

# Messenger and Visitor

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## The Canada-Alaska Boundary.

Mr. W. F. King, chief Astronomer for the Canadian Department of the Interior and Mr. O. Titman, chief of the United States Coast and Geological Survey, have been appointed commissioners to supervise the work of marking the Canada-Alaska boundary under the terms of the London award. Mr. King has lately returned from Washington where he was engaged for more than a week in consultation with Mr. Titman in reference to the work of the commission. It has been deemed essential, in order to prevent friction respecting jurisdiction as between the Canadian and United States officials, to mark the boundary at different points with either iron or stone pillars or cairns of stones. The exact method of marking, it is said, has not yet been determined upon, but it is not improbable that iron pillars will be selected, as stone structures more readily succumb to the action of the elements. The work of delimiting will be undertaken by parties of topographical surveyors and astronomers jointly representing the two countries. The Canadian staff will leave Ottawa for the Coast in about a month's time. Messrs. King and Titman will not, however, go out to Alaska until later in the season.

## An Experiment in Curing Herring.

It is believed that the market value of Nova Scotia herring can be largely increased by introducing the Scotch method of curing. With the present method of curing, the Nova Scotia fish, it is said, are worth only \$4 or \$5 a barrel while Scotch herring command from \$10 to \$15. The Dominion Minister of Marine and Fisheries has made arrangement for an experiment in curing Nova Scotia herring after the Scotch method. Mr. John J. Cowie who is one of the largest fishing operators in Scotland, will establish a station for catching and curing herring after the Scotch method at Canso, N. S. Mr. Cowie is bringing a fishing steamer with crew and appliances for the business from Scotland. In addition to the crew he will have twenty Scotch men and girls, experts in the work of preparing and curing the fish. The steamer is a modern drifter, fitted with winches and all appliances used in Scotland. She will catch the fish with drift nets ten to forty miles off shore, and will land the catch at Canso, where the herring will be cured after the Scottish method, barrels and salt being brought from Scotland. It is said that Mr. Cowie intends to prepare during the summer a thousand barrels and a thousand half-barrels for American and European markets. The United States import annually two hundred or three hundred thousand barrels of Scottish herring, and if the Canso experiment results in an article of equal value being put up on this side the water, it is believed that Nova Scotia fishermen will be able to supply this large demand. Mr. Cowie, if he succeeds in the experiment he is about to undertake, may transfer his own large operations to this side the Atlantic.

## The King James Version.

In spite of the admitted superiority of the Revised Version of the English Scriptures over the Authorized or King James Version in respect to correctness of rendering and clearness of diction, the older version is still preferred by the great body of readers, and in it both the British and Foreign and the American Bible Societies have issued nearly all the many millions of copies of the Sacred Scriptures which they have published in the English language. In discussing the reason for the preference which has been so generally accorded to the King James Version, notwithstanding the recognized superiority in certain respects of the later version, the *New York Post* says: "For three hundred years the words of the Bible have been bred into the very thinking of the English-speaking peoples. The Authorized Version was peculiarly well adapted for its use. The diction was practically that of Tyndale who wrote before use and literary attrition had worn the freshness and vigor out of the written language. It has been pointed out, too, that the learned English Catholics who produced the Rheims Bible were unconscious collaborators. Thus the Bible translated and revised for the use of the Church of England took from the first a sort of race character. Probably no

people has had the drilling in the very words of Scripture that the English race as a whole has had. All our finer and more serious thinking tends to borrow the solemn phrases of the King James Bible. Our very acquaintance with the reverent forms of speech—the 'spakes' and 'haths' and 'buideds'—depends upon the Bible, and a DeQuincey writing to a nation whose memory did not include the Bible would be writing in an unknown tongue. In fact it is the merest commonplace to say that the Authorized Version is the great mine of true and racy idiom, and that if ever it should become a closed book, our current speech would be impoverished. No race other than the English has had this verbal loyalty to a particular form of the Scriptures. Luther's version in the German-speaking world would be the nearest approach. The Vulgate has still the same sort of universality in the Roman Catholic world, but a keen memory of its verbal form resides probably only in the clerical class. With the English Bible on the contrary its very sacredness to most persons depends upon its familiar verbal form. The dislocation of a single phrase is disquieting, the alteration of a cadence is an annoyance. In part this fidelity to the letter is irrational and unfortunate; more broadly considered it is an instinctive and just tribute to the nobility of the spirit of the Authorized Version. That way of writing English has perished out of use, and the very best committee of revision—H. J. Newman and Carlyle and Emerson and Matthew Arnold sat in harmonious deliberation—could only have produced a cheaper version."

## A Fight With Tibetans.

There has been a bloody battle between the British force which is making its way under Colonel Younghusband toward Lhasa, the Tibetan capital, and a body of Tibetans which opposed the progress of the British. The Tibetans are reported to have provoked the conflict and to have fought with great bravery, but as they were badly armed, they inflicted comparatively little damage on the British, while they lost heavily under the fire of the well disciplined and well armed Indian troops. It was at Guru that the clash occurred. A despatch from Tjina, British India, says: "Whilst the forces were face to face on the opposite sides of a wall which the Tibetans had built across the highway to oppose the advance, the Indian troops deployed their flanks and enclosed 1,500 Tibetans in a circle, like herding sheep. The members of the mission, the press correspondents and the general staff rode up to inspect the capture and were laughing and talking. They were unaware of the impending tragedy, being evidently heedless of the sullen demeanor of the Tibetans. The latter presently began to hustle some Sikhs, who replied with the butt end of their rifles. Then the Tibetans fired a pistol, wounding a Sikh, and this was the signal for all the Tibetans to draw their swords and rush at their captors, who opened fire on the surging mob. The officers emptied their revolvers. The Tibetans were unable to climb the wall which they themselves had built. Finally about half of them were able to break away to the rear, where they came under the fire of the artillery. Of the entire Tibetan force only about half escaped death or wounds.

It is difficult to appreciate the necessity for the wholesale slaughter of this half-armed mob of Tibetans. The British casualties are reported to have amounted to not more than a dozen all told.

## Tax-Payer and Voter.

According to existing legislation, only those persons who have paid their taxes are entitled to vote at civic elections in the City of St. John. As there are a very considerable number of persons whose names are on the assessors' lists but who do not find it convenient to contribute to the city's revenues the desire for a change of the law on the part of these citizens is perhaps natural, and accordingly a bill has been introduced in the Provincial Legislature, which proposes to place the citizens who pay their taxes promptly and those who never pay on an equality so far as having a voice in the management of civic affairs is concerned. A little matter like a man's neglecting to settle his tax bill should not, it is held, be construed as sufficient to disqualify

him from exercising his rights as a citizen in regard to the control and disposal of the civic funds. It is perhaps not very strange, however if the citizens who feel it incumbent upon them to settle their tax bills from year to year are unable to see the unreasonableness or injustice of the law as it stands. They are apt to consider that it is a reasonable proposition that the revenues of the city should be controlled by those who contribute to them, and that it is not reasonable that those who contribute nothing to the city's revenues should have an equal voice with those who contribute most largely and most promptly. We confess that we sympathize with this view of the matter. If it is the fact that some are unable to pay the taxes assessed upon them, the remedy would seem to lie in the direction of a change of the law or principle of taxation, but surely it would not be wise to place a premium on the increase of the already long list of defaulting tax payers by placing the payer and the non-payer on an equality with reference to the exercise of the civic franchise.

## Serious Loss of Stock in the Northwest.

The blizzard which prevailed widely in the Northwest week before last is said to have been the worst in the last twenty-five years. A number of fatalities are reported where travellers were caught in the storm on prairie trails and never reached their destination. Reports from along the "Soo" line which touches the ranching country state that there has been very serious destruction among cattle. As would naturally be expected, the loss has been heaviest among young stock and cattle which had recently been brought into the country and had not yet become acclimated. Some herds, it is said, were almost completely wiped out. At one point between Maple Creek and Crane Lake a large herd of cattle drifted ahead of the storm until stopped by a boundary fence. They would not go back and could not go forward. So, crowded together in a mass, the snow gradually settled in around them until the animals were buried beneath it and either frozen to death or smothered. All that could be seen from the train was a huge mound of snow, with a portion of the dead carcasses and the animals showing here and there.

## The War.

The first land engagement of any importance in the Russo-Japanese war occurred at a place named Chong-Ju, situated about forty miles south of the Yalu River. A body of Cossacks, six companies strong came in contact with a company of Japanese cavalry and one of infantry, which were occupying the town of Chong-Ju. The Russians took up an advantageous position on a hill overlooking the town, and having been reinforced by three other companies of Cossacks, opened fire on the Japanese. The latter, as the Russian official report of the affair admits, gallantly held their ground, and after a time were reinforced by three companies of horsemen and a body of infantry. The Russians, finding it would be impossible to hold their position, then retired in good order. The Russians report three Cossacks killed and twelve wounded—five seriously—in the engagement. The Japanese loss, according to reports from Japanese sources, was about the same. The second attempt of the Japanese to "bottle up" the Russian fleet by sinking vessels in the entrance to Port Arthur harbor, as reported last week, was unsuccessful, but Admiral Togo's report would indicate that the channel had been obstructed in part, so that it is possible that another attempt may complete the undertaking. It is however proving an expensive, as well as a hazardous, business for the Japanese. There is nothing of definite importance in the latest despatches. A report of a Shanghai correspondent of a London paper that a Japanese army of 105,000 men has been landed in Southern Manchuria and is marching west and northwest is unconfirmed and probably unfounded. There seems reason to believe that the Japanese are steadily pushing northward in Corea and engagements of a more or less serious character are to be expected in the country south of the Yalu. One correspondent predicts the early fall of Port Arthur, and says that only a narrow channel is left at the entrance to the harbor, which the Japanese will be sure to block at the first favorable opportunity. This may be taken as a harmless conjecture which the Japanese censor has allowed to pass.



## The Missionary Enterprise.

BY W. B. BOGGS, D. D.

III.

TESTIMONIES.

The Missionary enterprise has been opposed and spoken against, not only by unbelieving unsympathetic worldlings, but at times even by professed Christians. It has been adversely criticised, and depreciated, and ridiculed, and treated with cold indifference. A cause so perfectly in accord with the mind of the Master, and so actuated by His Spirit, was sure to be treated in this world as he himself was treated.

All sorts of groundless objections against missions, and unworthy excuses for neglecting the work, have been urged; all of them betraying narrowness, selfishness, a lack of the spirit of Christ, and very much of the mind of Cain, when he asked, "Am I my brother's keeper?"

A common objection finds expression in these words, "We have heathen enough at home." Now, let us look at this saying squarely in the face and see what there is in it.

Yes, there are heathen enough at home, and some of them even more wicked than the heathen abroad. But all the heathen in these home lands are heathen from choice. Every one of them has a chance to know the truth and be saved. All, or almost all, of them can have access to the word of God if he wishes to; the proclamation of the gospel is all around them; church bells are sounding in their ears; Sunday School doors are open to them; Christian workers are trying to persuade them to turn and be saved. Oh, yes, there are heathen at home, but, I repeat it, they are heathen from choice.

Yes, there are heathen at home, but whose fault is it? Many of them are so simply because of our neglect, and then we have the face to urge our own sinful neglect as a reason for not obeying the command of Christ to evangelize the nations. Of this wretched excuse Phillips Brooks said: "That plea we all know, and I think it sounds more cheap and shameful every year. What can be more shameful than to make the imperfection of our Christianity at home an excuse for our not doing work abroad. It is as shameful as it is shameful. It pleads for indulgence and exemption on the ground of its own neglect and sin. It is like the murderer of his father asking the judge to have pity on him on account of his father's fault."

Another common excuse is this, "Does not the Word say, 'beginning at Jerusalem'?" does not that teach us that the place for our efforts is at home? Well, in the first place it is beginning at Jerusalem, not continuing or ending there; but beginning there. And, in the second place, a more correct rendering is, "beginning from Jerusalem"; that is, Jerusalem was to be the starting point, the place from which to set out, on a world wide enterprise. "And that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem."

Then objections against the missionary enterprise have sometimes come from another quarter. Ship-captains and others who have gone to eastern lands, and have seen about as much of mission work there as a native of Asia might see of American Christianity about the docks in New York, have come back and spoken against missions, saying, "I have been in Calcutta and Rangoon. I have seen the work of missions, I have seen your native Christians, and some of them are shame and scoundrels." To such prejudiced judges it would be quite sufficient to ask in reply, "Did you ever see native Christians of America who were unworthy of the name? Did you ever see native Christians in our own highly favored Maritime Provinces who were convicted of fraud or adultery or drunkenness? One is remembered of a conversation which took place on board a steamer coming here from India. Among the passengers was one of that class of Englishmen, now happily becoming fewer, who delighted to speak against missions, especially if there was a missionary present to be the object of his ridicule, and whom he could attack in argument. On this occasion there was a missionary present. During the course of conversation at the dining saloon table, the English officer endeavored to belittle the work of missions, and addressing the missionary said, "Why, what are you accomplishing? I have been in India ten years, and I scarcely ever saw a native Christian." The missionary having met opponents of this sort before, knew where to take him. He replied, "And have you ever seen a tiger?" "Yes," "Yes," said the officer, "I have shot a good many myself, but what has that to do with the question?" "Not this," said the missionary, "I have been in India thirty years, and I have never seen a tiger, that is, in the jungle, but I have seen tens of thousands of native Christians, and good ones too. You saw what you were looking for, and I saw what I was looking for; each of us saw what we had eyes to see." And then the applause that went round the table did not take exactly the direction which the officer thought it would when he began the conversation.

Most intelligent Christians have now given up urging objections against missions. They see that to be anti-mission is equivalent to being anti-Christian. But it has taken some a long time to see this.

Now let us hear the testimony of some eminent men, whose position and character gives them a right to be heard, and who cannot be accused of partiality or an endeavor to gain

the favors of missionaries. They are great broad minded Englishmen in high position, who speak from the standpoint of statesmen who know the Indian Empire well.

Lord Lawrence, India's greatest Viceroy:—"I believe notwithstanding all that the English people have done to benefit that country (India), the missionaries have done more than all other agencies combined."

Sir Heibert Edwards:—"Every other faith in India is decaying; Christianity alone is beginning to run its course. It has taken long to plant, but it has now taken root, and by God's grace will never be uprooted. The Christian converts were tested by persecution and martyrdom in 1857, and they stood the test without apostasy. And I believe that if the English were driven out of India to-morrow Christianity would remain and triumph."

Sir Donald McLeod, Lieut. Governor of the Punjab:—"In many places an impression prevails that the missions have not produced results adequate to the efforts which have been made; but I trust enough has been said to prove that there is no real foundation for this impression, and that those who hold such opinions know but little of the reality."

Sir Bartle Frere, Governor of Bombay:—"I speak simply as to matters of experience and observation, and not of opinion just as a Roman Perfect might have reported to Yrajan, or the Antonines; and I assure you that, whatever you may be told to the contrary, the teaching of Christianity among the many millions of Hindus and Mohammedans in India is affecting changes, a moral and social and political, which for extent and rapidity of effect are far more extraordinary than anything you or your fathers have witnessed in Modern Europe."

Lord Napier, Governor of Madras in 1871:—"I have broken the missionary's bread, I have been present at his ministrations, I have witnessed his teaching, I have seen the beauties of his life. The benefits of missionary enterprise are felt in three directions—in converting, civilizing and teaching the Indian people. 1. Conversion.—the progress of Christianity is slow, but it is undeniable. Every year sees the area and the number slightly increase. 2. Education.—In the matter of education the co-operation of the religious societies is of course inestimable to the government and the people. Missionary agency is, in my judgment, the only agency that can at present bring the benefits of teaching home to the humblest orders of the population. 3. Civilization.—It is not easy to over-rate the value in this vast empire of a class of Englishmen of pious lives and disinterested labor, living and moving in the most forsaken places, walking between the government and the people, with devotion to both, the friends of right, the adversaries of wrong, impartial spectators of good and evil."

Sir William Muir, Lieut. Governor of the North West Provinces:—"Thank God, a marvellous change has taken place within the last half century, and while to this happy result various agencies have contributed a powerful influence—one might be bold to say the most powerful of all the influences at work—has been the missionary attitude of the church in asserting for our holy faith its legitimate supremacy as the regenerator of mankind. Thousands have been brought over, and in an ever increasing ratio converts are being brought to Christianity. And they are not sham nor paper converts, but good and honest Christians, and many of them of a high standard."

Sir Richard Temple, Governor of Bombay:—"I have been acquainted with the missionary station throughout the length and breadth of the country. I believe that a more talented, zealous, and able body of men than the missionaries of India does not exist."

As to missionary expenditure he says:—"As an old Finance Minister of India, I ought to know, if anybody does, when the money's worth is got by any operation, and having administered Provinces which contain, first and last, no less than 105,000,000 of British subjects, i. e., nearly half of British India, I say that of all the departments I have ever administered I never saw one more efficient than the missionary department, and of all the hundreds of thousands of officers I have had under my command I have never seen a better body of men than the Protestant missionaries. I say this also, that of all the departments I have administered I have never known one in which a more complete result was got from the expenditure than in that great, that grand department which is represented by the Protestant missions."

Of native Christians he says:—"I do not claim for them any unusual display of Christian graces, but they behave as well, on the average, as Christians in any land. If you appeal to the magistrates in India they will give the native Christians everywhere a good character."

Sir W. Mackworth Young, late Lieut. Governor of the Punjab:—"No!—there have been many of the spirits who have served India under Government; but I take off my hat to the humblest missionary who walks a bazaar in India, and that not because he belongs to a race in which are found the most conspicuous instances of heroism and self-sacrifice, not merely because he is called of God and has a spiritual work to do, but because he is leading a higher life, and is doing a grander work than any other class of persons who are working in India. The strength of our position in India depends more largely upon the good will of the people than upon the strength and number of our garrisons,

and for that good will we are largely indebted to the kindly self-sacrificing efforts of the Christian Missionary in his dealings with the people. As a business man speaking to business men I am prepared to say that the work which has been done by missionary agency in India exceeds in importance all that has been done (and much has been done) by the British Government in India since its commencement."

Sir Augustus Rivers Thompson, Lieut. Governor of Bengal:—"In my judgment Christian missionaries have done more real and lasting good to the people of India than all other agencies combined. They have been the salt of the country, and the true Saviours of the Empire."

Hon. Charles Denby, late United States Minister to China, in an official report to the Department of State at Washington, declares that the Chinese are enormously benefited by the labors of missionaries, and that the schools and colleges all over China taught by missionaries "do nothing but good." He says also,—"As far as my knowledge extends, I can and do say that the missionaries in China are self-sacrificing, that their lives are pure; that they are devoted to their work; that their influence is beneficial to the natives; that the arts and sciences and civilization are greatly spread by their efforts."

Testimonies such as these might be continued if space permitted, for there are many more to the same effect. Such testimony conclusively answers a thousand cavils of small minds against this great enterprise.

Wolfvill, N. S.

## Letter From Burma.

An association in this country differs widely from such a gathering in the home land, enough, probably, to make a few notes concerning ours here have a little interest to some of the readers of the MESSENGER AND VISITOR. The Korean association in our field comprises the two districts of Tavoy and Mergue, or an area more than three hundred miles from north to south. This year the meetings were held at a village about midway between the north and south limits of our field. The only means of travel is on foot or by boat. A very few have elephants but only elderly people use them.

Of course the missionaries had to go by boat. The association begins Thursday morning, but this year a meeting of the Blue Ribbon Society was to be held on Wednesday and if our leaving home was deferred till Monday we might not arrive in time for the meetings of our temperance society. We therefore left home on Friday afternoon, Jan. 22nd, to spend Sabbath in an island almost opposite the place of meeting and to cross over on Monday. The next morning we were out to sea with a fresh breeze and quite a roll of a sea, and as always happens Mrs. M. seasick. But this time she suffered extremely. Only once had she been so sick in all her voyages, and that was crossing the Straits of Dover in a storm. The sea and the sickness continued all day till a little after dark we ran into a beautiful little harbor and all was quiet. Here is a Christian village of twenty-four houses. I blew a little whistle I carried and the chapel-gong sounded in response. Soon the shore was lined with Karens who sang hymns as we approached. This is one of the few places in Burma where, one sees no signs of idolatry. There are only Christian families, and the church numbers seventy-five. The pastor and his wife, like all of our pastors and wives, were once our pupils.

I had once been to the village where the meetings were to be held by boat but did not know the mouth of the river. This I told the pastor and asked him to send a pilot with us. This he promised to do but supposed the small fleet of boats going over with us would keep near ours and show us the way, so when we were ready to leave all going over had already started. Their small light boats bounded away leaving ours, large and deeply laden, far behind. As we neared the land at dark not a boat was in sight. We came to anchor and waited for the morning. At daylight we went on knowing the general direction and trusting the Lord to show us the way. We had not gone far when a small boat containing two Burmans pushed out from the shore just across our track. We asked them if they knew the river we were in search of and were told they did and were going there. I offered one half a rupee or sixteen cents, a whole day's wages for such a man, if he would pilot us in. He came on board and in true pilot-fashion took charge of our boat and our anxiety was relieved. To the credit of the Karens I may say a small boat was waiting for us at the mouth of the river.

Directing us to keep the left branch of the river our pilot left us, but another came awaited us. Being the time of neap-tides our large boat would not go up near the chapel where there is a level bank for boats to rest on when the tide is out, and we must find some place with no rocks or fallen trees to injure her. And the man was there when needed. On the bank sat Tho Po who was a pupil with us many years ago. Speaking his name usually causes a smile with all who hear for it means Little Lamb and he is an unusually large man for a Karen. Of course he knew a good place and was soon in the boat. A little talk I had with him will show a Karen peculiarity that is annoying



and causes them no little trouble. I asked Little Lamb how many children he had. He answered "one or two." "You have more than one or two," "Two of three." "And more than two or three," "Three or four." "Yes, and more than three or four, you have six." "No, only five." Speaking with a pastor he mentioned cultivating a bit of land. I asked how many baskets of paddy he had reaped. "Twenty or thirty." His wife who was near said, "We had sixty." "Yes sixty," he answered. They talk this way as witnesses in court and it is no wonder the officials say, "All Karens are liars." Yes, we try to correct this with other bad habits and have some success.

We had to stop a full mile below the chapel, and when our cargo was discharged we found we had forty-four boxes and packages. But a host of willing hands were soon there to carry our goods and an immense elephant to convey Mrs. M. chapelwards. The chapel on such occasions is always given up to the missionaries and the meetings held in a large tent near by. This year the tent would hold about one thousand people and it was often filled. More than six hundred visitors were present. From one village, distant a day's journey, eighty came, from another a little further, forty, and from another three days away, there were twenty. All these were lodged and fed by the entertaining church and there was no lack. We are not anxious the Karens should read some items that appear in home papers. They would be surprised that such a gathering should not find entertainment. Of course these visitors do not require such accommodations as people are accustomed to at home, but in proportion to their means the expense is just as great. The amount of labor the women perform in cooking for so many may be imagined. Some families had to set tables seven times to feed their guests. Missionaries run their own line in the chapel with their own food and own cook, but rice, eggs, chickens, coconuts, fruit, etc., are brought in abundance.

Wednesday morning is given to business, receiving the contributions of the churches selling books and other things. In one end of the chapel one hundred hymn books, thirty bibles, two boxes of soap, a large quantity of pain killer, quinine, castor oil, peppermint, etc. changed hands; and in the other fifteen hundred rupees or five hundred dollars were paid. The chief objects to which they contribute are the town school, the Acadia of our field, work among the heathen, the Burma Baptist Convention, the Theological Seminary and the poor. What they give their pastor is reported. He is a well-paid pastor, who receives one hundred rupees in cash and about the same in paddy. Many only get about half as much. Of course we have to lend a hand in many cases, often unknown to the churches.

At ten the triennial meetings of the Blue Ribbon began. Compared with other stations we are making great progress. One missionary wrote us a few weeks ago that every one in his field who tried to give up tobacco and the other filth had gone back. Another could report only twenty abstainers. The school reported about forty. We have gone right on and have now four hundred and fifty "in good and regular standing." But our methods of work are different. No poorer service can be rendered a man addicted to drink than to call him "a poor drunkard" and make him feel his case is hopeless. We never say a word about a "Herculean task" or dread "cast iron rules." We make no provision for falling away and being received a set number of times. We are reaping a rich harvest. Except one old man we should like to retire, all our pastors are true blue, and hundreds of children never taste these vile things. Would that our brethren could look on hundreds of clean faces, and neat, clean clothes, many jackets bearing "a fillet of blue."

On Wednesday afternoon Mrs. M. read a paper taking as her subject Beecher's saying: "The character of the young is God's prophecy of what he intends to do in the next generation." Remarks on that subject followed.

Wednesday evening we held evangelistic services. Scores of heathen Burmans came and a Burman preacher we took with us addressed them so did some Korean preachers who speak their language fluently.

Thursday morning the meetings of the association began. We were grieved to hear that the young man who was to preach had been hurt by a wild pig and was in the hospital in Mergui. While out hunting, his dog was getting the worst of a conflict with a large pig, he went to assist, and went very near the angry animal in order not to shoot the dog. While his gun hung fire the pig turned on him. But he will recover. As usual the missionary had to fill the gap.

The meetings went on steadily and were the best we ever attended. On Saturday evening there was a temperance concert and forty-nine new members joined the Blue Ribbon. As Mrs. M. pinned the badges on the jackets of some elderly people there was no little enthusiasm. At the Sabbath morning preaching service while the collection was being taken, a young lady stepped up on the platform and sang a solo that would do credit to many in more favored lands. She had never been to the town school nor indeed did we know her. What has God wrought?

The noticeable features of the meetings were good singing, good addresses, no one speaking for the sake of being heard; contributions in all amounting to twenty-five hundred rupees, or five hundred more than ever before, a

manifest spirit of aggressiveness in all departments of work. We thank God and take courage.

On Monday morning we began our homeward journey but did not arrive till Thursday afternoon. We had some discomfort but no accident and found all well and safe in Tavoy. Next week I sail away again to visit churches, schools, villages till the heat of March drives me home.

H. MORROW.

Tavoy, Feb. 6th, 1904.

## The War in the Far East

BY REV. C. K. HARRINGTON, YOKOHAMA

NO. II.

THE RIVAL ARMIES AND NAVIES.

People in Europe and America hearing that Japan had decided on an appeal to arms would naturally consider it the height of folly and rashness. Russia is the great northern Colossus, Japan is the Little Asiatic Power. Had we not better sit down first and consider whether with 10,000 she can meet her who comes against her with 20,000? But after all the disparity between the forces which the two nations can put into action is not so great. Of Russia's immense army, she had in Eastern Asia at the time of the diplomatic rupture probably not more than 200,000 troops. The Japanese land force consists of a Permanent Army of about 200,000, a Reserve of 200,000, and a Territorial Army of about 200,000, and her condition at home and her transport facilities are such that she can throw practically this whole force, if necessary, into the field in a few days. The Russian force in the east can only be augmented by the slow movement of her troops across the wildest continent on earth. And when the Czar's soldiers and the Mikado's soldiers meet, we over here are not afraid that the "little brown men" will be found lacking in discipline and valor.

The first blow as was expected, was struck at sea, and the success of the Japanese navy was admitted to be essential to any hopeful campaign on the mainland. To clear the sea, hold it against reinforcements by water from Russia, and float her own armies in safety to Korea, was the first item on the programme. Russia had on the eve of the outbreak of war, in eastern waters, what would be considered a very fine fleet should it come in battle array into Halifax Harbor for example. There were seven battle ships of from 11,000 to 13,000 tons, four first-class cruisers of from 6,000 to 12,000 tons, and seven second-class cruisers of from 3,000 to 7,000 tons. Three other ships are supposed to be on their way across the Indian Ocean. As against these Japan had six battle ships, six first-class cruisers and fourteen second-class cruisers, beside the Mishin and Kavaga. Experts considered the Japanese ships to be of a higher average of "battleworthiness." Both sides had large flotillas of torpedo boats and destroyers, and Japan especially has been anticipating great things from this branch of her navy. Japan had a great advantage in thoroughly furnished and protected dockyards, in which to repair and refit her ships after action, while Russia had to depend on Port Arthur, where large vessels cannot yet be handled, and on Vladivostok, now closed by ice. The Japanese navy has been sure of its superiority, and has been fairly aching for an opportunity to show of what stuff it was composed. The "Jiji," one day while the negotiations were dragging their weary length along, presented a cartoon of the navy as a marine with a warship for his bonnet and his mouth stretched in a cavernous yawn. Below was the Japanese proverb:—"One day like a thousand autumns,"

meaning that each day of delay seemed an age to the fingers itching to be at the guns.

THE FIRST BLOWS.

The war opened with startling suddenness. On the 7th, instant, as I have said, it was made public that diplomacy had "thrown away the spoon," and on the 8th, rumors began to arrive of great deeds by the navy. These reports were rather premature, but on the night of the 8th, and on the following day things were wrought that set the world talking and filled the cities of Japan with joy and bunting. It seems that the main strength of the Russian fleet was at Port Arthur, and the remainder of it scattered at various points up and down the coast. Three great battleships and one cruiser were at Vladivostok, miles by sea from the main squadron, while one or two were lying at Chemulpo, Newuhang, Shanghai, etc. As soon as the main Japanese fleet, which had been ready for days, or weeks, to go into action at five minutes notice, received the long awaited permission from Tokio, it set out from Sasebo, the naval base nearest Korea. Five ships were detailed to convoy several transports to Korea, and incidentally to take in hand the Russian Cruiser Varyag, and gunboat Koresetz, which were lying nonchalantly at Chemulpo, and the remainder of the squadron, sixteen strong, including all the mighty battleships, went on to Port Arthur. How they arrived off the port at midnight of the 8th, and found 11 men-of-war the flower of the Russian navy, drawn up outside awaiting them, and how in that night engagement they destroyed or disabled 7 of the very chief of them, almost untouched themselves, the telegraph has already informed the world. Meanwhile the five ships for Chemulpo had made short

work of the Varyag and the Koresetz, so that in two days from the diplomatic rupture half the Russian fleet was already hors de combat and the naval part of the war practically finished. The news of these glorious successes was sufficiently confirmed on the 10th, for the nation. To utilize its great anniversary, the 11th, to celebrate the deed of her navy, and henceforth the day will be remembered, not only as the anniversary of the founding of the Empire, and of the promulgation of the Constitution, by which Japan took her place among modern civilized nations, but also as the day in which she dealt Russia aggression in eastern Asia a mortal thrust, and confirmed her own standing as a self-protecting, independent power. Of course the land struggle has yet to come, and it would be unreasonable to hope for such sudden and signal successes for the army, as the navy has scored, but if skill, discipline, valor and endurance count for anything, and if "he is thrice armed who hath his quarrel just," we may hope for a speedy close of the war, and one that shall usher in a long period of peace and progress throughout all the east.

RUSSIA'S SINS

For years Russia has been storing up wrath against the day of wrath, and one can not but hope that the time of reckoning is not far distant. The oppression of the Slavs, the cruelties suffered by the Jews, the wrongs of Finland, the blood and iron treatment meted out to the hapless tribes of Asia with whom her advancing frontier has brought her into contact; are but samples of the villainies which ought to be heavy on her heart to-day. Her gratuitous cruelties to the Chinese during the Boxer riots, the horrible massacre of a whole city full of defenceless non-combatants at Blagowestchensk, her conscienceless claim upon China for a huge indemnity, her unwarranted appropriation of the northern provinces of China, and her stubborn determination to hold them by the breach of all her treaty obligations, have made her name almost more of a synonym for barbarism and unscrupulousness in the East, than it has been in the West.

Japan, of course, is not girding on her armour merely that the oppressor of the nations may be humbled and the interests of mankind may be advanced. As I have said she considers it a life and death matter for herself. From a very early date in the Modern Period, when Russia first began to make herself felt on the Pacific, Japan has watched her advancing power with the gravest apprehension. And her already several matters on her slate against Russia, that she is naturally anxious to wipe off. One of these is the arbitrary appropriation of the island of Sakhalin, many years ago, and another is the forced retrocession by Japan to China of the Sanburg Peninsula, and the insolent appropriation of the same by Russia not many days after. It is with Russia in mind that Japan has been fitting herself in every respect for a tremendous struggle strengthening her influence in Korea, out of her poverty creating one of the finest armies and one of the finest navies in the world.

Why do we pray that the stars in their courses may fight against Russia? In a word, because the success of a Japan will mean the unhindered spread of Protestant Christianity among the 300,000,000 who make up the yellow races of Asia. Where Russia's hand reaches evangelical missions must cease. Japan marches with England and America, and wherever her flag flies religious liberty is enjoyed. Every missionary in the East prays for Japan's success, because he sees in it the manifesting of the "open door" not only for trade but still more for Eastern civilization and evangelical Christianity. By the good providence of God it is the two great Protestant English nations that Japan feels to be her friends in this hour of peril, and her antagonism to a so-called Christian Power does not, happily, become antagonism to the Christian world at large, nor to the Christian faith itself. We may well believe that the day of the declaration of war is the beginning of a mighty forward movement of the Christianization of the empire, and through Japan of a mighty Christian movement in Korea and China. God is still abroad among the nations, and His footsteps are in the history that is making to-day. He who through the shock of war gave North America to Protestantism, can through the arms of Japan give Asia to the evangelical faith. Isaiah saw Go's intervention for His people in the destruction of Sennacherib's army. Would he not see it to-day in the collapse of the Russian fleet? And may it not be the purpose of Him whose way it is to mingle mercy with judgment, that Russia herself shall come forth from the stress of this war, and from the vast internal commotions which are almost sure to arise, a sadder, but wiser and better and freer nation?

## Is That All?

"Believe on the Lord Jesus, and thou shalt be saved." Is that all? We may well ask wonderingly. Yes, when we remember the prepared conditions. It is a response made to a man under a deep conviction of his sin and peril, and ready to take any way of escape that is afforded—And back of the reply is the redemption wrought by Christ. A friend visited a workshop in Halifax harbor—Among other things she was shown the mechanism for firing one of the great guns. Just the changing of a little lever, and with properly prepared conditions hundreds of pounds of metal would be hurled miles to bore through armour-plate or demolish a fort. Is that all? Yes, the engineer stands by his valve. The engine is throbbing with power; but the machinery of the great factory is silent. Presently there is a slight motion of his hand and all the spindles are whirring and the shuttles flying.

Just a turn of his hand! Is that all? Yes, because the conditions were prepared. Many months have been spent in preparing for the World's Industrial Exhibition. But the vast aggregation of machinery is silent. One day a child in a distant city touches a button and every wheel springs into motion. A button touched! Is that all? Yes, because of the prepared conditions. "Believe on the Lord Jesus?" Is that all? Yes, because back of that faith is the life, death and resurrection of the Lord. Back of it is the mighty reservoir of power and blessing accumulated at Calvary. Faith lets this power into our hearts. Then old things are swept away, and we are transformed.

J. W. P.



## Messenger and Visitor

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### ONE BIBLE FOR TELUGUS.

The British and Foreign Bible Society has agreed to publish a Telugu New Testament which has the approval of the American and Canadian Baptist missionaries among the Telugus and of the American Baptist Missionary Union, and which, there seems reason to believe, will be generally satisfactory to Baptists in the United States and Canada. This agreement was reached at a meeting of the General Committee of the Madras Auxiliary Bible Society, held in Madras on January 25. Among those present were Dr. J. McLaurin and Rev. H. F. Latham of the Upper Canadian Baptist Mission, and with one exception, all the leading denominations interested in the Telugu Mission were fairly and evenly represented. A correspondent of the Madras Mail, speaks of the meeting as one of extraordinary importance, and says it "will pass into history as having terminated a controversy of many years standing and as having removed the reproach and hindrance presented to Christian unity and progress by two conflicting versions of the New Testament among the Telugus."

As the version which the Bible Society printed translated *baptis* by a Telugu word which means washing ceremony, it was not acceptable to the Baptist missionaries, and they had accordingly published a translation of their own (Dr. Jewett's) in which *baptis* was translated by *manchalama* which is the Telugu word for immerser. For about 20 years this New Testament had been in use in connection with the Baptist missions, but the missionaries felt that it was highly desirable that a uniform version should be adopted, if possible without the sacrifice of principle, and although the last edition of the Jewett New Testament was exhausted more than two years ago, they had not published a new edition in the hope that a union version might be secured.

At a meeting of the Editorial Sub-Committee of the Society, held two days previous to the meeting at which final action was taken, the proposals looking toward an agreement in the matter, which had been submitted by the different parties to the controversy, were carefully considered and the following was unanimously accepted as a basis for a union version.

(1) That the Commission (Matthew 28: 19, 20) be rendered as follows: "Therefore ye having gone, make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost, teach them to observe all things whatsoever I commanded you."

(2) That the rendering of the preposition *en* in all passages relating to baptism be brought into conformity with the rendering adopted in Dr. Hay's version of John 1: 21-31 (in bold type).

(3) That the prepositions *en* and *ek* in passages relating to baptism be rendered as in the English Revised version.

(4) That *Baptismana* be in the text with or *manchalama* as a marginal reading.

(5) That while the Telugu Revised New Testament is passing through the Press a copy of proof be sent the Chairman of the Joint Committee of the American and Canadian Baptist Telugu Missions for perusal before being finally struck off.

When the proceedings of the Sub-Committee were submitted to the General Committee at its meeting of January 25, the General Committee unanimously confirmed the proceedings and endorsed the recommendations, giving thanks to God that this long-standing question had been brought to a satisfactory settlement.

The New York *Advertiser* has expressed the opinion that the acceptance of these propositions as a basis for a Telugu New Testament is a step backward for Baptists. We are unable to sympathize with this opinion, and we are inclined to think that the *Advertiser's* position in this matter will not find much support in the denomination. It seems to us that the Baptist missionaries in India, as well as the denomination at large, are much to be congratulated on the outcome of this prolonged controversy. The word *Baptismana* will not of course convey to the Telugu reader any definite meaning, and when he turns to the margin for explanation he will find in explanation a word which

means immersion. Baptists could hardly have asked for more, and the slight concession they have made in the matter of translation—if it is to be considered a concession at all—is much more than compensated by the gain of having one translation for all Protestant Telugu Christians.

### THE CHRIST AND HIS CROSS.

Our Bible lesson for this week deals with matters of great importance. A point had been reached in the ministry of our Lord at which he could declare himself more fully to his disciples and speak to them more clearly of the experiences which lay before him and of the culmination of his work in the world. But first it was necessary that they should declare definitely their thought of him and their relation to him. What was he to them? The sixth chapter of John's gospel tells of a time preceding the present lesson, when the religious leaders of the people had grown increasingly hostile to Jesus, when even many of those who had been his disciples were offended at his teaching, and many went back and walked no more with him. So strongly marked was this hostile movement that Jesus had said to the twelve—"Would ye also go away?" and Simon Peter had answered—"Lord, to whom shall we go? Thou hast the words of eternal life." Simon's words had doubtless voiced the sentiments of the twelve, for they had continued with Jesus, and their faith in their Master had perhaps been strengthened by the more intimate communion with him for which the period of semi-retirement which followed had afforded opportunity. Still it was necessary, and now was the time, to call forth a more definite declaration of their faith in him and of their apprehension of his mission. What did their faith and allegiance signify? Whom were they following and on whom were they believing? But first that their own consciousness and their attitude toward Jesus might be the more clearly defined to themselves, the Master asks the more general question, "Who do men say that I am?" "And they told him, saying, John the Baptist; but others, Elijah, and others One of the prophets." Then came the question on which so much depended—"But who say ye that I am?" It is as though the Master had said—"You have been nearer to me than others, you have had opportunities to know me which others have not had. Am I anything more to you than to the rest? Yes, there was one at least who had a definite faith in regard to the man whom he had called Master and Lord. Simon Peter had an assured conviction, whatever the Pharisee leaders and all other men might say, that in Jesus of Nazareth there was the fulfilling of Israel's long deferred hope, and he at least was ready with the answer—"Thou art the Christ." It meant much to these disciples to have their belief in Jesus thus clearly defined and expressed. It was their duty and of the highest importance to them to define and to declare their faith in Jesus. And the same is true in every age of all who are in any sense disciples of Jesus. Men cannot honestly, before God and their fellowmen and with regard to their own highest interests, refuse to define and to declare their attitude toward Jesus of Nazareth. Each is bound to answer for himself the question—Who say ye that I am? No man is justified in accepting another man's faith or another man's superstition as his own. The same divine power which revealed the messiahship and divinity of Jesus to Galilean fishermen of old will as surely reveal the same glorious truths today to every honest seeker after the truth as it is in Jesus.

Peter's prompt confession of Jesus as the "Christ won from his Lord warm commendation and the assurance that his conviction in this matter was not of man but of God. But though the apostle's feet had been set upon this great and significant truth, it did not prevent him from falling soon after into grievous error. It is a weakness of some good men to think that providential developments must follow the line of their preconceived ideas, as to the way in which the Lord will work out his purposes of grace. There are times when it seems to them that unless they can succeed in steadying the ark the glory of Israel will be trampled in the dust. So it was with Simon Peter when he heard his Master teaching that the way to the accomplishment of the Messianic work lay by the way of a cross. That the Christ should be rejected by the chiefs of the nation and die the death of a malefactor—this surely was not to be thought of. He could show the Master a far better way than that. Poor Peter! He had much to learn. So have we all. If Peter could have had his way at that time there would never have been any doctrine of Christ and him crucified for Paul or any other apostle to preach. It is well for the highest interests of humanity that the world's destiny is being determined according to the counsel of infinite wisdom and love, and not according to human ignorance and prejudice. It is well for the world's hope of salvation that help was laid upon One who could promptly recognize and rebuke a suggestion of Satan in whatever guise it might appear.

Jesus not only teaches that humiliation, suffering and death are necessary to his completion of the work of redemption, but fellowship with his humiliation and suffering is necessary to everyone who will be his disciple. "If any man would be my disciple let him deny himself and take up his cross and follow me." Is this a summons to death? No, it is a call to life. It demands the denial and

the death of the baser self, that a higher self may live and reign with Christ. Not to gain the whole world, but to realize the redeemed manhood in the fellowship of the Son of God—this is the true object of life. Not what a man can get in the way of worldly possessions, but what he can be as a child of the Infinite Father—that is what counts. What shall recompense a man for the loss of his soul?

### Editorial Notes

—The Bubonic plague still rages in India and with increasing virulence. A Bombay despatch giving the latest available returns for the whole of India for the week ending March 10, shows the appalling mortality of 40,527, an increase of 7,000 over those of the preceding week. In the Punjab and the North-west Provinces each, there is a death rate of 10,000 weekly, in the Bombay Presidency the deaths number 8,500, and in Bengal 5,000.

—The articles by Rev. C. K. Harrington, of Yokohama, in reference to the war in the East, the second of which appears on page 3 this week, are well worthy the careful perusal they will doubtless receive from many appreciative readers. It is interesting to note that Mr. Harrington agrees with all other missionaries, so far as we have heard any expression from them, in strongly preferring the rule of Japan to that of Russia in the interests of evangelization in the East.

—The anonymous note which appears in another column from an ex-smoker is certainly to be commended to a certain class of Christian readers, to whose case the admonition may be apposite. "Go thou and do likewise." If all devotees of the weed should follow this good example it would mean large help to many a worthy cause or person in need, and a large blessing to the helper.

—The Faculty of the University of New Brunswick, acting as a committee of selection in the matter, have chosen as the Rhodes scholar from the Province of New Brunswick for the present year, Mr. Chester B. Martin who accordingly has the honor of being the first student on this side the Atlantic to be selected in accordance with the provisions of the Rhodes trust. The scholarship entitled him to receive \$1,500 for three years while pursuing a course of study at Oxford University. Mr. Martin is a son of Mr. H. C. Martin of St. John, and a young man of very estimable character. He is a graduate of the University of New Brunswick, and has had a highly successful career as a student. We heartily congratulate Mr. Martin on his well-deserved good fortune, and wish him the utmost success in his prospective studies at Oxford and in his future career.

—A penny-wise policy is never more foolish than when applied to the support of the minister. If it is worth while to have a minister at all it is worth while to support him in such a way that he shall be able to do his best for the church and the community. A man whose salary is so meagre and so irregularly paid that he cannot keep out of debt and has to be worried continually with the problem of making both ends meet in his finances, cannot possibly do his best. Many churches, we are convinced, make a great mistake in this matter. A comparatively small increase in each individual contribution would amount in the aggregate to an enlargement of the salary which would mean all the difference in the world to the minister. We are convinced that many churches and communities are suffering not only spiritually and morally, but also in their financial interests because they are not devising liberal things in reference to the support of the gospel. A community can make no better investment of money, even in the financial sense, than to get the best minister it can and to treat him so generously and sympathetically that he will be inspired to do his very best for his people.

### Questions.

- (1) Are all members in good standing in "The Regular Baptist Churches" by virtue of their membership, equally entitled to all church privileges, such as acting as representatives to Associations or Conventions, and speaking and voting on questions at business and other church meetings, or is there any New Testament Scripture or Baptist usage that precludes the female membership from speaking and voting at such meetings because of their sex.
- (2) Can a church Scripturally withhold the privilege of voting at business meetings from the female membership.
- (3) Is it in harmony with the Scripture teaching of regenerate church membership and spiritual worship, or with Baptist polity, to have the unregenerate as organists and members of choirs in our church services. A. D. M.

### Answers.

- (1) and (2) There is, so far as we remember, nothing in the New Testament, which deals directly and specifically with the matter of women voting in church meetings; nor is there any reference to their eligibility to act as representatives to Associations, Conventions, etc. If, however, women are not to speak in the church, it would perhaps be a fair inference that they are not to vote on matters of church business or to be appointed as representatives to meetings called by an association of churches. In I. Tim. II: 12-15 the Apostle Paul alludes to the question of women teaching in the church, and distinctly states that he



permits not a woman to teach nor to have dominion over a man. In I. Cor. xiv: 33-35 Paul is equally explicit in giving his voice against women speaking in the churches. The apostle's statements in these passages are so plain and definite that it seems impossible to explain them away by reference to other passages, such as I. Cor. xi: 5-16, Acts xxi: 9, etc., which allude to women prophesying. It is quite evident then that Paul declared against women teaching and speaking in the churches. It must be said, however, that Baptist churches at the present day in this country and the United States pay very little attention to Paul's injunctions in this matter. It seems to be pretty generally assumed that what Paul wrote in reference to the place of women in the church, however appropriate it may have been for his day, is not applicable in ours. A good deal, doubtless, may be said in support of this view, but whether or not the argument on this line is conclusive we shall not here undertake to decide. We cannot but recognize the fact that woman's intelligence and spirituality are not inferior to man's and that the voice of an earnest and spiritually minded woman is often effective for encouragement, persuasion and edification in the church. Whatever Paul might do, there is probably no power on earth now that could make the women keep silence in the churches, and, for ourselves, we should not care to assume responsibility in connection with such an undertaking. We cannot doubt that much good has resulted from women exercising their gifts in the churches, but whether the prominent part which women have been encouraged—and often urged—to take in church meetings has not been attended by some results which are not for the edification of the church will perhaps repay serious enquiry.

(3) There can be no doubt, we think, that this question is to be answered in the negative. The service of praise is or should be as truly a part of the church's worship as the prayers.

### Letter from Rev. Isaiah Wallace.

DEAR EDITOR:—I have lately been reminded that considerable time has passed since I contributed anything for the columns of our much loved MESSENGER AND VISITOR and knowing the great pleasure I find in the communications of my brethren I hasten to forward a few items.

During recent months I have been almost constantly engaged in active service in the Lord's work, chiefly in rendering aid to pastor's in special services. In the early winter I spent several weeks in South Rawdon, where twenty-four years ago, it was to my privilege to witness a very extensive revival. Two of the converts of that revival are now honored deacons of the church. Here is a brave devoted little band of Christians workers. Although weakened by continued emigration, they are nobly struggling to sustain their public worship. I was pleased to meet here Rev. M. W. Brown a former pastor of South Rawdon and now the trusted superintendent of our Home Missions in N. S. Three were received for baptism during this visit. South Rawdon with adjacent settlements, present a hopeful sphere for some young minister who is not afraid of hard work. The church owns a very comfortable new parsonage with a nice lot of land.

About the 12th of January I began work with Rev. J. H. Jenner of the North Baptist church Halifax, N. S., and it was truly refreshing to me to renew old acquaintances with this dear people and to enjoy co-operation with their beloved pastor. Our meetings increased in interest, but it was mutually regrettable that previous engagements would not permit me to continue longer than two weeks. The North Baptist church is becoming increasingly a strong aggressive church and under the ministry of brother Jenner the work advances prosperously.

My longest campaign during the winter was with Rev. J. W. Rutledge of Port Maitland and Beaver River. Here we lingered in special services for seven weeks and although hindered by severe and continued storms we made substantial progress. On our closing Sabbath thirteen persons were welcomed by the pastor and more will doubtless follow. This church has been honored in giving three noble men to the Baptist ministry, viz., the late Rev. H. N. Perry, Rev. R. R. Gullison of India, and Rev. Charles H. Rose, pastor elect of 1st Yarmouth. Brother Perry's funeral services took place shortly before our special began. His memory is very fragrant in this place of his nativity as well as in the important pastorates he has filled so well in several places in N. S. My association with Bro. Rutledge and his dear people was most enjoyable. There had been unfortunate denominational revolutions in Port Maitland that has hindered the progress of Christianity but the Baptist church has held her own and perhaps was never in a more hopeful condition than now. When I first knew the people of Beaver River and Port Maitland there was but two churches the Baptist and Free Baptist and were working harmoniously and prosperously. Now there are five denominations but it is evident that the multiplication of sects has not conduced to the progress of vital piety in the community. The Baptist church has two excellent places of worship and a new parsonage that has but few superiors in the provinces. Brother Rutledge is greatly beloved by his people and he is fortunate in having a wife who is equally esteemed. It was especially pleasant to me to meet in this parsonage, Mrs. Eaton the pastor's wife's mother as I had intimate acquaintance with her late husband. Brother Rutledge has an interesting and helpful sphere and the seal of God's blessing rests upon his ministry.

Port Maitland is becoming increasingly interesting on account of its attractions for tourists. Many from abroad spend their summers in this healthy and picturesque locality.

On leaving Yarmouth Co., N. S. I came, after a few days rest in Wolfville, to Fairville, N. B., to assist Rev. A. T. Dykeman. Here we are enjoying a very gracious awakening and it is hoped that quite a large addition to the church may result from our united efforts. This church, although organized but 22 years ago is unquestionably the leading Protestant church in the town, and has already been honored in sending forth from her membership three young men as preachers of the gospel. Rev. B. H. Thomas of Dorchester, N. B., Rev. H. F. Waring of Halifax, N. S., and Rev. George Baker of Leominster, Mass., all strong men, are sons of Fairville. Brother C. T. Baker, of the firm of "Randolph and Baker" has been a prominent factor in the large prosperity of this church. It is to be regretted that his son, Charles, now one of the deacons and for many years the successful superintendent of the Sabbath School has been for several months seriously ill but just now hope is entertained of his recovery.

Bro. Dykeman is completing his sixth year of service here and was never more entrenched in the affections and confidence of his people than at present. He is sustained by a noble staff of Deacons and his prospects for aggressive work are most encouraging. It has been a gratification to me to find Mrs. Dykeman as well as Mrs. J. H. Jenner and Mrs. J. W. Rutledge all actively engaged in a church, Sabbath School and Missionary work. Miss Dykeman, a graduate of Acadia Seminary is also an excellent helper of her father in the great work that fills his hands and heart in Fairville.

My many friends will be glad to learn that my health continues pretty good and that I am, enjoying as much as ever before, during my long ministry, the privilege of preaching the gospel I dearly love. It cheers my heart to learn of revivals of religion in many of our churches. May the good work extend to all our churches, and this conventional year be a very prosperous one in all departments of our denominational work! So prays

Your brother in the Lord's service,

ISAIAH WALLACE.

Fairville, St. John, N. B.

### Acadia Notes.

#### ANNIVERSARY SUNDAY.

I am happy to announce that the brethren who are to render special service on Anniversary Sunday, this year are the Rev. Calvin Goodspeed, D. D., Professor of Systematic Theology, McMaster University, Toronto, and the Rev. J. H. Jenner, M. A., Pastor of the North church, Halifax. The former will preach the baccalaureate sermon at the morning service; the latter will deliver the annual address before the college Y. M. C. A., at the evening service. Both services will be held, as last year, in College Hall.

#### A GIFT TO THE LIBRARY.

A recent gift to the Library has given the authorities great pleasure. The Librarian, Prof. E. W. Sawyer, is particularly happy about it. In the effort to collect the historical materials of the denomination our library has lacked anything like a full and satisfactory collection of copies of the "Visitor." This lack has now been handsomely supplied by Mr. F. M. Cochran of St. Martin's N. B. Mr. Cochran, as the happy possessor of a large and complete collection of bound volumes of the "Visitor," dating back to the first publication of the paper in the early fifties—the collection having belonged formerly to the St. Martin's Seminary—has generously donated the entire collection to the Library at Acadia. Our most cordial thanks are due to the generous donor.

#### INTERCOLLEGIATE DEBATE.

On Friday evening March 25th, an interesting event took place in College Hall in the form of an intercollegiate debate between representatives of St. Francis Xavier's College, Antigonish, and Acadia. The event was one of a series which has been arranged by the students of the Maritime colleges. The subject debated was: "Resolved that Imperial Federation would benefit Canada." The debate was conducted throughout with admirable skill and spirit and though the verdict was by common consent, rightly given in favor of the Acadia men, the honors won were cancelled by the fact that they had been won against such doughty champions of the opposing side. The young men of St. Francis Xavier's left a most favorable impression as respects their intellectual training, speaking power, and social bearing. Mr. A. McKay, Supervisor of the Halifax Schools, performed the duties of judge to the entire satisfaction of all concerned. The men who upheld the honor of Acadia in such admirable fashion were Mr. A. B. Balcom of the Freshman class, Mr. Fred Porter of the Sophomore class, Mr. V. L. Chittick of the Junior class.

#### THE SECOND FORWARD MOVEMENT.

The first stage of the movement contemplated the raising of \$60,000.00, if possible, from individuals in sums of \$500.00 up to \$5,000.00. The efforts of the President of the college have, up to the present, been confined to this stage of the campaign. While some of those who intend contributing in connection with this stage of the movement desire a little more time before passing their final word as to the amount they will assume, it is now morally certain that \$50,000.00 will be forthcoming in large sums from

perhaps, sixty persons. Whether the full \$60,000.00 can be reached on this plan is, I think, doubtful, though efforts to that end will be renewed as opportunity offers throughout the next two years if necessary. The above showing, however, is an inspiring one, and should guarantee the complete success of the undertaking.

There is now being inaugurated a second stage of the campaign. This, like the first, will be simply a private canvass among individuals who can help substantially; the amounts looked for, however, being considerably smaller than those looked for under the first stage. By this second stage it is hoped that \$15,000.00 may be added to the pledge list.

The third and final stage according to the action of the last Convention, will be a general appeal to the rank and file of the church membership of the three Provinces. This final stage, however, must be postponed until the way is clear, and the canvass can be prosecuted without harm to any other interest. If we can complete the first and second stages of the campaign by the next Convention, that should be eminently satisfactory.

#### THE PAYZANT AID FUND.

The Ministerial Committee of the Board of Governors, in pursuance of instructions by the Board, has matured a new, and what is believed to be a better, plan for the administration of the above fund. The new plan goes into force for the coming year, with the expectation that the Board will ratify it as the permanent plan of administration. The grants to be made to the young men from the fund, from this time, will, as a rule be made, not as gifts, but as payments for services rendered. By this change the self-respect of the young men as well as other matters will be safeguarded, and the work of the committee having the fund in charge will be put upon a better and sounder basis.

The dangers connected with a purely beneficiary fund are several and quite obvious. In the theological seminaries so grave have these dangers appeared that recently a conference of six Baptist Seminaries was convened at Rochester to consider what changes could be made in the distribution of aids in order that the dangers referred to might be removed or minimized. Our own action, therefore, has not been inspired by anything exceptional, but by conditions which are inevitable anywhere in the administration of a fund of a purely beneficiary character.

#### STUDENTS AS HOME MISSIONARIES.

In connection with the new plan above described the Ministerial Committee acting for the Governors has entered into a co-operative arrangement with the two Home Mission Boards. The ministerial students, who have not entered into independent arrangements with independent churches, will be given service during the summer months, as far as possible, on Home Mission fields; and the grants paid to them from the Payzant Fund during the subsequent college session will be in part payment for the services of the summer months. The appointments to service will be made by the Missionary Boards, and to them the young men will be amenable. The appointments will be made, however, in consultation with the members of the ministerial committee who are in Wolfville, and who know the young men. On the 26th of April representatives of the two Boards will meet at the College, with members of the ministerial committee, for the above purpose. On that date the available young men will probably all be appointed. Should, therefore any independent church be desiring student help for the summer, it will be necessary that the fact be communicated to us before the date above named.

THOS. TROTTER.

Wolfville, March 30th.

### What is the Bible and How Should it be Studied.

When I finished reading the "criticisms" in Dr. Saunders' article in the last MESSENGER AND VISITOR I knelt down and thanked God for the opportunity that will thus be given me to write some things I feel ought to be written. I am sorry however that I have not time to write them for the next issue. Besides the heavy regular work and other special work we are holding special meetings which means daily the preparation of a sermon, personal conversation with the unsaved, etc. Anxious for the souls with whom I have been pleading in public and private, may I ask the readers of the MESSENGER AND VISITOR to remember us in their prayers, that the Holy Spirit come with such convicting and converting power that in this generally dry year some showers of blessings come upon us.

H. F. WARING.

One dollar will pay for the Messenger and Visitor until Jan. 1st, 1905. We have a few copies of the March issue on hand and so far as they will permit we will send subscribers ordering at once back numbers for that month.



## \* \* The Story Page \* \*

### A Touch on the Arm.

When the winter winds blow about old Washington and Essex streets, Boston, and the blasts of the crystal seasons cause thinly clad people to draw their garments closely about them there comes to my memory a tale of a past generation, that rises in my soul like a star. It is a simple tale, but it interprets a great heart and a lofty genius, and all life as well, for all human thoughts follow suggestion; that word is the history of all that has helped to make a better and a higher world.

Let me tell you the story as it came to me, and you will not wonder that it has haunted me, though the mighty leader that gave rise to it has long slept in a secluded grave among the masses of Milton Hills.

It happened more than a half-century ago—this little incident, the great parable of life. There had been snowy days, frosts had covered the windows of beautiful Harrison Ave., and glittered from the arms of the great trees there. The place is now Chinatown.

There were toy shops around Essex St. then; Theodore Parker lived there; he sleeps now in beautiful Florence.

There came out of a square brick house that faced the then prosperous square a tall, lonely man; the world was on his heart, and his heart was full of love and pity. It was early evening and this man went out into the night.

He was looking for something—something to ease his heart. He heard the North Chimes ring out in the clear, crystal air, from the steeple on Copp's Hill. It was New Year's eve; people were hurrying hither and thither, with arms full of light gifts, and minds full of happy anticipations. There were waiting hearts everywhere.

He came to a glittering gift store, and something caused him to pause. A girl, in her mother's Rob Roy shawl, stood there looking into the windows, beside a bundle of savins, which had been offered for sale for Christmas trees.

A clerk came out of the store hastily, and said to the girl. "You have no right to be standing here; go home." She turned partly around, reluctantly, and her face wrinkled and her lip trembled.

"No right"—the words were more bitter than the north wind.

The clerk went back to his work, the girl stepped into a dark corner, out of the way of the hurrying procession of buyers, drew her shawl around her, and looked into the gay window, and wished for the things that others were to share, but which she could not expect to have. But she could dream that she had them; she had the right to dream.

Something made her start. A hand touched her arm. As she turned, a voice said, "Here." It was a voice of silver; it was a bell. She had never heard such a voice before. It repeated, "Here," and added, "You have a right to wish."

A form towered above her, with such a face! It was the face of a Roman, and never walked a nobler soul before, or has walked since, such a kindly, grand Roman, it may be, in Boston streets! I can see it in my mind's eye now—for I have met that man, that god among men.

"Here," the bell voice rang again, and the man put into the wistful child's hand a dollar in silver. "You have a right to wish and to live."

He turned, and his head above the crowd, vanished into the night.

The girl folded her face in her mother's shawl, and cried with a beating heart. Could such things be in this selfish world? The man went on, perhaps to find some other child as hopeless and forlorn, wishing that he might touch her on the arm and ring the bell of his divine voice. It was his habit to do such things; to make a wistful child's heart happy in this way, and disappear in the crowd like a wave in the sea. The child would never know who touched her on the arm, and he could tell his invalid wife the story of his evening's adventures for a winter tale, when he returned to his home, and to his fire among the walls of books.

But the wistful girl in the Rob Roy shawl remembered that glorious face. She still felt that hand on her arm, and could hear in fancy his voice like a bell. She carried home with her that touch on the arm; it was a firm hand that had touched her, a strong hand, a warm hand. Should she ever see that face again?

She dreamed of the man at nights. What a divine light there must have been in his soul; he wanted no return, no money, no honor, no praise, not even love of any recollection.

That child had a happy New Year, and she talked with her mother constantly of the man.

"His head was like a tower," she said, "and when he spoke it was like the ringing of a silver bell. He said, 'You have a right to wish.' I sometimes think that he was Christ."

"He was like him in what he did," said the wondering mother.

One summer evening the little girl wandered away from treeless alley where she lived toward the Common. A

crowd of excited men were hurrying toward Tremont Temple. They were talking wildly, and the girl was drawn after them, and she learned that a great orator was to speak there on some question of reform, and that they were to seize him and drag him into the street and maltreat him.

They rushed into the temple, and the girl followed them with the crowd. The temple filled, the people shouting and some of them hissing. It was a place of tumult.

A tall man arose and lifted his hand. The sea became calm.

"All men have a right to wish and to live."

Then everything became still.

The child gazed upon that uplifted hand, and exclaimed: "Oh, that is the man who touched me on the arm on New Year's."

The silver voice rang out. The temple was as silent as a night in the deep forest, or as a place of graves. The crowd passed under the spell of the orator. When he had ended his speech, they passed out into the street.

Nearly all, but a company of young men who had come there pledged to assault the orator. They lingered to fulfil their resolutions. They began to assault the speaker with abusive language.

He stood there. The little girl waited. His features did not change. He came down from the pulpit with a look of beneficence which seemed to the child godlike.

He stretched out his hand—I am describing an actual scene—he said to the young men:

"Back!"

They became silent and moved a little down the aisle towards the door.

"Back!"

They yielded a little more, inch by inch.

"Back!"

It was a trumpet tone. The overawed young men broke before it and went out into the street. Nothing could withstand the moral and soul force of that arm.

He turned to the little girl with a pleasant face.

She cried out:

"It was you that touched me on the arm."

"When?"

"In the night."

"I remember—we have all a right to live."

The girl went home and told her mother all, and said:

"Mother, I will live."

"Of course you will."

"But I will live. He said I might."

"Who?"

"The angel of that New Year's eve."

"And I will send you to school."

She did, and this girl came to live thousands of lives.

She returned from the lecture field on a cheerless day.

One of Boston's orators—her greatest—was to lie in state on that day, under the Shaw guard. It was in that hall that the orator delivered his first oration. She went there in the pouring rain.

He lay there in white, like a dead prophet, with the most beautiful face that I ever saw in life or in death—that man who went about the streets of Boston on winter eves, touching little wistful children on the arm, and saying "Here" with his silver tongue, leaving a coin and vanishing. She stood before the coffin of the dead prophet, saw the transfigured face and went with the rain.

What a crowd was there! Hard working people, Irishmen who had been immigrants, colored men, the poor and the helpless, street wanderers, wayfarers, people without domesticity. The rain fell as if the heavens came down—was there ever such a rain? Faneuil Hall Square was a pond, and the streets were rivers. And the peoples tears fell like rain. They had lost a friend who sought neither riches, nor honor, nor any public office, but only their good.

The hand that went about the streets of Boston touching helpless children on the arm on winter eves now lies in a simple grave in the suburbs. His ancestors are buried in the Granary Burying Ground, but he wished to lie in death in some simple place where the sun fell without obstruction among the trees, and where the native birds sang. He had given the property left him by a noble family to the people—he entered upon life with a fortune and family honors, and he died without a title leaving very little money behind him. He was Wendell Phillips.—Hezekiah Butterworth in the Outlook.

### Easter Offerings.

Ben Carruthers and his sister Hannah were walking slowly along the country road on their way home from Sunday school.

The sweet odors of early spring were in the soft air; the short grass was green and abundant; a few of the forest trees were beginning to show a haze of green. Here and there the fragrant flowers of the wild plum-trees caught the sunbeam in their white petals and clasped them closely to their pretty, brown hearts, while the daisy-like dog-

woods made a lovely contrast to the purplish pink of the red buds.

The two young people became thoughtful.

"To tell the truth, I'm not sure I know what she meant yet," Ben said meditatively. "It's the first time I ever thought of Easter Sunday as anything but a time for colored eggs, laid by mysterious hens. The idea of it as a resurrection time is something new."

"It isn't quite fair to mamma to say that, Ben. You know she has always taught us that Christ rose again. Still, I own I never thought of it in the way Miss Wayne put it today. It seems strange to compare the awakening of spring—the coming back of life into trees and grass and flowers—to the resurrection."

"And yet it is like it. Just look around a minute, Hannah. A few weeks ago that old tree was bare and black, no sign of life about it; and now every twig and branch is covered with little leaves. It is scarcely a month since the earth was brown and frozen; today the wild-flowers are showing themselves, and the grass is as green as if it had been here always. It is, indeed, as Miss Wayne said, Nature's great resurrection time, and her glory."

"It's the most beautiful thing I ever thought of. Somehow it makes me feel nearer to God—as if we were a part of him. But I can't understand Miss Wayne asking for Easter offerings. She knows there is hardly a child in our Sunday school able to give anything, and it isn't like her to ask us to do impossibilities," Hannah said gravely.

"No, it isn't. I've puzzled over it ever since. What could we give, now?" Ben asked disdainfully. "Look at us; patches and darns till we are sights to behold. If I hadn't rubbed blacking on my toes, they would be grinning now through the holes in my shoes."

"And see this lovely hair-ribbon, an old tape string dyed in bark water," Hannah said bitterly.

"It doesn't look badly; it isn't as horrible as feeling gritty blacking on your toes all day. But your dress is too short, sis. I wish I could buy you another."

"And I wish I could buy you a pair of shoes, Ben; but what's the good wishing? We'll have to go on wearing our shabby, outgrown clothes till we can go out and earn new ones. The idea of asking for Easter offerings!" and tears of indignation and wounded pride forced themselves into Hannah's eyes, hard as she tried to restrain them.

"Somehow I felt as if Miss Wayne had a double meaning in her words. Don't you remember how emphatically she said there wasn't one of us so poor but what we might bring to the Lord an acceptable gift? That we might give up things to please him, and by so doing make ourselves happier and better? I was puzzled to understand her then and I am yet," said Ben, wrinkling up his forehead as he did when things bothered him.

Hannah was silent a while.

"I give it up, Ben. Let's wait and ask mother."

So that evening, as they sat on the porch in front of their humble home, Ben told his mother about Miss Wayne's request.

Mrs. Carruthers thought it out silently awhile.

"There are so many ways of making offerings, you know, children. In olden times there was spilt blood and burnt offerings. Then gold and silver and sweet spices were offered. It was all done as a sacrifice, and at a sacrifice of personal pleasure, no doubt, just as it would be now for us to give up or deprive ourselves of things for the Lord's work."

"Yes, mother, it's easy talking about doing without things, but what could Ben and I do without, I'd like to know? Would it do any good if Ben sacrificed his pride by leaving the blacking off his toes, and letting them show through his shoes next Sunday; or for me to tie back my hair with a white tape string instead of a dyed one? And suppose we did, we should have no gold or silver or spices to offer after all," Hannah interrupted.

"My dear, there are gifts more precious than the ones you have mentioned. I just think Miss Wayne referred to them when she spoke of giving up the things for the Master. For instance you could give up some ugly habit, some besetting sin, and thus partially resurrected from evil, present purer hearts to the Lord next Sunday."

"Well of all the ideas I should never have conceived, you have struck the one, mother. Anyhow, what particularly bad habits have Ben and I?" Hannah asked complacently, very much as if she believed her question unanswerable.

Mrs. Carruthers looked at her intently, a faint smile trembling on her lips.

Presently Hannah's face began to grow heated.

"Oh, mother, I think you're a little hard on me! I know I'm hot-headed and quick-tempered, and that I'm not contented with my old clothes, even after you've half put your dear eyes out darning and mending them to make them decent; but that isn't so very bad. Other girls—"

"This is not a question of other girls, Hannah. It concerns you individually. Is your own life made better or worse by giving up to your ugly impulses?"



## The Young People

"Mother, you know I feel horrid every time I've had a tantrum, and I'm so hateful I know every one else must wish me in Halifax. I always want to box my own ears when I think of it afterward; but I can't see what this has to do with the resurrection and Easter offerings, after all," Hannah said, inquiringly.

"Well, see if this will make things any plainer. We will say your bad habits enclose you as the chrysalis does the butterfly. Suppose by some inward struggles you could break away from this ugly old shell of habits, and next Sunday, having thus been born into a new life, you could present the beautiful, clean heart to the Lord as an Easter offering. Do you believe either gold or silver would be more acceptable, my daughter?"

"I'm sure they would not, mother. I believe—I've half a mind to try it, anyhow. But what is Ben to do? He never flies into tantrums and does hateful things he's ashamed of a week after," said Hannah, as she looked at her brother fondly.

Now it was Ben's turn to feel his face hot and uncomfortable.

"Oh, well, sis, no fellow is perfect, you know. I—I well, mother, I'm going to be honest and confess. I've felt like a thief every time you've looked at me for a week. The other fellows—Joe and Richard—have been teasing and giving me so dreadfully, and calling me a 'Miss Nancy,' because I wouldn't smoke cigars or cigarettes with them. I stood it quite a while, and told them the things you have taught me about the harmfulness of tobacco; but they only ridiculed me all the more. Then—it was awfully silly I know—but it did seem so manly to puff smoke through one's nose, and—well, I've been trying it for a week now."

He stopped abruptly, ashamed to meet the look of grieved surprise in his mother's face.

"Oh, Ben, I wouldn't have believed it of you! How could you?" and Hannah's tears began to flow, for Ben was her model and the pride of her heart.

"Well, you needn't go crying now, Hannah. If I were not ashamed of myself, and if I didn't intend to quit, I'd never have told you folks at all. Of course you won't have faith in me for a long time, after I've once deceived you; but you'll be bound to when you find I've really given it up," Ben said manfully.

"Of course we'll have faith in you, Ben, you darling!" Hannah said, hugging him, while his mother pressed his hand reassuringly.

"My own dear boy, I'm sure I can trust you," she said tenderly.

When the afternoon of Easter Sunday came, Ben laughed as he gave his sockless toes an extra polish.

"It isn't black beneath the skin, as you know, and I can wash it off tonight. It seems so different from last Sunday. I believe I'm a better boy, mother, I know I'm happier."

"And the tape hair-ribbon isn't so ugly after all. Indeed I don't see how mother ever made it such a pretty color," Hannah said gratefully.

"The difference is in your own hearts, children," Mrs. Caruthers said, smiling lovingly.

And then, with only their hands full of wild flowers for Miss Wayne, they presented themselves at Sunday school.

When the beautiful lesson was over, and the children were called upon for their Easter offerings, it required real effort for Hannah to rise to her feet.

"I bring to the Lord as my offering a life which I shall strive hereafter to keep free from hasty temper and ugly impulses!"

She sat down trembling, but the children did not laugh, as she had feared they would.

Ben got up, and Hannah thought him very handsome and noble, in spite of his ragged shoes and patched clothing.

"And I give to the Lord a life that shall evermore be free from the vile tobacco habit," he said courageously.

Richard and Joe fidgeted and felt guilty and uncomfortable, while Miss Wayne's face was beaming.

"These are true Easter offerings! How many more of you young people are willing to sacrifice some cherished fault, as these two have done?"

No one stirred for a while, then Richard got up.

"I am! I give up smoking. I coaxed Ben into it. I'm sorry. I'm ashamed of myself. Somehow it seems different from what it did before—" Richard got no further and sat down in confusion, but very earnest in his new purpose.

"Me, too!" piped up a faint voice, but Joe's legs were too weak to support him.

"You've forgotten your grammar, Joe, but your resolution is beautiful," Miss Wayne said encouragingly.

So it spread—the boys giving up their drinking and swearing, the girls making temperance pledges and casting aside their worst faults—until it seemed as if the old log church would be filled with the chrysalides of their sins, while the beautified new lives would go out into the world to illuminate and help make it better.—Laura J. Rittenhouse, in the Banner.

A small boy occupied an upper berth in a ship's cabin, awaking once in the middle of the night, his father asked him if he knew where he was. "Course I do," he replied, dreamily; "I'm in the top drawer."

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

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

**Missionary Freeman's Salary**

	PLEDGES.
Windsor,	\$40.00.
Main St.,	25.00.
Woodstock,	25.00.
Germain St.,	25.00.
Springhill,	25.00.
Middleton,	50.00.
Immanuel Truro,	20.00.
Sussex,	25.00.
Mira Bay	15.00.
Dr. Manning,	25.00.

NOTE. Send your remittances to Sec. Treasurer Lawson through your regular church Treasurer. We are pleased to add the name of the Mira Bay Union to our list of pledges this week. Give us the privilege of adding the name of your Union next week. Don't delay.

**Reports From Societies.**  
Charlottetown, P. E. I.—We are conducting a class in the "Studies" in the Psalms, as per Baptist Union, and find them rich in spiritual love. G. R. WHITE.

**Hurrah for Detroit!!**  
Be sure and read Bro. McAlary's "Facts," concerning Detroit Convention on Young People's Page, in last week's MESSENGER AND VISITOR.

**Prayer Meeting Topic. April 10th.**  
How the World's Standards conflict with Christ's Matt. 5: 43-48. I John 2: 15-17.

The above two selections treat of Christian experience and practice. Sometimes we have heard the complaint that Christianity is not practical enough. The objection is not justified. Most men find it to be altogether too practical. The Rev. R. W. Dale tells of a distinguished man who after reading the selection from Matt. exclaimed: "Either these sayings are not Christ's or we are not Christians." A scoffer after repeating the words, "Thou shalt love thine enemy," exclaimed—"nonsense! It is not in human nature." The scoffer was right. It is not in human nature to love those who hate us and do all in their power to injure us; but Jesus is here speaking to us, not as those who belong to the world, but as those who profess to be His disciples. My outline will centre around the two following divisions. 1. The Christian in his relation to his enemies. 2. In his relation to the world.

I. The Christian in his relation to his enemies. It is impossible for a man to live a truly Christian life and not have enemies. "Woe unto you when all men speak well of you." "They that will live godly in Christ Jesus must suffer persecution" When it becomes apparent to us that there are those who are actively hostile towards us, what should be our attitude towards them?

(1) We are to love them. To do this we shall need to be much in prayer; and more, we shall need to abide in fellowship with our Lord who when reviled reviled not again.

(2) In what way is our love to our enemies to reveal itself? In a way opposite to that in which they have treated us. For example, do our enemies curse us? We are to bless them. There must be no railing for railing. Behind their backs, we must not speak evil of them, but we must commend anything about them that is commendable. Do they hate us? We are to do good to them. Instead of meeting the evil of hatred with evil, we are to overcome evil with good. Do they spitefully use us, and persecute us? Now is our opportunity to show wherein a Christian differs from the rest of men. The story is told of a man who in England had filled many high positions in public life. A serious injury had been done him by one who figured prominently in the parliamentary life of Great Britain. He felt bitter and was considering the most effective way to resent it. After stating his case to his confidential friend Sir Eardley Willmot, he asked, "Would it not be manly to resent it?" "Yes," replied Sir Eardley, "it would doubtless be manly to resent it, but it would be Godlike to forget it."

II. Notice the reasons which Jesus advances for this kind of treatment of our enemies.

(1) Because we are children of God. Forgiveness!

Ah, that is one of the characteristics of Deity we most admire. As it is man-like to resent and punish an offender, so it is God-like to forgive.

(2) Because, being children of God, more is expected from us.

III. The Christian in his relation to the world. I John 2: 15-17.

(1) We are not to love it, but assured by this standard how far short many Christians come.

IV Why are we not to love the world?

(1) We are not of it. John 17: In it, but not of it: in it to induce others to forsake it, but not to be conformed to it.

(2) Because we cannot love the world and God at the same time.

(3) Because of its harmful influence upon Christian life and character.

(4) Because it is doomed to destruction. "It passeth away."

D. HUTCHINSON.

### The Maritime B. Y. P. U. Mission.

Your Executive have long felt that the young people of these provinces should do much more for missions. We have decided to raise the salary of Brother Freeman, and have asked Rev. A. T. Robinson of Middle Sackville, N. B., to take up the work of organizing the I. G. G. C., under the auspices of the Maritime B. Y. P. U. He is to take the field on the 22nd of April. As far as possible, considering the time allowance and the finances, he will visit the three provinces. We bespeak for him a hearty co-operation. Let us give this thing a fair trial. Let us hear what Mr. Robinson has to say. Let us test it for one season, and I am sure we will be convinced that we have tapped the young and vital energy of our Maritime Baptist.

The principle involved in this movement is one that appeals to every practical man. By turning to the article in this paper of Jan. 27, you will see that the whole movement is put upon a practical business basis. It requires planning, effort, and a whole season's attention to bring it to a consummation. Its value lies in the concentration of the energy and attention of the young people, whereby they are taught to give something for which they have striven. It will teach them the rule between the subjective faith, and the objective service. Let us try it. YOUR PRESIDENT.

### The Industrial Guild.

BY OUR ORGANIZER

Dear Editor:—Permit me in your columns to thank the B. Y. P. U., for their confidence, as expressed through their Executive in a call to organize Industrial Guilds of the Great Commission through the Provinces, in the interests of their foreign mission work. I have accepted that call as the call of God, feeling sure I shall have the cordial sympathy not only of all the Unions but of all who pray, "Thy Kingdom come."

The Guild, I may state, is not in any sense an annex of the Union or of anything else except the local church. It is and has to be a separate organization. It is of its own kind but the kind is one that seems to appeal mightily to the masculine mind. It gives its proceeds this year to the B. Y. P. U. for two reasons; because (1) the Union Executive were sufficiently shrewd to offer to advance the support necessary in organization, and because (2) the foreign work of the Union brings it within the scope of Guild activity.

The movement is not mine. A higher Power stirs things when the Guild idea is presented and it "goes" like a revival meeting. At least it has done so here, and I presume we are not so very unlike other people that it would not be the case elsewhere. I infer therefore that God's hour is come for a great industrial crusade, and that he is in it working to a great plan, as Rev. M. A. MacLean of Truro indicated some weeks ago in startling words of conviction, when he said: "This is no still born child. It is destined to grow and become a mighty agency, perhaps the mightiest of all agencies in the evangelization of the world."

Let me say to the Unions that in following the enterprising lead of the Executive they are not committing themselves to anything visionary. The Guild is the most palpably essentially and tremendously practical thing in the church and though it is a new and may be a somewhat peculiar organization in the church, yet it does not burden it. I haven't space now to show how this can possibly be, but take my word for it in the meantime. It is really the easiest thing to work in the whole catalogue of our societies.

Yours for world conquest,

A. T. ROBINSON.



Foreign Missions

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR APRIL

Special prayer for work among the native women and that many consecrated Bible women may be secured for the work, that a blessing may rest upon the board of the North West Baptist Mission.

A SUMMER SCHOOL FOR WOMEN'S FOREIGN MISSIONARY SOCIETIES

Many a woman has been carrying the burden of the missionary society with a constant sense of inadequacy; many another has declined to serve as an officer in her local church society because she has had no training. These and all other women who believe that this work of the kingdom is the most important and far-reaching department of the church will welcome the summer school. It is to be held at Northfield, Mass., July 12-19, under the auspices of Women's Boards of evangelical denominations. During this week classes will be held, in which the study of our next year's text-book, *Dix Christus, An Outline Study of Japan*, will be conducted by the ablest leaders. Lectures and discussions on the best way of carrying on our meetings, suggestions for programs, plans for work among children and young women, exhibits of literature, maps and lesson helps, addresses by prominent missionaries and ladies at home, and other valuable assistance, will be given. Northfield is too well known to need comment. The charming New England village, with its circle of hills and the peaceful Connecticut Valley; the hill with its splendid buildings; Roundtop hallowed by memories of Mr. Moody and the mighty missionary movement which has been so fostered here,—all these attractions invite you to come and spend a week on this mountain top of missions.

A CONFERENCE FOR MOTHERS

Our students have their conferences, and our young people theirs, but the mothers have been neglected; and while we hope for a host of young women who are doing our Father's rights and Junior work, we want above all the women of our circles, our state and association secretaries, those who plan programs and preside over meetings and collect the funds and serve as secretaries.

A COMBINATION

When in a small town only one delegate can be sent let all the churches unite on one who can bring back the information and inspiration, and pay her expenses, requiring her on her return to hold a normal class for the town and give them what she has gained. Let every town and village have at least one representative. It is not to be all work. Ample time will be given in the afternoons for drives and walks and rest. Board may be obtained at the hotel for \$15 to \$30 per week. In the buildings or tents from \$1 to \$2.25 per day. The department is entirely under the care of Mr. A. G. Moody, of East Northfield, who will furnish all information on application.

In addition to the board and travelling there is no expense besides the \$1 registration fee which admits to all the classes. Can you think of a pleasanter plan for one of your vacation weeks than this? Will you pray that this may be the beginning of a mightier movement for missions than any yet known?

BIBLE STUDY

One of the rich treats at Northfield is the Bible study under G. Campbell-Morgan. He will conduct a daily class through the week of the conference, to which all will be welcome.

Send for circulars to Mrs. M. N. Waterbury, Tremont Temple, Boston, Mass.

We regret to learn that Mrs. W. S. Saunders, Woodstock, our County Secretary for Carleton Co. for some years, is going to move to Fredericton. Mrs. S. has done faithful pioneer work in that County and will be greatly missed. We trust some other sister will soon be raised up who from love to Christ and a great desire to work for Him shall permanently take this most important office.—Mrs. Z. L. Fash has kindly consented to fill the position until the end of the year.—All correspondence will be addressed to her. Our County Secretary for Lunenburg has also resigned and Miss Alice Veinot has agreed to fill the vacancy until another can be secured.—Miss Veinot is an experienced worker, having faithfully filled this office in the past and altho a very busy teacher she will be glad to assist all who need her help as far as possible.

Foreign Mission Board.

NOTES BY THE SECRETARY.

It is said that every member of a church in one of the Southern States with a membership of 245 gave to foreign missions.

In another church in the same state nine of its members gave to foreign missions. The pastor of the former church hopes to raise \$250 this year for foreign missions. The pastor of the latter expects to raise \$25. Bro. pastor, to which class will your church join? It will be a surprise to some good people when they learn that there are a number of churches that are not represented as yet, in the Treasurer's books. Give us a helping hand brethren, and do it now.

We need higher ideals in giving. Every church should send more for the larger needs of the destitute portions of our own and other lands than the uses in her own field. Some do. One church in Kentucky gave \$2800 for missions and spent \$2000 at home. In nine years another church in the state of Georgia gave \$65000 for benevolence and used \$55000 in local work. Did such giving weaken those churches? Not at all. They were made stronger and more Christ-like by so doing. They never dreamed of saying that every dollar given to work abroad was so much taken from work at home.

Another pastor in Georgia wrote of an association, "It will be safe to say that you can count on us for enough to support two men at \$500." Three churches will give \$800 of the amount. This association is twenty-three years old and gave only \$442 all told in the first twenty years for foreign missions. And these are not wealthy churches by any means. There are a score of churches that could easily double and treble their offerings for foreign missions and do as much more for work at home and be richly blessed in many ways by so doing.

Another church, a few years ago decided to raise the salary of one foreign missionary, but has done better, having given \$1400 for several years. And God is greatly honoring that church. In her membership are four young men preparing for the ministry, one already in active work and a young lady preparing for work in Cuba or South America. Such churches deserve honorable mention. They are doing something worthy of this name and are giving a reason for their right to be.

Every pastor ought to see to it that every member of his church is invited, and if need be, urged to make a generous offering to missions, and this not from the standpoint of the lost, but for their own spiritual well-being. Any church that fails to help spread "the Word of life" receives a distinct injury and saves nothing. It is a matter of pressing importance that every church within the bounds of our Convention shall make an offering for the Master's work, apart entirely from support of the local church. And this ought to be done soon. If there is no pastor the deacons should take the matter in hand and do it in an energetic business fashion without delay.

"To know Him and the power of his resurrection." We would all pray this prayer, but where are those who enter into the fellowship of his suffering? For he still suffers—it did not end on Calvary—Christ has never left his world. He still sees the multitudes as sheep without a shepherd—the world lost in the black night of sin. He still yearns over humanity and grieves over those who profess and do not perform; those who accept the blessings, but will have none of the responsibilities of the life with him. Oh, how Christ must suffer as he sets against the world's awful need, the apathy and indifference of his church. He cares to-day just as he cared in Gethsemane, not so much for the cross as for the need that brought him to the cross, and we leave him as they left him then, to suffer alone. His church is asleep; his followers are busy with their own affairs, with the things of the world. We would not leave those near and dear to bear sickness or sorrow alone, and yet, is not our Master nearest and dearest of all? Has he ever failed to enter into the fellowship of our suffering? To whom can we go in our need but to him, yet in his need we make excuse. To his cry that rings through all the centuries, "Go to all the world"—we offer our petty arguments and objections. We will share in the resurrection of our Lord but not in his passion. We will accept his crown but be excused from his cross. We will enter into his glory but not into his humiliation, or we will still our conscience by doing a little, so little, that one look of the Master ought to shiver our souls. Is this love? Love will surely keep us close to him. We shall see the world's need as he sees it. We shall enter into the travail of his spirit; we shall give ourselves as he gave. We shall leave our selfish misery over our own loss and suffering and begin to care for those who have nothing, absolutely nothing, of knowledge or hope. Our interest will not end with a brief emotion, a grudging gift; but with the power he has

Catarrh

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

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

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

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

Hood's Sarsaparilla

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

promised we shall clasp the pierced hand and go with him to save the world for which he died, for which he asks us to live. Who then is ready for "the fellowship of his suffering?"

"For if we suffer, we shall also reign with him."

Notes From Rochester.

Spring has reached us at last. The voice of the turtle may not be distinctly audible, but at least the voice of the man who prophesied the return of the glacial period has been silenced. For the last few days the chronic grumblers have sorely missed what has been for the past few months their favourite grievance. The snow has almost entirely disappeared, and the water-cart will soon be called into service. The automobile goes forth once more in search of victims, and the bicycle conspires to lessen the receipts of the trolley car.

To us the warm weather indicates that another year of work at Rochester Theological Seminary will soon be completed. The year has been a good one in spite of cold and the storms. The graduating class is a large one numbering thirty-one. The list of speakers for commencement has been published. The names of those thus honored and the colleges they represent are as follows:—Frank E. Bishop, Acadia College; Harry R. Chamberlain, Harvard; Chester L. Maxfield, Kalamazoo College; Charles A. McAlpine, Jr., Harvard; Harry Seab, University of Rochester; Herbert W. Vodra, University of Rochester.

As will be seen Acadia is again represented on the list of speakers. Mr. Bishop graduated at Acadia with the class of '96 and afterwards became pastor at Port Medway, N. S., being as successful in his work there as he has been at Rochester. It is to be hoped for the sake of the denomination that Mr. Bishop may be led to settle in the provinces. Any church in need of a strong man will be fortunate in securing him. Mrs. Bishop, many will be interested in knowing is a daughter of our veteran preacher, Rev. A. B. MacDonald.

The graduating class contains only one other Maritime man, Frank O. Erb, of St. John. Mr. Erb graduated at the U. N. B. in 1902, and for a short time was assistant pastor at Sackville, N. B., leaving there in order to continue his studies. After taking two years at Hamilton he joined the senior class here, and graduates this spring with a record of a very successful year's work.

With the graduation of this class there will be but two Acadia men left at Rochester. We are hoping however to have our number largely increase with the entrance of the new class in September. It is needless to say that they will receive a warm welcome.

R. J. COLPITTS.

Rochester, Mar. 30.

MESSENGER AND VISITOR.

Mr. Editor:—The letter given below was received a few days ago, and I have felt impressed to ask you to give it a place in MESSENGER AND VISITOR in the hopes that some others may do what our brother has done.

Very truly yours,  
A. COUOON, Treas. Den. Fund.

Dear Brother Cohoon:—I think you remember about four years ago or more you were at . . . and shortly afterwards sent Bro. . . . During his stay here the tobacco habit to which I had become a slave presented itself to me as one of my right-hand sins, and the Word seemed to say to me "If thy right hand offend thee cut it off" and I answered and said "I will." I entered into an agreement with the Lord promising that if he would help me overcome the evil I would give him half the amount saved. This in four years amounts to \$21.00 and \$1.00 interest makes \$22.00. The Lord has done His part but I have not as yet, done mine, tho' He has been asking me for it all along. Occasionally the call comes very clearly. Now I do not want longer to resist but the enemy still whispers and says 'you have not done much, and you have had a lot of sickness and doctor's bills to pay and you cannot pay it now' but there is another voice a little louder which says "It is not your money, but belongs to the Lord," and I have responded "yes, and I will give it to Him." I ask the Lord to show me where and how to give it that it might honor Him most. The first that presented itself to me was a friend whom I knew to be one of God's children and to be in need, and I gave her \$5.00. Then I am sending you \$15.00 to use as you think the most honoring to His cause. That leaves me \$5.00 which I am going to spend as opportunities present themselves, and as I think most pleasing to Him to whom it belongs. I cannot tell you any further the experience I have had along this line, I know in whom I have believed and am fully persuaded that whatever I commit to Him will be in safe keeping.

Wolfville, N. S., March 31, 1904.

YOUR BROTHER,



**GRIP CONVALESCENCE**

There's nothing better than Scott's Emulsion after the grip. When the fever is gone the body is left weak and exhausted; the nervous system is completely run down and vitality is low.

Two things to do: give strength to the whole body and new force to the nerves. Scott's Emulsion will do it; contains just what the worn-out system needs.

Rich blood, healthy flesh, resistive force, more and better nourishment are what Scott's Emulsion supplies to the convalescent.

Scott's Emulsion is the original and has been the standard emulsion of cod liver oil for nearly thirty years. Why buy the new, untried, cheap emulsions or so called wines, cordials and extracts of cod liver oil, when you can buy what is sure to help you?

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

**Notices.**

OUR TWENTIETH CENTURY FUND  
\$50,000.

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

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.

**A VOICE FROM THE PEW.**

Dear Editor:—Permit me, as an unlearned man to ask Dr. E. M. Saunders, through your columns, a few questions. The Dr. claims to be writing for the common people, and as one of them, I want him to be more clear and definite than he has been. We read what the scholars say about inspiration; but we don't know what they mean, and the more words they use the worse it gets. Now will Dr. Saunders please answer with, "straight flung-words and few," the following questions:—

Are we to believe, that the world was created out of material which did not before exist in six days of twenty-four hours each?

— That the said Creation took place about six thousand years ago?

— That the first Chapter of Genesis, is a literal and exact account, of how life first appeared on the earth?

— That the account of the Garden of Eden with its first man and woman, as given in the second chapter of Genesis is a literal, realistic, historical statement of facts?

— That God dictated the account of the Creation to a man, who of his own knowledge knew nothing about it, was a mere amanuensis?

I do not think that Dr. Saunders will think me impertinent in asking him to come to one point of real difficulty with the more or less intelligent laymen in our church.

Pious platitudes do not have the same might now that they did thirty years ago. As the preachers, or some of them, have given their views on the question of inspiration, would it not be a good thing Mr. Editor if you were to ask, "the man in the pew" to do likewise.

Baptist ministers generally, have little time to read, or think, and many of them have few books outside of a very narrow limit of subjects. The round of duties arbitrarily imposed upon them and exacted to the last pepper-corn is so exhausting, that no energy is left for anything else.

Let us hear a word from the scholarly laymen, from Dr. Sawyer, Dr. Kierstead, your self, Mr. Editor, and scores of others who from their learning and opportunity for honest investigation, can speak with some authority.

I am a Sunday School teacher and if I understand Dr. Saunders correctly I cannot accept his conclusions in this all important subject.

BAPTIST BLACKSMITH.

**KEEP LITTLE ONES WELL.**

There ought not to be any sickly, fretful, sleepless children—there would not be any if mothers gave their little ones an occasional dose of Baby's Own Tablets. The little ones are sickly and fretful and sleepless usually because of some stomach, bowel or teething trouble. These and the other minor ills of the little ones are speedily relieved and promptly cured by Baby's Own Tablets, and the little one thrives and grows plump, sleeps well at night and lets the mother get her much needed rest as well. Mrs. R. M. LaRue, Mountain, Ont., says:—"I can recommend Baby's Own Tablets to all mothers who have cross or delicate children. I do not know how I could get along without them. Mother, isn't it worth your while to give this medicine just one trial? If your medicine dealer does not keep the Tablets send 25 cents to The Dr. Williams Medicine Co., Brookville, Ont., and the Tablets will be sent by mail post paid.

A fire which broke out at Rideau Hall, the residence of the Governor-General, Ottawa, early on Sunday morning caused serious damage to the one wing of the building and its contents. Lady Minto who was suffering from a broken leg sustained while skating a few days before had to be removed to another apartment.

**Real Estate  
Real Estate.**

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

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

2. First class farm, 300 acres 11 acres in fruit trees. 1100 fruit trees set out—Apple, Plums, Pears and cuts from 35 to 40 tons hay. Fine two and a half story dwelling finished throughout and an outbuilding also, has a fine block of timber.

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

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

1 and a half story dwelling, 15 rooms finished throughout, barn, hen-house, and a first-class cellar. Also a pie cellar, handy church and school. Price, \$2200 & rms. Part can remain in mortgage, situated in Morristown, 1 1/2 miles from station.

No. 7.—150 acres Cuts 30 tons hay. 7 acres orchard, 320 apple trees 45 plum trees. 60 acres in wood and timber—the balance in pasture and field. New dwelling built 1901. Main house 16x28. Addition 16 x 23. Barn 30x40. Woodhouse, carriage house all in good repair. This is a rare chance to get an up-to-date farm at a very reasonable figure, in one of the best sections—school and church within one-third mile, two good wells water.

No. 8.—125 acres 4 and one-half acres in orchard (Apple) with Plums, Pears, Peaches. Cuts 20 tons hay, a very fine wood lot, consisting of Hardwood, Pole and timber, one and a half story house, main house 30x30, all 16x27. This house was built 1897 of first-class material and is finished throughout and has a very fine cellar under the whole house. Height of cellar 7 and a half feet. Two wells of water. Barn 30x30 and addition 14x28. This is considered a very fine farm and one of the best houses in this section. Farm beautifully situated in Morristown, school and church very near. Price \$6000, \$1000 can remain in mortgage.

No. 9. Farm 90 acres. Fair house and barn. 2 acres in orchard has produced 110 bushels apples, cuts 15 tons hay. Plenty of wood and poles, good pasture, fine well water. This farm has plenty of land to clean up and could be made to cut very much more hay. Price, \$1,800.

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

Also farms from \$1000 to \$6000. Further information given by A. A. FORD, Berwick Real Estate Agency.

**THE NEW-RICH.**

General Reyes, the President of Columbia attended a dinner party in New York before he sailed on the 'Kaizer Wilhelm' for Paris.

"They tell me," General Reyes said at this dinner, "that the United States has its share of nouveau riches—of new-rich persons. This may be so, but I am sure that the new-rich are to be found everywhere. I like them. They make, though, strange mistakes.

"There is a new-rich—a millionaire—in Panama. This gentleman engaged a butler the other day.

"What time, sir," said the new butler, "would you wish to dine, as a rule?"

"What time does the best people dine?" said the new-rich.

"At different times, sir," the butler answered.

"Very well," said the new-rich. "Then I, too, will dine at different times."—New York Tribune.

The Professor—"Permit me to present my friend, Mr. Skinner, one of the most promising young taxidermists." Hostess (who prides herself on always saying the right thing)—"But how interesting! And are you for or against Mr. Chamberlain's proposals?"—Punch.

**Lame Back for Four Months.**

Was Unable to Turn in Bed Without Help.

Plasters and Liniments No Good.

This was the experience of Mr. Benjamin Stewart, Zionsville, N.B.

TWO-THIRDS OF A BOX OF

**Doan's Kidney Pills**  
CURED HIM.

He tells of his experience in the following words: "For four months I was troubled with a lame back and all this time was unable to turn in bed without help. I tried plasters and liniments of all kinds but with no effect. At last I was induced to try Doan's Kidney Pills, and by the time I had used two-thirds of a box my back was as well and as strong as ever and has kept so ever since."

Backache, Frequent Thirst, Scanty, Cloudy, Thick or Highly Colored Urine, Puffing under the Eyes, Swelling of the Feet and Ankles, are all symptoms of kidney trouble that Doan's Kidney Pills will cure.

Price 50 cts. per box or 3 for \$1.25, all dealers, or THE DOAN KIDNEY PILL CO. TORONTO, ONT.

Would

there be any demand for

45 Successive Years

for any article unless it had superior merit.

**Woodill's German Baking Powder**

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

Ask your Grocer to get it!

**FREE BOOK ON CATARRH.**

The best book ever written on Catarrh and its cure is being given away to the public absolutely free of charge by its author Catarrh Specialist Sproule of 7 to 13 Doane St., Boston, who on page 16 of this issue offers this exceedingly helpful book which tells how Catarrh can be permanently cured.

Careful drawings and pictures, showing how Catarrh affects the various organs, illustrate the reading matter in the most interesting manner, and make perfectly plain the awful dangers of unchecked Catarrh. If you have Catarrh do not miss this golden opportunity of learning how to get completely rid of it. The book is in enormous demand, so send for it now before the edition is exhausted.

That you cannot get something for nothing in business . . . is positive.

That you can get a great deal less value in some teas than in others . . . you have proved.

That you cannot get more TEA VALUE (price for price) than VIM TEA . . . we have proved. (That's OUR business.)

**Ask for VIM TEA** and get your money's worth in tea. . . (That's YOUR business.)



**Sore Throat!**  
Don't delay; serious bronchial trouble or diphtheria may develop. The only safe way is to apply

**Painkiller**

a remedy you can depend upon. Wrap the throat with a cloth wet in it before retiring, and it will be well in the morning.

There is only one Painkiller, "PERRY DAVIS."

**STRONG AND VIGOROUS.**  
Every Organ of the Body Toned up and invigorated by



Mr. F. W. Meyers, King St. E., Berlin, Ont., says: "I suffered for five years with palpitation, shortness of breath, sleeplessness and pain in the heart, but one box of Milburn's Heart and Nerve Pills completely removed all these distressing symptoms. I have not suffered since taking them, and now sleep well and feel strong and vigorous."  
Milburn's Heart and Nerve Pills cure all diseases arising from weak heart, worn out nerve tissues, or watery blood.

YES there are other schools  
PUT you should go to the best  
WHY always regret because you did  
NOT attend that good school

THE MARITIME BUSINESS COLLEGE  
Halifax, N. S.  
KAULBACH & SCHURMAN,  
Chartered Accountants.

**Allen's Lung Balsam**  
The best Cough Medicine.  
**ABSOLUTE SAFETY** should be the first thought and must be rigorously insisted upon when buying medicine, for upon its safety depends one's life. ALLEN'S LUNG BALSAM contains no opium in any form and is safe, sure, and prompt in cases of Croup, Colds, deep-seated Coughs. Try it now, and be convinced.

**Cures Eczema.**

Mrs. ALFRED RAFUSE writes: "James Reddy, of Dartmouth, had been troubled with Eczema for several years and doctors had treated his case without relieving him. I recommended your

**Nerve Ointment**

to him and the first box greatly relieved him while 3 more made a complete cure." Think of it! Eczema permanently cured for \$1.00. Do not fail to recommend it in every case.  
Gates' Nerve Ointment removes pimples, and softens the skin, and in this way has become an indispensable article on many toilet tables.  
If your druggist does not have it in stock send 25 cents for a box to the manufacturer.

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

**The Home**

When we go to those who are in sorrow, we should rather carry to them the strong consolations of God's Word. We should not linger with them upon the sad phases of the experience through which they are passing; but should turn their thoughts to the promises of God, to the truth of immortality, and thus lift them up toward strength and rejoicing. The word "comfort" means to give strength; and we should always try to make our friends stronger, that they may be better able to carry their burden of sorrow. Trouble should never crush a Christian; on the other hand, the Christian should rejoice in God, and sing songs in the night.—Westminister Teacher.

To keep bread and butter fresh and moist, put it in a cool place, cover closely with a serviette or clean cloth wrung out of cold water, and many hours after it will be as moist as when cut. Sometimes it will be found convenient to prepare bread and butter for afternoon tea in this way.—Ex.

**CURE FOR RUSTY NAIL WOUNDS.**

The Scientific American says that one of the very best remedies that can be applied to a wound made by a rusty nail, and which is almost infallible in its cure, is to take a quantity of peach leaves and beat them to a pulp and then apply them to the wound, and in a very short time an improvement will be noted in the wound. Several persons tried this remedy when all others failed to give relief, and it was beneficial in its results. At this season of the year, when so many persons are injured by tramping on rusty nails, this remedy should be noted.—Evangelical Messenger.

**FRESH AIR AND EXERCISE.**

Obstinate cases of malaria, that have withstood ocean voyages, mountain heights, and quinine dosing, are said to have been conquered by systematic and continued walking. What the malaria patient wants most is to sit indoors, nursing his aches and pains or to lie down and doze. Advocates of the walking cure maintain that fresh air is antidote not only to the malaria itself, but to the blues which usually accompany it. Their advice to the sufferer is to dress up warmly, if the weather is damp or rainy, and go out to walk. Wear flannel next to the skin, stout shoes and featherweight rubbers, a rain coat, and a wrap to throw around the shoulders against draughts and too rapid cooling off. When one comes to think of it there are few maladies on earth, or the waters under the earth, that fresh air and exercise are not good for.—New York Tribune.

**HOW GIRLS CAN HELP THEIR MOTHERS.**

Every girl, if she be not thoroughly selfish is anxious to lift some of the burdens of household management from her mother's shoulders on to her own; but unfortunately many girls wait to be asked to do things instead of being constantly on the lookout for little duties which they are capable of doing. If you would be of any real use in the home you must be quick to notice what is wanted—the room that needs dusting, the flowers that need rearranging the curtain which has lost a ring, and is therefore drooping. And then you must not only be willing to do what is needed, but willing to do it pleasantly, without making people feel that you are being martyred.

It is almost useless to take up any household duties unless you do them regularly. If you do a thing one day and not the next, you can never be depended on and if some one else has to be constantly reminding you of and supervising your work it probably gives that person more trouble than doing it herself would cause.

Have a definite day and a definite time for all you do. The flower vases will need attention every other day, the silver must be cleaned once a week, and there should be one day kept for mending and putting away household linen. Begin, too, directly after breakfast and keep on until your work is done.

If you begin by sitting down "just for a minute with a book, or think you will just arrange the trimmings" on your new hat, the morning will be half gone before you know where you are.

A girl who has brothers may spare her mother all of those little jobs which boys are always requesting to have done for them if she will only do them kindly. But a boy will not come and ask his sister to repair frayed out button holes and to make him paste for his photograph album if she snaps and says he is "always bothering."—Philadelphia Ledger.

**THE SIGNIFICANCE OF HOME.**

The best joys of human life are to be found in the associations and relationships of home. If we are not happy in them the great prize of life has eluded us. It matters not how much money we may have or how wide may be our fame, if there is no circle, bound to us by closer ties than those of transient fancy or sympathy, in which we may be absolutely ourselves because we know that we are loved and understood, we have yet to share the choicest of human experiences. In the minds of sensible people Thanks giving does not stand for an autumn holiday, or for a day of unlimited feasting; it stands for the reminiscences, the fellowship and the promises of the home. It is the festival of the home. Regrets and resolutions are not entirely out of place on this day, but even more appropriate is the keen appreciation of how precious a burden our homes carry. Many a father looking across the Thanksgiving table at the woman of his choice, and their children says inwardly of his home, Our hearts, our hopes, our prayers, our tears, Our faith triumphant o'er our fears, Are all with thee—are all with thee!

**CARING FOR THE TEETH.**

Few people realize that it is worth while trying to preserve the teeth in good condition. Yet doctors are constantly seeing cases of indigestion which are due to imperfect mastication by imperfect teeth, and which are caused when the teeth are artificially supplemented. Secondly, the presence of decaying teeth in the mouth means the presence of millions of germs, which are the actual cause of the decay, and which produce objectionable products that are swallowed and pass into the blood. There is a reason to believe that serious ill health may be caused in this way. And the third reason is that decaying teeth especially in a child's mouth, are an open invitation to the tubercle bacilli which we all swallow occasionally in milk, and which are agent for evil unless the milk has been boiled.—Sel.

**A RAIN SONG.**

BY FRANK L. STANTON

Such a rainy season,  
But, honey, don't you cry!  
Sun a playin' hide-en-seek  
Yander in de sky!

Lily lookin' lonesome,  
V' let hide his eye;  
Skies 'll do yo' weepin'  
So, honey, don't you cry.

W'en de rain is over  
V' let dress in blue;  
Red rose say, "I seet terday,  
En here's a kiss fer you!"

**THE PROFESSOR'S JOKE**

Professor E. G. Dexter of the University of Illinois, was entertaining some students at his residence, when one of the young men spoke admiringly of a splendid sword that hung over the library fireplace. Ah! said the professor as he took down the weapon and brandished it impressively, 'never shall I forget the day when I drew this thirsty blade for the first time.' He paused and smiled retrospectively. And where did you draw it, sir? asked one of the students, much interested. 'At a fillae,' said Professor Dexter, and he hung it up again.—Chicago Chronicle.

**After Work or Exercise**

**DOND'S EXTRACT**

Don't take the weak, watery witen hazel preparations represented to be "the same as" Pond's Extract, which easily sour and generally contain "wood alcohol," a deadly poison.

**WHY ARE THE GRADUATES OF Fredericton Business College**

Better trained than those of most other schools? BECAUSE, unlike most business college men, the principal had had nearly TEN years practical office experience before going into business college work.  
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**Fresh Air Good Food**

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Sprains, Strains, Cuts, Wounds, Ulcers, Open Sores, Bruises, Stiff Joints, Bites and Stings of Insects, Coughs, Colds, Contracted Cords, Rheumatism, Neuralgia, Bronchitis, Croup, Sore Throat, Quinsey, Whooping Cough and all Painful Swellings.

**A LARGE BOTTLE, 25c.**

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



The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.  
Second Quarter, 1904.

APRIL TO JUNE.

Lesson III.—April 17.—Jesus Transfigured.—Mark 9: 2-13.

GOLDEN TEXT.

A voice came out of the cloud, saying, This is my beloved Son: hear him.—Mark 9: 7.

EXPLANATORY.

I. THE MOUNTAIN TOP PRAYER-MEETING.—Vs. 2 AND AFTER SIX DAYS FROM THE REVELATION TO THE DISCIPLES THAT JESUS WOULD BE CRUCIFIED JESUS TAKETH WITH HIM PETER, AND JAMES, AND JOHN. The three best scholars in the school of Jesus. There was no favoritism in this selection. He simply advanced to higher studies those who, by faithfulness in the lower, had made it possible for them to understand and use the higher. For other instances, see account of Jairus' daughter and the garden of Gethsemane. INTO AN HIGH MOUNTAIN APART. "Far from the madding crowd." "Scholars are coming to the unanimous conclusion that the mountain was Hermon," whose top is nine thousand feet above the sea.

Luke (9: 28, 29) tells us that Jesus went up into the mountain to pray; and that the Transfiguration took place while he prayed. Not long before, at the feeding of the five thousand, he had spent the night hours in a mountain alone, praying. He prayed when he chose the twelve, at the institution of his supper, in Gethsemane, and on the cross. Thus ever at special crises in his ministry (see Heb. 5: 7).

II. JESUS TRANSFIGURED.—REVEALING HIS TRUE NATURE AND GLORY.—Vs. 2, 3, 4. AND HE WAS TRANSFIGURED BEFORE THEM. While he was praying, and in answer to prayer: The Greek word for transfigured denotes a change of form regarded as the distinctive nature and character of the object. The word implies not merely a change of outward form, as when Satan took the appearance of an angel of light, but a real essential change.

3. AND HIS RADIANT BECAME SHINING (Glistening) EXCEEDING WHITE. With a supernatural whiteness as from an inward radiance. Matthew says that "his face did shine as the sun." Nothing less could express the radiant glories of Jesus' face, when his heavenly nature shone through the veil of his flesh,—one of the new hints as to our resurrection bodies. Compare the description of Jesus in Acts 9: 13 and in Rev. 1: 16, and the shining of Moses' face when he came down from talking with God (Ex. 34: 29), and of Stephen's face (Acts 6: 15).

III. THE GLORY OF JESUS CONFIRMED BY VISITORS FROM HEAVEN.—Vs. 4. AND THERE APPEARED UNTO THEM (I. e., the disciples) ELIAS (the Greek form of "Elijah") WITH MOSES. These persons were really present. It was not a vision, as is plain from the account of Luke, who says "two men," human beings; and Peter recognized them. Luke says that they appeared in glory, in their glorified bodies; something like that of the transfigured Jesus, but with less radiance.

AND THEY WERE TALKING WITH JESUS, CONCERNING HIS DECEASE, GREEK, "departure," "exodus." "Departure is a most fitting word, for it contains, at the same time, the ideas both of death and ascension. Ascension was as much the natural way for Jesus as death is for us." This Jesus was about to "accomplish at Jerusalem" by being crucified, as he had foretold them just before, and rising again from the dead.

IV. THE EFFECT ON THE THREE DISCIPLES.—Vs. 5, 6, 7. AND PETER ANSWERED, NOT TO ANY QUESTION, BUT IN RESPONSE TO WHAT HE SAW. MASTER (Rabbi). IT IS GOOD FOR US TO BE HERE. It awakened heavenly feelings, it filled him with new faith in Jesus. It was wonderful company to be in, and he wished to remain in this ecstasy of feeling.

6. FOR HE WIST (KNEW) NOT WHAT TO SAY. He was bewildered, and could not collect his thoughts, FOR THEY WERE SORE AFRAID IN THIS STRANGE, WEIRD, AWE-INSPIRING SCENE. Luke says they feared as they entered into the cloud.

V. THE GLORY OF JESUS EXPRESSED BY A VOICE FROM HEAVEN.—Vs. 7, 8, 9. JESUS MADE NO ANSWER TO PETER, BUT WHILE HE WAS YET SPEAKING THERE WAS A BRIGHT CLOUD THAT OVERSHADOWED THEM, HIDING THE THREE FROM SIGHT. Like the shekinah in the tabernacle in the wilderness, and in the temple when it was dedicated by Solomon, the cloud was a token of the immediate presence of God: the cloud symbolizing mystery, and the brightness suggesting glory. A VOICE

THIS IS MY BELOVED SON: HEAR HIM. The same voice that had spoken at his baptism. The truth about the real nature of Jesus, who appeared to them daily as a man, must be impressed upon the disciples so that they should never lose their faith even in the dark times that were to follow;

and while others were calling Jesus a criminal and blasphemer, the disciples could always see him in his true glory. HEAR HIM. Attend to his instructions and obey him.

8. WHEN THE DISCIPLES HEARD THE VOICE they fell on their face. Then Jesus came and touched them AND SUDDENLY, WHEN THEY HAD LOOKED ROUND ABOUT, THEY SAW NO MAN . . . SAVE JESUS ONLY. The two heavenly visitants had vanished in the cloud.

VI. THE DISCUSSION ON THE WAY DOWN THE MOUNTAIN.—Vs. 9-13. 9 AS THEY CAME (WERE COMING) DOWN FROM THE MOUNTAIN TO THE PLACE WHERE THEY HAD LEFT THE OTHER DISCIPLES. THEY SHOULD TELL NO MAN. Because it would not be understood by the people who were excited by false hopes, nor could the disciples understand it well enough to teach it until JESUS WAS RISEN FROM THE DEAD.

10, 11. That they were not prepared to make the transfiguration known till after the resurrection is shown by the fact that they were QUESTIONING (among themselves) WHAT THE RISING FROM THE DEAD SHOULD MEAN. Was this appearance of Elijah the resurrection, and was the fulfilment of the scribes, THAT ELIAS (Elijah) MUST FIRST COME? or how was that saying to be fulfilled? They were questioning how Jesus could be the Messiah if Elijah had not come; and if this was his coming, why should it not be proclaimed that all may know that Jesus is the Messiah.

12. ELIAS (Elijah) VERILY COMETH FIRST, as prophesied in Mal. 3: 1; 4: 5, 6. The scribes were right in their expectation. AND RESTORETH ALL THINGS. Works a reformation, brings back the true basis and principles and life of the kingdom of God, which the Jews had perverted and turned aside.

13. ELIAS (Elijah) IS INDEED COME, as Matthew explains, in the person of John the Baptist, who came in the spirit and power of Elijah, as Jesus had taught them a year before (Matt. 11: 10). LISTED. LISTED, different form of the same word. AS IT IS WRITTEN OF HIM. In the history of Elijah in Kings. He was persecuted by Jezebel, just as John the Baptist was by Herod.

SATISFIED.

The Surgeon's Assistant in a Dangerous Case.

The surgeon who is attending a dangerous case praises the food that helped his little patient.

"I have a story to tell about what Grape-Nuts did and is still doing for my child, a story marvelous indeed which seems almost incredible but which is an absolute fact.

"Two years ago in March my little four-year old daughter was stricken down with Tuberculosis of the right hip joint. We put her in charge of a specialist for treatment. He told us that our only hope of saving her hip and perhaps her life in addition to his surgical treatment was to build up her system with good nourishing food to make good rich blood, bone, muscle and fat which in would cure the disease by absorption.

"This sounded easy but proved a difficult case to treat as there were so many foods recommended that did not agree with her or that she did not like and therefore would not eat.

"For a year and a half she barely held her own until Grape-Nuts was tried which she liked from the first and in two months gained two pounds in weight where during the 18 months preceding she had lost weight.

"Now notwithstanding she is also just recovering from a severe attack of the whooping cough which she has had for the last three months, she has gained steadily in weight, is growing nicely and her entire recovery is promising and hopeful and we are confident of complete success.

"Our surgeon is delighted with the rapid improvement she is making and both he and ourselves are more than thankful that we tried Grape-Nuts."

The writer of this letter is the pastor of a church at Warrensville, Ohio. Name given by Postum Co., Battle Creek, Mich.

Thousands of physicians now prescribe Grape-Nuts food in all cases where strength is expected from food. "There's a reason."

"Look in each pkg. for the famous little book, "The Road to Wellville."

A GUARANTEED CURE FOR DYSPEPSIA IN K.D.C. IS FOUND IN K.D.C.

A CLEVER OLD FELLOW.

At a dinner in Philadelphia of a Pennsylvania Society of the Sons of the Revolution, George F. Baer, the president of the Reading Railroad said:—

"There is an old man up the state whom I can't help admiring. This old man in a recent letter to our main office, asked for rates distances, time and so forth, for many important kinds of freight over our principal lines. The letter probed deep into our traffic business; it was indicative of a keen mind; plainly its writer provided he got fair treatment would become a valuable patron of the line.

"So we sent post haste, one of our brightest young traffic agents to see him. The agent got off at his station, and had to walk five miles through the cold to reach his house. Arriving with some disappointment at a small farm the agent took from his pocket the long list of rates that three clerks had spent half the night in composing and he said to the old man:

"I have come from the Reading office to answer your recent letter in person. Here on these papers you will find each of your questions treated in detail. May we hope to do some business with you?"

The farmer looked over the list with a grunt of satisfaction.

"You're from the railway, eh?" he said. "Well, you can't help for no business from me, but I'm obliged to you just the same for all this information. It's for my son. You see he's got to take an examination next month, and a lot of it will be about railway so, I thought I'd get him some railway facts first hand."—Boston News Bureau.

A CURE FOR INSOMNIA.

A Well Known St. John Merchant tells How He was Freed from this Terrible Trouble.

One of the best known men in St. John, is Mr. G. G. Kierstead, grocer and general dealer, 641 Main street. M. Kierstead has an interesting story to tell of failing health, insomnia and finally renewed strength which cannot fail to interest others. He says:—"A few years ago I was all run down and failing in health, no doubt due to overwork and shattered nerves. I was unable to sleep at night and found no rest in bed. My life seemed a burden to me and I found no pleasure in anything. I sought medical aid and the physicians who attended me were unable to give me any relief. The doctors differed in their opinion as to my ailment. Finding that I was growing worse, and almost crazed through loss of sleep, I concluded to give up business to go to the country for a rest. Just when I was at my very worst, and had almost no desire to live, my wife urged me to try Dr. Williams' Pink Pills. I had lost faith in all medicine, but please my wife I decided to give the pills a trial. I have had reason to be thankful that I did so. Almost from the outset the pills helped me and I was able to find sleep. I continued their use until I felt perfectly well again. I could sleep as I did in my childhood; I grew healthy and strong and have never known one hour's trouble from that source since. I have no hesitation in saying that I believe Dr. Williams' Pink Pills saved my life, and will always say a good word for them to any who are troubled with "Sleeplessness."

WHEN MOTHER WAS A LITTLE GIRL.

When mother was a little girl (That's what they say to me), She never used to romp and run, Or shout and scream with noisy fun, Or climb an apple-tree; She always kept her hair in curl, When mother was a little girl.

When mother was a little girl (It seems to her, you see), She never used to tumble down, Or break her doll, or tear her gown, Or drink her father's tea; And she could knit both plain and pur! When mother was a little girl.

But grandma says (it must be true, How fast the seasons past us whirl) Your mother, dear, was just like you When she was grandma's little girl. —Selected.



Miss Whittaker, a prominent club woman of Savannah, Ga., tells how she was entirely cured of ovarian troubles by the use of Lydia E. Pinkham's Vegetable Compound.

DEAR MRS. PINKHAM:—I heartily recommend Lydia E. Pinkham's Vegetable Compound as a Uterine Tonic and Regulator. I suffered for four years with irregularities and Uterine troubles. No one but those who have experienced this dreadful agony can form any idea of the physical and mental misery those endure who are thus afflicted. Your Vegetable Compound cured me within three months. I was fully restored to health and strength, and now my periods are regular and painless. What a blessing it is to be able to obtain such a remedy when so many doctors fail to help you. Lydia E. Pinkham's Vegetable Compound is better than any doctor or medicine I ever had. Very truly yours, Miss EASY WHITTAKER, 604 39th St., W. Savannah, Ga. —\$5000 forfeit if original of above letter proving genuineness cannot be produced. The testimonials which we are constantly publishing from grateful women prove beyond a doubt the power of Lydia E. Pinkham's Vegetable Compound to conquer female diseases.

Insurance. Absolute Security. Queen Insurance Co. Ins. Co. of North America. JARVIS & WHITTAKER, General Agents. 74 Prince William St., St. John, N. B.

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If you are a total abstainer, and in good health, who can obtain specially good terms and rates from the MANUFACTURERS LIFE INSURANCE COMPANY. This Company is the only one in Canada which offers abstainers better terms than non-abstainers. It does this on all plans; but make special enquiries about the Abstainers' Guaranteed Investment Plan. It combines all the best points of insurance. Write for further information, rates, etc.

THE E. R. MACHUM CO., Ltd. ST. JOHN, N. B.

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Fire Insurance

effect on Dwellings, Furniture, Stocks and other insurable property.

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## From the Churches.

### DENOMINATIONAL FUNDS.

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

The Treasurer for New Brunswick is Rev. J. W. MARSH, D. D., St. John, N. B., and the Treasurer for P. E. Island is Mr. A. W. STERN, CHARLOTTETOWN.

All contributions from churches and individuals in New Brunswick should be sent to Dr. MARSH; and all such contributions in P. E. Island to Mr. STERN.

GERMAIN ST.—Three persons were baptized by Pastor Gates at the close of the morning service on Sunday last.

AYLESFORD AND KINGSTON.—Rev. A. S. Lewis has resigned the pastorate of the Aylesford and Kingston Baptist churches to take effect June 30th, 1904, with the purpose of pursuing his studies across the line.

CENTREVILLE, DIGBY NECK.—Three more were baptized yesterday and one by letter added to Digby Neck 1st on dear Bro. J. C. Moses' field. The work is going on under the mighty power in the Holy Spirit and the Word. Pray for us. Glad to say Dr. Morse is improving in health.

S. LANGILLE.

SYDNEY MINES.—Last Sunday morning before a large congregation, I again administered the ordinance of baptism, when a bright promising young woman confessed her Saviour. Two others have been received and others deeply moved to follow Christ in His appointed way. May God give them strength to overcome the opposition which confronts them.

A. H. WHITMAN.

TRURO, PRINCE ST.—The Prince St. Church has been enjoying a season of spiritual refreshing. A large number in the Sunday School have come to Christ. But the blessing has by no means been confined to the school. The church and pastor have been assisted by Evangelist Walden. Bro. Walden is a man of great prayerfulness, an earnest worker for souls and a thoroughly evangelical preacher of the Gospel.

W. N. HUTCHINS.

ARGYLE, N. S.—Although we have nothing special to note, we trust our work is progressing in a quiet way; the services here were somewhat broken, on parts of the field, owing to the severe weather. Nevertheless our aim is to push forward, trusting in him whose promises never fail. In the early winter the people of Argyle and Central Argyle, manifested their sympathy by presenting me with a fur coat, robe and other articles of comfort for which I was truly grateful.

H. W. CANN.

MILTON, QUEENS CO., N. S.—Five young men and four boys were baptized March 27, and received into the fellowship of the church. There is no abatement in the interest. Rev. W. B. Crowell, of Liverpool, assisted us two evenings last week. His services were appreciated very much. Bro. C. is fast entrenching himself in the hearts of his people and it is safe to predict that work so wisely carried on by his predecessor will continue to prosper under his efficient leadership.

H. B. SLOAT.

March 28th.

CENTREVILLE, DIGBY NECK.—Yesterday was a happy day for 1st Digby Neck Baptist church, eight happy souls united with the church by baptism. A very large number witnessed the ordinance with profound silence, some Roman Catholics, this makes 17 recently added to the church. In the evening a very large number sat down at the communion table thus closed a very happy day for the Digby Neck 1st Baptist church and the work still goes on, a number uniting by letter. Dear old Dr. Morse, D. D., rejoices in the work though he cannot be present to witness, he is longing for the return of summer when he thinks he can preach again.

S. LANGILLE.

RIVER JOHN.—Though there have not been any special manifestations of the Spirit's power, yet the work has been moving onward in a quiet way. The brethren show their interest in the work by frequent donations to their pastor's family, their regular contributions to Convention funds and their care for our church property. In addition to some repairs on the church building, the

parsonage has been painted, and shingles are on the ground for covering the roof. Finding that the continuous driving required on this field is severely trying my strength, I have deemed it prudent to tender my resignation. I intended bidding farewell to our people here the last Sunday in May. May the Lord soon send them a pastor. He will find that in all probability no H. M. field has a parsonage so conveniently situated. It has high school, telegraph, telephone, railway all within ten minutes walk. He will also find a people ready and willing to aid in carrying on the work of the Lord.

J. T. DIMOCK.

March 29th, 1904.

NEWCASTLE.—We have at last something cheering to report. We have been engaged in holding special meetings at Lower Newcastle for the last two weeks. The interest in the meetings has mightily increased. Two persons who will be a helpful addition to the church have come out strong on the Lord's side. Others are giving evidence of being more thoughtful. Though the number in attendance last evening was not so large on account of the rain and very bad state of roads, yet the spirit did rest down with power and we felt the good work had only just begun. Today the weather threatens a general smash up, which if it comes will greatly interfere with our work, but the good Lord knows best. A number of the friends from Lower Newcastle met at the parsonage on the evening of March 22nd. After spending an enjoyable evening they separated leaving us the richer by \$43.00. A number were disappointed not getting here on account of the very severe storm. We would not like to tell you all the kind things said of the pastor in the address presented.

M. P. KING.

DORCHESTER, N. B.—Many months have elapsed since you have received a line from the Shiretown of Westmorland. This is not due to the fact that we have become inactive, nor that we have no news to report. The past year has been one of constant toil, and we are happy to state, of sustained enthusiasm. During the spring of 1903 we engaged in a series of meetings in the First Church which were productive of great results, 16 were baptized, and Zion greatly encouraged. Following the campaign in the 1st church we began special work in the 2nd church and here again the Lord was pleased to display his saving power. Ten were received into church fellowship nine by baptism one by letter. During the summer of 1903 we had the valuable assistance of one of Acadia's Students, W. Harold Coleman, grandson of the late Rev. Wm. A. Coleman of precious memory. Five Sabbath Schools have been run and were well sustained. Prayer-meetings have been as well sustained, all over the field as could be, considering the innumerable demands on the Pastor's time. During the winter now passing we have been successful in keeping the full list of regular services open. We were called to the Hopewell Baptist Church during the summer and accepted, but yielding to the very earnest solicitations of the people in Dorchester, we sought a release from the Hopewell church which was granted. We are happy in this decision and the people have been uniformly kind. In the town, the ladies have not been unmindful of the comfort of the Pastor's family. A new and very valuable carpet was placed on the floor in the parsonage parlor, walls and ceilings were papered in the most up-to-date way, storm windows were placed on the building, the wood-work on the interior was painted, and in many other tangible ways the people were not slow in displaying the spirit of generous appreciation. The Xmas season brought good cheer from friends all about us. During the past two weeks we have been made thrice happy. Deacon Scribner at Memramcook opened his home to the good people of Calhoun's Mills and Memramcook, who met in large numbers, in honor of the preacher and his wife, before leaving they placed a purse of \$27.25 in the ministers hands, for which we desire to express gratitude. On Tuesday last the members of the church in Fair View and Woodhurst came with axes and saws for the purpose of reducing our large wood-pile to stove and furnace dimensions, after accomplishing this, the ladies provided a most elaborate supper and on leaving, the family larder was well stored with everything that could tempt the appetite. Our hearts are filled with gratitude. On Thursday evening of this week we were summoned to the hospitable home of Mrs. Alice Anderson of Upper Dorchester, where we were privileged to

## BABY CARRIAGE SEASON

### Has Arrived Again



With streets and roadways gradually drying up the advent of Baby Carriages and Go-carts for 1904 is here.

Our stock of these vehicles is complete.

The following are a few popular styles:—

Rubber Tired Steel Spring Carriages, Denim upholstery, patent brake and Sateen parasol, \$7.75.

Rubber-Tired, Steel Spring Carriages, Lace parasol, patent brake and attractive body, \$9.25.

A Still Better Carriage with all the latest improvements, fitted with patent brake, etc., 10.75.

Reclining Go-Carts, in which the little ones may sit up straight or be put to sleep, \$9.75, \$10.50, \$14.00, \$18, \$19, \$20, \$22, and \$25.

Besides these there is a full line of the little Folding Go-Carts in improved styles, which by a folding arrangement can be closed up and taken aboard a car or other vehicle without inconvenience.

All prices in these from \$3.50 up.

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

Do your nerves feel as if you will have to consult a physician?

# BENS DORP'S

Try giving up the use of tea and coffee and use Bensdorps' Cocoa.

meet in a social way large numbers of the 2nd church and congregation. At the close of this gathering Deacon A. T. Hicks in his usually pleasing way, presented the pastor with a purse of \$30. The minister assured the company, that while the good book declares, that it is "more blessed to give than to receive," there was certainly a joy in receiving. We begin another series of meetings on Monday evening next. We believe the Lord of the Harvest will give his blessing. Death has made some inroads among us. Notably among the number who have "gone home" are Mrs. Martin Ward, Mrs. Isaac Hicks, Mr. Samuel Crossman and Miss. Hattie Anderson. On the 15th of March, the church gave our veteran member Bro. C. E. Knapp a genuine surprise, by presenting him with a complimentary address and valuable "Morris Chair," the occasion being the 78th anniversary of his birth. Few Pastors and few churches, are blessed with a more loyal all round man, than Bro. Knapp. He has thoroughly entrenched himself in the hearts of Westmorland Baptists. Among our most loyal men, and generous all round supporters is the distinguished Minister of Railways Brother H. R. Emmerson. These notes are unduly long. We shall write again.

B. H. THOMAS.

### Denominational Funds, Prince Edward Island

RECEIPTS FROM JANUARY 1ST, TO MARCH 31ST, 1904.

Charlottetown church, D.W., \$14.85; Summerside church, D.W., \$2.25; Cavendish church, D.W., \$22.25; Murray River church, D.W., \$10.98; East Point church, H.M., \$6; North River church, D.W., \$12; Tryon church, D.W., \$5; Charlottetown Sunday School, D.W., \$37.2; Mr. and Mrs. Alex. McLean, Red Point, D.W., \$4.00; M.N., D.W., \$20. Total \$100.05. Before reported \$176.29, total to March 31st \$276.34.

A. W. STERN, Treas. for P. E. I. Charlottetown, P. E. I. Mar. 31st, 1904.

Ministers, Congregational Treasurers and all friends of the British and Foreign Bible Society are requested to forward subscriptions, donations and church collections to the Century Fund as soon as possible in order that the amounts may be acknowledged in the Annual Report to be published shortly. All sums to be sent to S. H. Black, Esq. Dartmouth.

JOHN McMILLAN, D. D., President.  
F. H. ALMON, Secretary.

The Best Medicine for the sickest man is Amor's Essence Cod Liver Oil

so pleasant to the taste that he wants more of it, so quick in the effect that he has scarcely time to realize that he has had a bad cold.

Small bottles, 25c

Other sizes, 50c and \$1.00.

INDIGESTION CONQUERED BY K.D.C.



**MARRIAGES.**

**BOUTILLIER-CARSON.**—At Indian Harbour, N. S., Mar. 24th, by Rev. L. J. Tingley, John Boutillier, Esq., of Indian Harbour, to Jane Carson, of Halifax.

**PARKER-MADER.**—At the residence of Mr. John Charlton, Springfield, March 24th, by Rev. E. E. Locke, Sampson Parker of Torbrook, to Edith Mader, of Springfield.

**WAGUER-SILVER.**—At the Baptist Parsonage, Springfield March 26th, by Rev. E. E. Locke, Maynard Waguer of Falkland Ridge to Helen M. Silver, of Lunenburg.

**SHIELDS-HURST.**—At Half Island Cove, Guysboro Co. March 29, by Rev. W. E. Carpenter, James Shields, of Half Island Cove, to Lottie Hurst of Canso, N. S.

**BARTON-MCMANN.**—At Jemseg on the 28th March, by Rev. A. B. Macdonald, Councillor Alonzo F. Barton, Esq., of Waterborough and Mrs. Ada McMann, of Cambridge.

**BURCH-DUCEY.**—At White's Point, N. B., March 30th, 1904, by Rev. F. N. Atkinson, William J. Burch and Adelia Ducey, both of St. John.

**LAWRENCE JAMISON.**—At the Baptist Parsonage, Centerville, Car. Co., N. B., Mar. 30, by Rev. B. S. Freeman Edgar Lawrence to Bertie Jamison, both of Bridgewater, Me.

**LITCH-COVERT.**—At the home of the bride by the Rev. L. A. Blackadar B. C. James B. Litch and Serotia Jane Covert, all of Lower Granville Ann. Co., N. S.

**MCDONALD DRUMMONS.**—April 1st, at the residence of the bride's parents, Newport Station, N. S., by Pastor W. F. Parker, Walter R. McDonald of St. Croix N. S., and Maple O. Drummons of Newport Station N. S.

**DEATHS.**

**CARTY.**—At Amherst, March 15, Sister Lucinda Carty, "a widow indeed"—her life being filled out with good works and almsdeeds. "She hath done what she could."

**PITTS.**—At Upper Newcastle, March 13th, Mrs. James Pitts in the 24th year of her age. She died trusting in Jesus. The husband is grief-stricken at the sudden taking away of his beloved companion.

**BIGGAR.**—At Biggar Ridge, Car. Co., N. B., Archie Lelroy youngest son of Harvey and Minnie Biggar died of pneumonia Mar. 25th, 1904, aged eight months, fifteen days. The funeral service was conducted by pastor C. F. Rideout on Sunday afternoon.

**ATKINSON.**—At West Moreland, March 14, Captain Joseph Atkinson, aged 79. The old mariner, weather beaten by many a storm has at last entered the Fair Haven. The funeral service was conducted at the residence, but owing to the storm prevailing, the interment did not take place till the next day, at Sackville.

**O'BRIEN.**—Mrs. Robert A. O'Brien died at her home in Wallace, January 21st., age 42 years, after a lingering illness. During her last illness of a few weeks she was a great sufferer and passed away in a week and four days after an operation was performed. Our sister was a member of the Wallace River Baptist church and leaves a husband and two daughters and mother and brothers and sisters and many friends to mourn their loss. Also a dear brother, Archie Nelson who died two months later at his home in Duluth, Minn.

**WOOD.**—At Amherst, March 26, John Wood, aged 91. Brother Wood spent his active years on his farm in River Herbert, but removed to Amherst several years ago, still remaining a member of the River Herbert church. He was a strong man mentally and physically, and conserved his strength by a well-ordered life; he was also spiritually minded, being a diligent reader of the revealed will of God, and firmly set on the one Foundation. As long as strength lasted, he walked more and more slowly to the House of God, for he loved to unite in the worship and he enjoyed the fellowship of saints. Funeral services were attended by his family and friends, the ministering brethren being Revs. D. A. Steele and W. E. Bates. The remains were interred in the Highland Cemetery Amherst.

**BROWN.**—Mr. Henry Brown died at his home at the Forties, New Ross, N. S., March 15th, aged 88 years. Only a few weeks previous we followed his dear companion in life to the resting place of her body until the resurrection of the just. Bro. Brown was baptized into the fellowship of the New Ross Baptist Church Dec. 11, 1812. Two sons and two daughters survive the parents. One daughter, Mrs. Taylor lives in Dalhousie East, the other daughter, Mrs. Geo. Moister, resides in Aylesford. Both services, which were quite largely attended were conducted by the Pastor, Rev. A.

Whitman, who has been intimately acquainted with these aged servants of God for about twenty-five years. May the dear Master bless and comfort those who feel keenly this separation caused by the death of father and mother. Thanks be to God which giveth us the victory through our Lord Jesus Christ.

**HAVERSTOCK.**—On Saturday, 26th, Mar. Henry Haverstock, senr., of Hammond's Plains, passed peacefully away at the age of 76 years, leaving a widow and eight children—seven sons and one daughter and 32 grandchildren. The daughter and two sons reside in Minneapolis, Minn. He is also survived by a widowed sister aged 85 years, the last of a large family. In business Bro. Haverstock was a lumber manufacturer, honest and upright in his dealings and beloved by his employes, a man of sterling character and respected by all who knew him. He was baptized by the late R. R. Philip about 40 years ago and united with the 1st. Baptist church at Hammond's Plains. He was a willing supporter and pillar in the church. He was generous, kind-hearted and true, of few words but mighty in deeds. The funeral services which, were largely attended, were conducted by his former pastor Rev. L. J. Tingley, who spoke words of comfort to the bereaved on John 14: 2. "I go to prepare a place for you." The sorrow-stricken widow and family have the sympathy of the entire community.

**SNELLING.**—Florence Nightingale Snelling, beloved wife of Rev. W. A. Snelling, died on the 16th ult., of consumption in the 38th year of her age at the home of her father Edward H. Massons's of Country Harbor, N. S. Her sickness was very lingering and tedious, covering about five years, sometimes recuperating a little, and again failing while the general progress of her condition was toward the inevitable end. About eighteen months ago when Mr. Snelling brought her home she began to keep her bed considerable of the time, yet being able to arise until practically the last. But through all these years of sickness God was her support. She was anxious to live for those whom she loved yet prepared to go. Shortly before the end on regaining consciousness from the throes of a convulsion she exclaimed "Though He slay me yet will I trust Him." Surely it is blessed to so "die in the Lord." Mrs. Snelling was a woman well suited to fill the position of a minister's wife, knowing how to share both his joys and sorrows, and by her gentle and Christian spirit was able to win the hearts of those with whom she made acquaintance. Doubtless many on the different fields of her husband's labor will feel that in her decease they part with a personal friend. She leaves a large number of relatives to mourn their loss, among whom may be especially mentioned her esteemed husband, two daughters, twelve and ten years old respectively, and her aged parents. When we say that in the loss of this gentle spirit Mr. Snelling has our sincerest sympathy, we trust we are voicing the feeling of all his acquaintances, and especially those of the ministry. For what can be harder humanity speaking than to loose the companionship of a truly godly wife. But this dear brother who now mourns such a loss is one of our most faithful ministers of Christ and we trust is able even in this hour to believe that "All things work together for good to those who love God." May the Lord abundantly sustain him in our prayer.

**Denominational Fun Is, N. S.**

RECEIPTS FROM MARCH 4 TO MARCH 25TH.

- South Williamston, B. Y. P. U. \$5;
- Oak River John \$5.40; Queensport church, \$8.09;
- Kentville church, \$11.29; North church, Halifax, \$8.09; Margaretville section, Wilmot Upper, \$8.50; Dartmouth, S. S. \$12.93;
- River Herbert, church, \$12; Sydney, Pitt St. \$41; do. S. S. \$25; Newport church, \$1.93;
- Mr. and Mrs. Manning Knowles, \$2; Walton church, \$1.35; J. Gillispie, \$2.50; Mrs. J. W. Seaman, \$2.50; Maitland, \$1.70; Noel, \$5;
- Rawdon church, \$8.71; Weymouth Bridge, \$1.50; Sackville church, \$1.27; Lucasville church, \$1.44; Hammond Plains church, \$10;
- Indian Harbor church, \$2.35; Milford and Greywood, \$1.81; Paradise and Clarence church, \$55; Bridgetown church, \$4.67;
- White head church, \$3; Burlington church, \$9; Linden church, \$4.70; Great Village church, \$4; Port Hillford church, \$6; Little Hope church, \$2.50; 1st Yarmouth church, \$10.88; Westport church, \$4.45; Hebron church, \$17.48; Canso church, \$19.60; A Pineo, Kentville, \$10; Kingston church, \$35;
- Miss Emily Cox, Upper Steviacke \$5; Onslow West, \$12.75; Belmont, \$23.85; Onslow West, Glen Fund, soc., \$518.31. Before reported \$3903.62. Total to date \$4423.93.

A. COHOON  
Treas. for N. S.  
Wolfville, N. S., Mar. 26th.

**Personal.**

Rev. J. D. Spidle late of Cape Breton, N. S., now pastor, of the Pleasant St. Church at Worcester, Mass., is having a very encouraging work in that city. Large congregations and a deep spiritual interest are manifest in the work.

Rev. A. C. Archibald, late of Middleton, now of Woonsocket, R. I., is having a tremendous revival interest in his church. No special meetings are being held but at a recent morning service, 60 people arose deciding to accept Christ.

Rev. Wm. Dyas, of Beth Eden church Waltham, is greatly encouraged at the advance in all departments of his work. His congregations are unusually large, and many are be- saved. His many friends in the provinces will be glad to learn of the Divine approval resting upon his work.

Five lives have been lost and probably upwards of \$5,000,000 worth of damage to property has been done by the flood which has devastated many parts of Michigan during the past days. The indications now are that the end is in sight, although conditions are still very bad at Grand Rapids and along the course of the Saginaw River.

Wallace H. Ham, formerly Boston manager of the American Surety Company, of New York, was sentenced by Judge Harris in the Superior Court on Tuesday to not less than fifteen nor more than twenty years in the state prison at hard labor. Ham last week pleaded guilty to seventeen out of eighteen counts in an indictment charging him with the embezzlement of nearly \$250,000 from the company, and from the St. Luke's Home for Convalescents in Roxbury.

The evidence of Dr. Saunders, director of experimental farms, before the agriculture and colonization committee at Ottawa on Tuesday, demonstrated the superior natural conditions existing in this country for agricultural development by comparison of the average yield of wheat, oats and barley with the average yield in the United Kingdom and in the United States. The average yield per acre in the latter country in 1903 was 13.53 bushels per acre; in Manitoba the average yield was 20, and in Ontario 31 bushels per acre.

A freight train was wrecked just west of Rothsay station on the I. C. R. on Sunday morning. Some twenty cars left the track and were piled in ruins beside it. Many of cars were filled with cattle. Of the 200 head of cattle in the cars 45 were killed or had to be slaughtered to put them out of their misery. A little behind the freight train was a passenger train with some 300 immigrants for the Northwest. The passenger train was signalled in time however to prevent its running into the wreck. These facts indicate that a pretty brisk Sunday business is being done on the I. C. R.

**A CURE FOR INSOMNIA.**

**A Well Known St. John Merchant tells How He was Freed from this Terrible Trouble.**

One of the best known men in St. John, is Mr. G. G. Kierstead, grocer and general dealer, 641 Main street. M. Kierstead has an interesting story to tell of failing health, insomnia and finally renewed strength which cannot fail to interest others. He says:—"A few years ago I was all run down and failing in health, no doubt due to overwork and shattered nerves. I was unable to sleep at night and found no rest in bed. My life seemed a burden to me and I found no pleasure in anything. I sought medical aid and the physicians who attended me were unable to give me any relief. The doctors differed in their opinion as to my ailment. Finding that I was growing worse, and almost crazed through loss of sleep, I concluded to give up business to go to the country for a rest. Just when I was at my very worst, and had almost no desire to live, my wife urged me to try Dr. Williams' Pink Pills. I had lost faith in all medicine, but to please my wife I decided to give the pills a trial. I have had reason to be thankful that I did so. Almost from the outset the pills helped me and I was able to find sleep. I continued their use until I felt perfectly well again. I could sleep as I did in my childhood; I grew healthy and strong and have never known one hour's trouble from that source since. I have no hesitation in saying that I believe Dr. Williams' Pink Pills saved my life, and will always say a good word for them to any who are troubled with "Sleeplessness."



**HOMESTEAD REGULATIONS**

Any even numbered section of Dominion Lands in Manitoba or the Northwest Territories, excepting 8 and 26, which has not been homesteaded or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section of 160 acres, more or less.

**ENTRY.**

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

**HOMESTEAD DUTIES.**

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

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

The term "vicinity" used above is meant to indicate the same township, or an adjoining or cornering township.

A settler who avails himself of the provisions of clauses (2) (3) or (4) must cultivate thirty acres of his homestead, or substitute twenty head of stock, with buildings for their accommodation, and have besides 80 acres substantially improved. Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled and the land may be again thrown open for entry.

**APPLICATION FOR PATENT**

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

**INFORMATION.**

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

**JAMES A. SMART,**

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

**Society**  
**Visiting Cards**  
**For 35c.** 

**We will send**  
To any address in Canada fifty finest Thick Ivory Visiting Cards, printed in the best possible manner, with name in Steel plate script, ONLY 35c. and 3c. for postage.  
These are the very best cards and are never sold under 50 to 75c. by other firms.  
**PATERSON & CO.,**  
107 Germain Street,  
St. John, N. B.  
Wedding Invitations, Announce ment a Specialty.



**A REMARKABLE MISSION.**

The Tower Hamlets Mission, of which Mr. Frank N. Carrington is the hon. superintendent, has completed 10,000 nights' work. The story of the Mission is full of interest. Mr. Carrington was early interested in a sort of Mission work in the neighborhood while working at his father's brewery, which stands now, as then, hard by the equally famous Assembly Hall. But the daily scenes of wretchedness, squalor, and vice with which he came in contact, began to make an impression on his mind, and one night the whole course of his life was altered by a comparatively small incident.

"I was going on my way to the Mission, when I passed a public house, at the door of which a woman with three children was standing. The door was partly open and a man was standing inside. He was her husband, and she said to him, 'Give me some money, Jack. I haven't got a penny for the children.' His reply was to strike her a blow between the eyes, which felled her to the ground like a log.

"While I was standing for a minute or so I happened to look up at the house, and there saw the name of Charrington, Head & Company on the top. That decided me to leave the brewery at once and forever. I went home and told my father, and the result of that one blow from that man's fist was to knock his wife down to the ground and to knock me out of a million and a quarter of money, for my father disinherited me, and that was the sum which I afterwards learned would have been my share."

After that came a small Mission room, followed by a tent large enough to hold 2,000 people. This in its turn was followed by the erection of the present Assembly Hall which will accommodate over 5,000 people.

From the small start made in the Mission room the organization has grown until now it has over 100 Sunday School teachers and 2,000 children in attendance. As for the pledges which the Mission has been instrumental in inducing people to take, they have been made at an average of 2,500 a year; and it is doubtful whether the total of 100,000 would equal the figure—directly or indirectly—during the period. In addition to this, there is a membership of the Mission of 3,000 people.—Ex.

**HUMAN FRILITY.**

Frail man glories in his strength. He is proud of the superiority which his intelligence gives him over the lower animals and over the forces of nature. Is he not master of the sea and the fire? Can he not kindle a fire and extinguish it at pleasure? Can he not set limits to the fire and compel it to warm his dwellings, to cook his food, to transport his commerce, and operate his machinery? Yes, so it seems. But when the fire breaks loose in a great city what can man do with all his inventions for quenching, checking, and extinguishing fire, and all his army of brave, strong men trained to fight fire? How swiftly the fire, destroys man's wealth and lays his glory in ashes! "God hath spoken once; twice have I heard this, that power belongeth unto God."—Sel.

**THE SECRET OF GOOD AUDIENCES.**

First, do not think of them at all. Pay absolutely no attention to their size, that they may neither discourage nor elate.

Second, maintain a strong pulpit at all times, regardless of weather or attendance. Always do your best. Better not do than do poorly, no matter how plausible an apology you may have to offer. Excuses are inexcusable in the pulpit. Make good preparation for all occasions. If you must modify, modify occasions, not preparation. Make the pulpit standard high and inexorable. Be thoughtful, clear, intense and sympathetic in your discourse.

Third, think constantly of the individual, come into personal touch with the largest number of people, through pastoral visitation, little courtesies and kindnesses, and ever show a cheerful spirit being always considerate of the time and strength of others. Be especially attentive to little children, always and everywhere possible, and you and your church will become household words and the sweet gladness of childhood will influence your soul as sunshine beautifies flowers making your heart warm and your life radiant and adding a charm to your words and demeanor as attractive as the grace, the hue and the fragrance of the rose and quite as inexplicable.—C. C. Earle in Watchman.

God's best gifts are always before us, never behind. Pleasures of memory are sometimes delightful; but pleasures of hope are ever yet richer and brighter, especially to the eye and thought of faith. Says one of God's dear ones, referring to a fresh blessing from God: "This sudden coming of a long-expected blessing is the sweetest thing that ever came in my life. How good God is, and how tenderly he leads us! He changes always a great good into a greater. I have been happy all along; but now (since this new experience) my heart keeps singing:

"Rest, peace, and life, the flowers of fadeless bloom  
The Saviour gives us not beyond the tomb,  
But hear and now, on earth, some glimpse is given  
Of joys which wait us through the gates of heaven."

Work is given to men not only, or so much, perhaps, because the world needs it. Men make work, but work makes men. A workshop is not a place for making machinery, for fitting engines and turning cylinders; it is a place for making souls; for fitting in the virtues to one's life; for turning out honest, modest, whole-natured men. \* \* \* An office is not a place for making money, it is a place for making men. For Providence cares less for winning causes than that men, whether losing or winning, should be great and true; cares nothing that reforms should drag their cause from year to year bewilderingly, but that men and nations, in carrying them out, should find there, education, discipline, usefulness and grow in grace.—Henry Drummond.

**BEWARE OF THE DANGER SIGNAL.**

Here are some facts to show that strong drink is the cause of so much ruin. No man can link any business with drinking and make a success of it. Sooner or later he will see his ruin, disgrace and downfall. How many a drinking man who does not stop to think of the awful ruin before him soon finds himself penniless and friendless. Even those who stood with him at the bar, drinking the belongings of a drudging wife and little ones, now turn from him. These are not single cases, but thousands bear out the statement. Ninety per cent of all the destitution is caused by strong drink alone. When a young man starts he never knows from the beginning where the end will be.

It is not enough for a man to say he cannot stop drinking. It is only the devil that urges on. Stand firm and proclaim your determination. Grip your appetite as you would a lever and so control your life. Do not let evil men who insist on your drinking entice you. Let every man fully study the evil and know for himself the depravity that comes from such a course. Instead of feeding and clothing it demonizes. It robs its victim of intellect and respect of self and friends. It ruins morally, socially and financially. Stop! look! listen! Think of the danger signal and promise God and man to go no farther. It will make you a better man, a better citizen, a better husband to your wife and father to your children. How many are tramping out their life upon a railroad track who might be riding in a parlor car had they left drink out of their lives. Liquor has started many a man on the tramp, or in other words, given him a "tie pass," and he is now a homeless wanderer because of this besetting sin.

Some are ready to excuse the saloon, but I should like any one to stand up and point out a single redeeming quality. Would you look for the evil? You have not far to go. It is the feeder of divorce courts and an incentive to murder, prison and the gallows. When the poor victim has spent his last dollar, will the saloon stand up for him? Is he welcome then to the old haunts? No, no, when there is no prospect of pay there is no proffer of drink. I am glad to see officials of railroads take a decided stand against employing men who use liquor in any form, not that railroad men use it more than others, but this attitude blesses mankind in the confidence which it gives and the example which it sets.

Then take heed: The red light warns. Be wise. Beware of the danger signal.—J. E. Dovell in the Evangelical Herald.

**True Merit Appreciated.** Brown's Bronchial Troches are world renowned as a simple yet effective remedy for Coughs and Throat Troubles.

In a letter from Hon. Mrs. Pery, Castle Grey, Limerick, Ireland, they are thus referred to:—

"Having brought your BRONCHIAL TROCHES with me when I came to reside here, I found that, after I had given them away to those I considered required them, the poor people will walk for miles to get a few.

**Save your Horse NOTICE OF SALE.**

BY USING  
**FELLOWS' LEEMING'S ESSENCE.**  
IT CURES  
Spavins, Ringbones,  
Curbs, Splints, Sprains,  
Bruises, Slips, Swellings  
and Stiff Joints on Horses.  
Recommended by prominent Horsemen throughout the country.  
**PRICE FIFTY CENTS.**

**T. R. BARKER & SONS, LTD**  
ST. JOHN, N. B., Sole Pro. s.

**Burdock Blood Bitters**  
holds a position unrivalled by any other blood medicine as a cure for  
**DYSPEPSIA, BILIOUSNESS, CONSTIPATION, HEADACHE, SALT RHEUM, SCROFULA, HEARTBURN, SOUR STOMACH, DIZZINESS, DROPSY, RHEUMATISM, BOILS, PIMPLES, RINGWORM, or any disease arising from a disordered state of the Stomach, Liver, Bowels or Blood. When you require a good blood medicine get BURDOCK BLOOD BITTERS.**

**WEAVER'S SYRUP**  
is a reliable preparation for Purifying the Blood and thus cures permanently  
**Boils Erysipelas Scrofula Eczema**  
which arise from it's derangement.  
**Davis & Lawrence Co., Ltd.,**  
MONTREAL, Proprietors, NEW YORK.

**O. J. McCully, M. D., M. R. S., London**  
Practise limited to  
**EYE, EAR, NOSE AND THROAT**  
Office of late Dr. J. H. Morrisou.  
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Catalogues free to any address.  
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To the Executors administrators and assigns of Edward Willis and James A. S. Mott respectively and all others whom it shall or may concern.

NOTICE is hereby given that under and by virtue of a power of sale contained in a certain indenture of mortgage bearing date the twentieth day of June in the year of our Lord one thousand eight hundred and seventy nine, and made between the said Edward Willis of the City of Saint John in the Province of New Brunswick and Dominion of Canada, Newspaper Publisher, and Sarah his wife, and the said James A. S. Mott of the same place, Newspaper Publisher, and Maria E. his wife of the one part, and Robert Norris Merritt of Morristown, in the state of New Jersey in the United States of America, Clerk in Holy Orders, Thomas Gray Merritt of the City of Saint John aforesaid, Barrister at Law, and David Prescott Merritt of F. zroy Harbor in the Pr. vince of Ontario in the Dominion aforesaid, Clerk in Holy Orders, Executors and Trustees of and under the last Will and Testament of Thomas Merritt late of the said City of Saint John Esquire deceased of the other part and registered in the office of the Registrar of Deeds in and for the City and County of Saint John in Book T. Number 7, of Record, pages 131, 132, 133, 134, 135 and 136 on the twelfth day of June A. D. 1878, there will, for the purpose of satisfying the moneys secured thereby, debts having been made in the payment thereof, be sold at public auction on Saturday, the second day of April, A. D. 1904 at the hour of 12 o'clock in the forenoon, at Chubb's Corner so called on Prince William Street, in the said City of Saint John in said City and County, "all that certain lot, piece and parcel of land situate in Queen's Ward in the City of Saint John fronting the City Street more or less on the Eastern side of Canterbury Street and extending Eastwardly preserly the same width of thirty feet, sixty-two feet more or less until it meets on land owned formerly by John L. Mean fronting on Queen's Street and bounded southwardly by lands owned by the late Henry Heagar, and northwardly by land owned by the late William Tying Peters being the lot of land and premises heretofore conveyed to the said Edward Willis and James A. S. Mott by George E. Fenby by indenture bearing date the twelfth day of September in the year of our Lord one thousand eight hundred and seventy six, and whereas "the building known as the "Morning News" Office now stands together with the buildings and improvements privileges and appurtenances to the said lands belonging or in any way appertaining  
Dated the twenty-first day of December A. D. 1903.

T. G. MERRITT,  
D. P. MERRITT,  
Surviving Executors and trustees  
under the will of Thomas Merritt  
EARLE REEVE & CAMPBELL,  
Solicitors for mortgages.

**SNOW & CO., Limited.**  
Undertakers and Embalmers.  
90 Argyle St.,  
Halifax.

**INTERCOLONIA RAILWAY**

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

TRAINS LEAVE ST. JOHN.

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

TRAINS ARRIVE AT ST. JOHN.

9—Express from Halifax and Sydney	6.20
7—Express from Sussex	9.00
13—Express from Montreal and Quebec	13.30
5—Mixed from Moncton	15.20
3—Express from Point du Chene, and	16.50
25—Express from Halifax Pictou and Campbellton	17.40
1—Express from Halifax	18.40
81 Express from Moncton (Sunday only)	24.35

All trains run by Atlantic Standard Time  
14.00 o'clock is midnight.

D. POTTINGER, ager.  
General Man.  
Moncton, N. B., Oct. 9, 1903.  
CITY TICKET OFFICE.  
7 KING STREET, ST. JOHN, N. B.  
Telephone 1053  
GEO. CARVILL, C. T. A.

Rossway, Jan. 28, 1901.  
C. C. RICHARDS & CO.  
Dear Sirs:—This fall I got thrown on a fence and hurt my chest very bad so I could not work and it hurt me to breathe. I tried all kinds of Liniments and they did me no good.  
One bottle of MINARD'S LINIMENT warmed on flannels and applied on my breast cured me completely.  
C. H. COSSEBOOM,  
Rossway, Digby Co., N. S.



**This and That**

**SELFISH AND LEND-A-HAND.**

Little Miss Selfish and Lend-a-Hand  
Went journeying up and down the land.  
On Lend-a-Hand the sunshine smiled;  
The wild flowers bloomed for the happy  
child;  
Birds greeted her from many a tree;  
But Selfish said: "No one loves me."  
Little Miss Selfish and Lend-a-Hand  
Went journeying home across the land.  
Little Miss Selfish met with trouble and  
loss,  
The weather was bad, the folks were  
cross;  
Lend-a-Hand said when the journey was  
o'er,  
"I never had such a good time before."—  
Mrs. Mary F. Butts.

**AS TO MISSING HIM**

Perhaps few experiences of life are harder to  
bear than when an appeal to another out of  
the fulness of one's heart is received with an  
utter lack of sympathy. A dishonest garden-  
er had received notice of discharge, and, after  
an unsuccessful attempt to vindicate his  
character by plausible platitudes, said  
mournfully to the vicar:—  
"Ah, sir, you will miss me before I be gone  
half an hour!"  
"I sha'n't mind that," answered the vicar,  
cheerfully, "if I don't miss anything else!"—  
London Tit-Bits.

**AN HONEST MAN.**

An incident, which exhibits the sterling  
integrity of a man who could withstand the  
temptations of wealth rather than do the  
smallest act of injustice, is told in Mr. H. M.  
Chittenden's "History of Steamboat Naviga-  
tion on the Missouri River." The princi-  
pal actor was one of the early settlers of  
St. Louis, Mr. LaBarge who had purchased  
a small tract of land for which he paid  
twenty-five dollars.

Land was then of very little value, and  
transfers were often made without deed and  
with no more formality than in exchanging  
cattle or horses. In this way Mr. LaBarge  
traded his land on what is now Cedar Street  
St. Louis, to Chaurin Lebeau for a horse.

Long years afterward, when these transac-  
tions were almost forgotten, and the prop-  
erty had become very valuable, a lawyer  
presented himself to the old gentlemen and  
asked him if he had ever owned any land on  
Cedar street. Mr. LaBarge replied in the  
affirmative, and described its locality. He  
could not at first recall, but Mrs. LaBarge  
remembered the circumstances and related  
them to the lawyer, at the same time remark-  
ing to her husband that that was the way  
they got their horse to set themselves up on  
the farm with.

The lawyer then assured Mr. LaBarge  
that the title to this property was still vested

**EMPTY NOW.**

**How One Woman Quit Medicine.**

"While a coffee user my stomach troubled  
me for years" says a lady of Columbus, O.,  
"and I had to take medicine all the time. I  
had what I thought was the best stomach  
medicine I could get, had to keep getting it  
filled all the time at 40 cents a bottle. I did  
not know what the cause of my trouble was  
but just dragged along from day to day suffer-  
ing and taking medicine all the time.

"About six months ago I quit tea and  
coffee and began drinking Postum and I  
have not had my prescription filled since,  
which is a great surprise to me for it proves  
that coffee was the cause of all my trouble  
although I never suspected it.

"When my friends ask me how I feel since  
I have been taking Postum I say, "To tell  
the truth I don't feel at all only that I get  
hungry and eat everything I want and lots  
of it and it never hurts me and I am happy  
and well and contented all the time."

"I could not get my family to drink  
Postum for a while until I mixed it in a  
little coffee and kept on reducing the amount  
of coffee until I got it all Postum. Now  
they all like it, and they never belch it up  
like coffee.

"We all know that Postum is a sunshine  
maker. I feel it helps one greatly for we do  
not have to think of aches and pains all the  
time and can use our minds for other things."  
Name given by Postum Co., Battle Creek  
Mich.

The one who has to bother with coffee  
aches and pains is badly handicapped in the  
race for fame and fortune. Postum is a  
wonderful builder. There's a reason.

Look in each pkg. for the famous little  
book, "The Road to Wellville."

in him, and that he could hold it against all  
comers, for there was absolutely no record of  
the conveyance in existence.

The old gentleman, with a look of indig-  
nation, asked the lawyer if he took him for  
a thief.

"I traded that land," said he, "to Chaurin  
Lebeau for a horse, which was worth more  
to me than the land was. I shall stand by  
the bargain now. If Chaurin Lebeau's heirs  
have no title, tell them to come to me and I  
will make them a deed before I die."—Ex.

**THE SQUAW'S SUGGESTION.**

Lieutenant Colonel Pratt, the United  
States army officer in charge of the Carlisle  
Indian School, says that many of its gradu-  
ates who return to tribal life lapse into  
slipshod speech. Undoubtedly this is true,  
yet the Kansas City Journal tells of one who  
at a pinch, could use ancient Bostonee, and  
have fun in doing it. This exception was a  
squaw, who one day went into a trader's  
store at a Western Indian agency, wrapped  
in a blanket and bearing other evidences of  
a return to native ways.

"How muchee?" the squaw asked, point-  
ing to a straw hat.

"Fifty-cents," said the merchant.

"How muchee?" she asked again, point-  
ing to another article. The price was  
quoted, and was followed by another query  
of "How muchee?" Then the squaw looked  
calmly at the merchant and said:

"Do you not regard such prices as extor-  
tionate for articles of such palpably and un-  
mistakably inferior quality? Do you not  
really believe that a reduction in your  
charges would materially enhance your  
pecuniary profits? I beg you to consider my  
suggestion."

Then the graduate of Carlisle swept  
gracefully from the store, leaving the mer-  
chant staring after her.—Ex.

**A CHANGE FOR THE BETTER.**

The following story is told of a zealous  
parson and a shepherd who was not a  
regular churchgoer.

"Well, John, I have missed your face in  
church."

"I dinna doot that."

"And have you not been to church all  
this time?" was the parson's next question.

"O't aye have I; I've been many times  
in the kirk ower the hill."

"Well," said the parson, "I'm a shepherd  
myself, and do not like to see my sheep  
wandering into other folds and among other  
pasturage."

"Well," said John, "that's a difference, ye  
ken; I never mind where they gang if they  
get better grass."—Ex.

The reporter was interviewing the new  
millionaire.

"Is it true that you are going to endow a  
chair in that University?"

"Endow a chair!" he thundered; "why, I  
can give a whole set of furniture, an' I'll do  
it, too. Say that in yer paper. There ain't  
nothin' cheap about me."—Tit-Bits.

"Uncle," said little Johnny, "tell me how  
you charged with your war-house up the  
hill at the head of the troops."

"Well," said the battle-scarred veteran, "I  
mounted the fiery animal, drew my sword  
from its scabbard, rose in my stirrups, cried  
"Forward!" and dug the spurs deep in the  
quivering flanks of my gallant steed."

"Yes," exclaimed the boy, breathlessly, "Go  
on uncle. Tell me the rest of it."

"There isn't any more to tell, Johnny,"  
said his uncle, with a passive sigh. "The  
horse jibbed."—Tit-Bits.

"I thought you were going to sell that  
mule?"

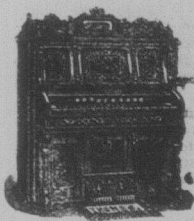
"I done change my mind sence I done read  
de papers. En'y time I looks at him I gits  
thankful 'cause I knows dat even if he do  
git disagreeable, he ain't gwine ter splode  
like he might ef he was a automobile."—  
Washington Star.

A German was playing at chess when one  
of his friends entered the cafe about nine in  
the evening and asked him how he was.

The German, absorbed in his game, made  
no reply; but, on finishing with an elaborate  
check-mate about eleven o'clock, he turned  
and said:

"Tolerably well. And how is it with you?"

**To Intending Purchasers**



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

**"THOMAS"**

for that instrument will fill the requirements.

**JAMES A. GATES & CO.**  
MANUFACTURERS AGENTS.

Middleton, N. S.



**FATHER TIME takes off his hat**

to the Harris Automatic Printing  
Press just installed in the up-to-  
date Printery of Paterson & Co.



**The most marvellous printing Machine  
in the world to-day**

and the only one of its kind east of Boston.



**PATERSON & CO.,**  
Printers and Publishers,  
107 Germain Street,  
St. John, N. B.

'Phone 1077.

"Are you the society editor?" asked the  
large woman.

"No madam, said the one addressed: I am  
only the court reporter."

"Really, I am surprised! But perhaps you  
will do. Your paper said in the account of  
the affair at my house that floral decorations  
"lent beauty to the scene." I wish you  
would have your state that the floral beauty  
was not lent. Everything was paid for.

**FORTIN' AND MISFORTIN'.**

"M-i-s-f-o-r-t-u-n-e," spelled the child  
slowly. "Misfortune, what does that mean,  
Aunt Dinah?"

"Well, honey, it's dis way," explained the  
old woman, nodding her head in comfortable  
assurance of her own condition. "Fortin' is  
good t'ings, an' misfortin' is de good t'ings  
what misses you an' goes somewhar else.  
When somebody 'cross the street hab some  
pow'ful streak of luck, deys mos' tickled to  
def, but you ain't feel dat way kase it didn't  
hit your house. Dat blessin' 'cross de street  
am one of your misfortin'."

**INDIGESTION  
CONQUERED BY K.D.C.**



**HEALTH IN SPRING.**  
NATURE REQUIRES ASSISTANCE IN MAKING NEW, HEALTH-GIVING BLOOD.

Spring is the season when your system needs toning up. In the spring you must have new blood just as the trees must have new sap. Nature demands it. Without new blood you will feel weary, weak and languid. With new, rich, red blood you will be sprightly happy and healthy. The one sure way to get new blood and fresh energy is to take Dr. Williams' Pink Pills. They actually make new blood. They are the greatest spring tonic in the world. Mr. J. J. Mallette, a well known grocer in Montreal, says:—"I wish to thank you for the great good your Dr. Williams' Pills have done me. My system was very much run down and your pills have made a new man of me. As I am in business, coming in contact with many people, I am often able to recommend the pills, and they have already relieved a dozen of my friends who suffered as I did."

Many people further weaken their system in spring through taking purgative medicines. What nature needs to help her is a tonic, and Dr. Williams' Pink Pills supply this need as no other medicine can. Be sure you get the genuine with the full name "Dr. Williams' Pink Pills for Pale People" printed on the wrapper around the box. Sold by all medicine dealers, or post paid at 50 per box or six boxes for 2.50 by writing the Dr. Williams Medicine Co., Brockville, Ont.

Bishop Phillips Brooks paid to the little children in the homes of his parishioners peculiar attention. A physician in his diocese tells a story of a poor woman who had required medical services, and to whom the advice was given, "You don't need any more medicine. What you need is fresh air and nourishment. You need to get out." "But I have nobody to leave with the children," she said. They were little ones, and the poor mother's anxiety had added to her illness. The doctor repeated, "Well, you must manage to get out somehow." A day or two later, being a sympathetic soul, he dropped in to see if she had found means to obey his directions. She certainly had. She had told her need to the man who cheerfully met all sorts of demands upon him. He was there taking care of the children while the poor mother went out for air and exercise. It was Phillips Brooks—Sel.

**Real Estate for Sale.**

Two fine properties in the Town of Berwick, N. S., one contains 13 acres all under cultivation, 8 acres in orchard, average yield two to four hundred barrels. Good house and barn, fine situation, present owner getting too old to look after it.

A first class farm 93 acres, 40 acres cleared, 15 acres in orchard, nearly all bearing. Good 1 1/2 story house, with fine grounds, barn and outhouses, all in first class repair. Good reasons for selling. Also a number of farms throughout the Valley at prices from \$1,500 to \$7,000. Correspondence promptly attended to. Will meet intending purchasers at the station.

J. ANDREWS,  
Real Estate Broker.  
Berwick, N. S.,  
March 16th.

If you want to eat something dainty, buy

**COWAN'S  
Cocoa and Chocolate.**

They are the choicest of all.

Try them.

**For Sale.**

Two storey house with 1 1/2 acres of land in the village of Berwick. Modern house with hot and cold water and in easy walking distance of churches, schools and post office.

For particulars write  
A. A. FORD,  
Berwick, N. S.

**A GUARANTEED CURE**  
For **DYSPEPSIA** OR MONEY  
IS FOUND IN **K.D.C.** REFUNDED  
K.D.C. CO. Ltd. Boston, U.S. and New Glasgow, N.S., Can.

**NEWS SUMMARY.**

The Canadian Pacific railway has placed orders in Canada for twenty one freight locomotives.

Business in the Cape of Good Hope is in a very depressed condition. Thousands of Americans in the country are in unfortunate circumstances.

The Dominion Iron and Steel Company, Sydney, are to grant increase of wages the first of April from 7 to 10 per cent, according to work and departments. The common laborers under the new schedule will be paid \$1.35 instead of \$1.26 as at present.

A letter from Mr. Wainwright asking assistance for the Grand Trunk Pacific branch lines to Port Arthur and North Bay was brought down in the Ontario legislature. The assistance asked is \$2400 per mile in cash and six thousand acres of land per mile.

Mrs. Turnbull, deceased wife of Lieut. Col Turnbull, Quebec has bequeathed her entire fortune of a half a million dollars to benevolent and charitable institutions the greater part of the money being left to the Jeffrey Hale Hospital.

The west is gradually recovering from the effect of the severe storms of last week. It was the worst for the last twenty five years. A number of fatalities are reported, where travellers were caught on the prairie trails and had never reached their destinations.

The Philadelphia and Reading Coal and Iron Company has issued a circular to all coal dealers in Philadelphia and along its lines, reducing the price of domestic sizes of anthracite coal 50 cents, the reduction to take effect April 1. No change is made in lump pea or buckwheat sizes.

A bulletin issued by the inland revenue department shows that the liquors most tampered with, as far as adulteration and dilution are concerned are those most in demand. Out of ninety one samples of rye, sixty six were below the standard, and out of thirty samples of white whisky twenty five were below.

King Edward and Queen Alexandra arrived at Copenhagen on Wednesday to attend a family gathering on King Christian's birthday, April 8. Their Majesties were enthusiastically received at the station, after they had inspected the guard of honor and the authorities had been presented, the royal party drove to the palace, acclaimed by the crowds along the route.

The local election in Cardigan, P. E. I., district on Monday resulted in the defeat of the government candidate, Donald Sigsworth, by the conservative, Patrick Kelly. The returns give Kelly a majority of 80. At the general election of 1900 the late James R. McDonald, conservative had a majority of 53.

The Dominion government has disallowed two more bills passed by the British Columbia legislature during the session of 1903. One is an act to regulate immigration into British Columbia, and the other to further amend the coal mines regulation act. These bills are directed against the employment of Japanese and Chinese. They were re-enacted at the last meeting of the legislature a few months ago, and they will no doubt be disallowed again. The bills for the session of 1904 have just been received at the Justice Department. The government has a year within which to exercise the disallowance privilege.

In the legislature on Wednesday Premier Bond said that no correspondence had passed between the government of Newfoundland and that of Canada respecting confederation, but that the imperial government having forwarded a copy of a resolution adopted by the Congress of Chambers of Commerce of the British Empire at Montreal last August favoring confederation, the Newfoundland government had replied there was no desire on the part of the people of Newfoundland for the inclusion of the colony as a constituent part of the Dominion.

In the legislature on Tuesday Hon. J. M. Jackman, minister of finance, presented the budget, which shows that for the fiscal year ending June 30, 1903, there was a surplus of \$57,000, and that for the fiscal year ending June 30 next there will probably be a surplus of \$80,000. In addition the colony has a cash reserve of \$360,000 available for emergencies. The colony's foreign trade has increased nearly forty per cent, during the past five years and the revenues exceed anything in the previous history of Newfoundland. The conditions are so favorable that the government, besides abolishing the duties on flour, molasses and kerosene, equalling the sum of \$180,000 a year, propose to spend the surplus on harbor and road improvements. The finance minister touched briefly but adversely on the question of federation with Canada.



**FINE BOOK FREE**

Above are some of the famous works of Dr. Sproule, B. A., the greatest medical writer in the world—a benevolent and sympathetic man with a noble purpose. He is now crowning a lifetime of good deeds and splendid achievements by giving away absolutely free, of charge his latest and best book—a work published regardless of expense especially to help those who need the highest medical advice yet felt they cannot afford it.

The book deals with Catarrh and carefully explains the causes, dangers and cure of this annoying and loathsome disease. For years Dr. Sproule, appalled at the ravages of Catarrh, labored day and night to discover a cure for it. He sacrificed time money and strength to find this cure, and his scientific investigations were watched with absorbing interest by the medical men of Europe and America.

At last working along entirely new lines, he found what all others had failed to find—a certain and permanent cure for Catarrh, absolutely new in method and always successful in results. He decided at once to write a book on Catarrh and the wonderful new cure, and to let it be a gift to humanity.

When the book was published physicians everywhere objected. They said, "You are telling people too much about Catarrh. They will not need our services." Dr. Sproule answered, "I regard it simply as my duty to give this true and helpful information to every one who needs it."

The book cannot fail to be of tremendous value to all Catarrh sufferers. It deals with every form and every stage of Catarrh. It shows as this great author alone can show just how Catarrh effects nose, head and throat and finally every organ of the body. Numerous drawings, made by the most skillful artists, illustrate its interesting pages, and make perfectly clear just how Catarrh works. Medical advice of the most helpful and valuable is found on every page. In fact the work is a God-send to the victim of Catarrh.

**SEND FOR THE BOOK TO-DAY.**

That's the way to be sure of getting it. Dr. Sproule means every Catarrh sufferer to have one but the demand for it is enormous, beyond even his greatest expectations. Remember, it's free though its worth its weight in gold. Write your name and address plain-

ly on the dotted lines, cut NAME.....  
out and mail to CATARRH  
SPECIALIST SPROULE, 7 ADDRESS.....  
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**It Cleanses**  
all kinds of clothes—  
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Flannels washed with  
**Surprise Soap**  
never shrink.  
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