren who have remained on their fields though the aid asked for has not been promised.

Thus it will be seen that about \$5,000 is needed in order to close up the work of the year as it should be closed. About \$1,000 of this we hope to receive from invested funds, but we are dependent on the churches and individuals for the remaining \$4,000.

Our E. C. Baptist brethren hold almost complete control here. They have neat church homes and can only be properly cared for by a cultured and devoted ministry.

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Alumnae Association

Two years ago the Acadia Seminary, and institutions from which the name of the "Alumnae Association" were formed.

Every graduate of the Acadia Seminary, or of any of the institutions from which the name of the "Alumnae Association" were formed, is entitled to membership in this association.

The Treasurer, Miss Wolville, will be glad to receive applications for membership, and to give the names of those who have been elected.

Who Should Vote. An "old discipline" suggested that, for the purpose of the honor and respect of the members of the association, the names of those who have been elected should be published.

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Alumnae Association of Acadia Seminary.

Two years ago the "graduates of Acadia Seminary, and of preceding institutions from which Acadia Seminary is an outgrowth, organized under the name of the "Alumnae Association of Acadia Seminary."

Many will recall with pleasure the enthusiastic gatherings of last year when we met "to renew the friendships of our school days, to give expression to the filial respect and gratitude due to our Alma Mater for her motherly care, to learn of each other's progress and to cheer each other in the endeavors of life."

Another commencement season is now close at hand, and the programme for the associational meeting is arranged.

Small there not be a grand rally of the Alumnae on the 4th day of June, 1917? This will afford an excellent opportunity for class reunions, when questions of practical value to the Association may be considered.

"Every graduate of Grand Pre Seminary, of the Female Department of Horton Academy previous to the foundation of Acadia Seminary as a distinct institution in 1842, and of Acadia Seminary, is entitled to membership in this association upon the payment of a yearly fee of one dollar; and every undergraduate of said institution may become an honorary member upon the payment of a yearly fee of one dollar.

Who Should Vote in the Church?

An "old disciple" in years of May 2 suggested that female members and children (under 21) should be deprived of the honor and responsibility of voting on matters of business and church discipline. No Scripture was given for this practice.

It is granted that the majority in the churches are women and minors. With the latter, time will soon cure the disadvantage (?); and with the former, disability is not apparent.

In Rev. W. H. Robinson's excellent article (see MESSENGER AND VISITOR of May 2) under "Consider Your Ways," reference is made to the waste of money in the use of cigars and tobacco by the members of our churches.

Many can testify to the great healing properties of LARDEE'S LINIMENT.

St. Martin's Seminary.

The concert in the Assembly Hall on the evening of April 26th was a pronounced success. Perhaps no entertainment that has been held during the present school year has had many charming and attractive features, and this is saying a good deal.

DEBENOVATIONAL NEWS.

- 1. Piano Solo, Polonaise, Chopin. 2. Male Quartette, ... 3. Reading, Dorothy's Auction, ... 4. Piano Solo, Invitation a la Dance, ...

RENOVATIONAL NEWS.

(All monies (except legacies) contributed for denominational work, L. C. Home Missions, Foreign Missions, Acadia University, Ministerial Education, Ministerial Aid Fund, Grand Ligne Mission, Northwest Mission, from church members, ...)

RENOVATIONAL NEWS.

The concert was under the direction of Fraulein Meyer and Prof. Robinson. Fr. Meyer's success in her work as director of the musical department has been the subject of much admiring comment.

Who Should Vote in the Church?

The death of Rev. James Trimble occurred at his late home, Pennfield, Charlotte Co., N. B., on the 17th of February last, in the 77th year of his age.

Who Should Vote in the Church?

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least, he was a Christian every day. He made many friends in the community in which he lived outside of his congregation. He filled a term as corresponding secretary of the Colored Baptist Convention for the State of Indiana, and was elected Moderator of the African Baptist Association of Nova Scotia.

DEBENOVATIONAL NEWS.

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CUMBERLAND BAY, QUEENS CO.—The good work in this field goes on. Baptisms have taken place nine successive weeks at the following places: The Range, the Head of the Bay and at the Lower Bay.

DEBENOVATIONAL NEWS.

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A few of our special friends of the different denominations met at Bro. G. O. Smith's on the evening of the 2nd of May. The occasion was the closing of my pastorate of four years with the Oxford group of churches.

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Howard's ROCHELLE SALTS. CITRATE OF POTASH. ACETATE QUININE. CITRATE OF IRON & QUININE. S. McDIARMID, Wholesale Druggist, 17 and 19 King Street, ST. JOHN, N.B.

CALIFORNIA, OREGON, WASHINGTON, IDAHO, and all Western Points. EXCURSIONS. Via Chicago, Union Pacific, and Northwestern Lines.

Why Don't You Use Surprise Soap? It does away with hard work, don't boil or scald the clothes, nor give them the usual hard rubbing. It gives the whitest, sweetest, cleanest clothes after the wash. It prevents wearing and tearing by harsh soaps and hard rubbings.



DO YOU LOVE A GOOD GARDEN? Then Buy your Seeds from IRWIN & SONS, SEEDSMEN, 201 Brunswick St. and 99 Gotteneng St., HALIFAX, N. S.

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INSIST ON HAVING A KARN PIANO! THOROUGHLY RELIABLE. STRONGLY ENDORSED BY THE MUSICAL PROFESSION.

MILLER BROS., 116 AND 118 GRANVILLE STREET, HALIFAX, N. S. TELEPHONE 738.

THE KARN PIANO HAS ATTAINED AN UNPARALLELED PRE-EMINENCE, which establishes it as Unrivalled in TONE, TOUCH, WORKMANSHIP AND DURABILITY.

FERTILIZERS. Imperial Superphosphate, Potato Phosphate, Bone Meal. PROVINCIAL CHEMICAL FERTILIZER CO., Limited. Send for pamphlet. Apr. 23 1917. ST. JOHN, N.B.

THE "EVANS PIANO." The Evans Piano, Powerful, Mellow, and possesses a Sweet Singing Quality, commanding the admiration of the musical public.

Our Cash Prices are Low. Our Terms are Easy by the Instalment Plan. TUNING and REPAIRING promptly attended to by Competent Workmen.

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MARJORIE'S MISTAKE.

BY MRS. GEORGE A. PAUL.

A very pretty picture Marjorie Loomis made as she stood upon the top step of the vine wreathed porch...

It was Marjorie's birthday; and the phatton had been one of her birthday gifts so it was no wonder that her face was bright with happiness...

Marjorie's father had a very interesting position offered him as superintendent of a large manufacturing industry...

Why, what is the matter, dear? she asked in alarm, as she saw the tear-stained face.

Marjorie was too wretched to try to shield herself in a hurry, and sobbed out the story of her mistake.

"Why, mother?" exclaimed Marjorie, indignantly, "I am a lady."

"You seem to sally lack the first instincts of true refinement," her mother answered.

"What's the matter?" he bluntly demanded, as he walked up to the boy. The little fellow looked at him and said nothing.

"Has some big fellow been hitting you?" Ned continued.

"No, they ain't."

"Then what's the trouble?"

"The boy stared at him through his teeth a moment, to see whether a friend or enemy, and then blurted out slowly: 'My feet are cold.'"

"What's the matter?" he bluntly demanded, as he walked up to the boy. The little fellow looked at him and said nothing.

"Why, don't you get better shoes?" was Ned's next answer.

THE TWINS' BIRTHDAY.

BY GEORGE STEPHENSON WALSH.

They were known as the Simpson twins. Ned had a small mole on his left cheek, and Ted a scar on the right side of his forehead.

When their tenth birthday approached they anticipated enjoying the event together. For some reason, their birthdays always came upon the same day.

"I wonder if we'll have birthday just like other boys when we get older," Ted had commented in the past several times.

When they were nine years old the boys did not inquire any longer.

"I do want the large drum down at Crawford's toy store," said Ted, many times. "And I want the velocipede that's in the window," Ned would respond.

In some way they expected their desires to be gratified. They had no definite knowledge of how this would be accomplished, but their faith in their parents' mysterious power to get them just what they wanted was great.

It was with great earnestness and expectation that they entered the dining-room on the eventful day.

Then they both remembered the objects of their longing desire. Ted peeped under the table, and there was no drum.

"We will ask the blessing first, and then you can open the envelopes," said Mr. Simpson.

"I shouldn't have taken it from you. It was not my money, but yours."

"I don't know what you're talking about. What's the matter with you?"

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Express for Moncton, 7.30

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All trains are run by Eastern Standard Time. J. B. FITZGERALD, General Manager. Railway Office, Moncton, N. B., 9th Sept., 1906.

Yarmouth and Annapolis Railway

WINTER ARRANGEMENT.

ON and after THURSDAY, 4th January, 1906, trains will run daily (Sunday excepted) as follows:

LEAVE YARMOUTH—Express daily at 8.15 a. m., arrive at Annapolis at 12.10 p. m. Passengers and freight, Monday, Wednesday and Friday at 7.30 a. m., arrive at Annapolis at 5.25 p. m.

LEAVE ANNAPOLIS—Express daily at 12.30 p. m., arrive at Yarmouth 4.30 p. m. Passengers and freight, Tuesday, Thursday and Saturday at 7.30 a. m., arrive at Yarmouth at 12.55 p. m.

Freight Stations—Trains stop only when signalled.

Steamer City of Montserrat leaves Digby for St. John every Monday, Wednesday and Saturday.

Trains of Windsor and Annapolis Railway leave Annapolis: Express at 12.45 p. m., freight, passengers and freight, Tuesday, Thursday and Saturday at 6 a. m.

Steamers of the Yarmouth and Annapolis Railway leave Yarmouth: Express at 7.30 a. m., freight, passengers and freight, Tuesday, Thursday and Saturday at 6 a. m.

Canadian Pacific Railway trains leave St. John for Yarmouth, Monday, Wednesday and Friday at 7.30 a. m., arrive at Yarmouth at 12.55 p. m. Daily for Bangor, Portland and Boston at 7.30 a. m., arrive at Yarmouth at 12.55 p. m. Daily (Saturday excepted) for Montreal, all parts of the United States and Canada.

Davison's Mail Coach leaves Yarmouth daily (Sunday excepted) after Barrington, Shelburne and Liverpool.

Yarmouth, N. B. J. BRIGNELL, Gen. Supt.

When Economy is Wealth

'Tis Folly To Be Extravagant.

OUR 1894 CATALOGUE, (Just issued) shows how you may

SAVE MONEY ON Watches, Clocks, Jewellery and Silverware

You get best goods and lowest prices. Catalogue free.

L. L. SHARPE, 42 Dook Street, SAINT JOHN, N. B.

SAVE MONEY AND TIME ON THE GREAT CENTRAL ROUTE EXCURSION.

DISCOUNTS extended, through Toronto, leave Chicago twice a week, Monday and Wednesday, 12.15 p. m., for St. Paul, Minneapolis, Duluth, St. Louis, St. Charles, St. Joseph, Mo., Kansas City, Mo., Omaha, Neb., Denver, Colo., Utah, Montana, Idaho, Washington and Oregon, via Chicago, Union Pacific and Great Western Lines. Shortest time. Lowest rates. For Sleeping Car Berths, etc., apply to E. H. STEARNS, manager of the excursion, 230 Washington Street, Boston.

SACRAMENTAL GRAPE JUICE.

Warranted Pure. We hold Dominion Analyst's certificate, and have appointed J. S. TURNER, of North West, St. John, N. B., our chief agent for the Maritime Provinces. HAGARD BROS.

FAVORABLY KNOWN SINCE 1826. HILLS HAVE COMBINED SINCE 1870. 6 WETMORE & CO. BOSTON. CHIEF, 575 CANTON ST. BOSTON. TRADE MARK.

Nervous, Tired, Weak.

That most dreaded disease, typhoid pneumonia left me with a cough, sore throat, tired and nervous. I could not sleep nights.

It seemed I would not live until spring. I tried many remedies, but got no relief until I took Skoda's Discovery.

My little boy has been sickly since several years; he too has taken Skoda's and now he is as fat, rosy cheeked as I was.

Elmer E. Albee, 50 Pleasant St., Boston, Mass. SKODA DISCOVERY CO., LTD., WOLFFVILLE, N. S.

FATHER AND SON TOOK Skoda's Discovery.

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K.D.C. is marked, prompt and lasting in its effects.

K.D.C. brings prompt relief to sufferers from indigestion.

K.D.C. Pills cure Chronical Constipation.

Burdett's Message to Boys.

My boy, the first thing you want to learn, if you haven't learned how to do it already, is to tell the truth.

Sometimes, and when I say sometimes, I mean a great many times—it is hard to tell the truth the first time.

But when you have told it, there is an end of it. You have won the victory; the fight is over. Next time you tell the truth you can tell it without thinking.

Your memory may be faint, but you tell your story without a single lie from the stinging whip of that stern old task-master, Conscience.

You don't have to stop and remember how you told it yesterday. You don't get half through with it, and then stop with the awful sense upon you that you are not telling it as you did the other time, and cannot remember just how you told it the first time.

You cannot pass a lie off for the truth any more than you can get counterfeit money into circulation.

The lender dollar is always detected before it goes very far. When you tell a lie it is known.

"That's right," you say, "God knows it." That's right; but He is not the only one. So far as God's knowledge is concerned, the liar doesn't care very much. He doesn't worry about what God knows—if he did he wouldn't be a liar; but it does worry a man or a boy who lies to his neighbor.

Everybody else knows it; people who hear you tell "whoppers" know it; your mother knows it, but she won't say so. And all the people who know it, don't say anything about it to you.

They talk about it to each other, and—dear dear!—the things they say about a boy who is given to telling big stories! If he could only hear them it would make him sick to the truth like flour to a miller.

And, finally, if you tell the truth always, I don't see how you are going to get very far out of the right way.

And how people do trust a truthful boy! We never worry about him when he is out of our sight. We never say, "I wonder where he is. I wish I knew what he is doing. I wonder whom he is with. I wonder why he doesn't come home." Nothing of the sort. We know he is all right, and that when he comes home we will know all about it, and get it straight. We don't have to ask him where he is going and how long he will be gone every time he leaves the house.

We don't have to call back and make him. He naturally promises the same thing over and over two or three times. When he says, "Yes, I will," or "No, I won't" just once, that settles it. We don't have to cross examine him when he comes home to find out where he has been. He tells us once, and that is enough. We don't have to say, "Sure?" "Are you sure, now?" when he tells anything.

But, my boy, you can't build up that reputation by merely telling the truth about half the time, or two-thirds, or three-fourths, or nine-tenths of the time. If it brings punishment upon you while the liars escape; if it brings you into present disgrace, while the smooth tongued liars are exalted; if it loses you a good position, if it degrades you in the class; if it stops a week's pay—no matter what punishment it may bring upon you, tell the truth.

All these things will soon be forgotten. The worst whipping that can be laid on a boy's back won't keep him out of the water in a swimming time longer than a week, but a lie will burn in the memory fifty years. Tell the truth for the sake of the truth, and all the best people in the world will love and respect you, and all the liars respect and hate you.

I KNOW MINARD'S LINIMENT will cure diphtheria. JOHN D. BOUTILLIER, French Village.

I KNOW MINARD'S LINIMENT will cure croup. J. F. CUNNINGHAM, Cape Island.

I KNOW MINARD'S LINIMENT is the best remedy on earth for all the ailments of the throat. NORWAY, ME. JOSEPH A. SNOW.

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THE LITTLE ONES

BY MARGARET F. WOOD.

I wonder if ever the Who were blessed old, Forgot He made them I wonder if, angry I wonder if, The children whose guided So safe and so soon One would think the evening Soft smoothing the And low leaning down Of sweet childish w Of baby's small pl If happy again they The words of the gen Born swift to the t And my heart cannot That ever these chi And were lost from th shelter, Shut out from the t To the rays of gray h bered, I think, how the riven Were laid on their utterd, 'O such is the kin He has said it to you Who spill it in God You, too, may be a r You also believe an And 'twill grieve th heaven If one little child Be lost from the fo Shut out from the fo

Mr. J. W. Dykeman, St. George, New Brunswick.

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