

# The Finger and Visitor

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Earl Grey  
on Canada.

Replying to a toast at a banquet tendered him in Toronto last week, Earl Grey spoke in eloquent terms of the vastness of the Dominion, and the variety and excellence of its products, and said there was no reason why, before the end of the present century, Canada should not excel the United States in all that goes to make a happy, a prosperous and a high-souled nation. Alluding especially to the superiority of Canadian wheat, the demand likely to arise for that product in Japan and other Asiatic countries and the potentiality of trans-Pacific markets which Canada commands, His Excellency asked Canadians to reflect that the door to these markets and the ways thereto were kept open by the mother country and her fleet. Yet Canada did not contribute a single ship or dollar to this Imperial service. "Do not think I complain," said his lordship, "The people of the United Kingdom do not complain, and do not think when I state this fact that I am finding fault with the attitude of Canada. It is recognized in England that, although you do not as yet contribute to the cost of the Imperial fleet, you are contributing to the empire in many and different ways. It must not be forgotten that your population of six millions is spread over a country the size of Europe, and is busily straining every nerve in laying securely foundations of a magnificent future. That you should have reclaimed so large a part of this mighty continent from the wilderness, and by your spirited railway and steamship enterprise been able to make Canada the natural route between England and Japan and between England and her great Australian colonies, that you should have given the lead in your preferential tariffs, in your preferential postal arrangements and your cable subsidies, with the object of binding the component parts of the empire closer together, is to have done much, and to have given a lead of which any people may reasonably be proud. . . . I stated that I had not yet had an opportunity of making myself acquainted with more than a small portion of your great Dominion, but I have enjoyed the signal advantage of making the acquaintance of the greater number of your Senators and members of Parliament. Those I have seen have given me a most interesting and satisfactory account of the countries and territories and of the people they represent. They all tell me that they do not know, within the area of their constituency, of such a thing as real poverty, neither is there great wealth concentrated in undue proportion in individual hands, such as that which perplexes and alarms the people of the United States. Judging from the reports, there appears to be throughout Canada an evenly diffused prosperity and contentment, and I feel, after a morning's talk with your Parliamentary representatives, that Canada is the incarnation of the Arcadia which I had formerly believed had only existed in the regions of mythology. . . . But when we look into the crystal and try to forecast the development which the future has in store for Canada, it is well that we should guard against the danger of allowing the vulgarity of a swollen head to blunt the edge of our efficiency. How to add to the great blessing of material wealth with which we have been endowed is the problem which is before the people and the statesmen of Canada, and which they may be relied upon, with your assistance, I trust, to satisfactorily solve."

A Thinking  
Horse.

During the past few months there have been quite numerous references in the newspapers to an educated horse in Germany, named Hans, which works problems in arithmetic and does many other things, indicating an intelligence hardly credible in a brute. In the May number of McClure's Magazine Mr. Edward Heyn tells the story of this wonderful horse in detail and in a way to interest all readers. The owner of Hans, we are told, has spent four years on the horse's education, working eighteen hours a day on his equine pupil, and using the same processes that are applied to the young children in the Prussian schools. Hans' preceptor, Baron van Osten, rejects all hypotheses involving training, suggestion, hypnotism, telepathy and so on. He will have it that Hans thinks, independently and of himself. To indicate numbers the animal stamps his forefoot once for each unit. When he wishes to say "yes" he turns his head to the right. A similar movement to the left indicates a negative.

"Now," said the Baron, addressing the stallion, "four multiplied by four equals seventeen, doesn't it?" But Hans was not to be deceived. He stamped sixteen times—no more and no less. "What is the Kaiser's birthday?" demanded the Baron (It is Jan. 27). Hans stamped twenty seven times. "What month?" inquired the Baron pleasantly. Hans stamped once and got a carrot. "Now, Hans," went on his instructor, "how much must be added to twenty-three to make twenty-seven?" Hans stamped four times unerringly. "What day of the month is it?" Hans announced by his usual method that it was the twenty-ninth. It was.

Hans occasionally does something which, at the time, seems positively startling. For example, Mr. Heyn was present once when the Baron, indicating one member of the group of spectators, inquired:

"How many fingers has this gentleman on his right hand?" "Four," said Hans, and everybody looked pained for the error. But Hans was right, as usual. The man had actually lost one finger in an accident.

"I began the education of Hans," said the Baron, "by holding up before him red-and-white balls arranged on a wire frame—a contrivance familiar to all teachers in the primary schools—by means of which he was taught to stamp once for one ball, twice for two balls, and so on.

"After that I taught him to recognize the signs that stood for the numbers, for which purpose I used figures cut out of zinc. The alphabet he learned by being shown the several letters written large, and at the same time repeatedly pronounced by myself, and the sounds of numbers in the same way.

"Later on I taught him to recognize whole words by means of the letters composing them, care being taken to select only words spelled phonetically. Objects for which these words stood were shown him as I pronounced the words, so that he gradually came to identify the words with the objects.

"Then came the more difficult process of teaching the stallion to express the impressions made upon his mind. To do this I would ask him, for example, 'How much is four plus three?' writing 4 plus 3 on the blackboard. Then I would say 'four' and raise his fore-foot four times. Then I would say 'three' and raise it three more times, immediately announcing the result, 'seven', and raising his fore-foot seven times.

"In the same way he was taught to understand the value of four minus three, and so on through the list. Of course all this required an amount of patience almost inconceivable, and there were many disappointments, but his intelligence grew and grew until it reached the development that made the world hear of it."

The announcement that M. Delcasse Minister of Foreign Affairs in the French Government, had withdrawn his resignation may not have been gratifying to Germany, but by the nations generally it was doubtless received as good news. The facts leading up to M. Delcasse's resignation are perhaps as much matter of speculation as of knowledge, but there can be little doubt that the cause of the step taken was the knowledge on the part of the Minister that the Government did not unanimously support some of his positions and that there was an unwillingness to allow him a free hand in respect to the Foreign policy of the nation. It is understood that M. Delcasse has withdrawn his resignation on the assurance that the Cabinet is united in his support, and that his withdrawal from the department of Foreign Affairs at this time would be regarded by his colleagues as a serious peril to the nation. M. Delcasse's staying in the cabinet is expected to result in a firmer attitude towards Germany than heretofore shown. The Foreign Minister's policy has been to give Germany adequate assurances that her interests in Morocco would be treated the same as the rest of the world, but after making these approaches he did not desire to yield France's entire project concerning Morocco at the dictation of Germany. This appears to have excited fears in high quarters that M. Delcasse's courteous but firm stand against Germany might lead to dangerous complications.

It is said that some members of the cabinet shared the view that a grave issue with Germany might result from too firm an insistence upon the French Moroccan policy, and that M. Loubet is also credited with the desire not to have the Moroccan issue drift into dangerous complications. Only the Socialists and Radicals openly expressed this view in the Chamber of Deputies, but the more influential sentiment was that immediately surrounding M. Delcasse. He felt, therefore, that it was useless to proceed without the strong support of his colleagues representing the Government, and if a temporizing policy with Germany was desired, some one else should assume the responsibility. Consequently his offer to resign was everywhere interpreted as a triumph for Germany, whereas his determination to remain is interpreted as a check to German designs. The feeling over Germany has naturally become much more acute as the result of the incident. Many deputies who have been interviewed on the subject say M. Delcasse's resignation at this time would be equivalent to France making an open and humiliating concession to Germany. The semi-official Temps says: "Our situation after M. Delcasse's resignation has been offered and withdrawn will be clearer, than before the incident occurred. It affirms that in the presence of eventualities which are serious, but not desperate, the Government is united. It will also testify that a campaign of a foreign country, no matter how ably it may be conducted, is without effect on our internal affairs. These are two essential points which the incident makes perfectly clear."

Dissatisfied  
Immigrants.

It would seem that the numerous complaints made by immigrants, to the effect that their experience since coming to Canada has been very different from the representations made to them by agents in the old country, cannot be wholly groundless. There is a report of the arrival at Belleville, Ont., of thirty heads of families, the party having been sent out by the Self help Emigration Society of London. Most of the men are mechanics, they are accompanied by their wives and families, and claim that they were promised work on their arrival in Canada, and also an advance of \$30 to tide them over until they were settled in their new situations. It seems these promises were illusive, and the immigrants, being without money could do no better for themselves than to sign an agreement to work on farms for \$100 a year and board, and it is said that both husband and wife are required to work for this wage. This may be as much as farmers could afford to pay for inexperienced help, but under such circumstances, mechanics who were receiving fair wages in England would not be likely to think they had improved their circumstances by emigrating. One of the party is quoted as saying that it would take a hundred years to save enough to pay his debt to the Self help Emigration Society.

France and  
Japan.

The Paris correspondent of the London Times believes that the Franco-Japanese incident caused by the presence of the Baltic fleet in French territorial waters promises to leave no ill-feeling behind it. Representations on the subject on behalf of Japan to the French Government were conducted by the representative of the Mikado in an exemplary spirit of friendly firmness. He made no attempt to conceal the consequences of a prolonged stay of the Baltic fleet in Kamranh Bay, but took care to perform his difficult task in such a manner as to convey the impression that Japan did not entertain the slightest doubt of France being guided by a sense of justice and duty towards a friendly power. If there is any difference in the relations between Paris and Tokio since the incident, this correspondent thinks it is a favorable one, that is an increase of mutual regard.

The Plague  
in India.

Some idea of the ravages of the plague in India is conveyed by the published figures. From September, 1896 to end of 1902, the reported deaths from plague alone in the whole of India were one and a quarter million, and to these must be added a large percentage (perhaps 50 percent) of unreported mortality. In 1903 there were 853,573 deaths, in 1904 there were 1,021,643, and in the present year the weekly reports indicate a still greater rise in the death-rate. There are still greater areas and vast numbers of towns almost or quite free from the scourge, so that the death rate in the afflicted area is proportionately higher. The early measures of the Government, which ran counter to popular feeling, are now regarded as having fostered the spread of the disease by causing the people to scatter themselves.

## The Local Pastor's Relation to World-wide Evangelization.

A paper read by Rev. A. A. McLeod before the Vancouver Baptist Ministerial Association, March 20th, '05, and published at request of the Association.

Knowing as I do, the purpose that prompts you to ask me to address you, I could hardly expect you to forgive me nor would I forgive myself if I were to aim at entertaining, or merely interesting you with experiences, incidents, or even information, concerning the Orient, or any other land—concerning the Telugus or any other people. Did I find myself before your congregations charged with the service of helping them into a fuller recognition of Christ's great permission, I might, I doubtless would, consider it necessary to take that lower ground, and "tell about the work." But in addressing you I am impelled to take higher ground—impelled by a due regard for the position to which it has pleased the Master to call you.

Do you ask why I refer to Christ's "Commission" as his per-mission? I answer, because when Christ said "go ye," he said at the same time, and to the same persons, "Lo, I am with you"—not I will be, (a promise) but "I am," (the declaration of an existing fact.) I am going on this errand will you come too? Equivalent to saying, you have my permission to come with me—Let us go.

Christ then is the author of Christian missions. Through this agency he continues his own mission to men. It has pleased him to permit his people to co-operate with him in this his enterprise. But he controls the service himself and he declares his purpose to continue to do so to the end of the age. The work commenced by him and continued by him through his people, is to "make disciples of all the nations"—not only to lead all the men and all the women in all the nations into the knowledge of the truth, but to "make disciples" of them. Not learners merely (discipline is not discipleship, duplicates are not disciples.) A disciple is a reproducer of the Master's teaching and characteristics. The per-mission was primarily given to those who had responded to a specific call to leadership in the affairs of Christ's kingdom, and by them it was passed on to the rank and file as disciples multiplied. The pastor is, by divine appointment, the local leader in the church of Christ. The per-mission, therefore, comes direct from Christ to him, and through him to the church over which the Holy Spirit has made him overseer. The faithful, conscientious pastor is always pressed, sometimes almost crushed, by the demands of his immediate surroundings. What then should be his attitude toward Christ's purpose as voiced in the per-mission? What should be the local pastor's relations to world-wide evangelization specifically set forth in the per-mission as Christ's continued purpose concerning his church and the world? He has been definitely called to the pastorate. His sphere of personal activity is circumscribed by the bounds of his parish. With more work in his immediate neighborhood than he can even hope to overtake, how can he give prominence to Christ's purpose concerning the perishing beyond his own designated and chosen field of labor.

Christ's per mission gives the pastor a place in the actualization of Christ's purpose. What place? Home for him and heathenism for his brother? Popular opinion sometimes supplies an affirmative answer to this enquiry. But Christ's per mission are unqualified negative, in terms short, sharp and decisive. The per mission reveals to us not only what we are permitted to do, but also how we are permitted to do it. Our success depends, therefore, not on our wealth, or wisdom, or scholastic attainments, but on the prominence given in conception, and in conduct to Christ and to Christ's authority.

Success or failure in Christian activity, as in all co-operative callings is almost if not always, a question of relationship. Relationship in the work to which we are called corresponds with gearing in mechanics. Unless every cog accurately touches and fits its fellows, the machinery, if it runs at all, will run at a loss, and yield but unsatisfactory results.

Missions are God's machinery for the transformation of the world, and he has, in his wisdom, established what he considers the right relation—not only of the mechanic, and the machine to himself, but also of every wheel and cog to its fellows. These relations thus fixed, must be scrupulously maintained in order to fulfil his purpose, namely, to "make disciples of all the nations."

The first stage of the service in which Christ permits his people to co-operate with him, is to "preach the Gospel to every creature." Not to announce merely, or to tell thoroughly even, but to proclaim as a herald. To inculcate, to impress (literally, to press in repeatedly as with the heel) and the relation of the pastor who is the leader and spokesman of the church, to the non-Christian people to whom the gospel is preached, is that of a herald who proclaims, a transmitter who passes on and inculcates a message from his Master.

The second stage is to baptize—to publicly and formally initiate those who respond to the Lord's proclamation of peace and pardon. And the pastor's relation to those converts is that of a primary teacher.

The third stage of the work assigned, is to teach them to observe all things whatsoever Christ has commanded. At

this stage the work is teaching—not preaching. The curriculum, all things that Christ has commanded—not the gospel merely (which is God's offer of pardon to non-Christians). The people to be thus taught are baptized converts or church members—not "every creature." And the pastor in his relation to those church members, is an administrator of the laws of their chosen King. An executor, appointed by the testator, to execute his will. With regard to them he is charged with the one work of securing, on their part, the observance of Christ's commands. It is scarcely necessary to note that this work at this stage, is not teaching the commands, but securing their observance.

It will thus be seen that Christ's per-mission, and the service to which that per-mission directly points, divided the pastor's work into three stages, each stage carrying with it its own peculiar relationship.

In the first, he inculcates, as a herald. In the second, he initiates, as a teacher of first principles. And in the third, he educates (literally, "lead's forth") to the observance of Christ's commands, as the administrator of the laws of Christ's kingdom—executor of Christ's last will and testament.

As a herald he inculcates. This service limits itself to non-Christians. As a teacher of first principles he initiates. This service limits itself to those who respond to the truth, and to the stage in their experience in which they respond.

As an administrator of the affairs of Christ's kingdom, he expresses, in obedience, what has previously been impressed in the preaching of Christ's gospel.

The service assigned the pastor among non-Christians, is to "preach the gospel to every creature." The service assigned him among the members of the church of which he is pastor, is to teach them to "observe all things" that Christ has commanded him. His commission is, therefore, to him, a command to recognize in his work the two co-ordinate aims of didactics—to impart knowledge, and to develop power; to impress and to express; to inculcate and to educate.

In the first, he works from without, inward, that being the principle that must always govern beginnings. In the second, he works from within outward, that being the principle that must always govern development. The first develops mechanical conformity, and produces duplicates. The second develops motor activity, and makes disciples.

In the hope of being at once concise and comprehensive we adopt the method used in the "Shorter Catechism" to elucidate the Ten Commandments.

1. What does the commission teach concerning the local pastors' relation to world-wide evangelization? The commission teaches that the local pastor is an executor of Christ's will, to whom is intrusted the service of administering the self-propagating laws of Christ's kingdom through the church to the uttermost ends of the earth.

2. What is required in this relationship? This relationship requires, definitely demands the doing of Christ's will and the church's work in the proclamation of the evangel to the whole world, as the work to which every other, must be not only subservient but tributary.

It further requires that the pastor be sensitized by the Spirit of Christ, so that he may be qualified to comprehend Christ's thought, and grasp Christ's conceptions. For Christ demands, not only the transmitting of his truth to the nations, but also the transmitting of that truth into Christ-like conceptions and Christ-like characteristics. In this, the purpose for which the Church exists, as in all her minor activities, the pastor is the link in the chain that is nearest to the anchor—Christ Jesus.

It also requires that in view of the threefold relationship peculiar to the pastor's calling, due regard shall be paid to these relationships as established by Christ. And also due regard for the limitations involved in these relationships. It still further requires, that the obedience called forth by this relationship, shall be, not a dead mechanical service, but a living motor obedience, with a real motive behind it, loyalty to the Lord Jesus Christ, and a real outcome before it—the evangelization of the whole world.

And also due appreciation of the fact, that the service as a whole, with all its relationships, is a means to an end, not an end in itself, the end in view being to make disciples of all the nations. When this end is reached Christ's purpose is fulfilled, and the service designed to fulfil it is no longer required.

3. What is forbidden in this relationship? This relationship, as Christ's appointment, definite and complete in itself, forbids, the conduct of Christian Missions on a commercial basis, or on a departmental basis, or on a philanthropic basis, and the baneful condition of spiritual debility that such policies foster.

4. Wherein does the importance of this relationship consist? The importance of this relationship consists in its being the appointment of Jesus Christ and in its being the shortest, surest, safest and only scientific way to the attainment of the end that Christ has in view, namely, the making of disciples in every land, Home as well as Foreign, but never to its exclusion. That would be positively criminal, cheerful, unquestioning, and honorable recognition is therefore, the only commendable attitude to ward a it.

Christ does not ask any man's opinion as to the feasibility of carrying his purposes to a successful issue. Nor does he ask any man's opinion as to the methods of procedure that he has inaugurated, or the relationships that these methods involve. He has given orders, and he expects them to be obeyed.

"Sir" said the Duke of Wellington to an officer who urged the impossibility of executing his orders, "I did not ask your opinion, I gave you my orders and I expect them to be obeyed. "All authority is mine, said Jesus Christ, for this reason "go," and do as I bid you, and in the way in which I bid you do it. Recognize my authority and secure its recognition on the part of my people. Thus—not otherwise—thus will my conquering presence continue to be your all sufficient power to the end of the age. No one can afford to substitute revision for recognition here.

We believe that there is no consequence without its cause. We know that the disappointing fact, that so frequently were duplicates are found where we have a right to expect mature disciples, is the consequence of a cause that invariably precedes it and to which it is always traceable. The cause is, the disciple-maker's failure to set in motion all the machinery at his command.

When but two-thirds of his machinery—that which pertains to the first and second stages of his work, is put in motion, his product will inevitably be that which this part of his machinery is calculated to produce. When he avails himself of all his possible resources he will have the joy of seeing his duplicates—the result of the Master's message transmitted merely, transformed into disciples—the certain outcome of that same message transmitted into its legitimate activity, and continued in its original aim. In other words, impression (pressing in preaching) gives duplicates—accurate copies, but copies only, such as must be "handled" in order to any achievement—a field of labor.

Impression, plus expression (pressing out, teaching to observe) develops discipleship, yields motor activity such as will handle forces that make for achievement—a force in a field.

In as much as the recognition of Christ's per-mission in its fullness, and of its involved relationships, in their fullness, is a recognition of the law of propagation in the kingdom of Christ, such recognition secures—insures for itself Christ's presence, Christ's peace, Christ's power, and the product that Christ purposed—disciples among all the nations. While any limitations, little or large, mean a corresponding limitation in the finished product, if indeed, the product of the pastorate can be said to be finished unless the emphasis is left where the Master has placed it.

In closing permit one example of its outworking of the conception that we have been considering—"The First Presbyterian church of Wichita, Kansas, was organized in a "dug out" March 12th, 1870, with thirteen members and two elders. Thirteen or fourteen years ago Western Kansas was struck by what we call a "boom." Wichita felt the impulse. The population grew enormously. Churches were cramped for room. The first Presbyterian church ventured on enlargement. A site was purchased at a cost of \$20,000.00. At that time the old site could be sold for \$40,000.00 but while it was being held for \$50,000.00 the "boom burst." Both sites became practically valueless, though the first church stood pledged to pay \$20,000.00 for the new.

The surrender of all that could be sold reduced their indebtedness to \$18,000.00. This condition of things made their future rather hopeless, while it seemed to render any forward movement absolutely impossible.

About this time the pastorate became vacant, and a call was extended to Rev. Charles Edwin Bradt. Mr. Bradt accepted the call, and beginning his work, followed the policy pursued by him in former pastorates, namely, that of emphasizing the duty of adequate representation of the church on the Foreign Mission Field. "Into all the world" and to "every creature" were the commands of Christ. The church must be a "going" church and make a business of reaching the ends of the earth with the Gospel. The pastor held this to be the one condition of the promised presence of Christ with Holy Spirit power in any church. After a series of sermons along this line, Mr. Bradt revealed to some few of his members, the conviction of his heart, namely: that the church should undertake the support of a Foreign Missionary pastor, at a salary of not less than \$600 a year. This was much beyond even a liberal offering, and few thought it could be done. Difficulties were brought forward, chief among them the debt. But the truth was kept steadily before the church, that he who said "go" had promised his presence with almighty power, on the condition of obedience.

After much prayer it was decided to make the proposition to the people. Subscription cards were prepared. All giving was to be voluntary and cheerful. To the astonishment of nearly all, the whole amount needed for the support of the "foreign" pastor was secured, and Dr. Corbett, of Chefoo, China, was chosen to be the missionary pastor of the church.

At the beginning of the second year of Mr. Bradt's pastorate, the Missionary enterprise of the first year, was made

\*Condensed from "Missionary Review of the World," August 1902.

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the settled plan and policy of the church, and the following resolutions were unanimously passed by vote of the congregation.

"Resolved that we the members of the First Presbyterian church of Wichita, Kansas, in regular congregational meeting assembled, do hereby express our desire that this church shall become, and be known as a Missionary church that is,

1. A church whose chief aim and ambition shall be to glorify God by the proclamation of the name of the Lord, to every creature on earth.
2. A church whose organization shall be such as to best carry out the great commission as given by our Lord and Saviour.
3. A church that believes that Jesus Christ meant what he said in Matt. 28:18-20, namely,
  1. That all power was given him in Heaven and in earth.
  2. That all people who become his followers should immediately and persistently endeavor to preach, and to teach, His gospel to all who know it not.
  3. That obedience to this command on the part of his followers, will insure his continued presence and power with them unto the end of the world, and hence will guarantee to them success and usefulness which will evidence to the world in an unanswerable manner that Jesus Christ is all that he claims to be, the only begotten Son of God and the only Saviour for lost humanity.

A faith that God was present to help and that nothing was too hard for the Almighty, was manifest among the members of the church. Leading members began to feel that the debt, the great incubus, would some day be removed. No one knew how or when, but all prayed and hoped. A chart called the "Church's Goliath" was placed upon the wall confronting the congregation. This chart portrayed clearly the total bonded debt of the church, with sums written upon it representing shares from \$100 to \$500. Opportunity was then given the congregation to join in slaying the giant that so long had terrified the people of God. Subscriptions were taken, and as these were announced corresponding amounts were cancelled on the chart. Interest became intense. Many heads were bowed in prayer, many faces were bathed with tears. The Holy Spirit seemed to brood over the congregation, moving hearts, himself doing the work which he was enabling them to do. In half an hour the whole indebtedness was provided for. With the clearing of the debt interest in Foreign missions went forward with leaps and bounds. The lifting of the debt was regarded as God's seal upon the church's consecration to the Foreign mission enterprise. People now seemed to vie with one another in undertaking to support native helpers and native pastors, under the supervision of their missionary, Dr. Corbett. In two years after the first step was taken, some twenty of these helpers were supported by the church at an annual expense of from \$30 to \$60 each. The third year this number was increased to thirty. At the beginning of the third year, the Women's Missionary Society of the church contributed \$500, the full support of Mrs. Corbett. The same year, the Young People's Missionary League of the church contributed \$500, the full support of Dr. Effie B. Cooper, whom they sent out as their medical missionary to the church's Foreign mission field, Chefoo, China. Since then the church has assumed the salary of Miss Louise Vaughn, and sent her out to labor as Dr. Cooper's assistant—another \$500. Individual members of the church became responsible for an out-station under Dr. Corbett, this out-station—Ruth Mission—employs five native preachers. The church also furnished the mission station at Chefoo with a Normal School building at a cost of \$2,500. The total amount contributed by this church to Foreign missions during the five years under review, is about \$10,000.

Now a few facts as to the home side of their work during the same period. The wiping out of a long standing debt of \$18,000 was not a small item of home work. This was to them the first fruit of their foreign mission enterprise. The year before they undertook foreign mission work, that is, the year before they made the evangelization of the world their aim and goal as a church, their contribution to Home Missions totaled \$300. During their first year of foreign mission work their home mission contribution reached \$511. The second year it reached \$755. The third year it reached \$955, and the fifth year of their strong and costly foreign mission policy their home mission contribution reached the nice little sum of \$1,484. Besides this, during the fourth year of their world-wide evangelization policy, they were supporting a lady missionary in their own town at a salary of \$300. And that is not all, they engaged an assistant pastor and a director of music at good living salaries. They maintained regular Sunday services at the Lincoln St. Presbyterian mission, in an unoccupied part of the city, and they welcomed about eight hundred members into the fellowship of the home church during the five years under review.

All this blessing and prosperity at home and abroad, came to that church with the pastor who persisted in carrying Christ's conception into Christ's work with the pastor who persisted in keeping first what Christ had placed first.

The pastor who administered Christ's precepts, realized Christ's presence. The church that observed Christ's commands experienced Christ's presence. It never was otherwise. It never will be.

Verily, brethren, the Master's methods are the surest and the safest and the shortest way to local, as well as to world-wide success.

## Don't Stop.

BY WAYLAND HOYT, D. D.

There is a meaning in which none of us can stop. Mrs. Browning sings, "My days go on." How swiftly they do go on, and with what accumulating swiftness as life advances! Sad, strong, gruff tender Thomas Carlyle, seeing the blue light on the hills, and leaning on the parapet of the stone bridge spanning the little stream flowing through this birth town, Ecclefechan, and noticing how quick water runs on and on, never to return, breaks thus into poetry about the wavelet of the days going so hurriedly:

So here hath been dawning  
Another blue day;  
Think, wilt thou let it  
Slip useless away?

Out of eternity  
This new day is born;  
Into eternity  
At night will return.

Behold it aforesight  
No eye ever did:  
Soon it forever  
From all eyes is hid.

Here hath been dawning  
Another blue day;  
Think, wilt thou let it  
Slip useless away?

But whether we let the new day slip useless away or not, it will slip away; and though we chase after it to all eternity we can never catch it. In this meaning, that we are every one of us urged on by rapid and returnless days, no one of us can stop possibly.

Yet there is a sort of stopping which may be prevented, but to which we, too, often yield—a kind of stopping of noble purpose and endeavor. Who has not felt temptation to it? Who has not, perhaps, sore, wearied, or smitten with some sudden disappointment, or vainly looking for some harvest from long effort, or baffled by some mist of uncertainty, found himself letting the nerve of his resolve get unsteady, found himself willing to allow himself in a relaxed listlessness as the days greet him? Such sort of stopping is death and doom for all high living. If it be allowed to fasten into habit, blight is certain. And in the presence of such temptation one cannot too quickly regard his determination of instant alertness toward the duty next him.

We may not stop in the brave use of even the slenderest opportunity. One day when Mr. Lincoln, a young man utterly unknown and poor, was keeping a grocery and variety store in the pioneering and shanty village of New Salem, a man who was migrating still farther West drove up to the store door and asked Mr. Lincoln if he would not buy an old barrel containing nothing of special value, the man said, and for which he had no room in his wagon. Always ready to oblige, Mr. Lincoln bought barrel and contents for fifty cents; and putting it away in the back part of the store, for a good while forgot about his purchase. Overhauling things, however, afterwards, Mr. Lincoln came upon this barrel and emptied its contents on the floor to see what they might be. Amid rubbish he found an edition of "Blackstone's Commentaries." Says Mr. Lincoln: "I began to read those famous works; the more I read, the more intensely interested I became. Never in my whole life was my mind so thoroughly absorbed. I read until I devoured them." That chance copy of Blackstone made Mr. Lincoln a lawyer; that knowledge, so seized and won, enabled him for that great debate with Senator Douglas; that debate compelled National attention. It is not too much to say—that chance copy of "Blackstone's Commentaries," with that shanty store for study, was the first swinging ajar of the doors of opportunity into Mr. Lincoln's immortal service as President, victor, emancipator. There are some lofty lines concerning opportunity by Mr. Edward Roland Sill, worth everybody's heeding:

This I beheld, or dreamed it in a dream;  
There spread a cloud of dust along a plain;  
And underneath the cloud, or in it raged  
A furious battle, and men yelled, and swords  
Shocked upon the swords and shields. A prince's banner  
Wavered, then staggered backward, hemmed by foes—  
A craven hung along the battle's edge  
And thought, "Had I a sword of keener steel—  
That blue blade that the king's son bears— but this  
Blunt thing!" he snatched and flung it from his hand,  
And cowering, crept away, and left the field,  
Then came the king's son, wounded, sore bestead,  
And weaponless, and saw the broken sword  
Hilt-buried in the dry and trodden sand.  
And ran and snatched it, and with battle shout  
Lifted afresh, he hewed his enemy down,  
And saved a great cause that heroic day.

We may not call even a poor opportunity a blunt thing, and stop endeavor. We must bravely seize the broken sword, if we can get no better, and struggle on. To stop is defeat. To bravely struggle on is, anyway, the path toward victory.

We may not stop in service for others. Sometimes we are tempted to because our service seems so ill-requited and unrecognized. But our main thought may not be upon the wage for service, but upon the service our Lord would have us do. I never felt the emphasis on that "done" till lately "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." But it is service done our Lords commands—not service dreamed about or

ceased from. Rest and reward are yours. This life is the place for an unceasing diligence—Christian Intelligence.

## Ontario Letter.

The Baptist Young People of Ontario and Quebec, observe Good Friday. It is not to them a time of fasting and gloom, but a time of feasting and joy. Taking advantage of the holiday rates given by the railways, they gather in some central place, and hold their annual

CONVENTION.

The place of meeting this year, was Toronto. The meeting house was the Walmer Road edifice. The key word was "Enlargement," and the theme about which all the topics were arranged, was "The Enlarging Life."

The first session was held Thursday evening, April 20, and was largely occupied with organization and addresses of welcome by the officers of the Union, to which a suitable reply was made by Pastor Hoyt of Hamilton. Then Pastor Emmett of Brookville spoke on "The Will of the Master," and Dr. Welton of Toronto, on "The Evidence and Power of the Enlarged Life."

FRIDAY.

was the Field Day. The weather was adverse. A belated blizzard, due to March, swept over the land, but when did weather ever interfere with the B. Y. P. U.? The morning was devoted to Board meeting and the programme began with a song service at 2 p. m., which was followed by three addresses on the purpose, the development and the expression of the enlarged life. This session closed with a quiet hour. The speakers were pastors Elliott, Waterford, Proctor, Woodstock, Hughson, Windsor, and Webb, Toronto.

At the evening session the newly elected officers were introduced, and the Convention listened to two addresses. The first was given by pastor Sycamore of Hamilton on "The Christian's Obligation." The second was delivered by Dr. Sowerby, Toronto, on "Do the work of an Evangelist. It was an inspiring season, and must result in larger ideals, higher aims, and more earnest service.

HOME MISSIONS.

were considered at the half yearly Board meeting held the 8th inst. The exceptionally bad weather of the past winter practically paralysed the work on many fields, yet progress was reported. Two fields became self-sustaining, fourteen reduced their grant. Additions by baptism were 154, and by letter 150. The Board employs 121 missionaries and will soon send out a band of students from McMaster University. The appropriations for the coming half year were \$12,000.

OBITER.

Miss Trice, formerly principal of a ladies college in New York, and now principal of a similar institution in Tennessee, has been appointed head of Moulton Ladies College, Toronto.

Dr. Calvin Goodspeed, for fifteen years professor of systematic Theology in McMaster University, will retire at the close of the present session.

The Walmer Road church, Toronto, has called, as successor to Dr. W. W. Weeks, Rev. O. C. Horsman, of Morris-town, N. J.

Orillia, Ont.

## A Happy View of the Gospel.

I have always considered, with Luther and Calvin, that the sum and substance of the Gospel lies in that word Substitution—Christ standing in the stead of man. If I understand the Gospel, it is this: I deserve to be lost forever; the only reason why I should not be damned is, that Christ was punished in my stead, and there is no need to execute sentence twice for sin.

On the other hand, I know I cannot enter heaven unless I have a perfect righteousness. I am absolutely certain I shall never have one of my own, for I find I sin every day; but when Christ had a perfect righteousness, and he said, "Thou, poor sinner, take my garment and put it on—you shall stand before God as if you were Christ, and I will stand before God as if I had been the sinner. I will suffer in the sinner's stead, and you shall be rewarded for works which you did not do, but which I did for you.

I find it very convenient every day to come to Christ as a sinner, as I came at the first. "You are no saint," says the devil. Well, if I am not, I am a sinner, and Jesus Christ came into the world to save sinners. Sink or swim, I go to him; other hope have I none.

By looking to him I received all the faith which inspired me with confidence in his grace; and the word that first drew my soul—"Look unto Me!"—still rings its clarion notes in my ears. There I once found conversion, and there I shall ever find refreshing and renewal!"—Charles H. Spurgeon.

Our answered prayers are precious to us; I sometimes think our unanswered prayers are more precious still. Those give us God's blessings; these, if we will may lead us to God. Do not let any moment of your life fail at God's light. Be sure that, whether he speaks or is silent, he is always loving you and always trying to make your life more rich and good and happy. Only be sure you are always ready.

—Phillips Brooks

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### MR. CARNEGIE'S GIFT TO THE COLLEGES.

Mr. Andrew Carnegie who in the past few years has dispensed vast sums in beneficence has decided to dispose of an additional ten millions of his colossal fortune in providing a fund for the payment of retiring pensions to teachers in Universities, Colleges and Technical Schools in the United States, Canada, and Newfoundland. Whatever varying opinions there may be as to the propriety of accepting the benevolence of Mr. Carnegie and other multimillionaires, there can scarcely be any difference of opinion as to the helpfulness to the cause of education of such a provision as is here proposed. There are few colleges rich enough to afford their professors adequate remuneration. The salaries received for the most part leave little margin for saving after providing a modest living for a family. The consequence is that when men have reached an age when in their own interests and in the interest of the institutions they have faithfully served they should be permitted to retire, or at least to lay down a considerable portion of their burdens, they must still, though with impaired vigor and efficiency undertake the full work of their departments, since they are not able to retire on their own resources and the college has not been able to make any provision for a retiring allowance. It is this difficulty, which with many institutions of learning is a very serious one, that Mr. Carnegie has undertaken to provide for.

For this purpose ten million dollars in United States Steel Corporation five per cent. first mortgage bonds have been transferred to a board of trustees, and steps are to be taken at once to receive the donation. The board of trustees which has been appointed includes some twenty-two Presidents of leading Universities, Colleges and Technical Schools, together with Mr. Frank A. Vandenslip, Vice-President of the National City Bank, of New York; Mr. T. Morris Carnegie, of New York, and Mr. R. A. Franks, of Hoboken, N. J. Apparently the only representative on the board outside the United States is President Peterson of McGill University. The first meeting of the board of trustees has been called for November 15, and in the meantime Mr. Vanderlip and Mr. Pritchett, President of the Massachusetts Institute of Technology, are requested to obtain data from all the institutions concerned for the use of the trustees at the meeting.

A letter from Mr. Carnegie to the board of trustees, explaining in outline his intentions in the gift has been published. From this letter it appears that the fund applies to Universities, Colleges and Technical schools in the United States, Canada and Newfoundland, "without regard to race, sect, creed, or color." However its application is not universal. In the first place, an exception is made in regard to State or Provincial institutions. Mr. Carnegie does not include these among the prospective beneficiaries of the fund, because he thinks that the Governments which have founded these schools or which support them, "may prefer that their relations shall remain exclusively with the State." There is also another class of schools which cannot participate in the fund. These are "sectarian institutions." Mr. Carnegie gives no reason why he rules these out. He recognizes that many schools which were founded on a strictly sectarian basis are now open to men of all creeds or of none, and says that such schools are not to be considered sectarian now. He adds, "Only such as are under the control of a sect, or require trustees (or a majority thereof) officers, faculty or students to belong to any specified sect, or which impose any theological tests, are to be excluded." It is to be remarked in this connection that many colleges which impose no theological tests on their students and are fully open to those of any creed or no creed, are yet under sectarian or denominational control, in as much as their trustees, or a majority of them, must belong to a particular religious body. This is the fact in regard to Acadia. The members of its Board of Governors must be Baptists, although membership in a Baptist church is not an essential condition of appointment to a professorship in the college, and entrance into the student body is of course free from any theological conditions. The like, we presume, is true of Mount Allison and perhaps of Kings, but of this we are not sure. If de-

nominal colleges such as these are ruled out as "sectarian" from participation in the Carnegie fund, the number of Canadian schools which would be able to avail themselves of its advantages would not be large. Dalhousie apparently would be eligible, and probably there is no other in the Maritime Provinces. If, on the other hand, the fund were made applicable to all denominational colleges which do not apply theological tests to their students, the number of beneficiaries under the fund would probably be so large that the sum available from its income for each retiring professor would be small. Mr. Carnegie has wisely entrusted the trustees of the fund with large discretionary powers. They may even apply the revenues in a different manner and for a different, though similar, purpose to that specified by the donor, if in their judgment the changes which may come with the future should render this necessary to produce the best results possible for the teachers and for education.

### HOW AN APOSTLE WAS HELPED.

In his second canonical epistle to the Corinthians the Apostle Paul informs his readers that he had been greatly comforted by the coming of Titus. Paul, as we know was a great, strong souled man. Full of faith and love and hope, his spirit seemed indomitable. Yet Paul was not so strong as to be independent or careless of the help and the cheer which his brethren could afford. Men are great not through isolation but through sympathy. The man who cannot receive help from his fellows cannot give much. The Divine Master himself valued the companionship and sympathy of his disciples. It is therefore no sign of feebleness or incapacity in a man that he sometimes longs for the sight of friendly faces, the sound of friendly voices and the cheer which sympathetic words can bring. And since it is more blessed to give than to receive, how well it is that all the ability to help, and all the obligation, does not reside with the great and the strong. He who is rich in sympathy has always something of great value to give.

It is evident that before the coming of Titus Paul had been having a hard time. Without were fightings, within were fears. A large part of his troubles had reference to the Corinthian church and his relations to it. He seems to have had misgivings about a letter which, in the spirit of love and faithfulness, he had written to the church at Corinth. All the spiritual light and all the Christian philosophy which the apostle possessed had not saved him from being greatly worried over the state of affairs existing in the Corinthian church, and he would seem to have had apprehensions as to the way in which his letter would be received by the church. But the Lord comforted Paul by the coming of Titus, for Titus came with good news. He was able to assure Paul that the brethren at Corinth had received his letter in a good spirit, that they had given heed to his admonitions and that the condition of the church and its disposition toward the Apostle were much better than he had dared to hope.

So it is that the Lord comforts his servants. "Weeping may endure for a night, but joy cometh in the morning." Human weakness will sometimes assert itself and apprehensions of evil will vex the spirit, but to him who has sought to do the Great Master's will there will come from time to time messages of cheer, which will be as the rising of light in the darkness.

It was the happiness of Titus to be the bearer of good news. He had tidings from Corinth which he knew would be welcome to Paul, and doubtless he was glad to deliver them. It is surely a good thing to be the bearer of such a message and especially when it means so much to the one to whom it is borne. Perhaps it would be better for us all if we were more ready to treasure up and to tell the things that would cheer some despondent heart. To assure one that his efforts for good have not been in vain, cheers his heart and strengthens his spirit for other tasks.

### ORATORY AT ACADIA.

The report of the orations given at Acadia on Friday evening, and the report of the intercollegiate debate in which Acadia students recently took part seem to show that the interest in public speaking is not growing less in our College. For this we are glad. We are grateful to the young men who enter these contests for there is always uncertainty as to the prize and always there is required extra labor and expenditure of nervous energy.

We are convinced, however, that they are more than repaid for the efforts they make. The man who prepares an address for such an occasion must read and think for himself. He thus gains independence of judgment and power of construction that will be of great profit to him in subsequent years.

The ordinary studies of College give the power of analysis and cultivate memory. Of course analytical skill is essential. But if there is no power to construct a speech there is one part of education still wanting. Educated men should be able to think; and writing and speaking help the process of thinking.

In addition these orations cultivate the power of expression. This art is acquired only by continued effort and practice. It should be begun in College days. The experience gained by a young man who prepares for such an

occasion as that of Friday evening in College Hall, and who presents his thought without the aid of notes is worth very much to him.

Speech is called the deliverer of the human soul. Every time such a speech is made the mind comes into fuller possession of more of itself and acquires greater command over its resources. Language, it is said, most shows a man, and thereupon, when a student expresses his best thought he develops the best part of his being and so helps to make that part permanent.

We are grateful to Rev. Dr. Tupper, pastor of the First Baptist church, Philadelphia, who generously gives a medal for promotion of oratory at Acadia. We are glad the students appreciate their opportunities of learning one of the first of arts. The power and place of the orator may be regarded as permanent. The man who can think truly and forcefully will be in demand.

### Editorial Notes.

—We learn indirectly that the Pitt Street church, Sydney, of which Rev. J. W. Weeks recently became pastor, is flourishing. Mr. Weeks was formerly pastor at Chester and Liverpool. He removed to Ontario where he held extended pastorates of important churches at Smith's Falls and Guelph. We are glad to know that his native Province now receives the benefit of his able ministrations.

—The Teachers' Institute of Hants and Kings met a few days ago at Hantsport. Mr. C. W. Roscoe, M. A., Inspector of the district, presided with his well known ability for such a task. Mr. R. W. Ford, and Miss Etta J. Yuill, of Wolfville, both graduates of Acadia, took prominent parts in the Institute. Mr. Shields of Hantsport delivered a fine address in welcoming the Institute to the town. Professor Haley, of Acadia, explained and illustrated wireless telegraphy to the delight and profit of the 125 teachers present. The next meeting will be at Wolfville in 1906.

—The three anti-Japanese Acts, hurried through by the British Columbia Legislature just at the close of its session, were probably passed with regard to the political effect of their enactment rather than with the expectation that they would find a permanent place on the statute book of the Province. At all events the Dominion Government has given prompt and favorable consideration to the request of the Japanese Consul-General in the matter, and has accordingly placed its veto on the Acts alluded to.

—Mgr. Sbarretti and some of our Canadian politicians profess to think that a national school law in our Northwest would militate against its expansion because of the unwillingness of Roman Catholics to enter a country where a separate school system is not established. It is to be noted, however, that a national school system in the United States has not apparently any terrors for the Roman Catholic emigrants from the British Isles and from Europe, who continue to pour into that country by hundreds of thousands every year.

—In visiting Hantsport recently one of our correspondents called on Capt. Edward Davison who is far advanced in years. Dea Davison has long been a most devoted Christian and laborer in the vineyard. He is now daily rejoicing in hope and praying for the peace of Jerusalem. Bro. George Churchill who has long been known in connection with the firm of Churchill Bros., one of the largest ship owning firms in the Province, is happy as a member of the Hantsport church which he recently joined. Mr. Churchill's friends are rejoicing with him in fellowship of the Spirit.

—Four men who last Wednesday morning undertook to rob the Merchant's Bank of Canada in the village of Lancaster, Ont., did not succeed according to their expectations. The robbers effected an entrance into the bank and began a murderous assault upon Mr. Herman Von Metzke, the teller, who was sleeping in a room in the rear. Mr. Von Metzke reached for his revolver and fired two shots, one of which proved fatal to one of his assailants. Though terribly beaten over the head, the teller was able to drag himself to a physician's residence near by where he received medical attendance. The man who received the pistol shot was found dead near the railway station. Mr. Von Metzke was formerly of Yarmouth, Nova Scotia.

—Rev. W. M. Smallman, M. A., of New Glasgow and Howard S. Ross, L. L. B., of Sydney, by appointment of the Senate, visited Acadia last week. Mr. Smallman led the Chapel service on Thursday and Friday. His ministrations were appropriate and well received. His brief addresses contained thought, alike valuable and practical. Mr. Ross spoke briefly while the judges were considering their decision on the Tupper Medal orations. He was very happy in his allusions to the College and his student days. He was graduated in 1892. He had subsequently studied at other institutions, but his regard for Acadia had steadily increased. It is pleasing to note that while Mr. Ross performs the exacting duties of a busy member of the legal profession, he takes his full share of responsibility in the Bethany church, at Sydney, of which Rev. F. E. Bishop another graduate of Acadia, is the efficient pastor. It is gratifying to learn that the Bethany congregation increases and the church gains in power. Rev. Mr. Smallman is in the third year of his pas-

torate at New Glasgow. His work is being blessed. There have been twenty or more additions to the church. Some conversions have taken place recently. The attendance at the meetings is increasing a good feeling of Christian fellowship prevails in the body. The church and parsonage have been painted and repaired and the expenses paid. The debt on the property has been reduced by more than two thousand dollars. We rejoice with our brethren in New Glasgow in all the good they receive.

—Last week, in Toronto, Professor Moulton of Chicago delivered an address before the Ontario Educational Association on the subject, "The Study of the Bible as distinct from Theology and Criticism." In the course of his address Professor Moulton emphasized the importance of giving attention to the exact literary form of the Scriptures. There was, he said, a tendency to take objection to this view as dealing with technicalities. But without attention to the technicalities of grammar, how woefully inaccurate would be our translations of the Book, and how many errors in theology would follow! So, to read any portion of the Bible without regard to its literary form; is to lay ourselves open to mistakes of interpretation. The plain, straight forward Christian, for example, who sits down to read in a devotional spirit and who tries to treat the words before him as God's message is not always as safe as he thinks. Suppose he is reading Job and has neglected to note that it is Bildad, the Shubite, who speaks and of whom God says that he has not spoken the thing that is right; the reader mistakes for the divine message the very utterance which God has expressly repudiated. Or, it may be a great historical student comes across a passage in Micah VI., which records a marvellous change from woe to joy. He determines that the different verses must have been found in different ages, that a century yawns between. In reality it is only a change of speakers. The dramatic personae of the chapter are a city and a man of wisdom on whose behalf God is interposing. There is no flaw in the text.

**Methods of Christian Labor.**

The very great kindness and help received, in my rather unique method of Christian work, has reconciled me to its harshness. Now and then, however, I have been harshly censured by brethren who had not the kindness or candour to enquire into causes. This indicates that quite a number of persons may be accusing me of leaving the ministry for a more lucrative or easier way of getting along. Now the truth is, I have never left the ministry at all; have to work quite as hard, with no more pay than the average pastor. It is painful to write in self-defence. My career shows that I have wished to do the most work in the quietest manner. But is it kind or wise, because a man is somewhat retiring in disposition that anybody should ignore his labors? Is this the way to use what ability we have to build up the cause of Christ in these Provinces? No. Some will go away to parts where their services are better appreciated; and others will stay here and do Christian work as best they can, or do nothing at all.

I suppose no strange thing has happened, after all. If I could afford to stay at home in idleness, few could complain; but whether a man be in the pastorate or not, in going forth to scatter the seed of the kingdom, he will be made to feel the chilly blasts, and of he be very fervent, somebody will meet him with a wet blanket. Also the smallest defects of an active person will appear glaring to the eyes of indolence.

After a Sunday service, in a very kind manner, the question is often asked, "Why are you not in the regular pastorate?" This question may be answered, first, by asking another. Why are so many elderly ministers allowed to drop out of the ministry, and so few capable young men in training to take their place? Before I started on my lecture tours, I made all the effort, to get a pastorate, that common self-respect would allow. From that time to the present I have held myself ready to assume the pastorate on the most reasonable conditions. But one of these conditions simply required that a church wishing a visit with a view to the pastorate should kindly let me know it. Though aware that the expenses of educating a family would be great, yet it is not true that I ever asked or expected a large salary. Circumstances are easier now. But for the minister himself, alas, "Gray hairs are here and there upon him," and he knoweth it.

Had there been an opportunity, when the last pastorate was resigned, I would gladly have continued to labor with the same constancy, zeal, and love known to characterize eighteen years of parrotal efforts in England and Nova Scotia. The greatest care has been taken that the work, in which I am now engaged, should as far as possible meet the approval of all interested in the spiritual and intellectual interests of the people. Methods have been adopted which enable me to preach soul saving truth every day. I have no envy of the applause of the reaper, everybody should know that it is no use to go for a harvest, to fields where there has been no ploughing or seed sowing. Souls can never be saved unless truth be lodged in the mind some how and the life after conversion, will be according to the

Christian culture that precedes and succeeds. It is better to be doing something, than to be talking too much about the ways and means. Why is the seed sown so much slighted in his work. It never occurs to the minds of some persons that a professor in a Christian College may in the long run, be a more successful soul-winner than the most enthusiastic evangelist. He is preparing for harvests in broader fields; usually with as much love, zeal and anxiety as any other worker in whatever capacity.

If science and art have placed into my hands a further means of broadcasting Christian truths, brethren should give a reason before they forbid its use. Large numbers of Ministers and Missionaries have adopted this method of instructing the people, including some of the most prominent gospel preachers. Over four thousand instruments, of the very same make as my own, have been sold by the inventor; and these are mostly in use for Christian purposes. When I sought advice on the matter, at the College where I was educated, in London, my only intention was to get means of greater usefulness in pastoral labor.

I usually succeed in the suppression of superstitious feeling against any and whether the appreciation be smaller or great, have been willing to assist in Christian work either at home or on tour preaching nearly every Sabbath, usually gratuitously. We may often find something of which to complain in the work of others, and kind criticism should be more frequent than ever. Let it however be given in apostolic spirit. "Christ is preached and I therein do rejoice, yea, and I will rejoice."

HENRY BOOL.

**Home Missions.**

Dear Editor:—I am sure that every member of the H. M. Board, as well as all others interested in this branch of our work, will thank Brother Snelling for his letter in the MESSENGER AND VISITOR this week. It is a little puzzling to decide whether Brother S. has failed to see the articles that have appeared in the MESSENGER AND VISITOR since last Convention, or whether he regards them as not having a direct bearing on the subject.

The last of these letters dealing with the financial situation appeared on the first day of last month, and until I read Brother S.'s letter I thought it had a pretty direct bearing on the subject in question, as also had those which preceded it. Bro. S. then asks the reason for this seeming lack of interest, and expresses the conviction that it is, "not because H. M. S. among us are in such a healthy condition."

It might be inferred from this that the cause is languishing. This I endeavored to show in my last letter, is not the fact, unless we are prepared to admit that Home Missions among us never were in any other than a languishing condition, for it is doubtful if the cause was ever in a more healthy or hopeful condition than at present. An unusually large number of these mission churches have had continuous pastoral care, and all of them with one possible exception, will have more or less pastoral labor during the year, and best of all many of them have had and are now having revivals and ingatherings, so that we think the present condition and future outlook of this cause are such as to fill us all with thanksgiving to God, and with greater zeal and hopefulness in pressing it forward.

There is one discouraging feature. We have received from regular sources \$652.89 less than had been received at this time last year. This is probably due in part to the exceptionally severe winter interfering with the regular monthly or quarterly offerings, but in a still larger measure perhaps, to the fact that other claims are being so strongly pressed. We prefer to think that it is due to some cause other than lack of interest in Home Missions.

It does not seem to us possible that Baptist churches could lack interest in missions, and least of all in Home missions. That we are not, as a body, giving as largely as we are able to give, must be evident to all who give thought to the matter and who compare what is being done by some of the churches with what others are doing.

We are strongly of the conviction that when we make provision for presenting the claims of our missionary enterprises in a proper way, that the churches will respond. We have our notions, too, as to how this matter of bringing the work before the churches in a way to secure a response is to be done, but this is perhaps not the time to discuss the matter.

There are two or three places in Cape Breton where there is likely to be large increase of population in the near future. One place especially where the H. M. Board may decide any day, that a hall should be built and a man placed in charge. But that would mean that the Board must furnish most of the money to build the hall, and pay most of the man's salary for a time. This is work that the Board should be in a position to engage in just as soon as the local conditions warrant the undertaking. But the question that confronts the Board is, whether with a constantly diminishing annual income from regular sources, it would be justified in launching such an enterprise be the local conditions ever so favorable? There is not the slightest doubt but that in the near future, there will be widespread doom into which we should enter at short notice.

But what about funds? Will the churches furnish the funds to carry on such work? There can be but little doubt but that the churches could double the present income of the Board without bringing upon themselves any larger amount of self-denial than is necessary to keep up a vigorous and healthy spiritual life, and we believe that the churches will do that, when these matters are universally and earnestly kept before them by those whose duty it is to do it. Let me close with this significant remark by the treasurer of denominational funds in his report to the Convention at Truro last August, he says, "The increase in the contributions of some of the churches in 'the valley' in the last few years, furnishes another evidence of what can be done when the work of raising these funds is taken hold of in earnest."

I hope that that statement will be pondered by every one among us whose duty it is to take hold of the work in earnest.

We sincerely hope that other pastors, and leaders in these matters, will follow the worthy example set by Brother Snelling, and talk up, and write up, and pray up, the subject of Home Missions.

Secy Treas. H. M. B., N. S. and P. E. I.

**Acadia College.**

The competition for the Kerr-Loyce Tupper Medal, awarded for the best oration, took place in College Hall, Friday evening, April 28th. There were five speakers, viz., W. H. Coleman, Milton Simpson, V. L. Chittick, Frederic Porter, and Ralph K. Strong. The orations were all good. The thought was of a high order. It is believed that no better orations have been given in previous years in competition for this medal.

The judges were Hon. W. T. Pipes, M. L. C., of Amherst, J. J. Hunt, D. C. L., of Halifax, and A. E. Dunlop, Esq., LL. B., of Kentville.

Their decision was that the medal should be given to Mr. Frederic Porter. Hon. Mr. Pipes, who pursued his literary studies at Acadia, does not lose his interest in the College. On two occasions he has acted on the committee awarding an office for which his abilities and experience fully qualify him.

Dr. J. J. Hunt was graduated at Acadia in 1867. He holds the Honorary Degree of D. C. L. from Kings College, Windsor. His brother, Dr. Lewis Hunt, of Sheffield, England, was graduated in 1808, and another brother, the late Rev. Ralph M. Hunt, in 1879. The College was fortunate in securing Dr. Hunt's services as a member of the committee.

Mr. Dunlop took his degree of B. C. in 1894. He is growing in popularity in his profession and will no doubt take his part in the responsibilities of public life as the years come along.

The subjects on which the orators of the evening discoursed were "The Evidences of Design in History" and "Will Russia's Redemption be by Reform or Revolution?" Mr. Chittick spoke on the latter subject, Messrs. Coleman, Simpson, Porter, and Strong chose for their subject, "The Evidences of Design in History."

**Literary Notes.**

The Twentieth Century Cook Book published by W. F. Hatheway and Co., contains a large number and variety of recipes which the housewife will without doubt find valuable. Any subscriber to the MESSENGER AND VISITOR may obtain a copy of the Cook Book by writing Messrs. Hatheway and Company.

The May St. Nicholas will publish the first of a series of authoritative and timely articles on "Our Friends the Trees," by Edwin V. Foster. The aim is to present to young readers clearly and interestingly, with plenty of helpful illustrations, the points of resemblance and difference of the common trees.

Alberto Santos-Dumont, the most successful experimenter with air-ships, contributes to the Fortnightly Review a sanguine article regarding the possibilities of that mode of travel. The article, which is reproduced in The Living Age for April 15, will be read with interest even by those who do not fully share the writers anticipations.

"The Jews in Russia" is the subject of a very able article in The Missionary Review of the World for May. Rev. Samuel Wilkinson describes their characteristics and condition and the work that is being done among them. Several photographs of Kishinef and other cities add interest to the narrative. Another feature of this number is the round table discussion of the various methods used in spreading the gospel in foreign fields. Dr. James L. Barbour, Dr. Alonzo Banker, W. G. Manless, Geo. Heber Jones, and C. C. Tracey give their views as to the part played by evangelistic, industrial, medical, educational, and other departments of mission work. There are other articles, some special, and some popular, on experiences in Central Africa, The Modern Japanese, The South African General Mission, Twenty years in Korea, and other important subjects. The editorials are becoming a feature of the Review; that on the Rockefeller gift is sane and Christian.

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## The Story Page

### At Aunt Maria's.

Henrietta's trunk, strapped and laced, stood in the narrow hall. Henrietta herself, a pretty stylish girl of fifteen, waited impatiently for the queer little omnibus to "call for her." Henrietta's mother fluttered about talking every minute. "Now did you put your rubbers in your satchel? You have such hard colds. And don't forget your lunch, you'll get so hungry travelling!" And I put in some of my herb tea for Maria. "Now Henrietta, do write. I'll feel so anxious; did you decide to pack your umbrella or to carry it?"

And then the omnibus rattling up to the door, drowned Mrs. Tracy's remarks, and a moment later the girl was gone, and her mother threw herself down in her big rocker for a moment's rest and a little cry. For her heart was very sore over this only daughter.

For years she had looked forward to this time with loving anticipations. Henrietta would be such a comfort and help to her when she was a great tall girl. They would be companions, and perhaps she could lean upon Henrietta, she was so tired of having to stand alone, and plan and contrive, and guide and control, as she had done since Henrietta's father had died, a dozen years before. There had been a boy, but he only lived to be five years old.

And now Henrietta was fifteen, and her mother had to confess that she gave her more anxiety and headache than ever before. She was impatient of restraint, and for the first time in her life gave quick short answers to her mother's suggestions.

Instead of the sensible, womanly creature of Mrs. Tracy's dreams, she had developed a mania for "going off with the girls" at all hours; and from accepting her mother's decisions as to dress as a matter of course, Henrietta had suddenly exhibited a taste of her own; neither quiet nor suitable to her years. She looked up to the older girls of her acquaintance with a feeling of admiration amounting to awe, and this would have been quite harmless, only that she tried to imitate them in every possible way.

See could not wait for that blissful period of young ladyhood which, according to her enthusiastic imaginings, would open to her eager spirit all the benefits and advantages possible to mortal girl. The coveted position was to Henrietta what "office" is to the politicians and she did all in her power to hasten the day. Her mother was a good woman, but she had old-fashioned ideas, and nowadays girls must be up to all the modern modes. Henrietta's deepest regret was that her mother could not afford to send her away to school, not because she longed to acquire knowledge, but because it would widen her acquaintance and give her finer models for imitation and plenty of jolly times.

When Aunt Maria's invitation to visit her arrived her mother decided to deny herself to allow Henrietta to go. She herself longed to see her older sister but Henrietta was the one to enjoy the privilege. And then the mother had a secret hope, that Maria might do something for her daughter. Where she had failed—so, in her dejection she expressed it Maria might succeed.

To Henrietta her visit meant a glimpse into the world; for the town where her aunt lived was much larger than their home, and Aunt Maria's house was much finer than theirs. One day her aunt came into the library where Henrietta sat, absorbed in a new book, with several old letters in her hand.

"I've been putting some things away in the attic," she said, "and I came across these letters from your mother. Just let me read what she writes about you."

"My daughter lies in her cradle beside me as I write. Oh, Maria, to think that such a treasure has been given me! I was so happy when Paul came; I wanted a son, but this little girl will be such a comfort to me when she is grown. A daughter enters into your feelings, and is such a companion. How we enjoyed our mother! Think of the good times we had together, James was our baby named after his mother, so she shall be christened Henrietta. She has such lovely brown eyes, and such cunning dimples, and is so well and strong. Don't laugh but we think her already unusually intelligent! And James and I are so happy, and little

Paul thinks there never was such a wonderful baby. 'Then,' said Aunt Maria, 'here is another letter written when you were older.'

'This is Henrietta's third birthday; her father gave her a new doll and I dressed it. She is the happiest creature and seems so motherly and sweet with her new treasure. Such an obedient, dear little thing she is! My neighbor, Mrs. Anson, has a daughter of sixteen, but she gives her mother much trouble. It would break my heart if Henrietta would ever act so. I cannot bear to think of it, for I dream as I sew and work, of all we are to be to each other as the ears roll on. Paul must, I suppose leave us some day, but I hope Henrietta may stay with us, and if she marries it is probable she will not go far away. You will laugh Maria, over all my castles, when Henrietta is such a tiny creature, but it makes me happy to build them.'

Aunt Maria's shrewd eyes filled with rare tears. 'And in just a year your father left her; and in less than a year later, Paul followed, and only you were left of the happy household, she said. Your mother has been very brave, Henrietta, and she was so gentle and dependent, we never thought she had so much pluck as she has shown.'

Henrietta looked sober and surprised. 'I never knew mamma felt that way; it seems like somebody else,' she said, wonderingly.

Aunt Maria gave several little entertainments for her niece. She invited two sisters, daughters of a friend, very often. They had been abroad and had studied hard at a fine American school. Their home was the handsomest in town. Henrietta's eyes opened wide in amazement over their plain, yet pretty clothes; their simplicity of manner; their kindness of heart. She remembered how her mother had so often said, that genuine ladies did so, but she had scorned such ignorance. Her mother knew so little of the world as depicted to her by Lucella Miner, her model and intimate friend.

Henrietta opened her eyes many times during her long visit to her aunt's. It was a startling revelation to her to find that she did not know very much; and that her ideas must be overhauled and set in order. Aunt Maria smiled over her niece's naive remarks.

'Why, auntie, I never knew what a wonderful world this is! How much there is to learn! I wish I had studied more! I wish I hadn't been so silly!' she burst forth one day. She was studying now her new friends, of a new master, provided by Aunt Maria's generosity.

When she finally returned home, Aunt Maria received a long letter from Mrs. Tracy. Part of it made her eyes glisten a little.

'Henrietta is so changed,' she read, 'her visit has done so much for her. She loves to sit with me and talk it over. She said yesterday: 'I'm afraid I haven't been much of a comfort to you, mamma; I don't know what made me act so; it seems so horrid now.' She cares less for Lucella Miner, and more for Helen Penrose, who is Lucella's opposite; and gets more thoughtful and womanly every day. I often think that I wish all girls could visit Aunt Maria's.—The Interior.

### The Pink-Lustre Sugar-Bowl.

BY MARY ALDEN HOPKINS.

'Lydia! Lydia! Lyd-la!' As Mrs. Campbell called, she looked vaguely to the right and left and, strangely enough, up into the trees too, as if Lydia was a bird which might have lighted there. Yet to one who knew Lydia and her habits it was not at all strange to look skyward for her reply. She might scramble down from one of the large, scraggy locust-trees in the yard, or she might thrust her head out of the tiny window high, high up under the gables of the big barn. Once she had dropped from the piazza roof directly in front of her startled mother. This time she came running from the orchard and fell flat on her nose in an ambitious but unsuccessful attempt to vault the fence as her brothers did.

'O mother,' she cried, 'it isn't the dishes, is it?' 'Yes, Lydia,' replied her mother, 'you must wash them tonight; for I am obliged to go to the village on an errand. There are only a few, and you may set the bean-pot to soak.'

'But, mother,' lamented Lydia, 'I am making a well in the orchard and lining it with stones, so that it will really, truly, hold water, and there is just time to finish it before dark.'

'There will be just time to do the dishes before dark, Lydia.'

'Can't I leave them until morning?'

'A good housekeeper will not go to bed with unwashed dishes in the sink.'

There was no reply to be made to this, for Lydia knew that she was not a good housekeeper. She was—alack the word!—a 'tom boy,' and loved better to romp out of doors than to sit on a cricket and sew patch-work or perform the small tasks about the house required of the only daughter. 'The squares of patchwork were very small, and the tasks were light, but,—well, sewing is sewing, and work is work, be it ever so little.'

Lydia jerked the cricket across the floor in front of the sink. This was long before the days of porcelain sinks or even iron ones. Mrs. Campbell's was made of wood, and was what is called a dry sink; that is, it had no outlet, and any water spilled into it must needs be wiped out. The dishpan was a large crockery one, heavy and cumbersome. But Lydia's dissatisfaction was not with sink or dishpan. All the neighbors had the same kind, and none was kept cleaner or sweeter than Mrs. Campbell's.

Lydia dipped hot water out of the big iron kettle sitting in the hot ashes in a corner of the large fireplace and cold water from the bucket full of well water. She poured into the dishpan a little of the soft soap from the bowlful on the shelf, and sharply jerked the heavy crockery dishpan up nearer to her. Then, oh, then, a dreadful mishap befell, so dreadful that Lydia stepped off the cricket and sat down on it, too frightened even to cry!

'I've broken grandmother's sugar-bowl! she gasped,—'grandmother's pink lustre sugar-bowl that mother kept so carefully on the top pantry shelf. O, what shall I do? I know how it came to be in the sink. When father went out to the field after supper, he wanted that handful of fancy seed-corn Mr. Barlow gave him, and he took it out of the sugar-bowl where he has been keeping it safe all winter, and then he left it in the sink to be washed. But, oh, dear, oh, dear, what good does it do to know how it came there when it isn't there any longer, or at least only little pieces of it!'

Something had to be done. If she told her mother she would say that the accident was the direct result of carelessness,—as it certainly was,—and there would be patchwork and patchwork and patchwork to sew; for patchwork was the allotted punishment of heedlessness and 'butterfingers.' At the thought of the sewing, Lydia rose up and picked the broken pieces out of the sink. She carried them out into the woodshed where there was an old well boarded over, and through the largest crack between the boards she poked the pretty pink and gilt fragments. Then she went back to the sink and washed the other dishes carefully, even the black bean-pot which mother had said she might leave.

The next morning Lydia anxiously awaited inquiry concerning the whereabouts of the sugar-bowl, but no one seemed at all interested in its fate. Neither was it mentioned when she came home from school that night, nor the next day, nor the next.

It was not until fall house-cleaning time that Mrs. Campbell discovered her loss. She was looking over the dishes on the top shelf in the pantry. 'I wonder,' Lydia heard her say, where grandmother's sugar bowl is?' She searched a few minutes and then called, 'Lydia, do you know anything about grandmother's sugar bowl?' But Lydia had slipped quietly out of the room. That noon at dinner the subject was discussed at length; but as it happened no one asked Lydia a direct question, and she did not volunteer information. Mr. Campbell remembered having taken the bowl down from the shelf to get the sample of seed corn which had been stored in it during the winter. Her which was positive he had left the dish in the kitchen when he went out to the planting; but Mrs. Campbell, knowing his absent-minded ways, was convinced in her own mind that he had carried it out into the field with him and it

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had thus been lost. So she said no more about it.

Lydia thought that if she escaped discovery, she would escape punishment; but what she suffered during the following weeks was harder than any punishment her mother would have inflicted. Try as she would, she could not entirely forget that sugar-bowl. The breaking of any kind of a dish reminded her of her mishap, and in the spelling lessons words like 'deceive,' 'prevaricate' and 'confess' seemed always to fall to her. She tried to make peace with her troublesome conscience by sewing innumerable squares of patchwork—enough for a whole quilt in all.

It was like getting a splinter of wood or stone into one's hand. The flesh will seem to heal over it, and sometimes it will not hurt at all, and then again it will all swell up and be sore. The splinter is there, and has got to be got out before the flesh can really heal. So the splinter in Lydia's conscience was jogged until at last it was got out. But that was not until it had been there two years.

Then said Lydia's father: "We are haying so much rain this spring that I think I'll clean out the old well in the woodshed and let it fill. I was afraid all last summer that the one in the yard would go dry, and then where would we be?"

He ripped off the boards which covered the well and began to clear it out. In the very first painful of dirt and rubbish that came up were some pieces of the sugar bowl. There was no mistaking its delicate pink flecked with gilt. Mr. Campbell took the pieces into the kitchen where Mrs. Campbell and Lydia were. When Lydia saw what her father had in his hand she burst out crying and ran upstairs to her room. The secret she had kept for two years was told now, and though she was frightened she was glad.

Perhaps Mrs. Campbell understood about the splinter in the conscience and knew that, now it was out, the conscience would grow whole and healthy again: for all she said to Lydia was: "You have punished yourself very severely, Lydia, have you not?"—Churchman.

**How Roy Caught a Bird With Salt.**

The boarders at Glendale Farm thought little Roy Rogers just too cute for anything for he had so many winning ways, and said so many bright things and then he was the only little boy on the farm.

It was Roy's first summer in the country and every day he could scarcely eat his dinner for telling them, at the table, how many wonderful things he had seen.

The birds delighted him most especially when they sang. He would stand as if spellbound until the song was ended, then he would pucker up his little rosy mouth into a round 'O' and try his best to whistle something like what the birds sang.

"If I could only have a bird of my own!" he said one day at the table.

"Then why don't you catch one?" asked a big fat man looking over his teacup at the little boy, as his mother was tucking a napkin under his chin.

"How can I?" he asked opening his eyes very wide. "Sprinkle some salt on their tails," said the old gentleman.

There was a general laugh, but Roy remembered. He wondered if a bird could be caught in that way, and after dinner, he went out into the kitchen and filled both his pockets with salt.

"What don you want it for?" asked the cook. "Wait till I can tell you," laughed Roy, hopskipping out of the door.

Then all that afternoon Roy tried to get close enough to a bird to get some salt on its tail, but found he could not. Much discouraged, he went out into a field back of the barn, where were some little white houses with little bits of doors. These doors were open and out of them something was coming—yes, surely, just the prettiest yellow birds he had seen. But when he tried to catch one they would run back into the white house, and Roy would lose sight of them. At last one fellow, more venturesome than the others came farther out, and quick as thought, Roy stopped up the door, then got out a handful of salt, and chased the soft downy creature round and round while it chirped with fright.

"It can't fly or sing," he said to himself, "I think, 'cause it's too young." And, throwing the salt, it fell just above the bird's short tail, and it fell, staggered-like to the ground.

In an instant Roy pounced upon it, and picked it up in both fat little hands, and fairly flew over the ground until he reached the house. There were mamma and all the rest of the boarders seated at supper.

"I've caught one! I've caught one!" exclaimed Roy, in great excitement.

"What can the child mean?" asked his mamma. "Why the bird, mamma! I caught one with some salt. I frowed it on his tail, and, opening his hands, out dropped something into mamma's lap, almost scared to death.

"Sho, now," said the landlady, looking up curiously, "if the boy hasn't gone and caught one of my little chickens!"—Exchange.

**The Young People**

EDITOR BYRON H. THOMAS.

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

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

**Prayer Meeting Topic May 7, 1905.**

The making of a Christian. His experience. James 1:22-27.

Knowledge without obedience ends in nothing. It is like a man who looks at his own face in a glass. For a time it is vivid and exact, but when he has gone his way the whole image fades. Nothing can better express the shallowness and fleetingness of knowledge without obedience, no resolution recorded in the conscience, or if recorded not maintained. It moreover inflicts a deep and lasting injury upon the powers of our spiritual nature.

Knowledge without obedience is an arch deceiver of mankind. The heart is a busy deceiver of the conscience; it borrows of the understanding and of the imagination visions and shadows of eternal truth, and it flatters the conscience into a pleasant belief that such are its own spontaneous dictates and intents; it cheats it into appropriating, as its own moral character, the mere shadows that lie on the surface of the intellect.

This knowing and disobeying it is that makes so heavy and awful the responsibility of Christians. Steadily resolve therefore, to live up to the light you possess. There is a unity, a sameness, and a strength about a consistent mind. The light you already have is great, and great therefore must be your obedience, and remember that to linger behind, or to follow afar off is as if you should suffer your guide to outstrip you in the night season. Let your knowledge be transmuted into doing if you would become a stalwart Christian with a rich experience.

J. W. Brown.

Hopewell Cape.

Activity! the watchword of springtime efforts. Each has a sphere of action. Each according to ability!

The world's work not done by the five talented ones.

The one talent of Scripture is taken to indicate the requirements of minute faithfulness.

Plants, animals die in reproducing their kind. Only by giving up life to service do we bear fruit.

At this period of the year farmers will tell you "It does not do to be sparing of the seed," it pays not to be saving of ourselves.

**WINTER AND SPRING**

I would have faith, see brightness in all things,  
Know underneath is Everlasting Love  
I hear, I read the peace of God is ours—  
I feel it not. Instead, the mountains bare,  
The fields fall brown, a world that chills I see  
God, give me patience still. He gave me breath—  
To me he gives the doubt. I will await  
His light and murmur not at present gloom,  
Content his will to do in hope alone.  
His answer comes; I feel his presence near!  
The earth is warm with life, the mountains glow  
With love, the fields are white and red with glory!  
—J. Bruce Gilman.

Here in poetic form is a gem from a helpful writer:—

"If suddenly upon the street  
My gracious Saviour I should meet  
And he should say "As I love thee  
What love hast thou to offer me?"  
Then what could this poor heart of mine  
Dare offer to that heart Divine?"  
His eye would pierce my outward show  
His thought my inmost thought would know.  
And if I said, "I love the Lord"  
He would not heed my spoken word,  
Because my daily life would tell,  
If verily I loved him well

If on that day or in that place  
Wherein he met me face to face,  
My life could show some kindness done,  
Some purpose formed, some work begun,  
For his dear sake, then it were meet  
Love's gift to lay at Jesus' feet."

C. F. R.

**THE CRY OF EASTER.**

In Mother Earth's bosom, sheltered and warm,  
Nestle the children of Spring;  
Tenderly nurtured, shielded from storm,  
Safe 'neath her brooding wing.

And darkness and slumber and silent content,  
Waiting the coming of day,  
Faith, hope, and love, are blest,  
Into the prayers they pray.

When suddenly out of the silent dawn,  
Rings the gladsome cry,  
"Awake! Awake! New life is born,  
Never again to die!"

"Come forth! Come forth! And join the throng  
The Springtime jubilee!  
And shout God's message loud and long,  
That earth bound souls be free!"

Then roused from Winter's quiet sleep,  
Obedient to that voice,  
The child of Spring from slumber leaps,  
And cries aloud, "Rejoice!"

And far and near that cry resounds,  
And echoes through God's world,  
Till over meadow, hills, and downs,  
His glory is unfurled.

"There is no use in keeping the church open any longer, you may as well give me the key," said a missionary in Madras, as in the course of a journey he passed through a village where once so many of the natives had professed Christianity that a little church had been built for them. But the converts had fallen away, returned to their idols, and there only remained faithful the one poor woman to whom the missionary was speaking. "There is Christian worship in the village, three miles off," he added, noticing her sorrowful look; "any one who wishes can go there. 'Oh, sir,' she pleaded most earnestly, 'do not take away the key! I at least will go daily to the church and sweep it clean, and will keep the lamp in order, and go on praying that God's light may one day visit us again.'" So the missionary left her the key, and presently the time came when he preached in that very church, crowded with repentant sinners—the harvest of the God-given faith of that one poor Indian woman.

Sometimes we think that we are greatly in advance of former generations in our benevolent schemes. No doubt we are more fertile in expedients, but, after all, we have not improved upon the methods of Paul and of Chrysostom. The plan of the great apostle of the Gentiles (1 Cor. 16:2) was "upon the first day of the week, let every one of you lay by him in store, as God has prospered you." Subsequently the prince of preachers of the early church urged the keeping of an offering box in the place one usually prays, and to begin each devotional act with a contribution to the Lord. Either or both of these plans, if faithfully and generally followed, would cause larger returns to the Lord's treasury than all the festivals, excursions, and modern devices for raising benevolent funds put together. They would tend to elevate the tone and character of Christian giving. Our gifts would be the result of forethought and conscience. They would be more largely loving and consecrated offerings. If the Sabbath offerings are the result of the week's planning and praying, the home church will be amply supported and the missionary causes will receive abundant contributions.—Ex.

**A PHILOSOPHY OF LIFE.**

Once I knew the depth where no hope was, and darkness lay on the face of all things. Then love came and set my soul free. Once I knew only darkness and stillness. Now I know hope and joy. Once I fretted and beat myself against the wall that shut me in. Now I rejoice in the consciousness that I can think, act, and attain heaven. My life was without past or future; death, the pessimist would say, "a consummation devoutly to be wished." But a little word from the fingers of another fell into my hand that clutched at emptiness, and my heart leaped to the rapture of living. Night fled before the day of thought, and love and joy and hope came up in a passion of obedience to knowledge. Can anyone who has escaped such captivity, who has felt the thrill and glory of freedom, be a pessimist? My early experience was thus a leap from bad to good. If I tried, I could not check the momentum of my first leap out of the dark; to move breast forward is a habit learned suddenly at that first moment of release and rush into the light. With the first word I used intelligently; I learned to live, think, to hope. Darkness cannot shut me in again. I have had a glimpse of the shore, and can now live by the hope of reaching it.

So my optimism is no mild and unreasoning satisfaction. A poet once said I must be happy because I did not see the bare, cold present, but lived in a beautiful dream. I do live in a beautiful dream; but that dream is the actual, the present—not cold, but warm; not bare, but furnished with a thousand blessings. The very evil which the poet supposed would be a cruel disillusionment is necessary to the fullest knowledge of joy. Only by contact with evil could I have learned to feel by contrast the beauty of truth and love and goodness.—Helen Keller.

God longs for us to have full lives; and that we may, he has stored all his glorious resources into the nature of the man Christ Jesus, so making them accessible and putting them within the reach of the weakest and most sinful of his children.—F. B. Meyer.

Foreign Missions

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR APRIL.

Tekkali. That the Spirit's power may graciously descend on the Missionaries, helpers schools and outstations, that the halting ones may decide for Christ. For Grande Ligne Seminary.

A GLIMPSE OF INDIA LIFE FOR THE MISSION BANDS BY MRS. H. Y. COREY.

TIFFIN.

The young girl in the picture belonged to the Sudra caste or middle class among the Hindus and wear the usual dress of a well-to-do child of ten of that class which consists of a small jacket called a "ravacal," a short skirt and a number of ornaments; hers are silver—anklets, gold rings in both the top and bottom of her ears, and a chain around her neck



containing gold and coral beads strung alternately. There is a small round black mark on her forehead which was probably made when he was a mere baby by a sharp instrument dipped in some coloring matter, and will remain there through life. It may be the distinguishing mark of her family as is often the case and if so she is quite proud of it.

A poor woman once pointed out to me on the face of a well-to-do woman marks like those worn by her elf, and said with much pride "Did you notice her forehead was marked like mine that shows we belong to the same family."

See the girl has something on her head tied up in a cloth! What do you suppose it is? It is a dish containing her father's tiffin or luncheon, and it rests on a cloth twisted into a hollow circle which both serves to protect the head and keep the dish in an upright position.

You observe on the vessel there is a little bundle, it is a roll of green banana or other large leaves which serve as plates. These are laid upon the ground and the food placed upon them.

It might be interesting to know what the laborer who has been working hard for several hours in the field or elsewhere is expecting his little daughter to bring him for lunch.

To look at his food would be a breach of Hindu etiquette, and to draw near enough to touch it or even let our shadow fall upon it would be sufficient reason for throwing it away as in his mind it would have become defiled thereby. However judging by the kind of food ordinarily eaten by the laboring class, he has some cakes made of ragi flour, a little rice, some sauce, and perhaps fish and gruel.

Now what did he have to eat in the early morning before going to his daily labor? Billed rice which was left over from the supper of the night before, soaked in cold water and taken with a little buttermilk, salt, and a sauce made of tamarinds, green mangoes, cocunut, or egg-plant, and spices.

If we should ask his wife if she ate with her husband, she would place her hand over her mouth in amazement.

According to Hindu custom the wife on placing the food before her husband remained near to wait on him if need be, and never partakes of anything until he has finished his meal and washed his hands with the water which she has brought him, then she eats whatever is left be it little or much.

The poorest class of the people in the early morning have ragi-gruel only, or indulge in a little starchy-water in which the rice of the night before was boiled to which a little salt and rice is added.

At midday their food is much the same with the exception of a larger quantity of rice.

The chief meal of all classes is at night. It consists largely of rice and curry when their circumstances will permit of it.

UPPER POINT DE-BUTE N. B.

The W. M. A. Society in connection with the Upper Point de-Bute Baptist church is still alive. Our meetings have been somewhat interrupted owing to the stormy season. We held a Social in Dec. at the residence of Mrs. Wm. Tingley the proceeds of which amounted to \$200 for Home Missions. One of our members Mrs. Wm. Tingley was presented with a Christmas present of a "Life Membership certificate of the Union from her daughters.

MRS. VICTOR DIXON.

Our society at Hebron has met with a great loss this winter in the death of Mrs. J. P. Rose who died Jan. 25th. Mrs. Rose was always present at our meetings when it was possible to be there and ever ready to pray or talk about the work or give wise counsel. Mrs. Rose took a deep interest in the missionaries, had read extensively and was well acquainted with Mission work and its great need.

The society and church will miss her, but we are sure the Master has said to her "Enter thou into the joy of thy Lord."

COR. SEC.

AMOUNTS RECEIVED FROM MISSION BANDS AND S. S.

FROM MARCH 27 TO APRIL 27.

Rahfield support of Appalsnami, F. M. \$6; St. Louis Head, F. M. \$5; Central Bedeque, sup of boy in Miss Clarke's school, F. M. \$2; Pugwash, F. M. \$14; German St. Junior Mission Band, F. M. \$10; Chipman, a gift from Mrs. W. E. Nobles to constitute her little girl, Portia a life member, and for sup of boy in Miss Flora Clarke's school, F. M. \$18; Campbellton, F. M. \$240; Centreville, Digby Co. F. M. \$6; Lunenburg, F. M. \$13.37; Deerfield, F. M. \$5; Forbes Point, sup of Luxmiah, F. M. \$4.30; Billtown to constitute Mrs. John Lantz, L. M. F. M. \$10; Cavendish sup of Emelia, F. M. \$17. H. M. \$1; Hebron sup of G. Sarah Maud Patten, F. M. \$8.27; Tryon, F. M. \$3.

J. B. CRANDALL, Treas. M. B.

Chipman, N. B.

AMOUNTS RECEIVED BY W. B. M. U. TREASURER.

FROM APRIL 14th, to APRIL 27th

Beaver Brook, F. M. \$5; Whitneyville, F. M. \$1.50; Sydney Mines, F. M. \$10, H. M. \$10; Hopewell Hill, F. M. \$10; Hopewell Hill to constitute Mrs. Rebecca Peck a Life Member, F. M. \$12.50, H. M. \$12.50, money proceeds of Crusade Meetings and Missionary Soc. Campbelltown, F. M. \$5, H. M. \$5; Waterville, F. M. \$8; Aylesford, F. M. \$19.50; Goshen, F. M. \$5; Reports 15cts; Bath, Leaflets 6c; Salisbury, F. M. \$10.7; North Kingston, F. M. \$6.40; North Sydney, Tidings, \$1; Lower Aylesford, H. M. \$10; Mr. Gullison's Salary, \$14; Greenville, F. M. \$7; Riverside, F. M. \$7; Dorchester, F. M. \$10; Tidings 26cts; Port Greville, F. M. \$2; North River, F. M. \$6, H. M. \$4; Gibson, Easter Offering H. M. \$10; Amherst, H. M. \$18.58; Hantsport, F. M. \$4.75; Morristown, F. M. \$5.37, H. M. \$1.78; Billtown, F. M. \$4, H. M. \$2; Mahone Bay, F. M. 5, H. M. \$2; Jacksonville, F. M. \$7.75; Easter Offering, F. M. \$1.20; Forbes Point, H. M. \$6; Upper Dorchester, Mrs. Mary Hicks, F. M. \$1, H. M. \$1; Osborne, F. M. \$2, H. M. \$1; Glace Bay, F. M. \$5.45, H. M. \$4.38; Cambridge Narrows, F. M. \$12.26, Report, 5c; Parrsboro, H. M. 6; Little Bras D'or, F. M. \$3, H. M. \$1, G. L. 50c; East Apple River, leaflets, 36c; From West Onslow, Ethel Peppard, to constitute her mother Mrs. W. M. Peppard a Life Member, F. M. \$25; Lunenburg, F. M. \$4.05, H. M. 30c; Easter Offering, F. M. \$1; Hebron, leaflets, 36c; Nuttby, F. M. \$3.60; Fredericton, F. M. \$21, H. M. \$85; Special Easter Offering, H. M. \$80; East Onslow, F. M. \$3.50, H. M. 50c.

MARY SMITH, Treas. W. B. M. U.

P. O. B. 63.

N. B. Home Missions.

At the recent meeting of the joint committee held in St. John the question of grouping pastorates and managing Home Mission operations was fully discussed, after which the following resolution was passed:

Resolved, that this committee, having heard the action of the H. M. Executive of the Free Baptist Conference proposing union in appointments after June 1st, heartily approve the plan, and suggest that the secretaries jointly conduct the work of the year until the meeting of the Provincial Association of the uniting bodies.

The substance of the recommendations in brief were, (1), To aim at a more convenient and economical grouping of adjoining interests of both people; (2), To avoid the placing of two men where one could reasonably do the work, and so to obtain the most effective service with the men and means at our disposal.

In pursuance of this action several consultations have been held and some important changes made.

The following fields have been tentatively outlined for union in pastoral support:

1. The Free Baptist church at Kingsley to go with Baptist interest at Nashwaaksis, Cardigan and Woodlands.
2. The two Baptist interests on Keswick to combine with the Free Baptist churches at mouth of Keswick and Douglas.
3. The Baptist church at New Maryland to go with the Free Baptist churches at Rusagornish, Waasis and Lincoln.
4. The Baptist interest at Boiestown and the Free Baptist at Campbell Settlement to go with the Nashwaak and Glencoe Field.
5. The Free Baptist church at Dover to go with the newly organized Baptist church at Lewisville, West. Co.
6. The churches of both bodies at Upper Gagetown, with adjacent interests, to unite in the support of a pastor.
7. The Free Baptist church at the Narrows, Johnston, to go with the First and Second Cambridge Baptist churches.
8. The interests of both bodies at Beaver Harbor to unite as soon as possible, on the retirement of the present pastor.

Of course it is to be remembered that the above are but recommendations, based as far as known, on the wishes of the churches concerned. For the present no change is contemplated in existing organizations; the proposed arrangement is intended to cover merely the work of the coming summer. Subsequent readjustments on the consummation of the union may be found desirable later on. A number of other fields is also under consideration, and as soon as a definite grouping is arrived at the churches and laborers will be notified accordingly. By an adherence to a plan of this kind it is hoped that a saving of many hundreds of dollars hitherto laid out in competitive interests can be effected, and a larger number of self-supporting pastorates established. The secretaries will welcome from brethren and churches any suggestions along this line intended to strengthen the Home Mission interests and forward the work of the present season.

Just here a word as to student help. This also is to be freely used. Already twelve are under appointment, while the names of some six or seven others are now before us ready to undertake service for the three or four months of their vacation. This department promises to be above the average.

Now while we are rejoicing in prospective gain and added strength through combination of interests formerly divided we are not in the least relaxing our efforts to help the more remote and less favored sections in which Home Mission aid must yet be rendered. We shall still need as much as ever enlarged resources to meet the growing demands of the greater constituency that seems fairly thrust upon us. The older and stronger churches must expect to continue to respond to appeals in the Master's name for further reinforcements and supplies. This is but carrying out the very law of our ordination being. Our aim is to press the advances of the Kingdom at every possible point. There will we trust be no halting in this direction until truth gets a footing in every corner of our province.

May we not then ask for a hearty and generous support in answer to the appeal now sent out, so making this the best year in our Home Mission record hitherto? That it will be by the blessing of God, all must devoutly hope.

W. E. MCINTYRE,

29 High street, St. John.

Wheeler's Botanic Bitters

CURE

- Biliousness
- Headache
- Constipation
- Keep the eyes bright and the skin clear.
- They cleanse and purify the system.

At all dealers 35c.

May 3  
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# The Better Way

The tissues of the throat are inflamed and irritated; you cough, and there is more irritation—more coughing. You take a cough mixture and it eases the irritation—for a while. You take

## SCOTT'S EMULSION

and it cures the cold. That's what is necessary. It soothes the throat because it reduces the irritation; cures the cold because it drives out the inflammation; builds up the weakened tissues because it nourishes them back to their natural strength. That's how Scott's Emulsion deals with a sore throat, a cough, a cold, or bronchitis.

WE'LL SEND YOU A SAMPLE FREE.

SCOTT & BOWNE, Chemists, Toronto, Ont.

### Personals.

The St. John friends of Rev. B. N. Nobles of Sackville were glad to see him in the city last week, looking and feeling well. Mr. Nobles has nothing but good to say of Sackville and its people. There are encouraging indications in connection with his work.

Rev. H. G. Colpitts who has very acceptably filled the office of acting pastor to the Main Street Church, St. John, since the lamented death of Rev. H. H. Roach, has accepted a call to the Milton Church, Yarmouth. He took farewell of the Main Street congregation last Sunday evening and left on Monday for Yarmouth. Mr. Colpitts will be very kindly remembered by the many friends he has made in St. John. May he have large success.

Any pastor in N. S. or P. E. I. who desire student help for the summer months, will please communicate with me as soon as convenient. E. J. GRANT Sec'y H. M. B. Arcadia, Yarmouth, N. S.

### DENOMINATIONAL FUNDS, N. S.

SUCCESSOR TO LATE TREASURER, JOHN NALDER  
As the Finance Committee for Nova Scotia have been unable to find anyone willing to assume the full responsibility for the work of the late Treasurer, A. Cohoon, Treasurer of former years has agreed to become responsible for it during the remainder of the year. All funds may therefore be sent to him and will be duly acknowledged and credited as directed.

Signed { A. E. WALL,  
A. COHOON, Fin. Com. for N. S.  
Wolfville, N. S., March 9, 1905.

### MISSIONARY CONFERENCE.

A Joint Missionary Conference of the Baptist churches of Hants, Kings and Annapolis Counties is to be held in Berwick May 15 and 16. Prominent pastors in the three counties will give papers and addresses, and several leading ministers of other denominations will assist in the Conference. Several returned missionaries will be present and take prominent part. A prominent feature will be a missionary exhibit under the auspices of the W. M. A. S. The railway will grant free return on Standard Certificate plan.

D. E. HATT for Com.  
Upper Ganard, April 10.

**ALLEN'S LUNG BALSAM**

Cures Deep seated Colds  
Coughs · Croup · Bronchitis · LARGE BOTTLES \$1.00  
MEDIUM 50¢ · TRIAL SIZE 25¢

### ITINERARY OF THE NEW BRUNSWICK SUNDAY SCHOOL ASSOCIATION.

TOUR NO. 4.

MAY 7 TO JUNE 5, 1905

Date.	County.	Place.
May 7.	St. John	St. John
May 8 & 9.	Kings	Hampton
May 10 & 11.	Albert	Hillsboro
May 12 & 13.	Westmorland	Sackville
May 14.	"	Moncton
May 15.	Kent	Rexton
May 16 & 17.	Restigouche	Dalhousie
May 18.	Gloucester	Bathurst
May 19-21.	Northumberland	Chatham
May 22 & 23.	York	Fredericton
May 24 & 25.	Victoria	Perth
May 25 & 26.	Carleton	Debec
May 27-29.	Charlotte	St. Stephen.
May 30.	Sunbury	Cent Blissville
May 31.	St. John	St. John
June 1. Kings & Queens W.	Hampstead	
June 3-5.	Queens E.	Chipman

The dates given above include the annual County Conventions for each county.

Rev. Geo. O. Bachman of Pennsylvania will be the principal speaker, and the singing will be under the leadership of Mr. Fuller who gave such general satisfaction last year. The general Secretary for New Brunswick, Rev. J. B. Ganong, will also accompany the party.

The Queens County, Nova Scotia, Quarterly meeting will be held with the Liverpool church May 22-24. The first meeting will be on Monday at 3 o'clock p. m.

### ANNAPOLIS COUNTY QUARTERLY.

The next session of the Annapolis Co. Conference will be held at Centerville on May 17th and 18th inst., beginning at 7:30 p. m. We hope to greet a large number of inmates and delegates at this gathering. J. H. BALLOOM, Sec'y.

### SUNDAY SCHOOL TEACHER TRAINING.

The examinations for the Teacher Training Course of the Nova Scotia Sunday School Association will be held on Thursday May 25th, 1905. All persons who desire to take examinations should send their names, addresses and fees to the Provincial Superintendent of Teacher Training as soon as possible.

For full information, Address,  
DR. FRANK WOODBURY,  
Halifax, N. S.

April 22nd, 1905.

### MISSIONARY CONFERENCE.

A Joint Missionary Conference of Kings Hants and Annapolis Counties will be held at Berwick May 15 and 16, under the Auspices of Kings County Baptist Conference. Returned Missionaries and other visitors will be present to assist the local pastors in addresses and conferences. A Missionary exhibit will be held under Auspices of W. M. A. S. Each church in the three counties is urged to send a delegation. Rev. G. P. Raymond, Berwick, is chairman of committee on entertainment. By procuring Standard Certificates at starting point a free return is assured by the Railway. D. E. HATT, for Com.

The P. E. I. Baptist Quarterly Conference, which was to have been held at Bedeque on March 20th and 21st has been postponed until May 15th and 16th. Delegates will be met at Summerside Railway Station. J. W. W. Secretary.

### DENOMINATIONAL FUNDS. NEW BRUNSWICK.

Fairville church (H M, \$1.86, F M, \$1.50) — \$3.36; Gibson church, S S, F M, \$10.61, Grande Ligne, \$3.89—\$14.50; Carleton and Victoria Q M, H and F M, \$3.40; Germain St, D W, \$106.70; St Stephen church, D W, \$20.20; Leinster St church, H and F M \$12, S S, F M \$3—\$15; Maugeville church, S S, F M, \$7; Pennfield church, H and F M, \$5; Hodgdon and Richmond church (H M, \$3, Grande Ligne, \$2.50)—\$5.50; Studholm church (F M, \$5, N W M, \$5, Grande Ligne, \$4.65)—\$14.65; Rev. B. Seelye, D W, \$5, G W Titus, (Norton) H and F M, \$40; a Baptist work in heathen lands, \$5; Lewiaville S S, support Native Teacher, \$25; Havelock church, H M, \$2.60, F M \$5—\$7.60; North River, D W, \$4; Forest Glen S S (Tobique) H M, \$2.40; Sussex church, (I) W, \$36.64, Grande Ligne, \$5.74)—\$42.38; Norton church, H M, \$7.64; Fredericton church, D W, \$70.60; Leinster St. church, H and F M, \$10; Havelock church, (per J W) F M, \$2; Albert Co Q M, H and F M, \$5; Peel church, H and F M \$8; St Martins 2nd, (H M \$6, F M, \$4.50)—\$10.50; Hopewell church, D W, \$24.85; Canterbury 1st church, H and F M, \$8; Wm L. Davison, (Hillsboro 2nd) \$1; Taberocac, F M, \$2.42; Fredericton church, Man and N W M, \$35; Hillsboro 3rd, H M, \$4; St Martin's 1st church, F M, \$10.22; "a mite" Salt Springs Moncton, 1st church, Grande Ligne, \$44.90; Brussels St church F M, \$11.66; Elgin 1st, per Warren Colpitts, F M \$10. Total \$594.49. Before reported \$1022.69. Total to March 23, \$1617.17. J. W. MANNING, TREAS.

The Inland Revenue department says that alum in its bread offered for sale in many places in Canada.


Hull's drinking water, on analysis, proved to be pure. There has been much typhoid and cholera morbus there lately.

Where do you stand on the flour question?

Beware that you do not stand still. Lots of people are making better bread than ever before because they have given up old kinds and are now using the new kind.

## ROYAL HOUSEHOLD

Hon. Frank Oliver was on Tuesday elected by acclamation in Alberta.



## Bowman's Headache Powders

**Safe and Reliable.**

**Cures All Headaches Promptly.**

In Powder and Wafer Form. 10 and 25 Cents.

THE BAIRD COMPANY, Ltd.

You do not know how good a good tea can be, till you try

# VIM TEA

in comparison with some of the self-termed "good" teas.

So in Bulk and Lead Packets at 30, 35, 40 and 50 cents per pound.

Bulk VIM TEA in VIM TEA bags.

VIM TEA CO.

St. John, N. B.

# Dyspepsia of Women

ABSOLUTELY NEEDLESS AGONY

Caused by Uterine Disorders and Cured by Lydia E. Pinkham's Vegetable Compound

A great many women suffer with a form of indigestion or dyspepsia which does not seem to yield to ordinary treatment. While the symptoms seem to be similar to those of ordinary indigestion, yet the medicines universally prescribed do not seem to restore the patient's normal condition.



Mrs. Henry Beaubien

Mrs. Pinkham claims that there is a kind of dyspepsia that is caused by a derangement of the female organism, and which, while it causes a disturbance similar to ordinary indigestion, cannot be relieved without a medicine which not only acts as a stomach tonic, but has peculiar uterine-ionic effects also.

As proof of this theory we call attention to the case of Mrs. Henry Beaubien, 58 Sparks St., Ottawa, Ont., who was completely cured by Lydia E. Pinkham's Vegetable Compound after everything else had failed. She writes: "Dear Mrs. Pinkham—

I had been troubled with indigestion and general stomach disorders for nearly a year. I had a soreness in my stomach and was unable to digest my food. I dieted and doctored without success; but Lydia E. Pinkham's Vegetable Compound brought me permanent relief. I used three bottles and it cured me of my stomach trouble and built up my general health. I now enjoy a splendid appetite, can eat all kinds of food, have no trouble with indigestion, and know that I owe it all to Lydia E. Pinkham's Vegetable Compound."

No other medicine in the world has received such widespread and unqualified endorsement, or has such a record of cures of female troubles, as has Lydia E. Pinkham's Vegetable Compound.

## Do You Realize That a Neglected Cough May Result in Consumption.

If you have a Cold, Cough, Hoarseness, Bronchitis, or any affection of the Throat and Lungs, what you want is a harmless and certain remedy that will cure you at once.

There is nothing so healing, soothing, and invigorating to the lungs as the balsamic properties of the pine tree.

### DR. WOOD'S NORWAY PINE SYRUP

Contains the potent healing virtues of the pine, with other absorbent, expectorant and soothing medicines of recognized worth.

Dr. Wood's Norway Pine Syrup checks the irritating cough, soothes and heals the inflamed Lungs and Bronchial Tubes, loosens the phlegm, and gives a prompt sense of relief from that choked-up, stuffed feeling.

Price 25 cents per bottle.

Be sure and ask for Dr. Wood's.

ON WHICH SIDE OF THE DESK ARE YOU?

The man before the desk is paid WAGES for LABOR. The man behind the desk is paid SALARY for KNOWLEDGE.

WHERE ARE YOU?

Our courses qualify for an increase in salary.

Send for further information to

KAULBACH & SCHURMAN,

Chartered Accountants,

MARITIME BUSINESS COLLEGES,

Halifax and New Glasgow.

## The Home

### HINTS FOR HOUSE CLEANING.

Did I hear some good housewife say that she dreaded housecleaning? Now that isn't the right attitude to take. Suppose you do dread it, don't say so. Just say to yourself that you are going to make this season of housecleaning the most enjoyable of the year. Talk about the good time you are going to have till you get the men and boys interested to help you. This spirit of having a good time is contagious. Begin in a sensible way. Do not try to clean every room in the house in one day, or even in one week. Look out for the easy way of doing things. It pays. Plan for a rest hour each day, a little time when you can go into the silence and gather strength in mind and body for the day's duties. Take time, you have all summer before you, and above all be cheerful.

Before the time for a general tear-up, begin to get ready. Sort over the accumulated papers and magazines, clipping out or marking the articles to be saved. Destroy old letters. Look over the medicine shelf, and see to it that all bottles are properly labeled. Overhaul boxes, trunks, bureaus and closets. As soon as advisable, pack away the winter clothing, using a goodly supply of camphor balls to keep away the moths. After this preparatory work is done, then begin housecleaning proper.

Begin with the cellar. See to it that all decayed vegetables are carried out and burned. Cellars are our great germ suppliers. Some one has said: "Little children are taken sick and die not because God wills it, but because there are rotten potatoes and cabbages in our cellars." After everything has been properly attended to here, sprinkle lime about to purify the place.

Next clean the garret. Take all clothing out and let it air in the sunshine. Destroy or give away everything that your conscience will allow. Sweep, dust, mop, and be thankful that you have a garret in which to keep old relics.

Then proceed to clean one room at a time. Instead of setting everything out in a jumbled-up mass, have some kind of order. Begin by taking down all pictures from the wall, cleaning and putting them in a place where they will not be disturbed. Pack away for the summer all useless bric-a-brac and all dust-collecting ornaments and everything the sun will fade, because you will want the beautiful, blessed sun to shine through your house all the summer. Sunshine is the most powerful disinfectant known. Dust and clean every article of furniture as you move them out. Have the carpet thoroughly cleaned and renovated. Lastly clean windows, ceiling and floor.

Now that your room is cleaned and ready to be furnished, begin by putting down the carpet, and hanging the curtains, pictures, etc. Don't, I beg of you, put everything back in the same identical place it has occupied for the last twenty years. If you do, you will not realize that you have cleaned house. Where it is possible, change the position of every article of furniture. You can't imagine how it will rest you. You will actually think you are living in a new house.

Suppose it is late in May before you finish your cleaning, and your neighbor across the way has had her house in apple-pie order for the last six weeks, what is that to you? She doesn't rule your kingdom. Your house is clean now. Your nerves are steady. You have a cheerful smile for all, and your family with one accord call you "blessed."

—Frances Bowman.

### HOW TO DRINK WATER.

Professor Silkhams says there are few people who thoroughly realize the value of water as a beverage, or who know how to obtain the greatest advantage from it. The effects produced by the drinking of water vary with the manner in which it is drunk. If, for instance, a pint of cold water be swallowed as a large draught, or if it be taken in two portions with a short interval be-

tween, certain definite results follow—effects which differ from those which would have followed if the same quantity were taken by sipping. Sipping is a powerful stimulant to the circulation, a thing which ordinary drinking is not. During the action of sipping the action of the nerve which shows the beats of the heart is abolished, and, as a consequence, that organ contracts much more rapidly, the pulse beats more quickly, and the circulation in various parts of the body is increased. In addition to this we find that the pressure under which the bile is secreted is raised by the sipping of fluid. And here is a point which might be noted by our readers: A glass of cold water slowly sipped will produce a greater acceleration of the pulse for a time than will stimulants taken at a draught. In this connection it may not be out of place to mention that sipping cold water will often allay the craving for alcohol in those who have been in the habit of taking too much of it and may be endeavoring to reform, the effect being probably due to the stimulant action of the sipping.—Ex.

There are times when we all have bundles of old papers which have to be burned, and this is dangerous in a fire grate. The following is a method which will avert danger of the chimney catching fire: Make a tight roll of all the papers and fasten with some pieces of wire. They will then form a kind of log and burn slowly without flames. The roll may be made any size, and several burned together.—Ex.

### SHAKING RUGS.

When shaking heavy rugs hold from the sides, never the ends. If possible spread on clean grass or boards with the wrong side up; beat first to dislodge the dirt, then brush thoroughly and hang on the line to air, using judgment about leaving them too long in the hot sun. This is the method employed by the Turks, who should be connoisseurs in the care of rugs.—Ex.

### GREEN FOOD FOR THE CAT.

It is a common thing to hear women say that they cannot keep growing plants of any kind in their rooms on account of the cat, who persists in nibbling and biting the leaves and new buds as they make their appearance, sometimes destroying in the course of a few weeks some favorite or rare fern or flower.

The reason for this seeming vandalism is perfectly plain, or ought to be. The cat requires green food, if it is to be kept healthy and happy, and takes the shortest road to getting it.

For its own sake, as well as for the safety of the Boston fern and the rubber plant, why not plant a small box of soil with some quickgrowing thing like oats or sorrel, and let the cat help itself.—Exchange.

"Oh, mother!" sobbed the young bride, "I've discovered that John does not trust me!" "Why, my child, what has he done?" "Well, you know I cooked my first dinner for him to day." "Yes—and he showed how he relied on your cooking by inviting a friend to dine." "So I thought. But, oh, mother!" the sobs broke out afresh, "the man he invited was a doctor!"—Cleveland Leader.

Stratford, 4th Aug., 1893.

MESSRS. C. C. RICHARDS & CO.

Gentlemen.—My neighbor's boy 4 years old, fell into a tub of boiling water and got scalded fearfully. A few days later his legs swelled to three times their natural size and broke out in running sores. His parents could get nothing to help him, till I recommended MINARD'S LINIMENT, which after using two bottles completely cured him, and I know of several other cases around here almost as remarkable, cured by the same Liniment and I can truly say I never handled a medicine which had had as good a sale or given such universal satisfaction. M. HIBERT,

General Merchant.

## Pond's Extract

The Old Family Doctor

CURES—Burns, scalds, bruises, cuts, sprains, wounds, lameness, soreness, neuralgia, rheumatism, sunburn, bites, stings.

STOPS—Nose bleed, toothache, earache, bleeding lungs, hemorrhage, and all pains.

Sold only in sealed bottles under this wrapper.

ACCEPT NO SUBSTITUTE.

## Many Women Suffer Untold Agony From Kidney Trouble.

Very often they think it is from so-called "female disease." There is less female trouble than they think. Women suffer from backache, sleeplessness, nervousness, irritability, and a dragging-down feeling in the loins. So do men, and they do not have "female trouble." Why, then, blame all your trouble to female disease? With healthy kidneys, few women will ever have "female disorders." The kidneys are so closely connected with all the internal organs, that when the kidneys go wrong, everything goes wrong. Much distress would be saved if women would only take

### DOAN'S KIDNEY PILLS

at stated intervals. Miss Nellie Clark, Lambeth, Ont., tells of her cure in the following words:—"I suffered for about two years with kidney trouble. I ached all over, especially in the small of my back; not being able to sleep well, no appetite, menstruation irregular, nervous irritability, and brick-dust deposit in urine, were some of my symptoms. I took Doan's Kidney Pills. The pain in my back gradually left me, my appetite returned, I sleep well, and am effectually cured. I can highly recommend Doan's Kidney Pills to all sufferers from kidney trouble."

Price 50 cents per box, or 3 for \$1.25. All dealers, or DOAN KIDNEY PILL CO., TORONTO, ONT.

## MILBURN'S LAXA-LIVER PILLS.

Stimulate the sluggish liver, clean the coated tongue, sweeten the breath, clear away all waste and poisonous matter from the system, and cure Sick Headache, Biliousness, Constipation, Heartburn, Jaundice, Water Brash, Catarrh of the Stomach, etc.

Mrs. C. Windrum, Baldr, Man., writes:—"I suffered for years from liver troubles, and endured more than tongue can tell. I tried a great many different remedies, but they were of little or no benefit to me. Some time ago I got a trial package of Laxa-Liver Pills, and they proved so beneficial to me that I procured more. I highly recommend them to anyone suffering from disordered liver."

Price 25 cents or 5 for \$1.00, all dealers, or THE MILBURN CO., LIMITED Toronto, Ont.

## THERE ARE YOUNG MEN

Who have graduated from F. B. C. within the last few years, whose salaries are ONE HUNDRED DOLLARS per month and over, while scores of lady graduates are holding lucrative positions. They think it paid to attend

### FREDERICTON BUSINESS COLLEGE

Don't you think it would pay you if you too wish to make a start on the right success, write for our free catalogue. Address, W. J. OSBORNE, Fredericton, N. B.

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes. Second Quarter, 1905.

APRIL TO JUNE.

Lesson VII.—May 14.—Jesus Prays for his Followers.—John 17: 15-26. GOLDEN TEXT.

I pray for them.—John 17: 9.

EXPLANATORY.

THE LORD'S PRAYER FOR US. Christ's farewell discourse to his disciples was ended. It closed with the triumphant words, "Be of good cheer: I have overcome the world." There is but one more thing to do; he will express in prayer his desires and longings for them, as in a vision he sees the storm and stress they are soon to enter.

I. THAT HIS PRAYER THAT GOD AND HIS SON SHOULD BE GLORIFIED.—V. 1. There are many ways in which God is glorified, i. e., in which his glory is manifested; but the glory, as shown in Jesus, is the manifestation of his love and goodness and character, which was soon to be revealed in its greatness in the cross, as the highest expression of love, and as the means of salvation for men (v. 4); but its rays shine brighter and brighter as the world becomes Christianized, and the complete brightness of his glory will be seen by angels and men, by heaven and earth, when all men are brought into the kingdom of heaven, and all nations shall join in the song of Moses and the Lamb. Then shall Jesus be seen as King of kings and Lord of lords.

II. THAT HIS DISCIPLES MAY HAVE ETERNAL LIFE.—V. 3. Eternal life is that life of the soul which endures, which nothing can destroy in this world or in the world to come, because it is the life of God, the life of heaven, the life all were made to live.

III. THAT THEY MAY KNOW AND BELIEVE HIS TRUTH.—Vs. 6-8. That they may accept Christ's word as the Word of God, a revelation from heaven, the guide of their lives, the assurance that Jesus is the Saviour, the Son of God. This is the essential to the life work, and the continuance of the church.

IV. THAT THEY MAY HAVE A JOYFUL LIGHT IN DARKEST TIME.—V. 13. Jesus keeps ever in view the dangers to which his disciples will be exposed, and the thick clouds of discouragement, which will envelop them and shut out the sun. The coming of the kingdom was so obscure, so silent, "without observation," the opposition so great, the powers so vast and strong that must be overcome by a few poor unlearned, unarmed men with their leader crucified as a felon; that the triumph of Christianity and of Christ must have seemed an absurd impossibility. Neither reason nor experience could give any hope. Jesus, therefore, prays that his disciples may have his joy, the joy of faith in God and in his Son, the joy of assured hope of triumph for their cause, the joy of personal salvation, the joy of success in their work, the joy of bringing men to righteousness and heaven.

V. THAT THEY MAY BE KEPT FROM THE EVIL.—Vs. 15, 16. I PRAY NOT THAT THOU SHOULDEST TAKE THEM OUT OF THE WORLD. He would not have them with him yet, nor would he have them escape from the active, tempting world; for they were to be his representatives on earth, to reflect his character and teachings. And now, Jesus does not wish his disciples to keep out of the active world, as if hermits but, and lonely convents, and life retired from business were the best places for Christians. God's saints are oft-need found amid the throng of family cares, amid the turmoil of business, the burdens and anxieties of life.

BUT THAT THOU SHOULDEST KEEP THEM FROM THE EVIL. "The evil (tout pover) must certainly be taken in the neuter sense of from evil, and not from the evil one, as in R. V. The Greek may be either masculine or neuter. Either translation is correct in form. But "the evil one" is too narrow a meaning to meet our needs. We want to be delivered not only from the evil one, but from all evil, of every kind. The Evil is not chiefly sorrow, or reproach, or poverty, or misfortune, or persecution, or death, but is sin and the wretchedness it causes to pervade all things. The disciples were not kept from all these, but from the bitterness of them, and all were made to work out good in keeping them from the evil, sin.

16. THEY ARE NOT OF THE WORLD. This statement is so important that it is repeated (v. 14). Their principles and teaching were opposed to the life, the customs, the principles of the world, and were active in overthrowing the world's wrongs by the word of Christ. EVEN AS I AM NOT OF THE WORLD. Their position was like his, and his relation to the world would enable them to understand theirs. They were in the world as the sun shines in the darkness, but is not of it, or on a refuse heap, or on a diseased body, but is not of it.

VI. THAT THEY MAY BE MADE HOLY. Vs. 17, 19. 17. SANCTIFY THEM. In order that

his former petitions may be answered, another step must be taken. To be kept from the evil is but a negative blessing when alone, and can not itself be permanent, unless in addition there is positive holiness. Sanctify means set apart from all sinful use, consecrate them as representatives of Christ and to his work. Now he prays positively, sanctify them; separate them more and more from the world, from sin and sinners, by making them more and more holy in body, soul, and spirit, more like thyself and myself (1 Thes. 5: 23). THROUGH THY TRUTH, or "in the truth", as in R. V. THY WORD IS TRUTH. "The truth", the sum of the Christian revelation, "the word of God", at once embodied in Christ and spoken by him, is (as it were) the element into which the believer is introduced, and by which he is changed.

18. I SANCTIFY MYSELF. I do what I ask for them, both as a means, an example, and a motive.

VII. THAT THEY MAY FULFILL THEIR MISSION.—V. 18. AS THOU HAST SENT ME INTO THE WORLD. To save it from sin, and build up a kingdom of holiness. EVEN SO HAVE I SENT THEM INTO THE WORLD. To fulfil the same mission, to carry on the same work, to preach the truth, to help the poor, to relieve suffering, to lead men to God.

VIII. THAT THEY MAY ALL BE ONE.—Vs. 20-23. 20. FOR THEM ALSO WHICH SHALL BELIEVE ON ME. Their mission would bring many to believe on him. He sees these "ten thousand times ten thousand and thousands of thousands" of disciples as in a vision. He knew that "the extension of the church imperils its unity." He, therefore, prays for the whole church for all time, in all places THAT THEY ALL MAY BE ONE (v. 21), as he had just before prayed for the twelve that they might be one (v. 11). "This unity is infinitely more than mere unanimity, since it rests upon spirit and life."

21. AS THOU, FATHER, ART IN ME, AND I IN THEE. "Not a merely moral unity of disposition and purpose, but a vital unity in which the members share the life of one and the same organization (see Rom. 12: 4, 5). A mere agreement in opinion and aim would not convince the world." Naturally from this unity flows a unity of purpose, of work, of love, of spirit, of character. THAT THE WORLD MAY BELIEVE. The unity of the church in the spirit of Christ will quickly send the Gospel to every creature.

22. THE GLORY WHICH THOU GAVEST ME. The glory of his work, the manifestation of his love, the success of his mission (v. 24). THAT THEY MAY BE ONE IN GLORY AS IN WORK AND CHARACTER. They are to be joint heirs with Christ (Rom. 8: 17). The oneness will thus be complete.

23. I IN THEM, AND THOU IN ME. The unity of the vine and the branches. See the last person. THAT THE WORLD MAY KNOW. Recognize more fully than when they "believed" (v. 21), since now the unity was to be perfect, and therefore its results more powerful.

CHRISTIAN UNITY.—The Christian unity, for which Jesus so earnestly prayed, is absolutely essential to the full success of the church. The only unity either desirable or possible is the kind of unity Christ prayed for, the unity in him, the unity of character, of spirit, of purpose, of love for Christ and his cause, the unity of heaven.

THE CROSS THE KEYSTONE.

A long time ago there was in Scotland a chain bridge famous for its massive strength. A French engineer came over and took its dimensions, and in due time built a similar structure on the Seine at Marly. It was however, much lighter and airier than its prototype. When its gates were opened to the multitudes it began to sway to and fro ominously beneath their loofpal and presently gave way. The trouble with this bridge was that its architect had omitted the middle bolt, thinking it but a clumsy feature at best. There are those who are making a similar mistake in these days in their eagerness to press the application of the gospel upon the temporal wants of the people. The middle bolt of the whole gospel fabric is the cross of Jesus Christ—God's plan for the deliverance of the race from sin.—Ex

WHAT THE FATHER LIKED.

The Cincinnati Enquirer relates this incident in the life of Bishop William Burt: A preacher complimented Dr. Burt one day on his good disposition. "You never growl about anything," he said. "No matter what kind of a meal is set before you, you eat it cheerfully. If you are feeling poorly you conceal it. How do you manage to acquire such a fine habit of

good-humored tolerance and resignation?"

"Maybe the remark of a child. I once overheard helped me to learn to complain and grumble as little as possible," said Dr. Burt. "While I was studying at Wilbraham Academy I spent a few days with this child's father, a good man but a chronic growler. We were all sitting in the parlor one night, when the question of food arose. The child, a little girl, told cleverly what each member of the household liked best. Finally it came to the father's turn to be described as to his favorite dish.

"And what do I like, Nancy?" he said, laughingly.

"You," said the little girl, slowly—"well, you like most anything we haven't got."—Ex.



THE CANADIAN NORTH-WEST.

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 such person residing with the father or mother.

(3) If a settler was entitled to 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 fenced.

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1889.

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 securing land to suit them. Full information respecting the land, timber, coal and mineral laws, as well as respecting Dominion Lands in the Railway Belt in British Columbia, may be obtained upon application to the Secretary of the Department of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, Manitoba, or to any of the Dominion Lands Agents in Manitoba or the Northwest Territories.

W. W. CORY,

Deputy Minister of the Interior. N. B.—In addition to the 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.

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

O. J. McCully, M. D., M. R. S. London. Practise limited to EYE, EAR, NOSE AND THROAT Office of late Dr. J. H. Morrison. 163 Germain St.

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INTERCOLONIAL RAILWAY On and after MONDAY, November 21st, 1904, trains will run daily (Sunday excepted) as follows: TRAINS LEAVE ST. JOHN. 5—Mixed for Moncton, 6.30 2—Exp. for Point du Chene, Halifax, Sydney and Campbellton 7.00 26—Express for Point du Chene, Halifax and Pictou 12.15 4—Mixed for Moncton and Point du Chene 13.15 8—Express for Sussex 17.10 114—Express for Quebec and Montreal 18.00 10—Express for Halifax and Sydney 23.25 TRAINS ARRIVE AT ST. JOHN. 9—Express from Halifax and Sydney 6.30 7—Express from Sussex 9.00 133—Express from Montreal and Quebec 13.50 5—Mixed from Moncton 15.20 3—Express from Moncton and Point du Chene 16.50 25—Express from Halifax, Pictou and Campbellton 17.40 1—Express from Halifax 18.40 81—Express from Moncton (Sunday only) 24.15 All trains run by Atlantic Standard Time 24.00 o'clock is midnight. D. FOLLINGER, General Manager Railway Office, Montreal, N. B., Nov. 18th 1904.

CITY TICKET OFFICE, 7 KING STREET, ST. JOHN, N. B. Telephone, 1953. GEO. CARVILL C. T. A.

Bells 100 lbs. to McShane's 10,000 lbs. Any tone desired—Chimes, Bells, Whistles. BELL'S PATENT, Baltimore, Md., U.S.A. FAVORABLY KNOWN SINCE 1828. HALL'S PATENT. HALL'S PATENT. WEST-TRUST. CHINESE. See CATALOGUE PAGE 102.

### From the Churches.

#### DENOMINATIONAL FUNDS.

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

The Treasurer for New Brunswick is Rev. J. W. Martin, D. D., St. John N. B. and the Treasurer for P. E. Island is Mr. A. W. Starns, Charlottetown. All contributions from churches and individuals in New Brunswick should be sent to Dr. Manning, and in P. E. Island to Mr. STERNS.

**GERMAIN ST.**—A good interest continues in all the departments of our work. The congregations are large; the Sunday school the largest in its history. On Sunday, April 23, Pastor Gates baptized twelve young people from the Sunday school and on the 30th four more.

**CHURCH OPENING AT NEW ROSS, N. S.**—Will you kindly announce through the columns of the MESSENGER AND VISITOR of the opening of the new Baptist church to the worship of God on the third Sunday in May. To all interested in the new house of worship we extend a cordial invitation to be present. Yours truly, A. WHITMAN.

**ZION CHURCH, TRURO, N. S.**—At the special business meeting of the church on Tuesday evening, 25th inst., we unanimously decided to extend a call to Rev. W. Andrew White to become our pastor. Mr. White labored with us for several weeks in special services and we felt that he was just the man to be our leader in the Master's work. He begins his labor with us on May 1st. Please pray for us that God may lead us in whatever we undertake for him.

ALBERT W. THOMPSON, Clerk

**PARRISBORO.**—Sunday 23rd was an enjoyable day with us. We had the pleasure of adding three more to our membership by baptism, one of whom was our own youngest son and another a bright young woman from Diligent River. The services of the day were most impressive, and so soon as we are again in our church home we expect to receive a number of our young people. Our church is closed for about three or four weeks owing to extensive improvements costing about \$1,800.00. L. M. YORK.

**NASHWAAK N. B.**—On Easter Sunday at the close of the morning service a large congregation gathered at the bank of the Nashwaak river to witness the ordinance of baptism administered to 12 candidates, all promising young people. In the evening the minister assisted by the choir gave a very interesting Easter concert and at the close of the service the pastor gave the hand of fellowship to 13, 12 received by baptism and 1 by experience. Our preaching services and prayer meetings are well attended and under the faithful leadership of our superintendent Bro. Bertrand Goodspeed we have an interesting Sunday School with an average attendance of about 30. C. W. SARTIS.

**STONEY MINES, C. B.**—Yesterday, Easter Sunday was a good day with us. In the last issue of the M & V, I reported meetings in progress in which there had been evidences of God's presence. Some I am glad to say, have accepted Christ as their personal Saviour. Yesterday, after the morning service it was my privilege to administer the ordinance of baptism to five promising young people and again in the evening two other candidates, a father and mother followed their Lord in His appointed way. Previous to this, I baptised their three sons. Others, will, we hope, follow in the path of obedience. The subject of baptism considered in the evening was attentively listened to by a large congregation and the ordinance was upheld by some for the first time. Our principles are slowly, but surely making headway in this town. To God be the praise. A. H. WHITMAN.

**BEAR RIVER, N. S.**—A successful Easter concert was given in our church the evening of May 23rd. An offering of \$23.88 was received for Foreign Missions. The pastor has entered upon the sixth year of his service here. Ninety members have been received during this pastorate, fifty-eight by baptism. Quite a number more of the young people have professed conversion, and it is hoped may soon take

their place in the church. The attendance of the B. Y. P. U. on Friday evenings during April averaged sixty-one, and the spiritual interest was excellent. The report of the Finance Committee was of a most hopeful character; the subscriptions for current expenses for the new year being, it is believed, the largest in the history of the church. I. W. PORTER.

**ST. STEPHEN, N. B.**—As a partial result of the quiet work of grace which has been in progress since the beginning of the new year, twelve young people were recently accepted for baptism. On the morning of Easter Sunday, in the presence of an audience which crowded the church, eleven received that rite, so beautifully symbolic of Christ's death and resurrection, as well as their own death to sin and resurrection to spiritual life. The families of three of the deacons were represented in the list of candidates. The scene was a memorable one, many hearts being deeply touched. The annual Easter Concert by the Mission Band took place on Tuesday evening, 25th inst. As usual the vestry was thronged with an interested and appreciative audience. The Band of sixty children fully sustained its reputation of giving one of the brightest and most pleasing entertainments of the year. Nearly twenty five dollars was realized for the Mission treasury. W. C. GOUCHER.

**BRIDGETOWN, N. S.**—The special services which were held here in February and March have been followed by very cheering results. You have already been informed as to the spiritual awakening we have experienced. About thirty young converts have been baptized and received into fellowship. The outlook here was never brighter than at present. Pastor Daley has given his best energies to the good work. His clear, timely and powerful preaching and his careful attention to all the details of church activity, have added very largely, under the Divine blessings, in bringing about the present measure of prosperity. We are hoping for a similar season of refreshing in other sections of this extensive and promising field. There are some choir forecasts of coming blessings, and we are especially encouraged by the measure of harmony and good will which seem to prevail among our people. W. H. WARREN.

**APRIL 27, 1905.**  
**CHARLOTTEVILLE, KENYON CO., N. S.**—Last Sunday afternoon it was my privilege to baptize and welcome to our fellowship four young men and women who have recently found the Saviour. Last night at our conference meeting here we received seven more, among them two mothers. Our church was so filled last night that it was necessary to bring chairs from the vestry and fill the aisles. The Spirit's power in these meetings is wonderful.

**LITTLE LIVES LOST.**  
The annual report of the Registrar-General for Ontario shows that in that province alone, out of every one thousand children born one hundred and eleven die before they reach the age of one year, and in every province of the Dominion there is the same appalling loss of precious little lives annually. Most of these deaths are due to disorders of the stomach or bowels, and most of these little lives could be saved if mothers kept always on hand a simple remedy to give the little one at the first sign of trouble. Such a medicine is Baby's Own Tablets, which cures constipation, diarrhoea, indigestion, simple fevers, teething troubles, worms and other minor ailments, which, if not treated promptly become more serious. And the mother has a positive guarantee that these Tablets contain no poisonous opiate or harmful drug. They are equally good for the new born baby or the well grown child. Thousands of mothers say Baby's Own Tablets have saved the lives of their little ones. You can get the Tablets from any druggist or by mail at 25 cents a box by writing the Dr. Williams' Medicine Co., Brockville, Ont.

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FURNITURE IN LOWER  
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In Bedroom Suites, Separate Beds, Mattresses, Springs, Iron Beds, Separate Bureaus and Commodes, etc., we have lines that will suit every enquirer. With a wide range of stock you will find prices gradual in ascent, none of the quotations being beyond the purse of the people of the Maritime Provinces. This also applies to Furniture for the Living Room, for the Parlor, for the Library, for the Cosy Corner, for the Kitchen. Everything is fresh and new, for we cleared out all our odds and ends in the slaughter sale of last fall.

ASK FOR ILLUSTRATED CATALOGUE.

### Manchester, Robertson, Allison, Limited.

SAINT JOHN, N. B.

Scores of persons are under deep conviction of sin and desirous of salvation. The young men and women almost without an exception are manifesting a deep interest in the things of God. There are multitudes, multitudes in the valley of decision. To-morrow closes two years of pastoral service with this people. They have been very blessed years, and not wanting in tokens of Divine blessing. We are among a very kind people. At our annual meeting held recently a surprise was given the pastor in the form of a generous increase in salary. We enter upon the third year of service with grateful and expectant heart.

C. R. MORSE.

**GLACE BAY, C. B.**—A great spiritual uplift has come to our town as a result of the visit Evang. Joseph McKay among us. The two Presb. churches, the Meth. church and the Baptist church united for a series of meetings. Large congregations assembled night after night, deep interest was manifested by all, many professing Christians were reclaimed, and many new converts born into the Kingdom of God. Indications of this awakening were manifest for weeks and even months before it came, so that we were waiting for the Lord to work mightily among us. Since the revival, I have baptized 28, and have received several by letters and on experience as well. We are expecting more. Mr. McKay, we learn to esteem highly for his work's sake. He is an untiring worker, an earnest faithful preacher, a true man of God. His devoted wife renders him no small assistance. At present the Sydney churches are united under his leadership in an evangelistic campaign. All departments of our work are in good shape. Our S. S. to give one collection a month to missions. This will probably sustain a native worker. We desire to thank God for what He has done for us and pray that He may do much through us.

FRANK O. EBB.

**MAIN STREET.**—At the close of the Friday evening prayer-meeting Deacon Andrews called upon the church clerk, A. W. Gay, who read an address expressing the hearty appreciation of the labors of Rev. H. G. Colpitts during the time he occupied the pulpit. Mr. Colpitts in his reply stated that he had found the church responsive to his efforts and had during his stay formed friendships that he highly prized. Other remarks expressive of esteem for Mr. Colpitts and of helpfulness from his ministrations were followed by vocal and instrumental music with precipitation after which "God be with you till we meet again" was heartily sung and congregation dismissed. Mr. Colpitts supplied the church for four months during which time his labors were highly esteemed and he leaves to enter upon his work in Yarmouth followed by the warm regard and best wishes of the Main Street church and congregation.

## A TIN OF "JERSEY CREAM"

costs only 10c and is a good thing to have in the house in case of emergency. Your grocer sells it.

### Real Estate for Sale.


A delightful home in the Town of Berwick containing 4 acres with Apples, Pears, Plums, Currants and other small Fruit. Produced 60 bbls. apples this year. Cut hay sufficient for horse and cow. Has a beautiful lawn and shade trees. Dwelling 1 1/2 story, 8 rooms, with Halls, Furnace in cellar. Water in the House. Situated opposite Baptist church.

Also a new dwelling—Adjoining the above lot—Contains 10 rooms.

Also a Cottage on Cottage Avenue—Contains 6 rooms—All the above places are in first-class repair, and pleasantly situated.

For further particulars apply to A. A. FORD—Berwick Real Estate Agency—or Geo. E. PINEO, Berwick.

### "Your College"



Was the making of my boy, said one of St. John's leading business men to us this week. "He was taking no interest in his studies; I placed him in your college, and before a week had passed he was sitting up till midnight at his work. He is now Treasurer of a company with a capital of \$500,000, and has a salary of \$200 per month.

This is what we like to hear. This is what we endeavor to fit our students for.

Catalogues to any address.

**S. KERR & SON.**  
Oddfellows' Hall.

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Natural healthy back health something fresh from and Kidney

are fruit improve process, medicine "Fruit-a-ive enour Billionation and If you troubles, box of "fail, 50c FRUITAT

To the Baptist Province DEAR BRETHREN mistake I made BRINGER AND V I wish to be r in years gone God to bless

**AMHERST, N. S.**—April 23rd, Pastors making 1st, many of maidens. Ber six have been iege during and grateful power which in connection Good things a stations which commenced by Pastor. A fine stalled in our place of a ree for years. The tire alcove in speaking stops couplers, con accessories. T Spencer Water matic tubes a The case is d The cost of the organ was ope 19th, by Prof service for the and should p stimulation i for us that the be and contin outstations.

**THE NORTH** few items in b ing our work. Call and offer clared total r crease over th bills paid, w encouraged t his deacons t of having a special meeti by the mem began his w some seven thought out manner, m in their hear after meeting specially m church was and souls s the effect o and other b sings. The yet it did n from walki the old G Bro. Shave Spirit and meetings, which so Converts



YOUTH AND AGE.

A fair maid sat by the window-sill,
And smiled as the night came down.

An old maid sat by her window sill;
And prayed as the night came down.

A FASCINATING STUDY.

It is said that Charles Reade, the novelist,
was led to study the Old Testament by the following remark of the great critic Matthew Arnold:

"The old Bible is getting to be to us literary men of England, a sealed book. We may think we know it; but we really know very little of it.

Mr. Reade did so. He entered upon the task with such zeal as characterized his other work. The result was, he not only became astonished at his discoveries, but the study led to his conversion.

BUSINESS HONOR.

"I chanced to be walking down Liberty street, in New York, says an artist whom the Detroit Free Press quotes, 'during that hard storm we had a few weeks ago.

"Not at you my boy," I hastened to explain and then to put myself right, I said, 'Here's half a dollar to start you in business again.

"This was not the last I saw of him. As I was hurrying to reach the ferry, I heard the patter of feet. He overtook me and asked breathlessly, 'Say, mister, do you go by dis way every night?'

"No, I said. 'I don't live in New York Why?'

"'Cause,' he explained, 'I want ter give you a paper every sight till I square myself wid yuh.'

"Now is there a man," continued the artist, "who wouldn't like to help a boy of that sort, or who doesn't believe that with half a show he would develop into an honorable and successful business man?"

DON'T WAIT.

Do you recall the loss of the vessel called the "Central American?" She was in a bad state, had sprung a leak and was going down, and she therefore hoisted a signal of distress.

We Offer \$1,000

For a Disease Germ That Liquozone Can't Kill.

On every bottle of Liquozone we offer \$1,000 for a disease germ that it cannot kill.

And it is the only way known to kill germs in the body without killing the tissues, too. Any drug that kills germs is a poison, and it cannot be taken internally.

and Liquozone—like an excess of oxygen—is deadly to vegetal matter.

Liquozone goes into the stomach, into the bowels and into the blood, to go wherever the blood goes. No germ can escape it and none can resist it.

Germ Diseases.

These are the known germ diseases. All that medicine can do for these troubles is to help Nature overcome the germs, and such results are indirect and uncertain.

Acts Like Oxygen.

Liquozone is not made by compounding drugs, nor is there any alcohol in it. Its virtues are derived solely from gas—largely oxygen gas—by a process requiring immense apparatus and 14 days' time.

The result is a liquid that does what oxygen does. It is a nerve food and blood food—the most helpful thing in the world to you.

- Asthma, Abscess, Anemia, Bronchitis, Blood Poison, Bright's Disease, Bowel Troubles, Coughs-Colds, Consumption, Croup, Constipation, Canker-Canker, Dysentery-Diarrhea, Diphtheria-Drugs, Dyspepsia, Hay Fever-Influenza, Kidney Disease, La Grippe, Leucorrhoea, Liver Troubles, Malaria-Neuralgia, Many Heart Troubles, Pleurisy-Pneumonia, Pleurisy-Quincy, Rheumatism, Scrofula-Syphilis, Skin Diseases, Stomach Troubles, Throat Troubles.

no sound was heard, she and all on board had gone down to the fathomless abyss. O, unconverted friends, for your soul's sake, do not say "Lie by till morning" To-day, even to-day, hear ye the voice of God.

TRUST.

The clouds hang heavy 'round my way, I cannot see, But through the darkness I believe God leadeth me.

Every day that dawns brings something to do which can never be done as well again. We should therefore try to do it ungrudgingly and cheerfully.

Obey Jesus with cordial loyalty and you will understand Jesus. Not by studying him, but by doing his will, shall you learn how divine he is.

All those suffering with Boils, Scrofula, Eczema will find

Weaver's Syrup and Gerate

invaluable to cleanse the blood Davis & Lawrence Co., Ltd., Montreal.

ALL WHO WISH PURITY SHOULD USE Woodill's German The Dominion Analyst classes it among the Pure Cream of Tartar Baking Powders.

Ask Your Grocer For it COWAN'S Cocoa and Chocolate Are being bought in twice the quantity.

SPRING CLEANING

is considered a necessity by everyone, and yet they neglect to eradicate from their blood the accumulated impurities whose presence is indicated by listlessness and loss of energy.

Gates' Life of Man Bitters and one of GATES' INVIGORATING SYRUP every spring. These increase the activities of the organs which remove wastes from the blood.

SNOW & CO. Limited. UNDERTAKERS and EMBALMERS 90 Argyle Street, HALIFAX, N. S.

50c. Bottle Free. If you need Liquozone, and have never tried it, please send us this coupon.

I have never tried Liquozone, but if you will supply me a 50c. bottle free I will take it.

CUT OUT THIS COUPON for this offer may not appear again. Fill out the blanks and mail it to The Liquozone Company, 33-44 Webster Ave., Chicago.

HAD TO GIVE UP ALTOGETHER AND GO TO BED. DOCTORS DID HER NO GOOD. By the time Miss L. L. Hanson, Waterside, N. B., had taken Three Boxes of MILBURN'S HEART AND NERVE PILLS She Was Completely Cured.

CANADIAN PACIFIC RY. LOW RATES SECOND CLASS TICKETS From ST. JOHN, N. B. To VANCOUVER, B.C. \$56.50 To NELSON, B.C. \$54.00

The other Littleton, p... lyn, told th... "On a cal... a Southern... ulators offe... accepted... er proposition... "How's th... said Mr. L... stand you h... "Yaas, m... gro. 'Yo... place an' d... "We gib y... say. "All... "I am... two you mi... "Yaas, m... in th' had's... HAR... The man... in the dock... was Sissons... pronounce h... fortune to st... one night, a... fore the mag... "Waait is... trate. Sissons be... "Ses-as-ss... "Stop tha... said the sta... "Ses-as-ss... "That' wi... erly. "Polic... with. "I think, y... water."—E... The Rev... of Farming... Noidica, w... meetings th... his reputat... open-air me... country gavi... ing John. One day... main street... Sheriff Luth... known thro... wit. As the... "It gives m... hand of an h... "Camp Me... could say th... Quick as... could if you... on Herald. A lady wa... cants for a... mother-in-la... the men, poi... prepossess... had some pe... cant, she en... for you?"... alone. "No... saw or hear... why did you... the better fa... lady briskly... work, go by... on the kn... patched on t... AGAIN... A respecta... applied one... the police s... tramped all... ing for work... "I underst... stock yards... might get a... bow." "At the st... in a voice t...

**This and That**

**SURELY.**

The other night at a dinner Martin W. Littleton, president of the Borough of Brooklyn, told this story:

"On a cabbage patch owned by a negro in a Southern community oil was found. Speculators offered the negro \$20,000, which he accepted without waiting to consider another proposition, said to be \$40,000.

"How's this about your cabbage patch?" said Mr. Littleton to the negro. "I understand you have sold it for \$20,000.

"Yaas, that's true, boss," replied the negro. "Yo see, men came pickin' round my place an' dey say dar's oil heah. Dey say, 'We gib yo' twenty thousan' dollars.' I say, 'All right'."

"I am told if you had waited a day or two you might have sold it for \$40,000."

"Yaas, massa, dat mebbie so; but a bird in th' had's th' nobles wuk of God."—Ex.

**HARD ON THE PRISONER.**

The man stammered painfully as he stood in the dock at the police court. His name was Sissons. It was very difficult for him to pronounce his own name. He had the misfortune to stay out late and make an uproar one night, and to have to account for it before the magistrate the next morning.

"Waat is your name?" asked the magistrate.

Sissons began to reply:—

"Sis-sis-sis-sis-sis—"

"Stop that noise and tell me your name," said the magistrate, impatiently.

"Sis-sis-sis-sis-sis—"

"That will do," said the magistrate, severely. "Policemaan, what is this man charged with."

"I think, yer honour, he's charged wid sody water."—Ex.

The Rev. John Allen, a Methodist preacher of Farmington, Me., grandfather of Mrs. Nordica, was a zealous attendant of camp meetings through-out that State. Indeed, his reputation for attending more of these open-air meetings than anyone else in the country gave him the name of "Camp Meeting John."

One day as he was walking down the main street of Farmington he met High Sheriff Luther Curtis, from New Sharon, known throughout the country for his quick wit. As they shook hands the Sheriff said: "It gives me great pleasure to grasp the hand of an honest man."

"Camp Meeting John" replied: "I wish I could say the same."

Quick as a flash came the retort: "You could if you told such a lie as I did."—Boston Herald.

**THE PAPER REMARKS.**

A lady was choosing between two applicants for a position as gardener while her mother-in-law, seated on the porch behind the men, pointed frantically towards the less prepossessing. Supposing that the old lady had some personal knowledge of the applicant, she engaged him. "Did he ever work for you?" she asked, when the two were alone. "No," replied the old lady, "I never saw or heard of either of them." "Then why did you point to him? The other had the better face." "Face!" returned the old lady briskly, "when you pick out a man for work, go by his overalls. If they are patched on the knee you want him. If they are patched on the seat, you don't."—Ex.

**AGAINST HIS CONVICTIONS.**

A respectable-looking man of middle age applied one night for free lodgings at one of the police stations in Chicago. "I have tramped all over this town," he said, "looking for work, and can't find any."

"I understand they are short of help at the stock yards," said the desk sergeant. "You might get a job there for a few weeks anyhow."

"At the stock yards!" exclaimed the other, in a voice trembling with indignation. "I

wouldn't work there for fifty dollars a day if I were starving to death!"

"Why not?"

"Because, sir, I'm a vegetarian."—Ex.

Senator Depew is fond of children. Children take to him. The shyest of them make friends with him at once. "In Baltimore one day," he said recently. "I made the acquaintance of a beautiful little girl with yellow hair. This little girl and I talked of a number of things. We deplored many of the evils of modern life. We had serious and grave discussions. Then for a time the little girl was silent. She was lost in thought. Finally she sighed and said: 'Why can't the toy-shop man call for orders every morning, the same as the butcher and grocer do?'"—Ex.

**LARGER THEN HE WANTED.**

A tailor in a small country town had not many customers, and was in poor circumstances, but nevertheless he always wished, even at the expense of truth, to appear richer than he was. One day his little girl ran into the shop, calling her father to dinner. A gentleman being in the shop, the tailor said, "What is there for dinner, my child?" to which she replied, "Two red herrings." After the stranger's departure, the man rebuked his child for exposing his poverty, bidding her for the future to say something larger when asked a similar question. Soon afterwards an opportunity arrived, and when the father asked in the presence of a third person, "What's for dinner, Polly?" the little girl wishing to carry out her father's instructions, answered promptly, "A whale, father!"

"Yes," said the lady of the house, "your references are satisfactory, and I think you will suit me. By the way, your name strikes me as a little romantic for a house maid. You don't insist on being called Daphne, I hope? I have a good many young men boarders, and that sort of thing would be likely to create frivolity. You don't mind if we call you by your surname?" "Not at all ma'am." So they called her Mary.—London Answers.

"After all, what is the difference between 'shopgirl' and 'saleslady'?"

"I don't know, but the differences between saleslady are sometimes fierce."—Philadelphia Press.

"Ze American, ah, mon Dieu, he is a very funny man. He know nothing but ze dollar. He have no love of beauty or art. He do not comprenz."

"What's on your mind, Gaston?"

"To-day I see a beautiful lady, cleclair, distingue, magnificent. She is with a man, an American. I go to him. I say, 'Pardon, monsieur, what is ze lady's name?' The gentleman he say, 'That's my business!' Bah! Beesness, beesness, all de time. He was a rude man."—Cincinnati Commercial.

He—I got up against a trolley accident coming home this evening.

She—You don't say?

He—Yes, I got a seat.—Philadelphia Ledger.

He—No, I don't see Jones at all now—he has dropped out of our social set.

She—He tells quite a different story.

He—Oh!

She—Yes—he claims that he climbed out! Windsor Magazine.

Doctor: "My dear madam, your husband's distressing symptoms are entirely due to a poor circulation." Lady: "How true, doctor! He is a newspaper proprietor."—Ex.

The **Intermediate Quarterly** will hereafter be known as the **Junior**, a change in name only, to conform to the nomenclature suggested by the **Sunday School Editorial Association**. Size and price are unchanged.

**FREE ADVICE ON CURING CATARRH**



DR. SPROULE, B. A.

Successful Catarrh Specialist.

Read these questions carefully, answer them yes or no and send them with the Free Medical Advice Coupon. Dr. Sproule will study them thoroughly and write you in regard to your case, without its costing you a cent.

- Is your throat raw?
- Do you sneeze often?
- Is your breath foul?
- Are your eyes watery?
- Do you take cold easily?
- Is your nose stopped up?
- Does your nose feel full?
- Do you have to spit often?
- Do crusts form in your nose?
- Are you worse in damp weather?
- Do you blow your nose a good deal?
- Are you losing your sense of smell?
- Does your mouth taste bad mornings?
- Do you have pains across your forehead?
- Do you have a dull feeling in your head?
- Do you have to clear your throat on rising?
- Is there a tickling sensation in your throat?
- Do you have an unpleasant discharge from the nose?
- Does the mucus drop into your throat from the nose?

Answer the questions I've made out for you, write your name and address plainly on the dotted lines in the Free Medical Advice Coupon, cut them both out and mail to me as soon as possible. 'Twill cost you nothing and will give you the most valuable information. Address Catarrh Specialist SPROULE, 276 Trade Building, Boston. Don't lose any time. Do it now!

Don't suffer with Catarrh any longer! Don't let it destroy your happiness—your health—your very life itself.

Don't waste any more time—energy—money, in trying to conquer it with worthless nostrums.

Don't think it can't be vanquished just because you have not sought help in the right place.

Write to me at once and learn how it can be cured. Not merely for a day, a week, or a year—but permanently. Let me explain my new scientific method of treatment, discovered by myself—used only by myself.

Catarrh is more than an annoying trouble—more than an unclear disease—more than a brief ailment. It's the advance guard of Consumption. If you don't check it, it's bound to become Consumption. It has opened the door of death for thousands. Take it in hand now—before it's too late.

I'll gladly diagnose your case and give you free consultation and advice. It shall not cost you a cent.

**LET ME TELL YOU JUST HOW TO CURE CATARRH**

Let me show you what I'll do for you entirely without charge. Thousands have accepted this offer—today they are free from Catarrh. You've nothing to lose and everything to gain. Just for the asking you'll receive the benefit of my nineteen years of experience—my important new discoveries—my vast knowledge of the disease.

FREE MEDICAL ADVICE COUPON  
Catarrh Specialist SPROULE, 276 Trade Building, Boston, please send me, entirely free of charge, your advice on the cure of Catarrh.

NAME.....  
ADDRESS.....

**'BANNIGER' WILL BE THE VOGUE**

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

**EDDY'S Impervious Sheathing,**

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

**A Yard** of flannel is still a yard after washed with **Surprise Soap**. Its pure hard Soap—thats why.

Don't forget the name—**Surprise**

**When Doctors Failed.**

**Dr. Williams' Pink Pills Brought New Health and Strength.**

From The Post, Thorold, Ont.  
 Mr. Reuben Lindsay, a fruit grower at Ridgeville, Ont., is one of the best known men in that section, having lived in the village or its vicinity all his life. All Mr. Lindsay's neighbors know that about a year ago his condition of health was very serious. To use his own words he "began to go to pieces—was all wasting away." When a reporter of the Thorold Post called on Mr. Lindsay recently, he found him again enjoying the best of health, and when asked what had wrought his cure, he replied very emphatically "Dr. Williams' Pink Pills; they did for me what medical treatment and other medicines failed to do. In the spring of 1903," continued Mr. Lindsay, "I grew so weak that I could hardly move about. My appetite completely failed me, and I seemed to be wasting away to a mere shadow. I grew so weak that I could not work, and could scarcely look after my horses without resting. I doctored with two or three good physicians, but got no permanent benefit. In fact they seemed doubtful as to what my trouble was. One said liver trouble, another kidney disease, but whatever the trouble was it was rapidly using me up. A neighbor who had used Dr. Williams' Pink Pills with benefit, advised me to try them, but I felt somewhat skeptical. However, I was finally induced to try them, and before I had finished the second box, I could note an improvement. I continued using the pills until I had taken some twelve boxes, when I was again enjoying robust health—in fact I have no hesitation in saying that I believe Dr. Williams' Pink Pills saved my life. Remembering my former unbelief in these pills, I gladly give this testimonial, in the hope that it may induce some other sufferer to try this great, health-giving medicine."  
 Other ailing people will speedily find new health and strength through a fair use of Dr. Williams' Pink Pills. Every dose sends new, rich, red blood coursing through the veins, and that is the reason that these pills cure anaemia, neuralgia, indigestion, kidney and liver troubles, rheumatism, and all other diseases having their origin in poor and watery blood including the special ailments that make the lives of so many growing girls and women of all ages miserable. See that the full name "Dr. Williams' Pink Pills for Pale People" is printed on the wrapper around each box. If in doubt you can get the pills by mail at \$2.50 by writing the Dr. Williams Medicine Co., Brockville, Ont.

**NEWS SUMMARY.**

There are now twenty-three cases of small-pox at Chatham. Two new cases were reported Tuesday.  
 R. J. Leslie, Halifax, has been awarded the contract for a new steamship service between the Maritime Provinces and Newfoundland.  
 The plague situation in India is becoming worse and worse each year. During the past three months the death rate has been over 100,000 a month.  
 Howard Briggs, who committed a murderous assault on Chief of Police Tingley of Moncton, was committed for trial at Dorchester.  
 Miss Wilhelmina Gordon, M. A., daughter of Principal Gordon, formerly of Halifax, won the Queens University (Kingston) medal in English.  
 One man was killed and two women badly hurt when a big sightseeing automobile crowded with passengers crashed into a billboard fence at New York on Sunday.

Lord Strathcona says Canada is in need of a five day steamer service to Europe. The new turbine boats do not fill the gap.  
 The lifeboats of the government stationed along the American coasts were launched 294 times last year to go to wrecks. They were the means of saving 570 lives.

The steamer Arctic, will make yearly trips to and from the northern waters of Canada, and in this way the length of the time of the navigability of the Hudson Straits will be tested.

Deputy Minister of Railways Schreiber will represent Canada at the International Railway congress which convenes on May 4 at Washington at the call of Belgium, Messrs. McLaughlin and Fraser, of New South Wales, and Renarque, of New Zealand, are at Ottawa on their way.

The lumber business of the A. & P. White Lumber Company at Pembroke has been sold to Ottawa parties. E. J. Chamberlain, general manager of the Canada Atlantic, is one of the principals in the purchase. The price is understood to be between \$125,000 and \$150,000.

Frank C. Bigelow, president of the First National Bank of Milwaukee, was arrested Monday charged with the embezzlement of more than \$100,000 of the bank's funds. He had confessed to the board of directors of the bank that he was a defaulter to the extent of \$1,450,000.

Edward Cole of Portland, Me., has been arrested to await the result of the investigation into the murder of John Frank Steeves, Hillsboro, N. B. Certain suspicious circumstances in connection with the case warranted Cole's detention. Steeves is survived by his parents, four brothers, and two sisters, all living in Hillsboro, N. B.

The New York World says: "A plot to kill the Czar and his kinsmen has been discovered among the troops of the Imperial Guard Government secret agents unearthed the plot, and assert that several of the conspirators of noble birth were in possession of large quantities of dynamite. The discovery has unnerved the Czar."

The total immigration to Canada for the nine months ending with March was 76,120, a net increase of 6,614 over the same time last year. There was 50,880 by eastern ports, making an increase of 8,061 over the same nine months last year and 25,240 from the United States, a decrease of 1,447 over last year.

The coroner's jury investigating the acetylene gas explosion on the government steamer Scout at Kingston, Ont., brought in a verdict that the evidence does not definitely show the cause of the explosion. There should be an annual test of buoys and they should be filled when the safety of the public would not be imperilled.

There was a large gathering of ladies of the W. C. T. Union and Y. M. C. A. auxiliary on Wednesday afternoon at Moncton at a farewell reception to Mrs. D. Hutchinson. Mrs. Hutchinson was presented with a very flattering address for the valuable assistance rendered these organizations during her stay in Moncton.

Hon. H. R. Emmerson has returned to Ottawa from Port Colborne, where he inspected the foundation work for the million bushel government elevator which is to be built there on the plans prepared by J. A. Jamieson. Mr. Emmerson reports that work is far advanced. Tenders for the superstructure will be asked for shortly.

A murderous assault was made on Chief of Police Tingley of Moncton on Monday afternoon by an ex-convict named Howard Briggs. The chief had arrested a young man named George Cameron, a companion of Briggs, on a charge of taking money from a couple of small boys, and while he was on the way to the police station Briggs attacked him with a car pin and hit him on the head. Briggs was arrested.

**YES**

**--- PACKAGES ONLY ---**

**It is the TIGER TEA, which is Pure!**

**RECOGNITION SERVICE.**

In response to an invitation from a company of brethren and sisters of Lewisville, West. Co., N. B., delegates from the first Moncton, first Dorchester, Salisbury, River Glade and Hillsdale Baptist Churches met together in the Baptist Church at Lewisville on Wednesday, April 19th, at 3 o'clock, to consider the advisability of recognizing the said company as an independent Baptist Church. The council was organized by electing Pastor D. Hutchinson, Moderator, and Pastor L. H. Crandall, clerk. Twelve delegates were enrolled, and five others present. Judge Emmerson, B. W. Kaye, Jackson Steeves, Jas. West and Mrs. J. M. Ross, were invited to seats in the council. Rev. B. H. Thomas led in prayer. The questions of the doctrinal basis of the new church, the need and desirability of a second organization, and the financial ability of the church were then taken up, to all of which satisfactory answers were given. The Basis of Union adopted by the Maritime Baptist Convention and the New Brunswick Free Baptist Conference has been adopted by the church as a statement of doctrine. The pastor aggressive work in Lewisville and a large surrounding field constituted the need, and the church had already subscribed \$1050, for Pastor's salary. By unanimous vote the council expressed entire satisfaction with the action that had been taken, and heartily sanctioned the organization of the Lewisville Baptist Church. In the evening the Recognition service was held as follows:—  
 Devotional service, led by Rev. R. B. Smith and Rev. R. M. Bynon.  
 Sermon, Rev. D. Hutchinson.  
 Address to the Church, Rev. L. H. Crandall.  
 Address to the Pastor and Officers, Rev. W. E. McIntyre.  
 Benediction by the Pastor, Rev. I. M. Baird.  
 The newly organized church sets out on its mission under most favorable auspices. Up to this time Lewisville has been a branch of the first Moncton Baptist Church. Less than a year ago Rev. I. M. Baird, as assistant pastor of the Moncton church, assumed charge of Lewisville and the surrounding interests. His labors have been signally blessed, and the field is now self-supporting. The church now has a membership of 104, of whom 44 have been added during Bro. Baird's pastorate, and 15 others who have been received are awaiting baptism.  
 Pastor and people are working together in perfect sympathy and a deep interest is felt in the work.  
 L. H. CRANDALL, Clerk of Council.

**Art Steel Ceilings.**

**Embossed Art Metal** is the interior finish of the age, for Ceilings, Cornices, Side Walls, Dados, etc. Handsome effects can be secured for Parlors, Halls, Dining Rooms, Ball Rooms, also for Offices and Public Buildings. Especially adapted for Churches.

Steel Ceilings can be easily applied over Plaster Ceilings and walls. Send us dimensions and we will quote costs for any Building or Room.

**ESTEY & CO.,**  
**St. John, N. B.**

**For Coughs, Colds, Grippe,**  
 Bronchitis, Consumption, &c, we strongly recommend

**Puttner's Emulsion**

For over thirty years this great remedy has been used all over the Maritime Provinces with most admirable results. Thousands testify to its curative powers. Multitudes of sick have been made well, and valuable lives saved. It will cure you.  
 Be sure you get PUTTNER'S, the original and best Emulsion.  
 Hon. Mr. Sutherland's condition has improved.  
 The lumber cut for the Ottawa saw mills will be about fifteen per cent less than last year.



*The*  
**Granger Condition Powders**

The only Powder that has stood the test of quality.

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

Price 25 cts.

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

**Red Rose Tea Is Good Tea**

THE CHRISTIAN

Vol. XX

How the R

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culture Commi is evidently one consideration, which members giving evidence fair rates, and the a thorough invest mission to who brought to the subject were, in criminate in favor farmer Many more than do the fa Local rates also lower than in G the Canadian ro and that taxati ly higher than on apples was of apples is of easily handled the excessive r ing of them in North Perth, rates on cheese cents a hundred London. The to the discrim The G. T. R., points in Mich dred pounds le tario, although With regard to favor of points cent rate per o points farther though a short conditions we been shown to cattle, he said 1,000 miles, fo P. E. Island ra

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dred thousand enthusiasm, to cel ary of their set original settler too poor to p was sold at a regarded as ou treated as such rest of the inh was forbidden at retail. In t not even per "The America not only over Dutch raised a bers and in w fore, not even fore have so make their h one person o out of four Half the He in our borders city will soo ber of Hebrew Europe, five o to 1904, 694,1 and 504,181 of