

Messenger and Visitor

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Dominion Parliament. There have been two rather sensational incidents in connection with the proceedings of Parliament during the past week. One of these was the resignation of the Minister of the Interior, Hon. Clifford Sifton, and the other a speech in the Senate by Sir Mackenzie Bowell. The fact of Mr. Sifton's resignation was announced to the House of Commons on Wednesday morning by Sir Wilfrid Laurier, who read correspondence which had taken place between his colleague and himself a day or two earlier, from which it appeared that Mr. Sifton, having come to the conclusion that under existing circumstances he could not remain a member of the Government, had accordingly resigned, and that the Premier had with much regret felt that there was no alternative but to accept the minister's resignation. In explaining his position to the House, Mr. Sifton made it plain that the reason for his resignation was his disagreement with the Government on the School Clause of the Autonomy Bill. On account of impaired health Mr. Sifton had been away from Canada for some two months. Before going away he had expressed to the Premier his views on the school question. He had not supposed that it would be considered necessary to introduce the Autonomy Bill before his return, and in view of the intimate relations of the Department of the Interior to the Northwest Territories this supposition cannot be considered unreasonable. In view of the very decided stand formerly taken by Mr. Sifton in opposition to the proposal to force separate schools on Manitoba by Dominion authority it was almost a matter of course that he would be found strongly opposed to a similar proposal in reference to the new Provinces, and accordingly his resignation as a protest against the school clause of the Autonomy Bill was to be expected. Following Mr. Sifton's explanations there were speeches in the Opposition from Hon. G. E. Foster, Mr. W. T. McLean, Dr. Sproule and others. Mr. Foster plainly insinuated that the Premier had used the incident as an opportunity for getting rid of the Minister of the Interior, but this Sir Wilfrid indignantly denied. It may be added here that the opposition to the school clause of the Autonomy Bill appears to have gathered a good deal of force during the past week. There have been protesting, petitions from various quarters. It is reported that the Minister of Finance and the Postmaster-General are by no means satisfied, the members of Parliament from the West are said to be united in opposition to the school clause of the Bill, and it seems to be generally expected that the Government will recognize the advisability of altering its provisions. We do not know what form the amendment is likely to take, but we believe that any settlement of the matter which does not leave the people of the new Provinces free in reference to their educational work will not satisfy the majority of the people of Canada and will cause trouble in the years to come. Sir Mackenzie Bowell's speech in the Senate was inspired by some remarks of Hon. Messrs. Foster and Haggart in the House of Commons a short time ago. These remarks had to do with what occurred during a cabinet crisis when Sir Mackenzie was Premier, of which crisis the public has first and last heard a good deal. It is evident from Sir Mackenzie's speech that time has done little to mollify his feelings toward the men who withdrew their support from him at a trying time. His heart is still bitter. But perhaps the history of that interesting incident in Canadian history has not yet been fully told.

A Matter of Provincial Rights. It will be pretty generally admitted we suppose, that among the newspapers of Canada there is no abler and consistent advocate of Liberalism than the Toronto *Globe*. The *Globe* has always evinced a generous admiration for Sir Wilfrid Laurier as a man and a statesman, and its support of his measures is generally hearty and unreserved. But the *Globe* very distinctly declines to support the Autonomy Bill now before Parliament in so far as it provides for imposing upon the new Provinces a separate school system. The *Globe* takes its stand in respect to this matter on the principle of Provincial Rights. In the measure now before Parliament the supreme question at issue is not the merits of separate schools. It is not a question of the value of the religious element in education, or of the rights of minorities to consideration in education. The question is not one of educational policy but of constitutional rights, "which body has the right to determine and direct the educational policy of the new western Provinces, the Dominion Parliament or the Provincial Legislatures?"

"The *Globe's* answer to that central question is the answer of the Confederation Act: "In and for each Province the Legislature may exclusively make laws in relation to education." That answer cannot be harmonized with the measure now before Parliament. That measure proposes to "make laws" for these two new Provinces in relation to the character of their schools—that there shall be both Public schools and Separate schools—and also in relation to the financial administration of such schools—how public moneys shall be raised, apportioned, and applied. Such regulations touching education are, in our judgment, as really within the constitutional rights of the Provinces as are the regulations pertaining to school hours, teachers' qualifications, and text books. It is essentially a question of Provincial rights."

Referring to the provision for separate schools in the Dominion Act of 1875 the *Globe* says: "That legislation was not asked for by the Territory, it was not contemplated by the Prime Minister, it was introduced as an amendment in committee. Whether wise or unwise, it was at that time deemed expedient, and it was at most only interim legislation intended for a Territory under Dominion supervision. Neither the terms of that enactment nor the circumstances under which it was passed, so it seems to us, make it necessary for Parliament, thirty years afterwards, to usurp the functions of the Provincial Legislatures and to bind upon these Provinces for all time, as a charge under their constitution, a system of education which may prove unsuited to their needs."

But, we are asked, have not the people who now enjoy Separate school privileges under the Territorial Government rights and claims which should be recognized? They have. The people of the nine Roman Catholic schools and of the two Protestant schools, which are all the Separate schools at this moment in operation throughout the entire region to be comprised within the two new Provinces have just claims. But those claims should be considered by the Provincial Legislatures in framing their Provincial educational policies, not by the Dominion Parliament in framing their Provincial constitutions. And, we are further asked, is it not probable that the new Legislatures would enact the present Separate school regulations? It is entirely probable, indeed almost absolutely certain. Still, it is objected, is there not ground for the fear that in the future those Separate school privileges might be withdrawn? Such privileges, once granted, could not be withdrawn without creating a grievance for which, under the Confederation Act, the Dominion Parliament may pass remedial legislation.

"So it is that on all these grounds, theoretical and practical, constitutional and historical, the *Globe* feels itself constrained to withhold support from the autonomy measures now before Parliament in so far as they interfere with the rights of the Provinces in matters of education. The highest interests of all parties, for the present and for the future, will be best served by Parliament dealing only with Federal matters, and leaving to the Legislatures of the Provinces all the duties and responsibilities which the Confederation Act intended to be Provincial. And that is the central question at issue."

Premier Haultain on the Autonomy Bill.

The second reading of the Northwest Autonomy Bill will not take place for some little time yet, and meantime the more salient features of the Bill are being discussed in various quarters. Premier Haultain of the Northwest Territories has been heard from in this connection. Mr. Haultain is not pleased with some features of the Bill. He would have preferred that the whole territory out of which the Bill proposes to create the Provinces of Saskatchewan and Alberta should have been included in one large Province. While he does not think that the division of the Territories into two Provinces will arouse much opposition, he is nevertheless convinced that it would have been better to have made only one Province. "The division," he says, "is purely arbitrary: there is no point in the country where there is a natural division. Our Provincial machinery is more suitable to a large Province than a small one, the larger the better. We are one country, we had in individuality, a progressive unity, and we have grown up together with one legislature, one Government and one set of institutions." The one argument which Mr. Haultain recognizes as having any weight against the one Province idea is that the Great Province would have a preponderating influence in the Confederation, and that from a Northwest standpoint of course would not be objectionable. Mr. Haultain also objects to that provision of the Bill by which the public lands of the new provinces are retained in the control of the Dominion Government. He holds that the claim of those Provinces to the control of their public lands is a matter of right. But apart from this, he regards the financial terms provided for in the Bill as reasonably generous. "The Provinces will be very well off to start with and there will be no need to resort to any more taxation." Mr.

Haultain also objects strongly to the way in which the school question is dealt with in the Bill. It is not that he objects to the practical working of the present separate school system in the Northwest or that he would change it if he had the power. But he objects to what he considers an invasion of Provincial rights. The Dominion Government has no right to impose a separate school system on the new Provinces. The reference which has been made to conditions in Ontario and Quebec are beside the mark. "Upper and Lower Canada voluntarily agreed to the confederation compact, subject to the special condition about separate schools. There is a vast difference between Upper and Lower Canada going voluntarily into confederation with certain conditions attached, and our being created into a Province with those conditions attached." Mr. Haultain takes exception to Sir Wilfrid Laurier's argument in regard to constitutional guarantees. "To say that because the Dominion Parliament passed an act with regard to the educational or any other matter in 1875 it stands for ever, that it must be imposed upon the Province and perpetuated, is a position which if applied with equal fairness to anything else that they did is very rapidly brought to the *reductio ad absurdum*. . . . I do not think it is desirable that the Federal Government should attach to the Provincial constitution general or specific regulations with regard to fairness, justice, honesty and good faith. These very desirable qualities must be assumed to exist if the people of the west are fit to govern themselves."

The Commission's Finding.

The decision of the International Commission of inquiry into the North Sea incident has been officially announced. The decision does not confirm the reports, previously put in circulation, to the effect that the decision of the commission would be adverse to the contentions of Great Britain. The finding of the commission as to matters of fact appears to be in substantial agreement with the statements made, at the time when the unfortunate incident occurred, by the British fishermen whose vessels were fired upon by the Russians. The commissioners of course recognize that the fishing fleet committed no hostile act. It would be absurd to think otherwise. And all but the Russian Commissioner were of opinion that there were not among the fishing vessels or in their vicinity any torpedo boats, and therefore the opening of fire by Admiral Rojestvensky was not justified. The Commissioners however recognize unanimously that "Admiral Rojestvensky did all he could from the commencement to the end to prevent the trawlers being the object of fire by the Russian squadron." It is perhaps a little difficult to reconcile this statement with the fact that, as the Commissioners believed, there were no other crafts except the trawlers, within sight of the Russian vessels. The delinquency of the Commissioners on this point seems to amount to this, that the Russian Admiral did not wantonly fire on the trawlers, but that, being apprehensive of an attack by torpedo boats and mistaking the signals of the trawlers for those of hostile vessels, he fired upon what he supposed were torpedo boats but which in reality were harmless fishing vessels. The facts certainly do not reflect any glory on the Russian Admiral, but evidently the court wished to deal with him as gently as possible. Concerning the squadron's proceeding without assisting the damaged trawlers, the decision says: "The commissioners are unanimous that, under the circumstances preceding and following the incident, there was such uncertainty concerning the danger to the squadron as to warrant Admiral Rojestvensky in continuing his route. However, the majority regrets that the Admiral did not inform the neighboring maritime powers of what had occurred."

Another Great Battle.

A great battle has been in progress for some days between the Russian and Japanese forces in Manchuria. The engagement lasts from day to day and appears to be of a general character. The sacrifice of life on both sides is heavy and the Russians are reported to be losing ground. A despatch from St. Petersburg says:—Although it is not officially admitted it is regarded as certain that General Kuropatkin is directing all his efforts to the withdrawal of his army to Tie Pass. It is now practically a rear guard action, but the task of extricating himself is proving very difficult. The Japanese have not only driven in his left, but a column is reported to have crossed the Hun river east of Fushun. At the same time the Japanese are pressing the Russian centre under cover of the fire of their siege guns, and General Kuropatkin is gradually retiring before the Japanese advance. The efforts of the Japanese to envelop the Russian right have been unsuccessful, but it has been forced back almost in a line with Mukden. Two Russian divisions were despatched to head off the rear flanking column advancing from the Liao river toward Sianmintin (about thirty miles west of Mukden) but according to the latest advices they were too late, the Japanese having already entered the town.

Union Canadian Conference.

We welcomed the Missionaries from the South on the 12th and five days were spent very pleasantly and profitably together. Mr. Sanford led in the first devotional meeting, at 2 p. m. Read Psalm 122 and Micah 4 and after welcoming the Southern brethren, exhorted them to come up with us to the mountain of the house of the Lord.

The retiring President, Mr. Churchill, in his address gave us a very happy and profitable resume of the various turnings and overturnings, discoveries, and openings for the preaching of the gospel in the world, during the year just closed. And a hopeful outlook into things now transpiring, in many parts of the world, as helping to usher in the speedy reign of Prince of Peace on the earth, Mr. Laflamme was appointed President by exclamations, and the other officers were filled in much the same way. In the evening we had a social time, music, recitations and speeches, and closed by joining hands in a circle, and singing, "West be the tie that binds, etc."

On Friday morning Mr. Freeman led the devotional exercises. His topic was, "Compulsion in the life of Jesus." Jesus recognized that there was a plan for his life, and he never swerved from fulfilling it. There was a must, an inward compulsion in his life that governed all his actions. Passages were cited with this must in them. There was a plan in the life of Jesus. Is there a plan for our lives? Jesus knew God's plan for his life, can we know God's plan for ours? Taking the teaching of Jesus concerning the Father, we must believe that God desires us to know his plan for our lives. And when we know it, we must follow it, regardless of all cost. We see the compulsion in Christ's life was his great compassion, and that in the Apostle Paul was the constraining love for Christ. So we need our hearts to be filled with the love of God and then an overmastering desire will take possession of us, to follow constantly God's plan for our lives.

Mrs. Higgins read an excellent paper on "The Missionary's Message, Law or Love? How much of each?" This paper was requested for publication, so I hope you may have the pleasure of reading it.

In the afternoon the devotional meeting was led by Rev. Ralph Smith of Cocanada. His subject was, "Things in us, God finds precious."

These are not always the things we think God will find precious. It is difficult for us to estimate the value of spiritual things.

We find in Ps. 56: 8 that (1) He has a bottle for our tears. The tear of repentance, the tear of disappointment, of sorrow, etc. are all precious to God. Why? They represent spiritual exercises, and he values whatever makes the soul beautiful. Sorrow chastens, disappointment leads to patience and trust, and repentance leads us to God; every tear represents some spiritual experience that has been a blessing to us.

(a) He has a book for our words. As we find in Mal. 3: 16, God keeps the minutes of every meeting where his children come together in his name, a faithful record that can never be moth-eaten or soiled by age. Words merely reveal what is within, and God values these because they are the expression of the state of our souls, and spiritual standing.

(3) He has Golden bowls for our prayers, Rev. 5: 8. Our tears will turn into beautiful adornments for our characters over there; our words into lovely little pictures, showing how our souls have passed from glory to glory; and our prayers into sweet incense. The soul gives itself up to love, trust and worship when it comes to prayer, and this is exceedingly precious and sweet to our God.

"The distribution of Literature" was a subject opened by Mr. Archibald, and the discussion participated in by several others.

The subject of a "Rescue Home" was spoken to by Miss Murray, Miss Corning, Miss DePraser and others. A committee was appointed to bring in resolutions on the subject, which was done at a later session, and the committee continued for work during the year.

In the afternoon Miss Archibald gave us an interesting and inspiring talk on the first verse of the 91st Psalm, "He that dwelleth in the secret place of the most high shall abide under the shadow of the Almighty." She related many of her experiences during the seven years she has been in India, after which Mr. Craig read a very interesting paper on "Self help at Terskegee." This was followed by one from Mrs. Churchill on "The History of the work at Rayagadda, at the close of which the president rose and said, let us all rise and sing the doxology, for this wonderful work at Chekkagoorda. Praise God from whom all blessings flow.

Miss Hatch led the devotions in the afternoon. She had been impressed with the adaptation of portions of Isaiah's prophecy to our own times and this country India. She read these portions substituting the name India with good effect. The glorious issue predicted is sure to come.

This was followed by an address on Street Preaching from Mr. Churchill, and discussed by many of the missionaries giving their experiences in this line of work, all of which was very interesting and instructive.

On Sunday Mr. Scott preached in English and Mr. Craig in Telugu, and a grand meeting was held in the evening in the chapel in town, which was comfortably filled with

heaven gentlemen and young men. Several of the missionaries gave addresses which were listened to with great attention.

On Monday morning "The Organic Union of our two Missions on the field" was proposed, and called forth much discussion. But as there were many absent from the Ontario Mission, whose minds on the subject were not known, and several of the M. P. Missionaries were opposed to any organic-union, such as was stated in the preamble to a resolution brought forward, nothing definite was done, except that it was voted to send the preamble and resolution to each of the Missionaries to read, and ruminate on, till our separate conferences meet in July, when it is expected to be discussed.

The Conference closed by a prayer and praise meeting in the afternoon. Most of us went to the station to see the Southern friends off, and as the train moved away we sang "God be with you till we meet again."

M. F. CHURCHILL.

M. P. Conference.

We returned from Vizenagram a week ago, where our M. P. and Union Canadian Conferences were held from Jan 5, to the 12 inclusive. I was requested to send a few notes concerning them to MESSENGER AND VISITOR, so must do it to-day. Love was the keynote of all the devotional meetings in our M. P. Conference. "Love of God," by Mr. Glendinning; "Love of the Father," by Miss Churchill; "Love of the Son," by Mr. Sanford; "Love of the Spirit," Mr. Hardy; "Love, the supreme law," Mrs. Archibald; "Love, the supreme need," Miss F. Clark; "Love, the supreme gift" Miss Blackadar; "Love, the motive power," Mrs. Higgins; "Love, the means of influence," Miss M. Clark, and "Helps and Hindrances to growth in Love," Miss Newcombe. So you see our spiritual food was indeed good, and we shall expect growth in this grace, in all of our hearts this year. The 13 chap. of 1 Cor. was read more than once, and I felt it might be a good exercise for me, and others, to read this chapter often as a matter of self examination throughout the year. Various subjects were discussed such as the "Individual cup at Communion" in which we were almost a unit, on the affirmative side, Canadian Baptist Mission Union. As rather discouraging letters had been received, and were read by our Secretary, from the Secretaries of both the Ontario and M. P. Boards, this subject did not receive much of an impetus. Temperance, Union of Baptists at home, church discipline, Helpers salaries, estimates, etc., received their share of attention. But the devotional meetings and sermons on Sunday, in English by Mr. Freeman, and in Telugu by Mr. Higgins, were the cream of all. After the passing of this resolution a season of prayer was spent for this object.

A strong resolution in regard to Rayagadda was unanimously passed in which each member of the Conference was requested to make special prayer to the Lord of the harvest to send forth laborers of his own choosing and specially equipped for work on that field this year, and that the Board be asked to do all in its power so secure such a man.

A Word to the Churches.

Moreover, if thy brother trespass against thee, go and tell him his fault between him and thee alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican. Verily I say unto you, whatsoever he shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven. Matt. 18: 15-18.

The word, church, here, means a regularly constituted assembly of believers on the Lord Jesus, walking in the commandments and ordinances of the Lord.

The Scripture before us teaches, that:

1. A truly Christian member of this assembly may become guilty of trespassing against his brother.
2. Persons destitute of the Christian character, may gain admission to this assembly, and trespass against its members.
3. It is the duty of the offended member to bring offender to an account.
4. It is the duty of the church to hear and decide the matter, when scripturally presented.
5. Whatever power to bind and loose, is here given, resides in the assembly or church, and nowhere else; and is expressed in the vote of a church meeting.
6. To the same extent, it is conferred on and resides in all such churches.
7. This power to bind and loose, given to the Christian congregation cannot be transferred. It must be administered by the individual church; and its decision is final.
8. The ecclesiastical hierarchies of Christendom, whether Roman, Greek or Protestant in arrogating to themselves the power to bind and loose, here conferred on the Christian congregations, are wresting the Scriptures of truth.

Our Saviour, the Lawgiver of the church, in this Scripture, lays down the course to be pursued in every case, where one member trespasses against another. So that the church, solemnly and prayerfully following the Divine directions, may reach a final decision, in full accord with the Divine mind. A result which restores the Christian transgressor to fellowship; and which revealing the real character of the unregenerate transgressor excludes him from the Christian church.

The aim in such a case is, not the punishment of the offender; but his restoration to fellowship. The offended member is to approach the offender with the supreme motive, "To gain a brother." Such an effort made in such a spirit, will in most cases succeed.

If he must take the second step, the motive must still be "To gain a brother." He will therefore see the propriety of taking as witnesses, brethren who have the confidence of both parties.

If this is to fail, the church is to assemble and hear the matter stated. Then comes the last solemn effort "To gain a brother," when the whole assembly becomes the suppliant. The concentrated rays of the sun, will melt the hardest substances; and the united pleading, love of a Christian assembly, will prevail with the hitherto unshaken transgressor. If he refuse to hear all these entreaties, he must be excluded. He is probably unregenerate. One of the tares that the church must not attempt to remove out of the world; but must certainly remove from church fellowship.

Now, it might occur, that in carrying out such a course of discipline; both the offended member and the church though closely following the form, yet neglecting the spirit would arrive at a wrong decision. Such a decision would bind nothing, in earth or in heaven. It were monstrous to assume, that a false decision made by men on earth, could bind the Holy One to make a false decision in heaven.

For the work of discipline, a church needs as much of spiritual power as for the work of conversion and in gathering. To suppose that it can be successfully carried on with the cold formalities of a secular court is to make a grievous mistake. It is a means of grace, and often results in the conversion of a transgressor under the discipline of a spiritually minded church.

If our churches are to live and fulfil the Divine purpose in their institution, they must at once resume the long neglected work of discipline. For by this method the Lord would preserve and promote the peace of the church; and purge out the old leaven; that, as before Pentecost they may come together with one accord (not discord) and receive outpourings of the Spirit of God.

If we neglect the work of discipline, we will next lose the spiritual power, which the Lord gives for its performance. For the atrophy of unused powers is a universal penalty.

A BELIEVER.

The Liquor Traffic—From the Moral Stand Point.

AN ADDRESS BY REV. JUDSON KEMPTON.

I am asked to speak of the objections to the liquor traffic from the moral stand point.

The liquor traffic is an evil politically. It is an evil financially, economically; but if it is right morally, we can even put up with the consequences that follow in its train politically. The great question is: is the liquor traffic right? or is it wrong in the face of conscience and in the eyes of God?

There is a code of moral laws that are regarded the world over as being the tests of a perfect morality. We, as Christians, believe that these laws were given to the world by Almighty God himself. But everybody acknowledges their value. On them is built the jurisprudence of the nations. Tonight I charge that the liquor traffic is wrong morally because it breaks everyone of these laws which are at the basis of morality.

1. The liquor traffic breaks the first law of morality by causing men to worship, no God, but a craving for strong drink. As the Psalmist said, "Their god is their own belly."

"At the break of day I saw a man
Approach the dram shop door;
His lips were parched, his cheeks were sunk,
As I viewed him o'er and o'er.

His infant child stood by his side
And whispering to him said,
'Father, mother lies sick at home,
And sister cries for bread.'

He rose and staggered to the bar,
As he oft had done before,
And faltering to the land-lord said,
Come give me one glass more.

The host complied with his request,
And he drank of the flowing bowl—
He drank while his wife and children starved,
And he ruined his own poor soul."

So goes the old song; but isn't it as true today as it was a generation ago? Aren't there men giving up wife, children, church and God and their own souls for the appetite caused by drink? Then they break the first commandment, "Thou shalt have no other gods before me."

2. The liquor traffic leads men to break the second commandment and to worship the product of human industry

and to bow themselves down to them and serve them by leading the rum seller to sell himself for gold. Some liquor men are naturally pretty decent fellows. Some of the liquor dealers of this city are connected with some of the best religious families of the community. And here are these men, the children of many privileges, down and serving a graven image, being led to do it by the liquor traffic. And what is the image? It is the image that was graven on the die that stamps out the golden eagle.

The liquor traffic leads men to sell damnation to their neighbor's children; to become themselves social outcasts; to engage in a calling that brings the blush of shame to their wives, their children, their sisters, their mothers and their friends, whenever it is mentioned, because they can make money by it.

You merchants, who are trying to make an honest living selling honest goods, who fall in line on election day and follow the saloon keeper up to city hall and vote for license you won't believe me, but I tell you as I would tell my best friends, as I would tell my brothers, that you are being hood-winked! You are being blind-folded! You let them take a few dollars worth of trade and wrap it around your eyes, and then let them intercept the ready cash that would otherwise flow into your pockets! There would be liquor sold under no license, but the amount would be easily cut in two, and I tell you again, the present enormous and increasing drain is greater than you, and our little town, can stand.

Yes, the liquor man worships the golden image; and that's all he does worship; and he bows down so low, and he serves his god so thoroughly that the golden image, and the silver image, and the nickle image, congregate in his till.

"But the Lord thy God is a jealous God visiting the iniquity of the fathers upon the children unto the third and fourth generation!" Let those who worship the golden image beware! They must reckon with God one day and the average saloon keeper's life is short!"

3. Because profanity and obscenity and perjury go hand in hand, and dance and howl with the liquor traffic every where, I charge it with breaking the third commandment, "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain."

4. Because the liquor traffic violates the Sabbath laws not only of men, but of God, the laws of the Bible and the laws of the city, here and else where, I charge the liquor traffic with violating the fourth commandment: "Remember the Sabbath day to keep it holy."

5. Because it is well known that the liquor traffic causes sons to disobey their father's commands, to trample on their mother's hearts, and to bring down the parent's grey hairs with sorrow to the grave, I charge the liquor traffic with violating the 5th command: "Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee."

6. Because a large proportion of the increasing number of murders that are being committed, year by year, in our country are traceable directly to the influence of intoxication, I charge the liquor traffic with the violation of the sixth commandment, "Thou shalt not kill."

7. Because the house of ill fame in the great cities, and the lustful disposition everywhere, go with the saloon, I charge the liquor traffic with the violation of the 7th commandment, "Thou shalt not commit adultery."

8. Because the saloons are notoriously the nesting places of burglars and thieves; because the saloon keeper frequently robs the man who becomes too drunk to know enough to count his change; because gambling is held by the law to be a species of stealing, and because I am informed that even in our saloons gambling and gambling devices are working the same under the new administration as under the old; I charge that the liquor traffic is guilty of the violation of the eighth command, "Thou shalt not steal."

9. Because whatever attempts are made to bring the liquor traffic to court to answer for its crimes, it succeeds by bribery, by intimidation and by personal friendship, in teaching men to swear falsely I charge the liquor traffic with the violation of the ninth commandment, "Thou shalt not bear false witness against thy neighbor."

10. Because in in some places, saloons have fitted up play rooms with rocking-horses, toys and pictures for the children to play in, that they may get them under their control; because it is a fact that saloon-keepers have had candy drops made containing alcohol and peddled them out to little children for the express purpose of giving them the taste for liquor; because not long ago, in a saloon-keeper's convention a member arose and said "My friends, the old drunkards are dying off; we must begin with the boys. Be generous with them; invite them in, give them free drinks, when they will take them; cultivate the taste, cents given out in this way will bring you dollars by and bye; because a saloonkeeper in this city told me when I asked him to sign a petition for a public reading room that he wouldn't do it because it would only keep the boys out of his saloon; I charge that the liquor traffic breaks the tenth commandment for it "covets" not only the neighbors house, farm, ox and ass, but it covets his precious boy and would for the sake of a graven image, damn him in a drunkard's grave.

Muscataine, Ia.

A Winter Gale at Boon Island.

BY GEORGE S. WASSON.

Lying low in the water and directly in the track of coastwise vessels, Boon Island has been the scene of many wrecks, and no doubt will be the scene of many more, in spite of its lofty light-tower and warning bell. It is but nine miles from Cape Nedrick, the nearest bit of mainland; but Kittery Point, twelve miles away, lying at the mouth of the Piscataqua River, which here separates Maine from New Hampshire, is commonly the point of embarkation for Boon Island, because it has a good harbor.

Little lapstreak boats, carrying two spritsails, and so light that they can be immediately hauled out of water and secured on reaching the island, constitute a line of packets in which it behooves the mariner to watch his chances sharply, and the Boon Island mail is, in the winter especially, decidedly irregular.

Besides the light-tower, there are the keeper's dwelling a storehouse and an oil-house, all built of massive granite blocks. On the oil-house is a belfry of heavy timber, which supports the fog-bell, and between them all extend thick plank walks, bridging the hollows among the rocks, to which they are bolted as securely as possible. Stout lines of Manila rope afford further aid to passage about the place in darkness and storm.

Each spring boxes of earth are brought in the boats from the mainland, and tiny flower-beds are arranged in convenient crevices about the house, only to be regularly swept away by the seas of the winter gales which often sweep away also the plank walks and the fish-flakes and lobster-pots of the keepers.

At low tide Boon Island may perhaps cover an area of three acres, but at high water, even at common neap tides, the ocean overflows a great part of the island. At spring-tides and in severe storms the water extends over the whole territory up to the very foundations of the tower and buildings. On one memorable night old Neptune knocked upon the front door of the keeper's dwelling with such vigor that it gave way before him, and the whole lower floor was flooded as the great seas made a complete breach over the island. In anticipation of another such visit, the door was replaced by a much more substantial one.

But against the most uncanny and dangerous feature of great storms it seems impossible to guard. Immense boulders many tons in weight are often rolled up from the ocean's depth by the onrushing seas, and although sometimes broken, are frequently hus'ed clear across the island, or left lodged in some gully among the rocks. There they remain, it may be, for years as monuments to the power of the waves, but sooner or later they are sure to be again seized by some more powerful sea, and thrown skipping over the ledges into the water. During the progress of this titanic game of marbles the concussion are at times terrible, and the paths of the hurried boulders are easily to be traced by scarred and splintered ledges.

A short time previous to the gale of January 31, 1898, the assistant keeper of the light took to himself a young wife from an inland town, and having stowed his effects on a tugboat at Kittery Point, awaited a favorable chance for moving out and setting up house-keeping on the desolate bunch of low-lying rocks. The first attempt at landing was futile, on account of undertow breaking round the island; but after a few days of waiting, the young couple and their goods were safely deposited on the salt-encrusted ledges of their new home.

Scarcely were they comfortably "settled down," however, before the wind backed into the northeast, and with thick snow the now famous storm began. All day it steadily increased in fury, till, as night shut in, every cubic foot was quivering under the portentous blows of the sea. Urged down the coast by the furious nor'easter, the flood-tide quickly rose; and each great comber rushed with deafening roar a foot or two higher among the rocks than its predecessors. The tower and buildings were thickly incased in ice from the flying spray. Sharp, crackling reports and a peculiar jarring of the house gave warning that the terrible play of the boulders had begun in good earnest yet early in the night, sounds which, although familiar enough to the veteran keeper and his assistants, were appallingly strange to the plucky little bride.

Heavier and heavier grew the concussions as the ever-increasing seas tumbled upon the jagged shore; nearer and nearer came that close-following rush of roaring waters as their crests were hurled yet higher among the rocks, until, round the tightly fitting, barricaded door of the house, little by little, the icy brine began to work in, and to creep steadily in long, glistening rivulets across the floors.

Soon amid the din was heard the splintering crash of breaking timbers for the first section of the heavy plank walk had been reached by the breakers, and torn from its bolting among the rocks. Meantime the ice upon the buildings was increasing much more rapidly than the inmates knew. Mopping up and sweeping away the constantly increasing streams of water which now squirted round and under the door at every thud of the sea against it, and looking after the safety of such household articles as might be most injured in case it gave way, as the old one had done, they suddenly became aware of an overpowering smell of gas from the stoves. Investigation

soon convinced them that the ice coating outside had actually risen to the chimneys of the house, and that all three were effectually frozen up. It was necessary to put out the fires at once, and so to this night's misery and fear was added the hardship of a cold house filled with gas.

As the tide receded, the sea gradually ceased dashing against the building. Daylight revealed an astonishing scene. The light-tower, from its base to the lantern, one hundred and thirty-three feet above the sea-level was entirely covered with ice, as were also the other buildings to the depth of sixteen inches on their most exposed sides, excepting a fringe some three feet in width round the base of each, where the rushing waters had prevented ice forming.

Scattered about the island in all directions lay a fresh crop of boulders, both great and small, and almost against the oil-house were the fragment of a twenty-ton fellow that had, since his appearance from the sea eight years before, never been budged.

In the oil-house belfry, twenty feet above the ground, was the great fog-bell turned upside down, and filled with ice. Moreover, the whole belfry was so clogged with the frozen brine that several hours' work was necessary to get the bell again in ringing order.

In the keeper's house no fires were possible until noon. Those on duty in the lighthouse reported that at times its oscillations were most alarming, and that a lantern suspended in their little "sky parlor" swung to and fro continually.

Taken altogether, it is safe to surmise that heavy gales furnish excitement enough to offset many weeks of the ordinarily monotonous life at Boon Island.—Youth's Companion.

The Duty of Sleep.

The sleeping-room is nature's repair shop, the place of recuperation and renovation. There are persons who sometimes tell us that some great man, such as Napoleon Bonaparte, only slept four or five hours in twenty-four. But Napoleon Bonaparte is a very poor example to follow. His restless spirit kept the world in an uproar, a good share of his life, he was broken in health some time previous to his defeat in battle, and finally, fretted and chafed in his captivity, he died, aged fifty-three, before he had reached the allotted age of man.

If a woman would last, she must rest. If she would make her life calm and strong, glad and useful, she should have abundant sleep, and to obtain it she should avoid late hours and especially stimulants. The woman who takes anything to keep herself awake is making a great mistake, and preparing herself for future troubles. A woman who keeps awake with stimulants now will be trying to put herself to sleep with chloral by and by.

One of the great hindrances to sleep is a restless anxiety about things to come. There is so much to be done that some mothers feel they can hardly take time to sleep; but six, seven, or eight hours of good, solid sleep, begun at ten or eleven o'clock at night, is much better preparation for a hard day's work than any amount of midnight toil or restless tossing upon the bed in the watches of the night. Be sure of this, that unless nature's method of recuperation for wasted energies and exhausted nerves is regularly followed, the penalty exacted will be terrible. It is next to impossible for a mother of even a small family, with all its demands on mind and body to do her duty faithfully without a due share of calm, refreshing sleep.

It is a matter of duty for persons who fear God and serve him to see to it that they have their sleep. They must not be cheated out of it, they must not be harnessed until sleep forsakes their eyes; they must rather bid their cares depart, and commit soul and body, mind and estate, friends and foes, to the care of a loving Father. They must make it their business to sleep.

There is nothing more favorable to beautiful slumber than the peace of God which passeth understanding. With that peace we can lay ourselves down and sleep, and awake because the Lord sustains it. And we can prove how vain it is for people to rise up early and sit up late, and eat the bread of sorrows, and strive and struggle to gain those things which God is willing to give, and which he gives to his beloved while they are asleep. Our heavenly Father is able to do exceedingly abundantly above our utmost thought, our utmost desire; and it is for us, knowing his love and care and tenderness, to resign ourselves into his kind hands, committing the keeping of our souls unto him in well-doing, as unto a faithful Creator, fearing no evil.—The Family Friend.

Referring to the provision for separate schools in the If God gave you gaiety and cheer of spirits, lift up the care worn by it. Wherever you go shine and sing. In every household there is drudgery. In every household there is sorrow. If you come as a prince, with a cheerful buoyant nature, in the name of God, do not lay aside those royal robes of yours. Let humor bedew duty.—Beecher.

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

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THE STRENGTH OF A CHURCH.

A story has been going the rounds that when a certain church was about to build a new edifice, one of the deacons was showing the architect's designs, and coming to the drawing of the steeple he exclaimed, 'There, that steeple will be 180 feet high, the tallest steeple in all this part of the country. Won't that make sinners tremble?'

Without vouching for the truth of this story, the thought of the good deacon finds expression in many of our churches, that much of the power of religion is found in externals. If a church has a large and wealthy membership, an imposing and well-furnished edifice, an eloquent preacher and artistic choir, if, in short, it is the church of the town, and to belong to this church is to 'be somebody,' we call it a strong church, without asking after the tone of its piety. On the other hand, if the members of a church are few and poor we deem it necessarily a 'feeble' church. The strength and prosperity of a church are often estimated by its social position, without regard to its spiritual power.

Ritualism is found not alone among Romanists and Episcopalians. It exists among Baptists, and Presbyterians and Methodists as well. For what is Ritualism? It is putting form in the place of spirit, in other words holding to the idea that there is spiritual power in mere externals. Now this idea is found in every church. If a fine building is erected, a large congregation gathered, and an elegant sermon delivered, a large organ played, and a well trained choir has sung anthems, we believe a great advance has been made, and run away with the idea that that is a prosperous and strong church, without stopping to ask the question how much spirituality there may be behind this stately ceremonialism. Its numbers may be kept up not by conversions, but merely by the influx which wealth and fashion will draw; it may give little or nothing to missions; the tone of its piety may be low; it may be doing very little towards building up the kingdom of Christ in the hearts of men; and yet if it is externally prosperous we are apt to call it a strong and prosperous church. And regarding the 'feeble' church we may often desire for it rather the strength of numbers and of wealth than the power which lies in piety.

Now an army may be large in numbers, elegantly uniformed, with large cannon and powerful bass drums, and yet not be so strong as some smaller body of troops. And so the question regarding a church is not simply as to the number of its members, but as to their quality—not merely how well equipped it is and how elegantly it can go through its dress parade, but what it can do. Thus a small and ragged army may yet be a powerful army, and a small and poor church a strong church—stronger than its more stylish neighbor.

A church is strong and successful just so far, and only so far, as it accomplishes the purpose of church organization. That purpose is the propagation of Bible truth, and cultivation of the spirituality and spiritual power of its members. Now a man may belong for years to a large and wealthy church, and his connection with it not result in the increase of his knowledge nor spirituality. On the other hand, the members of a church may be few and poor, and yet the character of that church be such that each one uniting with it is advanced in Christian truth and in spiritual life. And if this be so, this small and poor church is a strong and successful church.

Let it be understood then, that because a church is small and poor, it can amount to nothing and is a failure. It may be nevertheless a strong church. And though the number of a church be not increasing in numbers or in wealth, if they are increasing in spirituality the church is becoming all the while a stronger church. This is the first thing to be desired regarding a 'feeble' church—not that it may become larger and wealthier, but that its character may be more spiritual. And as to the increase of its numbers, such increase should be sought from conversions.

We may wish that a few wealthy and influential brethren would move in from other places, and so the church become large and wealthy. But the gain to an individual church from immigration is no gain to the kingdom of Christ as a whole. It may be selfish in a church to desire such again.

Let the spirituality of the members of the church be increased, and the unconverted will be led by them to Christ. But suppose all that are converted should move to other places, so that the numbers of the church should continue small, it may still be a strong church for the spirituality of its members does not depend on their numbers or their wealth.

CHRISTIAN EDUCATION.

There are three reasons, at least why Christian men should support our institutions of learning at Wolfville. The cause of Christian education demand it. Our public school system is all that we may ask for. It is complete in itself. It provides for each and all without respect to class or belief. In our public schools Romanist and Protestant stand on the same level. It is for this reason that we deprecate most strongly the establishment of separate schools in the new Provinces, to be created in the west. We do not want any system of religion to be taught in the schools provided for out of the public purse. These schools are not at liberty to emphasize Christianity, nor antagonize it.

The time is far distant when all classes will consent to a prominent introduction of Christian teaching in our public schools. The absence of such teaching however has its effect upon the schools themselves. Every argument therefore, for Christian education is an argument for our denominational schools and so an argument for Christians to give to their support.

2. Our Baptist doctrines need it. These doctrines are precious to the men and women who know why they are Baptists, and what it really is to be such. Their work is not yet done in the world. The principles for which they stand, have stood, and must continue to stand, are not yet accepted by all who are called Christians. Suppose all the educated people in the world were separated entirely from the Baptists, what would become of these doctrines? What chance would these have in the future, if all people should remain as the public school system leaves them? What would become of them in the hands of other denominations trained according to their schools? The only answer that could be given is an argument for the loyal and hearty support of our own denominational schools. If the world is to be permeated with Baptist principles they must be propagated by the Baptist denomination. Nobody else will, or can, do this.

3. The training of our future workers requires it. Every part of the organization and work of our people is now seeking men and women, not only educated, but trained in accord with the ideals and methods of these denominational schools. The churches want such pastors and the country churches are beginning to ask for them. Our schools themselves, our academies, and high schools want them for the positions which await just the kind of men and women which these denominational schools can furnish. Our Missionary Boards Home and Foreign turn their eyes towards these schools for the men to take and fill strategic centers at home and abroad.

Everything that can be urged for the strengthening of our working forces as a denomination, is an argument for sustaining our schools of learning at Acadia. Let it be borne in mind that such work tells, and it pays a hundred fold. You may give a beggar his dinner to-day and he may die to-morrow. You did a good deed, though short-lived. But when you plant a school of learning permeated with Christian ideals and pulsating with the truth as it is in Jesus' you have sown a seed which shall take root, the fruit of which shall be 'the healing of the nations.' Help on the Second Forward Movement of Acadia College.

MINISTER'S SONS.

The old slander often comes to the front 'that minister's sons generally turn out badly. Though it has been shown often that there is no truth whatever in the statement, that it is a falsehood pure and simple, yet there are many who still believe it. A French investigator has studied this subject, and has made a long list of names to prove that the sons of ministers make up a large number of the world's great men. Here are a few of the names: Agassiz, Hallain, Jonathan Edwards, Whately Parkham, Bancroft, the Wesleys, Buchers and Spurgeons, Cowper, Coleridge, Tennyson, Lowell, Holmes, Emerson, Charles Kingsley, Matthew Arnold, Dean Stanley, Macaulay, Thackeray, Sir Christopher Wren, Sir Joshua Reynolds, Swift, Sterne, Hazlitt, Grover Cleveland, Peter Stuyvesant, Adoniram Judson, Timothy Dwight, Henry Clay, Fitz-Green Halleck, Morse (the Inventor). But why string out the list, the above could be duplicated a hundredfold. As one has well said, 'It is really about time the old yarn was retired, to which an exchequer replies 'Even so, beloved,' but it won't be, it is too sweet a morsel of the deacon's own for them to give it up, though the facts are against them.' There are some good men in these Maritime Provinces whose fathers were preachers and there are many others growing who will benefit and bless their fellow-men in the world.

AFRICAN CIVILIZATION.

A pamphlet entitled, 'The African Civilization Movement' has been laid on our table by the President and promoter, Dr. A. B. Walker of St. John, N. B. The message to the public is a pamphlet of 30 pages which is packed full of information as to the Negro and his present position and standing among the races of the earth and his future prospects. Dr. Walker is most optimistic in his views. He pleads for full justice, right, and equality for all mankind. He says the chief object of this movement is to bring the whole continent of Africa and the whole African race within the pale of Christian civilization according to the Anglo-Saxon plan, and he proposes to do this by founding, in some part of British Africa, not already occupied by white people, a colony of an intelligent, educated, industrious class of English speaking Negroes drawn from English-speaking countries.

The plan of Dr. Walker is excellent and if properly managed and the right kind of leaders get to the front and keep there, the movement will be a success. Whether all that the promoter has in mind will be accomplished by it is open to question. That there is a wide and open door for capable men of the African race, among their own people in America, and Africa is clear. We trust that Dr. Walker and those who are associated with him in this great enterprise may have their most sanguine expectations fully realized. For fuller information correspondents are requested to write to Dr. A. B. Walker, St. John, N. B.

Editorial Notes.

—If it be true as some one has said, that 'worship is doing business with God and preaching is doing business with men,' then it would seem to be a wise thing for men and women to get to church early enough for the devotional part of the services. That part at least which does 'business with God.'

—With pleasure we record the fact that the next issue of the paper will find the editor in his accustomed seat after a few months retirement from full work. We are all glad to know that the rest and freedom from care has proved beneficial, and that he feels sufficiently strong to take up the work which was laid down so reluctantly on account of impaired health. We are sure that all will join in wishing for him that strength which will enable him to continue in the work for which he has shown such excellent qualifications.

—The maintenance of a hearty, vigorous, spiritual life is to every church and every believer a matter of prime importance. It must begin and be carried on in the heart and closet of each disciple. It is to be supported by habitual prayer, self-examination and watchfulness, study of the Word of God and the cheerful and grateful use of all the means within our reach. Some of these are the gathering together of believers, the observance of the New Testament ordinances, and the loving and intelligent performance of every known duty. When these obtain there will be an active, earnest, intelligent church.

—Worldliness like a worm at the root of a plant is eating out the life of many in our churches. The separation from the world seems to be regarded as one of the 'lost arts.' The god Mammon is bowed down to and worshipped. Worldly pleasures and amusements are almost as eagerly sought after by those who profess to be seeking the things which are above, as by those whose affections are wedded to the earth. When the world and the flesh enter into the hearts of believers, it may be morally certain that the devil is not far off. He will resume possession if that is at all possible. In any case neither he nor the world is a friend to grace.

—The attention of our readers is called to the address on Temperance by Rev. Judson Kempton, of Muscatue, on the second page of this issue in which the liquor business is dealt with in a most trenchant manner. The address is timely. We ask our readers to thoughtfully peruse the same, and ponder carefully and prayerfully, the points which are made. We have not read a more vigorous onslaught on this, the greatest foe of human kind, for some time and are glad of the privilege of giving it circulation among the Baptists of these provinces. We hope it may prove a tonic and stimulus to some Christians.

—It is said that the late Henry Ward Beecher had among his many pictures one small engraving which he prized very highly. It represented Christ as central figure of a group. He was surrounded by the poor and suffering, the tried and afflicted. There was the mother in an agony of grief, lying her dead child at His feet. There was the Ethiopian lifting his shackled hands in supplication for relief. There was the toll-worn, grief-stricken man worried and torn by the cares of this world. There were the lame, halt and blind, all gathered for help and strength, and to them all Christ was just uttering those matchless words 'Come unto me all ye that labor and are heavy laden and I will give you rest.' How tender! How helpful! and how fraught with comfort!

—The Sunday School Times is responsible for the following facts in respect to Sunday schools. Hannah Ball of High Wycombe, England, was one of a score

or more of individuals whose attempts at Sunday School work, before the efforts of Robert Raikes, are well known to students of Sunday School history. Miss Ball's work was conducted in 1769, many other sporadic instances of Sunday School work preceded hers such as that of Rev. Eleazer Wheelock, in 1763 in Columbia, Connecticut, Rev. David Blair, in Breehen, Scotland; Ludwig Hooker, in 1740 in Ephrata, Pennsylvania; and Rev. Joseph Alleins, as far back as 1665-1668, in Bath, England. Still a century earlier, in 1560 a form of Sunday School had been inaugurated by the General Assembly of the Church of Scotland, and as early as 1603 a similar system was in operation in the church of England.

The Far West.

As cold water to a thirsty soul, so is good news from a far country.

Wrapped about by the state of Washington on the south, the green waters of the great Pacific Ocean on the west, the eternal snows on the north, and the massive Rockies on the east, lies Canada's greater west British Columbia, destined by the fertility of its soil, the extent and richness of its grazing lands, its exhaustless timber lands, the productiveness of its waters, the wealth of its mines, and its relation to the "Far East" to be the crown and pride of our Dominion.

This land must be conquered by the Cross. High over all banners must float the banner of the Cross. High over all spires must rise those from whence ring out the chimes that call the people to worship the King of Kings.

The Baptists have invaded this land in the name of the King Immanuel. They have established 18 out posts, 16 of which are provided with pastors, another being regularly supplied by strong brethren from the neighboring churches, and a pastor is now in sight for the remaining field. Of these, 9 only just one half, are self-supporting, 5 of which are just barely so. The total resident membership is 1273, a small but heroic band. Last year their contributions for local church work averaged \$14.19 per member as compared with \$10.22 contributed per member by the Ontario and Quebec brethren. Their contributions for Home and Foreign Missions averaged \$2.04 per member as compared with \$1.70 contributed by our Upper Canadian brethren, and .68 per member contributed by our Maritime Province brethren. Adding amount raised in Maritime Provinces for Twentieth Century Fund, their average is .80 per member and even adding amount raised for Second Forward Movement, the average per member does not nearly equal that raised by our self-sacrificing B. C. brethren.

Besides, we war against many adversaries and difficulties peculiar to a new and growing country. There is the heterogeneous character of the population. The people have come from the four winds of the earth, Swedes, Norwegians, Icelanders, Irish, Scotch, English, French, German, Italians, Russians, Chinese, Japanese, Canadians, and some from Uncle Sam's land. Many of these people, especially from English speaking lands, were members of churches in their homelands, but coming here to get rich quick and not knowing how long they could be in any one place, have not affiliated themselves with any body of Christians, and today some of them are respectable citizens, others have gone down. The mass of these are non church goers and constitute one of the strongest positive hindrances to our work. The northern European people amongst us, though generally professing to be members of the Lutheran or some other church, are non church goers, given to Sunday sports, and hard to reach, since they do not readily associate with English speaking people. The constant moving from one place to another and the absence of such ties of relationship as exists in Maritime Province churches is a serious drawback. On the other hand the holding together for the work of Christ in spite of these difficulties, has called out a larger and stronger spirit of Christian brotherliness and broad-mindedness, which, for the lack of such conditions, is not known in like measure among Eastern brethren.

When all these facts concerning the conditions under which our work is carried on, and the generous way in which our B. C. brethren support the work are considered, I, for one, feel that the brethren of the Maritime Provinces ought to stir themselves to a just appreciation of their obligation to aid these valiant and struggling brethren. We call for help. We are bold in our appeal because that we ourselves are first in sacrifice for the work. The Lord of the vineyard has sent us men for our fields. The fields that we have we are bound to hold for his name's sake. Our obligations this year are larger far than last year, since the Lord has answered our prayers and sent us men. We believe that he will answer our prayers and open the hearts and purses of our brothers and sisters in the Maritime Provinces.

There are here with us many young men from the East. They came here not to find Christ, but to find the treasures of earth. Only yesterday I came in contact with one of these boys, about two and twenty. He had a dear mother's letter in his pocket just received. Had that mother known the condition of her boy when she wrote there would have been more tears in her letter. When she hears from her

boy again, however, he will tell her of a "pearl of great price" found Feb. 19th, 1905, in Victoria, B. C. Will that mother think to thank God and pray for those who sought and found her boy? Fathers and mothers of the Maritime Provinces, your boys may be in this fair British Columbia far from home and far from God. To you I appeal. Remember your boys. In the name of Jesus and for the sake of the boys in the "far country" I appeal to you to pray for this work and give more generously for its support.

The brethren of the Provinces will be glad to know that Rev. Willard Stinch is now among us. He is pastor of the First Baptist church, Vancouver, the largest church in our Convention. His people love him dearly, and the Lord is abundantly blessing his labors. Evangelist Shanks is meeting with a good degree of success. The special services that have been held in the churches during the past few months, have resulted in rich spiritual quickening, and the harvesting of some souls for the kingdom.

Yours in Christ,

Victoria, B. C.

E. LEROY DAKIN.

The Rhodes Scholar for Nova Scotia for 1905.

ROY ELLIOT BATES SELECTED BY THE FACULTY OF ACADIA UNIVERSITY.

In accordance with the method adopted for the Maritime Provinces. The appointment of the Rhodes Scholar for Nova Scotia, for 1905, fell to Acadia University, the faculty being the Committee of Selection. Much interest has existed in college circles over the event for months past. As Acadia, like some of the other Maritime Colleges, is affiliated with Oxford University, no entrance examinations were required of the candidates. Any student who had completed the sophomore year at Acadia with Greek was eligible to apply, provided he was also a British subject, and would not be less than 19 or more than 25 years of age on the 1st of October next.

Five men made formal application, three of whom were graduates, and two undergraduates. Several other strong men were eager to apply but were disqualified by the age limit. The applications according to the instructions issued by the Rhodes Trustees, contained sketches of the careers of the respective candidates, and were accompanied by such certificates and collateral information as might be of service. To aid them in determining the merits of the candidates, the Faculty, in accordance with the spirit of Mr. Rhodes' wish, sought to enlarge their data by requesting information from the Athletic Association of the University, from the Students' Literary Society, and from the student body as represented by the men of the three upper classes. It is reported that the students did their work admirably. Three separate reports were furnished the Faculty, in which carefully compiled information was given concerning the record and standing of each candidate in athletics, in the literary life of the University, and in his general life as a man among his fellow students.

After due deliberation and investigation, the Faculty has elected Mr. Roy Elliott Bates, of the class of 1904, to the coveted honor. Mr. Bates is twenty-three years of age, and is a son of the Rev. W. E. Bates, formerly of the Tabernacle Baptist church, Halifax, and later of the Baptist church, Amherst. While the Rev. Mr. Bates is an American citizen, and has recently returned to the United States, Mr. Roy Bates has become a duly naturalized British citizen, with the full qualifications of an applicant in this respect.

Mr. Bates is regarded as a man of conspicuous all round qualifications for the privilege to which he has been appointed. He is a young man of excellent moral character. His literary and scholastic attainments too are of a high order. He was prepared for college at Halifax Academy, and in the examination of the Education Department for the "B" certificate at the conclusion of his course there, he stood second in the Province. At Acadia he exhibited unusual capacity and interest as a student, maintained a high standing throughout the four years of his undergraduate course, and carried an honor course in Classics. He was graduated with honors last June. In addition to his uniformly high standing in the class lists, Mr. Bates made a reputation with the professors and students alike for marked literary talent and distinction. His activity and achievements in connection with the students Literary Society and the College paper, gave him, according to the testimony of his fellow students, easily first rank in this respect among the competitors for the scholarship. During the present college year Mr. Bates has been pursuing post-graduate studies at Harvard University. The Dean of the Faculty of Arts and Science at Harvard, in a letter to President Trotter, writes of his work as "showing an excellent spirit and unusual training and ability." At the recent mid-year examination at Harvard Mr. Bates stood first in a class of seventy in a Fine Arts course, first in a genuine course in Classical Philology, and was among the first three or four in two courses in advanced English.

In respect to athletics and the love of out-door sports, on which Mr. Rhodes laid considerable stress, as tributary to manly development, Mr. Bates has a strong record. In foot-ball he was captain of his Freshman Class Team, played throughout the four years of his course, was on the College team once, and was captain of the second college

team during his senior year. In hockey, he played on his class team for four years, and on the college team two years. In Basket-ball he played on his class team four years. In Base-ball he played on his class team three years. In Tennis he played on his class team throughout his course, was College Tennis captain in his senior year, and was twice champion of the University, once in doubles, once in singles. His love of out-door sports and his Athletic proficiency are, therefore, amply evidenced.

With respect to his qualities of manhood, his capacity for leadership, and his general resolute nature, his candidacy was not less strong than in the other respects already referred to. He is a man of strong personality, of cultured and dignified bearing, of kindly nature, and of public spirit. He was conspicuous and influential among his fellow students throughout his college course, and was keenly and wholesomely interested in the various departments of college life.

If spared to enjoy the privileges which the appointment opens to him, it is believed that Mr. Bates at Oxford will fulfil in a high degree Mr. Rhodes' idea in founding the scholarships, and will do credit alike to Nova Scotia, and to the college whose representative he will be.

Dr. Richard in China.

Dr. Timothy Richard who has been a missionary in China for the past 35 years, and since the Boxer outbreak a confidential adviser of the Chinese government, and who knows probably more about Chinese affairs than any other living man with the possible exception of Sir Robert Hart, is at present in England on important business in connection with his work. In a recent interview, referring to the changes which have taken place during the years of his missionary career he said:

"When I went out first, there were no missionaries in the interior of China. Few ever travelled in the interior. It was then as little known as the centre of Africa was at that time, whereas now we have missionaries in every part of China, hundreds in some provinces, and scores in others. When I first went out, the number of Christians was very, very small. In the Province of Shantung, which is as large as a European kingdom, there were not 500 Christians. Now there are 10,000. When I speak of Christians, I mean actual communicants. I should put down the number of Protestant Christians in the whole Chinese Empire at about half a million, meaning those who attend Christian worship and, therefore, are to all intents and purposes Christians. Now that is a tremendous change in thirty years."

In speaking of the general attitude of the people toward the Christian religion, and as to the means used for bringing it about, he said: "It was mainly by the influence of the circulation of the literature issued by the Christian Literature Society. Some of the leading literary men of China, such as Kang-yu-wei and Lang chi-chao, got hold of our books and the books got hold of them. They adopted the teaching of our books, and drew up a programme of reform mainly on the principles laid down in them. Afterwards they got ten thousand students to affix their names to it and published it throughout the Empire. It produced a profound impression. For this reason largely, Kang-yu-wei had previously put himself forward as the new interpreter of the ancient Chinese classics. He said that: the old standard commentaries were not true interpreters of the teachings of the ancient sages. Accordingly he wrote a commentary for all the Chinese classics on a new basis, and he told me that the two main things underlying the teaching were these, the Fatherhood of God and the Brotherhood of nations—the two main commandments, the foundations on which we can build up a Christian China. That, as I said, produced a profound impression outside the Christian church, but it was all in the direction of the Christian church. The missionaries were besieged, almost in every province, by enquirers of a different kind altogether. Formerly they had been mainly from amongst the poor classes, now the educated classes of the land went to the missionaries everywhere, and sought for light upon all problems in the uplifting of the nation. That was a tremendous change, which, as you know, so affected the Empress Dowager that she deposed the Emperor and took his place. She took measures against the reform movement and executed a number of reformers. But these two leaders escaped. And now, the remarkable thing is this, that the Empress Dowager, who took hold of the reins of government expressly for the purpose of checking the reform movement, has been compelled to turn round and sanction decrees allowing almost everything which was conceded by the Emperor before."

Literary Note.

GREAT FACTS FOR CHRISTIAN LIVING. By Geo. B. McLeod, M. A., Truro, N. S. Published by William Briggs Toronto. This is really a volume of sermons.

They were preached by the author to his own congregation and were found so helpful that he was led to publish them in book form with the view of reaching a wider constituency.

The introduction affirms that "this is a book of fundamentals. God, Christ, the life now present, the life to come—these are the themes. They are the themes that never lose interest; they touch that which is deepest and most worth while; God in life, and life in God, and for God and the treatment corresponds. The writer has read much, has thought long and deeply, has translated his thinking into strenuous living. He speaks out of the fulness of experience. It is this which, gives these chapters their hold."

Mr. McLeod thinks for himself and presents his thoughts in a vigorous forceful manner. The lessons taught ought to be helpful and should inspire to right and noble living. If life is spared the author will be heard from again and rightly so. The work of the publisher is well done.

The Story Page

Peter Crawford's Partner.

CHARLES BATELL LOOMIS.

I noticed in the paper the other day the death of Peter Crawford, of the firm of Crawford and Co., iron merchants, of John street; and among the news items of a later issue I read that Peter Crawford had left all his money to a rich nephew to do as he pleased with it, and that the nephew intended dividing it among various deserving charities.

Twenty years ago I had exceptional opportunities for observing Peter Crawford, as for a long time Frank Aldrich, the man in whose employ I worked, had desk room in the house of Crawford & Co.

Peter was as hard as the iron he sold. Anyone on John street would have told you that. He would have told you so himself. He used to eat luncheon at Farrish's chop-house and always sat by himself in the corner with his back to the rest of the customers. And Mr. Farrish's head bar-keeper would point him out to those who came in, and go through a pantomimic action expressive of head-punching. It would have edified the old man if he could have known this, for he gloried in his hardness and was pleased at his unpopularity. Not but that he had friends, but they were, in the main, men in other lines of trade.

When I went to work for Frank Aldrich I thought Peter Crawford the hardest and the most unpleasant man I had ever seen. The very morning I began work he stopped at my desk and asked me my name in a rasping, high-pitched voice that went with his dried-leaf complexion and drumhead skin.

'Alden Adams, sir,' said I.

'Well, I suppose you'll fritter away Mr. Aldrich's time. They all do. How much do you get?'

'Two dollars a week.'

'Well, it's more than any boys worth. I worked for a year just to learn the business, and glad of a chance. To-day boys are paid for doing nothing, and they don't learn anything.'

'Well, I'm glad I don't have to work for you,' said I to myself as he passed on.

That afternoon or the next, as I sat at my desk addressing envelopes, a pale-looking woman came down the aisle and asked me where Mr. Crawford's office was. I told her and she went on.

'Well, what do you want?' said Crawford's rasping, querulous voice.

'I'm Mrs. Seymour. My husband used to work for you.'

'What, John Seymour? Wasn't worth his salt, I discharged him.'

'Yes, sir, but he's just been run over by a horse-car and he'll be unable to work for several weeks—'

'Never was able to work.'

Oh, how my blood boiled at his unfeeling remarks.

'Yes, sir,' said the woman; but I thought that maybe you could find something for me to do so as to make a little money—'

'Never knew a woman yet who could do anything worth paying for. I wonder why you came here to pester me.'

'Well Sir, John told me you were not—'

'Not sympathetic. Well, he told you right. If John had been minding his business he would not have been run over. I can't do anything for you, but if you want you can write to my partner. Here's his address. I believe he saw some good in John when he was here, but I didn't. If he's fool enough to help you, all right. Now, do go along, and don't bother me.'

The woman came out crying, and I remember wishing I had been paid so that I might show her that everyone was not as hard as Peter Crawford, but all I had was a cent for my ferrage—I lived in Brooklyn—and I could do nothing.

Later in the week I was talking about Crawford's hardness to Jimmy Egan, the shipping clerk, and he said:

'I guess his partner must have fixed John up all right, for Mrs. Seymour's got a job at dress-making, and when I went to see John at the hospital he'd a bunch of flowers from Schutt.'

The shipping clerk's eyes twinkled as he said

this, but though I noticed the twinkle I couldn't see the occasion for it, and ascribed it to nervousness. Twitching noses and lips and twinkling eyes are sometimes forms of St. Vitus dance.

Mr. Crawford's partner, G. W. Schutt, never came to the office. I was on the premises for six months and I never saw him, but I knew that the firm had Western connections, and I understood that he represented the house at Pittsburg.

Christmas came along a month or so after I began to work for Aldrich, and the day before that holiday Crawford said to the cashier in a voice that pierced the remotest part of the store:

'I understand that old man Doane is giving away turkeys to his clerks. Doane is a blame fool. The men won't work a bit better for him because of his doing it. When I was a boy I had to work for all I got, and there was no such thing as Christmas in the town where I came from, up in Maine. If I pay a man what he's worth, anything over that is charity and tends to pauperize him.'

His exit from the store was the cue for a chorus of groans, in which I joined with heartiness on general principles. Of course I had nothing to say either way. Mr. Aldrich had already given me a crisp two-dollar-bill for my Christmas, so I was happy, but I did feel sorry for Crawford's men, and I told his new office boy that he was the meanest man on John street.

'Meanest man in the iron business,' said he.

About five o'clock there came a telegram from Pittsburg signed 'G. W. Schutt,' and addressed to the cashier. He read it and then came to the door of the counting room and said:

'Hurrah, boys; it's a good thing there's a partner in this concern.' Mr. Schutt tells me to give you all one per cent. of your salaries as a Christmas present.'

I looked over at the shipping clerk at that moment, and again his eyes were twinkling; but for me I felt a little downhearted. I was sorry I did not belong to the house of Crawford & Co. The telegram had called for gold, and strange to say, the cashier had a good supply of it. He called all the office staff in, and they came back, some with eagles, some with half-eagles and two with double eagles. Several stopped at my desk and showed me their bright coins and my heart felt like lead.

In a few minutes the cashier came out and said, Alden, Mr. Aldrich says I may send you around to King & Cumberland's on an errand, as Tom is busy, and Mr. Crawford's partner wanted me to give you this for your Christmas.'

He handed me a gold dollar, the first I had ever seen. I thanked him and went on that errand with my feet very light indeed. How in the world had Mr. Schutt ever heard of me? How different a man from that old curmudgeon, Crawford!

When I came back I stopped at the shipping clerk's desk. He was a sympathetic young Irishman and the friendliest man in the place, and I wanted to tell him of my good fortune.

'Isn't Mr. Schutt a jim dandy?'

'Yes,' said he, and again the eyes twinkled. 'It's a wonder he'd never come here to be thanked. Did y' ever see his photograph?'

'No,' said I.

'Neither did I, but I think he's the living image of Mr. Crawford.'

Now, this struck me at the time and often after as being inconsequent and entirely illogical, but I never remembered to ask him what he meant.

Among the office force there was a black-haired, dreamy-eyed boy from some place on Cape Cod. We called him the artist and used to make fun of him because he was always seeing beauty in things that looked desperately commonplace to us.

He was a faithful fellow, but he always spent his noon hours drawing, and at last Mr. Pulsifer, the pump man next door, who was something of an art-lover, told him that he ought to study abroad.

'You'll never make your mark in the iron business, and you may do a good deal as an artist. You go and tell Mr. Crawford how it is, or get your mother to go.'

Now, Story—his name was Waldo Story—was, as I have said, a dreamy sort of chap, and it had

never occurred to him that Crawford was a hard man so what did he do but go home and tell his mother what Pulsifer had said, and the next day she came down to speak to the old man.

He sat with his hat on all through the interview. I know, for I saw him through the open door. You could not say that Peter Crawford's manners were irreproachable.

'Well, what is it? Whose leg is broken now? When did he work for me?'

There was silence for a moment, and then Mrs. Story said:

'I don't understand you, sir. I'm Waldo's mother.'

'And who in thunder is Waldo?'

'Why, Waldo is your clerk,' said she as proudly as if she had said he was the redoubtable partner himself.

'Oh, the boy in a dream all the while. Well, what did he fall through? How long will he be laid up? Why didn't he use his eyes?'

'Waldo, hasn't had anything happen to him, but he wants to go to Paris to study art.'

Mrs. Story plumped the words out more quickly than she had intended, I dare say, and they plainly staggered Mr. Crawford.

'Oh, he does, does he?' said he, raising his already high voice, as he always did when he was losing his temper.

'Yes, sir.'

'Mrs. Waldo, or whatever your name is, do you suppose that I went into the iron business so that I could keep people in hospitals, and art schools, and other places, and do my own word myself? Aren't there enough artists and other incapables without deliberately going to work to make one? What earthly good is an artist? I never bought a picture in my life. Iron's some use. I can see a profit in iron, but do you suppose there's any profit in pictures? A man buys a picture and his money's gone, and all he has is a lot of paint smeared on a board. That's all a picture is. Now if Waldo stays here he may become a respectable member of society an iron merchant, but if he becomes an artist he'll go to the duce and be an object of charity all his days. And you want me to help him on the road to perdition?'

He paused, and Mrs. Story said with dignity, Mr. Crawford, I had no idea I should hear anything like this or I should not have come. I thought that if you cared for pictures you might help him along and he'd repay you when he got a name. He is said to have great talent.'

'Well, you've come to the wrong shop. If my partner was here he might do something, for Waldo is a good boy, but I have no use for artists. They are fifth wheels, incumbrances, utter no-good. Here this is Mr. Schutt's address. If you want to, write to him. He may do something. Out in Pittsburg they go in for art, but I'm dead against the whole theory of paying a man for fooling away precious time.'

He turned to his desk and she came out, crumpling up the paper in her hand and her eyes full of tears. As she passed my desk I rose to go out to the shipping clerk, and I said to her, 'You'd better write to Mr. Schutt. He'll help Waldo.'

She evidently took my advice, for about a fortnight later Waldo came to the store with the happiest look I had ever seen on his melancholy face.

'Mr. Schutt is a brick,' said he, and then he told us that Mr. Schutt had seen his work and had showed it to some Pittsburg people connected with the art gallery there, and that he was to go to Paris to study art, and that he was to give Mr. Schutt an option on any pictures he might paint during the next ten years;

'I'm glad to leave Crawford. My mother says he was almost insulting.'

Although I have changed his name, those who follow art matters will have no difficulty in recognizing Waldo's story. He certainly did have rare talent, and he applied himself diligently and exhibited in the salon ten years or more ago, and afterward came to New York to live, but he never could overcome his aversion to the man who might have helped him but who didn't.

Strange to say he never saw Mr. Schutt, all matters being arranged by correspondence, but that Pittsburg patron of the fine arts bought five or six of his pictures.

Crawford's cashier told me two or three years ago that once when he went up to the house of his employer on business he noticed three of Waldo's pictures on the wall, and they were the only decent pictures the old man had.

I wish I knew what had become of Egan, the shipping clerk. I think if I were to tell him how Crawford, dying, had left all his money to a rich nephew, with the injunction that he do as he pleased with it, and that the nephew had divided it among various deserving charities, his eyes would have twinkled as of old, and he would have said something about the invisible Pittsburg partner.

Surly, humorous, irascible, kind hearted old Peter Crawford.—Saturday Evening Post.

When a Reindeer's Angry.

We were forced to wait three days after it had stopped snowing for a crust to form so that we could travel again. It was with many misgivings that we began the last half of the journey, since the snow was now very deep and the danger of our sinking into drifts was great. To add to our general feeling of fear, the reindeer behaved very badly, and were exceedingly unruly. The wind had moderated somewhat, but it was still intensely cold.

We had traveled half the day without any serious mishap, and were beginning to forget our fears at starting out, when we sped merrily down a mountain side, singing and hallowing at the top of our voices, and ran into a gulch and stuck there. The songs stopped in our throats, and we sprang to our feet to sink waist deep in the drifts that had entrapped us.

Every movement of our bodies sank us deeper in the snow drifts, and the infuriated reindeer, finding themselves caught in the banked-up snow almost to their haunches, turned upon us and would have pawed us to death but for the forethought of Oosilik, who, seeing our danger, sprang forward, and, holisting, the overturned pulks in his strong arms, brought them down over our heads and shoulders and pinned us out of sight in the snow.

We heard the hoofs of Uncle Ben beating on the pulk's side as he pawed up the snow in his efforts to get at us, and if we had not held to the straps and had not kept the pulk over us he would have tossed it into the air with one sweep of his horns, and would still have had his bout with us, in which case we should have been helpless and completely at his mercy.

For the first time we had occasion to see how fierce an angry reindeer can be. When he was convinced that he could not reach us, Uncle Ben turned upon Oosilik, and we heard the Eskimo shouting and clubbing the deer as he ran in and out of the the pulks in a swift circuit, pursued by the bellowing reindeer.

We spent an exciting half-hour under the pulps, with the hoofs of the deer rattling like hail on the frozen boards, and then the unusual commotion ceased all at once, for the reindeer had found a lichen bed. In a jiffy they were pawing up the snow in their hurry to get at the succulent moss, and we were forgotten.

Amalik and Oosilik lifted the pulps from our heads, and dug us out of the snow and set us on our feet. By the time the reindeer had eaten themselves into a passable humor Amalik and Oosilik led them back to the pulps.

We had four hours of travelling before we came in sight of the corral that had sent us the reindeer from Eaton Station. As soon as the deer scented the well-known corral they quickened their strides so that we reached the station before it was quite dark, and crawled from the sleds with a deep feeling of relief, glad beyond measure to be at home after the perils of our protracted journey.—St. Nicholas.

A pompous, well-dressed gentleman, whose specialty was mortgages, rose to address a meeting of the unemployed.

"The chief cause of distress in this country," he began, "is a lack of frugality and thrift. You talk of the wolf at the door, he never comes to my door."

"I suppose he is afraid of getting skinned," shouted an irreverent person in the audience.

The Young People

EDITOR

BYRON H. THOMAS

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

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

Prayer Meeting Topic, March 12th, 1905.

Christ, the Great Physician. Luke 4: 16-19; 5: 27-32.
1 Peter 2: 24.

Sin is a disease. The physical and moral evil in the world are the direct or indirect consequences of sin. Sin warps the conscience and man is diseased for life.

In order to be cured of this disease of sin man requires a physician who understands the nature of the case he is treating. Hence Christ the Great Physician.

I. He cures individual cases. Men are not healed in groups where individuality would be lost, but one by one as they come to Christ. Notice. The man at the Pool of Bethesda, (John 5: 1-9) Simon's wife's mother, (Mark 1: 30, 31) Study other individual cases.

II. He makes complete cures. He takes out the germs of disease and imparts a new nature. 1. A new heart is given (Ezek. 36: 26) 2. A clean heart is given (Ps. 51: 10; Acts. 15: 9).

Familiar illustrations can be found in the everyday life about us of those who were ruined physically and morally by sin who have been rescued by this great physician. Christ takes men and makes them stand when they have no strength or courage of their own in which to stand. His is a complete cure.

III. The patient must recognize a need of him. He can heal under all circumstances but for the patient's own sake he allows him to express his need (Luke 18: 41) Sinners are not saved until they know that without Christ they are lost. He came to seek and to save that which was lost.

IV. He cures, not for money, but for love—because he loves mankind and that mankind may turn to him as a true and loving friend.

Medical missionaries are most successful in the foreign fields because they help the body and then say a word for the salvation of the soul. This is the method of love which the great physician used. W. A. WHITE.

Bro. W. Crowell, very kindly consented to supply copy for the Prayer Topics when it was not possible to obtain the consent of the score of "busy men" who were approached. For this extended service, he has earned the gratitude of the constituency.

Bro. W. Andrew White, B. A. our Missionary to the African churches will supply the Topics for the current month. Will the friends of the Maritime B. Y. P. U. please note that, our Sec.-Treasurer's address is Rev. Geo. A. Lawson, 49 Preston St., Halifax, N. S. Notwithstanding the many duties, devolving upon this brother—he has graciously yielded to the wishes of many, and will retain the Sec.-Treasurership for the current year.

The West End Baptist church Halifax, is the home of a vigorous B. Y. P. U. They have by vote decided to raise a substantial offering for "Missionary Freeman's salary fund."

Young People, if you would stand, like Daniel—you must have Daniel's God. You admire the rare bravery with which he again and again faced death.

You praise the purity that leaves upon his record no stain, you worship that success that followed him from first to last, which outlived the obstructions of two Kingdoms. Whence came that bravery? Oh, from a heart so full of the fear of God that the fear of man had no place in it—whence gained he that purity? From holy contact with that holy God, what the source of his success? God was with him and made his way to prosper.

"Never yet saw earth a man with more of heaven's glory on his brow." In prayer he finds his safety and strength, and thus exhibits for our encouragement that it is possible to combine the greatest harmony of character by dedication to duty and to God.

No Babylonian exile, young man, will be yours—to test bravery and patience—you will climb no dizzy heights of power to prove steadiness of head and heart.

Yours it will not be to stand before absolute kings and make proof of your truth by revealing their sin and their future.

No lions den of persecution gapes for you, pray you ever constantly.

And yet you are tested today, and the question whether throned in worldly success you shall yet have pronounced upon you the Divine sentence "Mene, Mene, Tekel Upharsin" or hear in lowliness, the Divine commendation "O

man greatly beloved" is now being decided." And on what grounds decided?

The issue is staked on your being fixed in principle—in corrupt in integrity, and ardent in piety. Be set! whole! pious!

"To Daniel it was given to stand strong while kings were removed and thrones tottered.

To him it was granted so see in apocalyptic vision all the history of coming Kingdom still the Messiah did rule.

To you, if like him strong in the Lord, it will be granted to abide "the wreck of matter and the crash of worlds"—and receiving now a kingdom that cannot be moved, you will have heirship and kingship in a new heavens and a new earth in which dwelleth righteousness.

If the mind of the editor, you will do well young people to study the life and imitate the example of Daniel.

THE COVENANT MEETING.

BY ALBINA MARILLA FITTS.

They rose in the "covenant meeting,"
And told of their hopes and fears;
The friends they longed to meet again
Beyond this vale of tears.
And they spoke of "godly parents,"
Of a "saintly mother's prayer,"
And hoped in the covenant blessings
Their souls would have a share.

But one who sat in the shadow,
"Neath a heritage of shame,
Caught a glimpse of sweeter truth that day,
As writ by a pen of flame.
And arose in the covenant meeting
And said: "I praise his name,
That he came, not to call the righteous,
But sinners to reclaim;

"That he gave his life a ransom,
For sinners vile as me;
To break the chains of sense and sin,
And set the captive free.
And I, by trusting his gracious word,
And walking the path he trod,
May find a grace the world cannot give
And become a 'son of God.'

"'Tis good to have godly parents,
And a 'covenant of grace,'
But I, who have neither, still can be
The head of a godly race.
And so, 'I renounce the devil
And all his works' to-day.
And the leader said, with a husky voice:
"My brethren, let us pray."

LITTLE THINGS.

Only a little shriveled seed—
It might be a flower or grass or weed;
Only a box of earth on the edge
Of a narrow, dusty widow ledge;
Only a few scant summer showers;
Only a few clear, shining hours;
That was all. Yet God could make
Out of these, for a sick child's sake
A blossom-wonder as fair and sweet
As ever broke at an angel's feet.

Only a life of barren pain
Wet with sorrowful tears for rain;
Warmed sometimes by a wondering gleam
Of joy that seemed but a happy dream.
A life as common and brown and bare
As the box of earth in the window there;
Yet it bore at least the precious bloom
Of a perfect soul in a narrow room—
Pure as the snowy leaves that fold
Over the flower's heart of gold.

—Henry VanDyke.

ANCIENT WORKS OF ART.

In the course of a recent lecture at the Camera Club, London, Professor Flinders Petrie, the eminent Egyptologist showed by means of photographs of various articles which he had unearthed that nine thousand years ago the Egyptian craftsmen had a fair knowledge of materials and the method of working them. They had also ideas of artistic adornment, as many pieces of pottery show. But there was one article of later date, 5000 B. C., which was of intense interest, for it is the oldest piece of worked ivory known. It is the carved effigy of one of the earliest Kings, and was found some thirty feet below the present surface of the ground. So soft was it with age and the moist character of the ground in which it was discovered that the dirt had to be most carefully removed from it by the aid of a camel-hair brush, after which, by chemical means, it was hardened so as to have a fresh lease of existence. The image is one of artistic qualities, and the face is full of character, indicating the countenance of a keen-witted, wily man, very different from the calm, regular features of the effigies which adorn the monuments of later date. Dr. Petrie is not only a painstaking explorer, but a father to the devoted band of natives working under him. They regard him as a great medicine-man, and go to him for treatment of all the ailments.—Presbyterian.

Foreign Missions

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR MARCH.

For workers among the Scandinavians, Germans, Russians and Icelanders in the North West. For new interests in growing towns. For Mission Band leaders. That Band members may be converted while trying to work for others.

FOR MISSION BANDS.

I am sure you will want to hear of the way we celebrated Christmas, and how you helped us to do so.

Some time ago the boarding boys began to talk of Christmas and to wonder if there would be anything special that day. I would tell them very gravely that Christmas came on Sunday this year and in my home we never had anything in the way of merry making on Sunday. But at length one of the lads said, "Have the treat on another day"; and when I called them on Saturday morning to help me make bags out of bits of cotton of all colors and shades, they decided that, as they expressed it, "there was to be Christmas this year; and from that time there was more or less talk about it."

The latter part of October we learned that the "Reiva" bringing the home box sent by the fellow workers in the home land was due in Madras the first day of November and a few days later came a notice that we might expect the box to be landed here the 5th of November. I was quite excited about it for anything from home has a certain charm for me still. So often we have to wait for the box from home and were very pleased to think this was coming in such good time; but instead of the box came a note from the steamer agent to say the steamer had come but the case was not on her as they had been advised, and they were writing to Madras to learn the reason. After many days came another notice saying—"Your case has been shipped on the "Sirdhana" which is expected here about the 20th." The day came and still no box; but a few days later came the provoking notice that, because of heavy weather, the "Sirdhana" had proceeded directly to Calcutta from Cocanada and the case had been overcarried. November passed, December came, and I began to fear that after all our plans, we were to be disappointed and not have the box in time for the 21st, the day chosen for our school closing and Christmas tree; but the 9th there came a note to say the box was really landed and at the custom office. About dusk it reached here and Miss Clark and I unpacked it in the presence of the custom's Inspector who kindly came to the house.

Then we packed all the things away and got ready to go to Vizianagram the next day.

The following Monday we began the closing work of the term. There were Grading Examinations and the clothes to be sorted, some altered somewhat, and ever so many things to be attended to. It really did seem that something of the spirit of Christmas had found its way into far away tropical India as we planned and worked over presents and treat.

Tuesday afternoon after school the larger boys took charge of the chapel and by 8 o'clock next morning it presented a gay appearance. They had cut blue and pink, green and yellow, red and mauve tissue paper into strips about an inch wide and made yard after yard of rainbow colored chain, which they proceeded to loop along the walls and festoon in the arches. They climbed up ropes thrown over the beams way up in the roof and draped the chains from there; they stood on each others shoulders and looped them along the wall; put a ladder on a table and climbed to the higher places and seemed so daring that I got nervous and could not watch them. But, boylike, they simply looked at each other and smiled when they saw the fear stamped in my face; and I felt sure their mental comment was—"she is a woman you know." One of our boys had two plasters on the side of his head, the "afterward" of a gymnasium feat, but he was not satisfied until he was upon the beams overhead fastening the chair and the gay ornaments they had made in the places chosen for them. Assuring them that I would not enjoy any broken heads for Christmas, I left them and decided that a boy was a boy the world over, and I would simply keep myself in terror all the time were I to stay there. And they got through, as they told me, "with no broken heads," only one boy came very nearly falling, but they caught him. I was relieved and really the chapel did look very pretty considering it was a native chapel in India. Tissue paper ornamentation may not sound as if it could be pretty in Canada, but the surroundings are different here.

We were up very early next morning finishing

the last things and getting ready for the guests who were to arrive. One of the boys came to me about daylight, saying there was a bandy in the yard and some persons were sleeping in it. We found four children whom we were expecting, had come during the night and were all asleep in the bandy. A year or two ago their parents died within a few days of each other and the little orphans were left alone way up in the Rayagadda valley, but some native official knew the missionaries would help the children somehow, and so they were sent to Bobbili.

They were helped and soon placed in the school at Cocanada. Miss Sanford was having them spend part of their holidays with them at Vizianagram, and when we invited her to spend Wednesday with us, asked if she might bring the children, too, which, of course, we were glad to have her do. About 8.30 a carriage arrived and Mrs. Innis came bringing her gramophone. She is interested in our work and is always willing to help us. She gave us ten annas to buy things for the tree.

At 9 Miss Clark and I had a trunk carried over to the chapel and arranged the prizes on a table, placing another for the gramophone. We then opened the doors and allowed the children to come in, seating them by classes on the floor. They were so eager and so happy, so pleased with the gaily decorated room and full of anticipation as to what was to come.

Mrs. Innis entertained them until eleven o'clock with the Gramophone. They kept perfect order and seemed not to tire of that wonderful machine that seemed to have a human being hidden within somehow, and when the laughing and whistling records were put in they were delighted. In the meantime Mr. Miss Sanford and Miss Blackadar had arrived; and so we had our family of 10 that we had planned for for that day. There is quite a difference between ten and two. While the gramophone was entertaining the school Miss Clarke and I got things arranged for breakfast, so that cook might have it all ready as soon as we got through the exercises in the school. At eleven o'clock I went to the front and told the pupils that I had a talking table too, and I wanted them to listen to that, and the first thing it said was that there was eight pupils who had made the best record in their respective classes during the year, and those pupils were called to the front and given prizes. The next thing my table told was the names of those who had passed in their July Bible examination and the table held certificates for part of the number. I was sorry all had not been received, but it could not be helped; the rest must wait until their should reach me. So the brightly decorated S. S. certificates were distributed, and then my table told them who had passed their second half yearly Bible examination recently held, and instead of a certificate each one received a small prize, most of which came from the box you helped to send. Then we invited all to be present in the afternoon at 3.30 and dismissed the school. So soon as they were out of the room the servants were called to bring the ox-heart tree, that must take the place of a pretty spruce or fir in the tropical land, and Mr. Sanford kindly helped them so put it into place while we were attending to the last things for breakfast. Ten of us sat down to the table and what do you suppose was the first thing we had,—codfish from Halifax, a friend had sent me a box of it, and we at first feared that the long journey had been too much for it, but when we opened it we found it had kept wonderfully well, and all enjoyed it very much indeed.

Breakfast over, we went to trim the Christmas tree.

When they assembled Mr. Sanford spoke upon the meaning of Christmas. He interested them very much and when he proposed three cheers for Mrs. Innis in appreciation of her part of the entertainment, right heartily did they respond, not with a "Hip, hip, hurrah," however, but with clapping of hands.

This was repeated for the prize winners, the teachers, and then Mr. Sanford asked if they were satisfied, but they thought not, so once more they clapped; this time Miss Clarke and I were the recipients of their appreciation and finally Mr. Sanford proposed the Christmas tree. I am sure you in Canada do not enjoy giving a rousing cheer any more than do these here. The whole world's kin after all. Miss Clarke and I then set ourselves to the task of unloading the tree and by the time the last article had been given it was getting chilly and dusk. We are having short days now and the air is really chilly in the mornings and evenings.

I wish you could have seen the pleasure you gave. The children were so pleased with their bright colored suits and there were twenty-five New Testaments given to twenty-five boys and girls and on the fly leaf of each was written—"from a class of little girls in Wolfville Sunday school." I told how you had denied yourselves something you wanted, perhaps sweets, and had sent the money to me to buy something for the children here. The money had bought twenty-five New Testaments and I wanted them to

remember that you had denied yourselves to give them this pleasure. I also told them I still had my first Bible—it also was a Christmas present when a little girl, and I hoped they would take such good care of the books they had just received that when they were as old as I, they might still have their first Telugu New Testament.

Oh girls, did it not pay to do as you did? The sweets or whatever you gave up would have given you alone pleasure for but a little time; but the money thus saved has given 25 children a New Testament.

Well, every one seemed happy and pleased, but we were not done yet. Christmas dinner had to be partaken of. The Christians clubbed together and made the dinner, and 83 of us dined together. Quite a dinner party, was it not? We did not have a great feast just rice and curried mutton, dahl, charu, and plantains; but it was so nice to eat all together. Once there had been high caste and low caste, now all were one in Christ. The more I know of caste, the more wonderful such gatherings are to me. There was the Head Master of our school going round serving those whose shadow almost he would have considered defiling a few years ago.

By two o'clock our guests were all gone and Miss Clarke and I were ready for bed. Tired? Yes, thoroughly tired, but so happy. Oh, I forgot to say the boarding boys all left that night, too. When I said "good-night" to Miss Clarke I remarked that there were no hungry boarding boys to attend to and I thought the early morning prayer meeting would not find me in my place; but when 6.30 came we were both there and told each other we were more rested than we expected to be.

(To be continued.)

IDA M. NEWCOMB.

20th Century Fund.

NEW BRUNSWICK.

Albert, F Arnold Jewett, \$1; Alma, Mrs D D Cleaveland, \$5; Russels Street, St John, Samuel Robinson, \$10; Chipman, C A McLean, \$2; Maggie Stevens, \$1. \$3.—\$6; Central Norton, Miss May Floyd, (Mrs E E Fowler) \$5; Campbellton, Mrs Ella McNish, \$2; Cambridge (Lower), Geo Hendry, \$1; Doaktown, Mrs Henry Swim, \$5; Dorchester, John Downey, \$4; Samuel Palmer, \$1.—\$5; Flatland, Wm Hanscomb, \$2.50; Gibson, (John A Hendry, \$1, Sunday School \$2.)—\$3; Girmain St, St John, G U Hay, \$5; Gagetown Upper, H A Estabrooks, \$2; Hampton Village, Mrs Roy (Olive) Baxter, \$1; Hopewell, P J Tingley, \$1; Havelock, (Miss A S Alward, \$1; Hillsboro, Isaac Steeves, \$3; Mrs G E Miller, \$5; Ned A Miller, \$2; James A Miller \$1, Gordon L Miller, \$1, Simon S Steeves, \$2.)—\$14; Kingsclear, (Ada Kilburn, \$1, Mrs R B Harit, \$1, G S Barker, \$1, Frank L McNally, \$1, G B Kilburn, \$5.)—\$9; Lutz Mr, Jennie A Horseman, \$5; Lenster St, St John, Mrs H L Everett, \$5; Little River, Robert McGill, \$2; Musquash and Dipper Harbor, David Thompson, \$5; Metapedia, (Lizzie Bulmer, \$1, Minnie Bulmer, \$2.)—\$3; Maugeville, Ida B Day, \$1; Mill Cove, Leslie E Wright, \$1; New Maryland, (Nellie G Morgan, \$1, Mrs John E Morgan, \$1, Wm H Morgan, \$1, Mrs W H Morgan, \$1.)—\$4; Newcastle, W H Belyea, \$10; Prince William, Mrs Annie Hoyt, \$2, Mrs John Courser, 25c.)—\$2.25; Rolling Dam, James McKee, \$1; River Glade, Sunday school, \$7; J Herriet Colpitts, \$12.50.)—\$19.50; Springfield, Madge J Rickelov, \$1; St Andrews, Mrs F S Freeman, \$1.50, two friends, \$10.)—\$11.50; St George, (Mrs R Gilmor (Falls), \$3, F B Gilmore, \$1, J C McAdam, \$2.)—\$6; Steeves Mt, Wm E Brown, \$1; Surrey, Mrs Michael Gross, \$2. Amount received from Nov. 1 to date \$145.25. Total to date Feb. 1, 1905, \$1666.36.

PRINCE EDWARD ISLAND.

Annadale, J A Conrad, \$5; Bedeque, (Mrs Herbert Leard, \$2; Mr and Mrs Albert Schurman, \$2; Estella Schurman, 50c; Mary D. Schurman, 50c; Helen Schurman, 25c; Miss Teddie Leard, 50c; Cornelius W Leard, 25c.) \$6; Bonshaw, Mrs Mark Inman, \$1; Mrs Peter Inma, \$1; Charlottetown, J K Ross, \$10; Clyde River, Wm Scott, \$5; C D McLean, \$1; Montague, J N Rourke, \$1; North River, David H Scott, \$5. Amount received from Nov. 1 to date \$35. Total to date \$71.

J. W. MANNING, Treas.

St. John, Feb. 9, 1905.

20th Century Fund.

NOVA SCOTIA.

Jeddore, George L Baker, \$5; Mrs David Webber, \$2.50; Mrs John Hopkins, \$1; El Baker, \$1; Albert Power, \$1; Mrs Isaac Webber, \$1; Eliza Meyers, \$1; Indian Harbor, Horatio Innor, \$1; Robie Innor, 50c; Daniel Levy, \$4; Granville, Clarence H Eaton, \$2; Wallace E Parr, \$1; V Arnold Eaton, \$2, Mrs Reid Willet, \$2. Guysboro, Deacon Brymer, \$1. Truro, Mrs David Little, \$2. Brookfield, Col Co S School, \$1.40. Torbrook, Mr and Mrs Fletcher Wheelock, \$5; Mr and Mrs Arthur Wheelock, \$2; Land-er Wheelock, 25c; S School \$5. Lower Sandy Point, Henry Goodick, \$3. Canning, Rev I A Corbett, \$10; Mrs Roxie S Bentley, \$1; Bradford Bentley, 25c; Fannie S Eaton, \$10; Nancy Spinney, \$2. Hantsport, Mrs E Brownell, \$2. Rawdon, Mr and Mrs R H Creed, \$3; Fred Phalen, \$1. Argyle Head, A J Nickerson, \$8. Paradise, E Brook, \$1; Kenneth Brooks, \$1. South River Lake, Cassie J Hatfield, \$1. Homeville, C B, Mrs Elisha Shepard, \$1; Mrs John Ferguson, \$1. Clements, Dora B Purdy, \$1; George Purdy, \$1. Clementsvale, Samuel E Pyne, \$1; Rev J H Balcom, \$5; Roy J Balcom, \$1.50. Wallace River, Leila V Baker, \$1. J. H. BARRS.

Throat Coughs

A tickling in the throat; hoarseness at times; deep breath irritates it;—these are features of a throat cough. They're very deceptive and a cough mixture won't cure them. You want something that will heal the inflamed membranes, enrich the blood and tone up the system

Scott's Emulsion

is just such a remedy. It has wonderful healing and nourishing power. Removes the cause of the cough and the whole system is given new strength and vigor

Send for free sample
SCOTT & BOWNE, Chemists
Toronto, Ont.
50c. and \$1.00. All druggists

Notices.

OUR TWENTIETH CENTURY FUND \$50,000.

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

Rev. J. H. P. TAYLOR, Wolfville, N. S.
Treasurer for New Brunswick and P. E. Island.
Rev. J. W. MANNING, St. John, N. B.
Field Secretary, Rev. H. F. ADAMS, Wolfville, N. S.

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

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

SUMMERVILLE, HANTS CO., N. S.

The Kempt Church is without a pastor. Correspondence in respect to the pastorate of the church may be addressed to Joseph D. Mastus, Esq.

The Quarterly Meeting of Annapolis County which was called for Feb. 20 and 21 has been postponed to March 13 and 14.

Please take notice that our Quarterly meeting announced for Feb. 20 and 21 has been postponed to March 13 and 14.

J. H. BALCOM, Clementsvale, March 4, '05.

The Missionary Conference that was to have taken place at Albert on March 21 and 22 is postponed until April 18 and 19.—Tues. and Wed. on account of the probability of the Albert Railway being blocked with snow. Further notice concerning the program will be given.
J. W. BROWN, Secy.
Hopewell Cape, March 4.

The Digby Co., quarterly meeting will convene at Plympton on March 20th, and 21st.
A. J. ARCHBOLD, Sec.

The Cape Breton Baptist Quarterly Conference will meet with the Baptist church of Glace Bay on Monday and Tuesday, March 13th and 14th. First session Monday evening when Rev. J. W. Weeks, pastor of the Pitt St. Baptist church Sydney, will preach. The chief subject for consideration on Tuesday will be Revivals and its various phases will be discussed by different speakers. All the Baptist churches of Cape Breton are urged to send delegates.

A. H. WHITMAN, Sec. of Conference.

The Quarterly District Meeting of the Baptist churches of Colechester and Pictou counties, announced to be held at New Glasgow Feb. 27th and 28th, has been postponed on account of the railway blockade. This Quarterly will be held (D. V.) at the above place March 13th and 14th. Will churches please note the change of date and send a large delegation. A good program has been prepared.

M. A. MAULEAN, Sec. pro tem.
Truro, N. S., Mar. 1, 1905.

FOR BAPTIST HISTORY.

Any pastor who has a spare copy of the Baptist Year Book of the Maritime Provinces for 1901, or of Dr. Bill's "Fifty Years with the Baptists," or of Rev. Isaiah Wallace's Autobiography, and will send the same to The American Baptist Historical Society, Room 414, Crozer Building, 1430 Chestnut Street, Philadelphia, Pa., will be doing good service to the cause of Baptist History.

HERBERT C. CREED.

QUEENS CO. QUARTERLY.

Despite the storm of Sunday, Feb. 19th, delegates were in attendance from points 30 miles distant, when the Quarterly opened on Monday in the Caledonian Baptist church. Because of the conditions of the roads the attendance from nearby churches was not large. The afternoon session was a praise and conference meeting. In the evening, Rev. W. B. Crowell preached from Heb. 3: 19. The after-meeting conducted by Rev. H. B. Sloat was a season of refreshing. The testimony of young converts, who have been brought to Christ in the special meetings carried on by the pastor, W. B. Bezanson, was very cheering.

Tuesday morning's session was devoted to business and addresses.

Caledonia reports one awaiting baptism, quite a number have professed conversion.

Kempt reports one received for baptism.

North Brookville presents many encouraging features. Rejoices that her pastor has declined call to another field of labor.

Milton reports one received by letter, one awaiting baptism.

Liverpool reports eight baptisms, others expected.

Rev. W. B. Crowell spoke on "Evangelical or Evangelistic" and Rev. H. E. Maider read a paper on "Where can the church work to the best advantage?" The latter was far out of the ordinary. To the regret of the Quarterly the author would not read it to the larger gathering in the afternoon. This paper is too valuable to be lost to the Denomination and we trust the writer will follow the suggestion made in the Quarterly and send it to the MESSENGER AND VISITOR for publication.

The programme for the afternoon session was entirely disarranged, but reports from

the various W. M. A. Societies were read, and a paper on the "Conditions of Home Work" by Mrs. (Rev.) Wm. E. Hall was read. Also a letter from Rev. S. C. Freeman of Viziapagram, India. As Bro. Freeman is a native of North Queens, this letter was greatly appreciated by the auditors. Following this was a praise and prayer-meeting.

In the evening, Rev. H. B. Sloat preached. Rev. W. B. Bezanson had charge of the evangelistic service, and a very large number took part. The service closed by a very striking part taken by the recent converts. Thus closed a Quarterly, helpful and stimulating to all who attended, and one which beyond doubt would have been epoch-making if the inclemency of the weather had not kept so many ardent workers away, who had planned to be present, and who by their presence, doubtless, would have kindled a revival movement throughout the county.
W. B. CROWELL.

Personals.

THE MESSENGER AND VISITOR extends heartiest congratulations to Mr. Roy Elliott Bates of the class of 1904 of Acadia, in his election by the faculty of the college to the Rhodes scholarship for Nova Scotia. Reference is made elsewhere to the standing and scholarship of Mr. Bates. We have no doubt but that he will have the confidence of his Alma Mater.

In the News from the Churches will be seen a brief note from the Rev. H. A. Brown of Chipman, Queens Co., N. B. The MESSENGER AND VISITOR is glad to number among its readers Pastor Brown who has recently come among us from across the border. We trust that he will find the Baptists of the Maritime Provinces true work-fellows, and that the hand of welcome may be extended to him from all sides. We desire to be one of these.

We learn that Rev. H. B. Smith, who has been pastor of the New Germany church for six and a half years has tendered his resignation, to take effect the last of May. Any of our too many pastorless churches may find the man they want by corresponding with Pastor Smith at New Germany, N. S. Brother Smith is one of our most efficient pastors and enjoys the confidence and esteem of his brethren, in a large measure.

Rev. H. D. Worden late of Vanceboro gave us a call on Monday. He is as strong as ever, and expects to settle in some of the destitute fields in this or the neighboring Provinces. The MESSENGER AND VISITOR is always pleased to greet Bro. Worden and hopes to see him happily settled over one of our churches in his native Province.

At a meeting of the Irish Nationalists in London on Tuesday it was decided to at once commence an active campaign and move amendments to the address in reply to the speech from the throne on the subjects of home rule, Catholic universities and the Irish land act.

The Caraquet Railway Co. gives notice that it will apply at the next legislature for an act authorizing directors to make a new issue of bonds for \$500,000 to provide for bonds lost or destroyed and for other purposes.

MESSRS. C. C. RICHARDS & CO.

Gentlemen,—Theodore Dorais, a customer of mine, was completely cured of rheumatism after five years of suffering, by the judicious use of MINARD'S LINIMENT.

The above facts can be verified by the writing to him, to the Parish Priest or any of his neighbors.

A. COTE, Merchant.
St. Isadore, Que., 12th May, '98.

NESTLÉ'S FOOD.



Nestlé's Food protects baby against colic, cholera infantum and the ill-effects of the "second summer." Physicians say that Nestlé's Food babies are so nourished that Hot Weather can't affect them.

Baby's health depends on baby's food. Nestlé's Food means healthy babies. Sample (enough for 8 meals) sent free on request.
THE LEEMING, HILES CO., Limited, Montreal.

Codliver Oil is the Standard

remedy for consumption and wasting disease. For weak, puny, ill-nourished or rickety children, for pale, anæmic girls, for nursing mothers, for those exhausted by overstudy or overwork. The very best form for using this remedy is

Puttner's Emulsion

in which the oil is mingled with aromatic and tonic ingredients so that its virtue is doubled, while it is rendered palatable and acceptable to the most delicate.

Use only PUTTNER'S the original and best Emulsion.

A GOOD THING TO HAVE IN THE HOUSE

"JERSEY CREAM"

Soft in this by all grocers and guaranteed much purer than ordinary cream.
IT IS VERY RICH.

Always safe, pleasant and effectual for all coughs, colds, irritation of the throat.
The Baird Company's

Wine of Tar, Honey and Wild Cherry

will give rest and comfort to the sleepless. Bronchial and asthmatic coughs are promptly relieved. At all dealers in medicine. THE BAIRD CO., LTD., Proprietors.

From the Churches.

DENOMINATIONAL FUNDS.

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

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

PRINCE ST. BAPTIST CHURCH, TRURO, N. S.—On Sunday Feb. 26, I baptized a young man and a young woman.

W. N. HUTCHINS.

IMMANUEL CHURCH, TRURO.—Received eight on Feb. 13th, seven men by baptism, and one woman on experience.

M. A. MACLEAN.

GERMAIN ST.—A quiet work of grace is cheering the members of this church. On the 5th inst. four persons were baptized and others are expected in the near future to make a like confession.

CHIPMAN.—You will be glad to know that the prospects of the Chipman Baptist church are very bright. In spite of the severe weather we have excellent congregations at all services.

HENRY A. BROWN.

NARROWS, QUEEN'S CO., N. S.—The work at this place has been somewhat hindered by the storms. The people deserve great credit for nearly every night that it is possible the house is filled.

J. A. MARPLE.

FLORENCEVILLE, HARTLAND etc.—Since Jan. 1st we are supplying as best we can the field Florenceville group and the Hartland group or so much of them as we can possibly cover.

A. H. HAYWARD.

CHIPMAN, N. B.—The church here is enjoying the ministrations of Rev. H. A. Brown, formerly of Bowdoinham, Me. On account of the severe storms and consequent bad roads the pastor has not been able to keep regular appointments at Gaspereaux and Salmon Creek, but the attendance at the station has been good and the services interesting.

MORRISTOWN.—On Monday afternoon, Jan. 16th, there was held a public meeting in the interest of missions under the auspices of the Ladies Aid Society.

organization of the Mission Band at this time under the leadership of Miss Pineo and Mrs. Cogswell. We received much inspiration from the Conference and we are hoping and praying for larger growth in the interest of missions in our church.

Mrs. L. F. WALLACE.

CANSO, N. S.—Gracious showers of blessings have been coming to the Canso church of late. For a month the Rev. P. S. McGregor labored with the pastor in special evangelistic effort and God has richly blessed the work.

O. N. CHIPMAN.

MCLAUGHLIN ROAD.—Having closed our work with the first and third Coverdale churches the last of Nov. and began at Grangeville on Dec. 18th, we have at the end of the quarter of the Home Mission Board, about completed three months' work with the Harcourt, St. Mary's and Buctouche churches.

F. B. SEELYE.

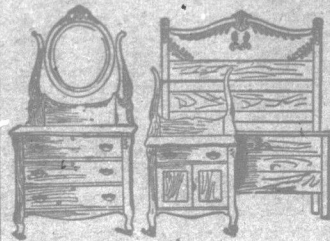
LIVERPOOL.—On Sunday last, Feb. 26th I began the second year of service with the Liverpool church. This first year of service in the land of my nativity has been blessed in every day of its unfolding.

BABY'S OWN TABLETS.

A Pleasant Medicine Which All Children Will Take Readily.

You do not have to coax and threaten to get the little ones to take Baby's Own Tablets. The ease with which they are given as compared with liquid medicines will appeal to every mother.

NOW FOR NEW SPRING FURNITURE!



THE LARGEST AND BEST ASSORTED STOCK OF UTILITY AND ORNAMENTAL FURNITURE IN LOWER CANADA.

In Bedroom Suites, Separate Beds, Mattresses, Springs, Iron Beds, Separate Bureaus and Commodes, etc., we have lines that will suit every enquirer.

ASK FOR ILLUSTRATED CATALOGUE.

Manchester, Robertson, Allison, Limited. SAINT JOHN, N. B.

'BANNIGER' WILL BE THE VOGUE

This season for a Sheathing Paper It can be used in so many ways It can be printed so many colors It can be used inside or outside.

EDDY'S Impervious Sheathing,

SCHOFIELD BROS., SELLING AGENTS. St. JOHN, N. B.

and conditions to which I have been so long accustomed, have filled my heart. Many evidences of divine favor have blessed pastor and people, and now with a mutual knowledge of each other we face the coming year with the hope of fruitful service.

GRATEFUL MENTION.

Last Wednesday evening, members of the Valley church and congregations came in large numbers to the parsonage. After spending a very pleasant evening, Bro. Nicholson in behalf of the people, presented the pastor with a gift of \$52.00.

FREE



We are giving away Gold Watches, Rings, Jewelry and other valuable premiums to those who help us introduce our remedy.

Two Prizes. GOLD MEDAL GOLD WATCH



For best marks in 1905. Only two persons can take these prizes. Still better prizes are the positions we secure for our students, and these are open to everybody who will fit himself for taking and holding them.

IF YOU HAVE Rheumatism

When drugs and doctors fail to cure you, write to me and I will send you free a trial package of a simple remedy which cures me and thousands of others, among them cases of over 30 years' standing.

RICH WARM BLOOD.

Absolutely Necessary to Health, Strength and Comfort—Good Blood Banishes Disease.

People with rich, red blood do not feel the cold of winter. When your feet are cold, your fingers numb and your face blue and pinched, it is a certain sign that your blood is thin and your circulation weak. Your blood needs building up with Dr. Williams' Pink Pills. They make new blood; they stimulate the circulation. The new blood they make races through your veins to every part of your body from finger tips to toes, and makes you warm, happy and healthy. Mr. Alphonse Lacousiere, St. Leon, Que., says: "About a year ago my blood became impoverished and I was badly run down. My hands and feet were always cold and I could not stand the least exertion. My trouble was further aggravated by pains in my kidneys and bladder, and often I could not go about without aid. I consulted doctors, but they did not help me, and I was almost in despair when I was advised to use Dr. Williams' Pink Pills. I got six boxes and before they were all gone I knew I had found a medicine to cure me. I took the pills for about a month longer and every symptom of my trouble was gone and I have since enjoyed the best of health."

Dr. Williams' Pink Pills cure after doctors and common medicines have failed because they actually make new rich blood, and so strengthen all the organs and brace up the nerves. That is the way they cure indigestion, kidney and liver troubles, rheumatism, nervousness, neuralgia, palpitation of the heart, St. Vitus' dance, partial paralysis and the secret ailments that fill the lives of so many women with misery. Do not take any pills without the full names, "Dr. Williams' Pink Pills for Pale People," on the wrapper around each box. Sold by all medicine dealers or sent by mail at 50 cents a box or six boxes for \$2.50 by writing the Dr. Williams' Medicine Co., Brockville, Ont.

NEW SUMMARY.

Shediac until Wednesday had for some time been cut off from the outer world, and not until Wednesday did the mails get through.

A company known as the Canada Nail and Wire Co., Ltd., has been organized in Sydney for the purpose of manufacturing nails and kindred hardware. The company is capitalized at \$200,000.

A. F. Townsend, formerly of Halifax, but for some years connected with the electric railways in the United States, has been appointed general superintendent of the Cape Breton Electric Co., at Sydney.

The store of the Dalhousie Mercantile Co., was burglarized Wednesday night and several articles stolen. The robber entered by sawing the wooden bar closing the warehouse door to enter the general store.

Miss Norma Hamilton, aged 19, has entered the service of the Long Branch life-saving corps, and will have to patrol the beach in stormy weather as well as the men in the service. She is an expert swimmer and an all-round athlete.

Rio de Janeiro's health department in an effort to abate a plague of rats, offered ten

A Cough or Sore Throat, which might be cured by a simple remedy like Brown's BRONCHIAL TROCHES have been recommended by physicians, and are recognized the world over as one of the few staple Cough remedies. Sufferers from Bronchial and Lung Troubles should try them. Sold only in boxes.

cents for every dead rat. The consequence was that a syndicate was formed for the importation of the vermin, and it was making money when it was exposed.

Dorchester was face to face with a flour famine last week on account of the tie up of the railway with snow. It is stated that the last barrel had been sold by merchants, but the situation was relieved on Sunday when a long overdue carload of flour arrived.

At Halifax in the legislature on Monday the temperance question got an airing on the second reading of Mr. McGregor's bill to prevent the shipping of liquors from licensed to non-licensed and Scott act districts. The premier said the government could not agree on advanced legislation.

The physicians in Sweden never send bills to their patients. The people pay their doctors what they think fit, and the rich give big fees, while the poor give what they can. In this way things are equalized and no one ever thinks of jumping the doctor's bill. All of which must be very nice.

The police at Budapest investigated one of the big parks of the city the other night and found over fifty people sleeping in the trees. The people are forbidden to sleep in the park, so they had climbed the trees and tied themselves to the limbs to keep from falling. In this way they escaped the notice of the police for a long time.

Mr. Joseph Armstrong died on Tuesday night. Before the tea hour Mr. Armstrong walked to Dr. Christie's office. On his way home he felt himself getting weaker and at ten o'clock death resulted from paralysis of the brain. Mr. Armstrong leaves a grown up family. Two of his sons are in the employ of Mr. T. H. Estabrooks.

Paper money will carry disease germs for one month; metal money will carry such germs only 24 hours, according to the conclusion of Dr. Thomas Darlington, president of the New York city board of health, who has been experimenting with bacteria on money and who has presented the result to the house committee on banking and currency.

Toronto City Council voted, with one exception, to extend the franchise to married women who have the necessary property qualification. The exception was Ald. Noble, a bachelor. Married women in Toronto have already a vote at school elections, and the legislation which the Board of Control is now working to secure will give them a vote at municipal elections and on money by-laws.

The permit issued to Mrs. Hetty Green, New York, to carry a revolver has been revoked. This fact was admitted Tuesday by Inspector Brooks in discussing an application made by John W. Cornish. Mr. and Mrs. Cornish were held up near their home and Mrs. Cornish was robbed of a \$6,000 diamond brooch. While Inspector Brooks said Mr. Cornish would get his permit, he refused to say why Mrs. Green's permit had been revoked.

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