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Municipal Ownership. Municipal ownership of public utilities, such as street railways, have been for sometime attracting the attention of the people of Ontario and also of the United States. Opinions differ very widely as to the practical benefits and results of such a system. In some cities municipal ownership has been a success, in others not. One necessity of such a system is that the city council be composed of honest and public spirited men. So long as citizens are careless and indifferent as to what kind of men compose their council, municipal ownership can never be a success. Again, it is only so far as a municipality is actuated by the unity of aim that dominates a private enterprise, that it can successfully engage in providing public services. With an indifferent and floating population, having purely individual aims, lacking a homogeneous spirit, and void of local pride or public responsibility, it would be foolishly tempting fate to entrust extensive administrative duties to an elected council. On the other hand, a town or city with strong local pride, active public spirit, and a high standard of political morality, can operate public services to the great benefit of the people and of the public treasury. Chicago has succeeded in obtaining authority to own, operate, and lease street railways within its limits. As the leases of the present companies are about to expire, this power is likely to be soon put to a practical test.

Massacre of Jews in Russia. The recent massacre of Jews at Kischeneff, the capital of the province of Bessarabia, in the southwest of Russia between Russia and the Roumanian frontier, is, according to the despatches, one of the most horrible and brutal in the history of the world. It is difficult for us to realize how people, who claim to be civilized, can commit such outrages. The immediate cause of the massacre was the report of ritual murders, that is, to the ignorant superstition that the Jews kidnap children for sacrifice. However the persecution of the Jews in Russia is not religious so much as racial. The Jew is hated by the Russian peasant because of his economic superiority. It is reported, that during the three days' riots at Kischeneff, 48 Jews were killed outright, 80 have since died, and upwards of 1,600 were injured. Perhaps the worst feature of the affair is, that the authorities refused to take action in preventing the massacre, or in protecting the victims of the outrage. Indeed, it is said, that although the number of the murderers did not exceed 300, that 5,000 soldiers and 300 police in the city calmly looked on and did not make the slightest attempt to end the atrocities. The Governor of the province, although appealed to for aid, refused to act. Protests against the massacre are being sent to Russia from the leading cities of Canada and of the United States. The only hope of the Jews is to emigrate, and as there are 5,000,000 of them in Russia and most of the other countries are shut against them, the problem is a serious one.

Chamberlain on Colonial Preference. The greatest speech by the greatest man in the British Empire was made by Colonial Secretary Chamberlain to his constituents at Birmingham, England, May 15. He declared, that on the imperial policy of the next few years depended whether the British Empire should stand together as one free nation against the world; or should fall into separate states, selfishly seeking their own interests and losing the advantages which union alone would give. In regard to Great Britain's free trade policy, Mr. Chamberlain advocated preferential tariffs between the colonies and the United Kingdom. Can-

ada had offered exceptional advantages, which Great Britain had not dared to accept, because of the artificial and narrow interpretation of free trade, and the policy of interference and dictation by foreign nations. He cited Germany's action of discriminating against Canada because of granting a preference to Great Britain, and spoke of the present humiliating position of the mother country, who, because of her fiscal policy, could not retaliate against foreign powers or protect her colonies. He said, there are two alternatives: first, to maintain the free trade policy in all its severity, although repudiated by every other nation and by the colonies; second, to insist that we be not bound by any purely technical definition of free trade. While Great Britain seeks the freest interchange of commerce between ourselves and all nations of the world, we will, nevertheless, recover our freedom, resume the power of negotiation, and, if necessary, of retaliation. Continuing, Mr. Chamberlain said, the empire can only be maintained by relations of interest as well as of sentiment. The speech of Mr. Chamberlain opens up a new policy for the British people, and although the Colonial Secretary may be obliged to advocate this policy in opposition for a time, there seems little doubt, but that the principle will be accepted within the next ten years, and there shall be one great and united British Empire bound together by mutual interests and sympathies.

Automobiles. Although automobiles have as yet only succeeded in being a curiosity in the cities of the Maritime Provinces, they have made great progress in many of the cities of the United States. These vehicles are now extensively used in all the large cities for pleasure. It is announced, that automobiles will be introduced in the city of Detroit during the coming season, with the expectation that they will compete with the railways and do it advantageously. The managers of the St. Louis Exposition expect to solve the problem of transit by a similar experiment. The vehicles to be used on the streets of Detroit are intended to be double-deckers, carrying forty passengers, those for St. Louis will carry twenty or more. Many believe that in the automobile, we have the beginning of a great revolution in social affairs. It has the immense advantage of speed, of being able to travel any road, and of reaching private residences. It is believed by those cities which propose to place the auto vehicle in competition with the trolley, that transit can be made cheaper as well as more complete. In London, an excellent motor omnibus has just made its appearance. Some go so far as to prophesy the entire banishment of the horse from city streets. So accustomed are we to calling ours the steam age, that we are not easily familiarized to the thought of a time when rail tracks on our streets will be a thing of the past.

Strike Legislation. In view of the prevalence of strikes at the present day, it is interesting to note how other countries are dealing with this problem. Victoria, the smallest of the Australian states, but with a population of 1,209,000 has been suffering from a serious strike among the Government employees on the railways. The bill now before the Victorian Parliament is most drastic, but is only to remain in force while the strike lasts. By this bill, an employee leaving his employment without four days' notice shall be deemed to have joined the strike and will incur a fine of \$500, or a year's imprisonment, and is ineligible in the future for Government employ. The bill forbids interference with employees, the collection of strike funds or encouraging the strike in any manner. The bill

further declares meetings to be unlawful if four strikers are present. Although Victoria has not a compulsory arbitration act, as New Zealand, the labor party is very strong and much legislation has been passed at its behest. Thus, the Factory Acts empower the Government to appoint a board of from four to ten persons, composed of an equal number of employers and work people, with an independent chairman, to determine the lowest wage in any trade or business. In New Zealand, they have gone still further and appointed a compulsory arbitration board and all industrial matters, except indictable offences, must be settled by it. Holland, as already stated, put an end to its strike by drastic legislation.

The South African Loan. A hundred and fifteen thousand four hundred applications were received at the Bank of England for the new Transvaal loan of \$175,000,000, and these applications called for \$5,870,000,000, or more than thirty-three times the amount of the issue. The loan is a three per cent one, is guaranteed by the British Exchequer and is sold at par. Of this loan, \$65,000,000 will be used to purchase the railways, and 25,000,000 for improvements needed on the roads, while the remainder of it will be devoted to land settlement and public works. An intercolonial council will be formed to be composed of delegates from both colonies, whose duty will be to look after the railways, constabulary, and other things. This loan yields a higher rate of interest than either of the consols loans of 1901 and 1902. Some people are claiming that Britain's credit is on the wane, because in 1899, before the war broke out, consols were selling at 113, now they are selling around 93, a drop of twenty points. But a country, which at the present day can place a \$175,000,000 loan at three per cent, and have it applied for thirty-three times over by genuine investors, has no reason to bewail its credit. The majority of the Canadian loans are four per cent, although we floated a 2 1/2 per cent loan for \$2,000,000 in 1897 at 91, which returns 2.86 per cent. It will be interesting to see at what price we can float the new loans for the ones now maturing.

The Balkan Disturbances. The troubles in the Balkan States are little improved. Great Britain's attitude in the crisis is one of passive indifference. She is not bound by any treaty to interfere on behalf of Bulgaria, although chiefly responsible for bringing that state into existence. She is however pledged to maintain the integrity of the Ottoman Empire. In the district of Djumaa, on the bank of the River Struma, there has been fighting between Turkish troops and Bulgarian revolutionists for four days. The number of Turks engaged were 2,000. The insurgents lost 16 killed and wounded besides prisoners. On April 30, two bands of men attacked the Ottoman Bank at Salonica and utterly destroyed it. At the same time a number of men drove through the principal streets of the city throwing bombs into the cafes. The report of the number of slain in these riots vary from 50 to 100. It is most difficult to obtain authentic news from the disturbed districts. The situation is evidently fraught with danger.

— Some one has well and wisely said, "Every Indian, every Chinaman, every South Sea Islander has as good a right to the gospel as any one else; and as a Chinaman once said to Robert Stewart, we break the eighth commandment if we do not take it to him." And yet there are men who hold up their hands with holy horror and who even wax indignant if they are told that they are law-breakers. It is passing strange how blind some people are to the claims of others upon their time and strength and money.

The Preacher and the Dying Man.

BY DR. OWEN JAMES.

Last week a young man died in the house opposite to mine on Potts place. The day before his death those around him remarked with some asperity: "Here he is dying and not a minister has called to see him!" What made the situation more aggravating was that five or six preachers lived within sight of his residence. Why did we not call to see him? Answering for myself I would say: First, I did not know he was there. It may be argued that I ought to know—still the fact is that I did not know. Johnstown is getting to be a large city. And people in large cities do not know their next door neighbor. We preachers are pastors of churches. We live to minister to our churches and congregations and their friends. We are ever on the alert so know the conditions and needs of all who in any manner belong to the sphere of our responsibility.

On the other hand the entire population is supposed to have some sort of a relationship, near or distant, to some one of the churches or denominations. We take it for granted that every person in the city has a preference, strong or feeble, for some church or sect. The pastors, gladly and with avidity, assume the responsibility for all those whose preference leans towards their several churches or denominations. Not one of us will be found a shirker on this point.

Moreover, there is a keen sense of honor and professional courtesy among us clergymen. He would be a rarity among physicians who would push himself unasked to visit the patient of another physician. The code of honor is equally stringent among ministers. We are always eager to help one another. We would at once inform a brother pastor of any special need that might arise among those who might be in the sphere of his responsibility. But we would never think of obtruding ourselves unasked to render service to such persons. In some cases this may result in hardship, yet, speaking generally, this spirit of mutual regard and mutual helpfulness among ministers is worthy of all praise.

Second: If I had known that the young man was there and dying, would I have called to see him? No, I think not. I would take it for granted that he was in some other pastor's sphere of responsibility. But if I knew that he had no church preference, that he was really in no one's sphere of responsibility and that no one was ministering to him, would I then have called? Yes, if I were sent for. Otherwise I would still hesitate. Why? I am speaking entirely for myself. I do not know what any other pastor would do. But I would hesitate. I am sure that no one will accuse ministers of careless indifference or selfish indolence. We preachers are the servants of all. We are glad to be the bond slaves of the community. There is no time of night or day, there is no intensity of heat or cold, there is no severity of wind or rain that will keep us from running anywhere to help any man in whatever condition. Our hearts throb with a perpetual yearning to help. As a class we have but one design on humanity, viz.: to render service. I know it is presumptuous for us to say it, yet the truth is our souls groan under the burden of our fellows. Still I would hesitate to visit my dying neighbor uninvited. Let me give you a few reasons for my hesitancy.

(a) A man's relation to God and man's condition before God are of all things the most private and sacred. Nothing can be more personal and more delicate than these matters. A man has a right to resent intrusion by strangers into his financial and domestic affairs—his bank account and his relations to his wife and children. How much more would he have a right to resent intrusion by strangers into this most intimate sphere, his relation to God? It is fashionable in some quarters to blame Christian people who fail to speak to sinners about their souls. Occasionally there is heard a man who has the effrontery to attribute his neglect of salvation to the fact that no one has ever spoken to him about his soul. Christians, certainly, ought to be loud in their praise of the Saviour and instant, in season and out of season, to proclaim the glad tidings of salvation in his name. But to tackle a strange individual in a state of helpless sickness, or in any other casual relation, is a matter, in my opinion, of extremely doubtful delicacy and propriety.

(b) I would want to avoid the impression that I could do anything for him in virtue of my office. The state confers on the minister the right to celebrate marriages. The churches—I am speaking of those with which I am connected—have appointed him to conduct public worship, to preach and teach publicly and to administer the ordinances. But he is an ordinary man. He has no access to God that other men have not. He has no grace to confer. He can do nothing for a dying man that other men cannot do. He cannot save. He cannot forgive sins. His prayer will not be answered any sooner than that of others. God has not made him the custodian and dispenser of any of his gifts. Because of the preacher's education and experience he may teach, guide, persuade, entreat and pray with more clearness, fervor and unction than many others and for that reason be more helpful everywhere. But he is in no special sense an intermed-

ian between the sinner and God. He is not a spiritual attorney to carry the cases of men to the bar of heaven. He is not a prime minister that is entitled to any privileges in the court of the king. I should hesitate therefore to invade the room of a dying man lest he should be deceived to think that I could be depended on to bring him salvation at the last moment. If I were sent for I would explain and point out the way of life, I would persuade and entreat to the best of my ability, and I would endeavor to lead the man's prayers to God. Yet so common is the priestly conception that I would have to be very particular to turn the man's attention from myself to Jesus Christ.

(c) I would want to avoid the impression that any act performed on him, or in his behalf, would secure his salvation. Whatever the origin of the belief the fact is that a large portion of the human race has come to believe that baptism, the eucharist, prayer and anointing with oil are acts that contribute in some way to the preparation of the soul for passing out of this world. All this is, in my estimation an error and a snare. It is a sad reflection on the character of God to suppose that man's relation to him and a man's destiny for eternity should be made to depend on outward ceremonies. It tends also to lower the tone of a person's moral life if we teach that his eternal happiness can be secured by some performance on his deathbed. So decided has the tendency always been in this direction that I feel I ought to be extremely careful to avoid every appearance of giving it encouragement. Hence I would not rush uninvited into a dying man's room.

I would not want to do anything that would create the impression that religion was merely a preparation for dying. That impression has a wide vogue already. A man said to me yesterday, speaking of a mutual friend, who had been killed: "It is a pity that he had no time to repent before going hence." As a matter of fact Christianity is not a preparation for dying. It is rather a set of divine forces projected into this world for the awakening, rectifying, cleansing, strengthening and polishing of all that is best in human nature, for making the most of human life in all its duties, trials and experiences and for the development of all that is noblest and most blessed in human character. To become a Christian is to put one's self sympathetically and actively in contact with these forces—to permit these forces to do their work on one's heart and life.

Let me be specific. To obtain the most possible and to attain to the best possible a man must be brought to a right relation with God, his maker, friend, father. A right relation with God means the mind, heart, will, life thrown into unison and accord with the mind, heart, will and life of God. There can be no fiction or false pretense about this. The unison and accord must be real and vital. A man must feel that he hates that which God hates and loves that which God loves. Like God he must commit himself to antagonize all that is evil and to champion all that is good. This he does because he feels that the evil is hateful and the good lovable. The change that takes place when a man turns from a life of self-seeking, self-pleasure, self-aggrandizement into this life of unison with God is called repentance. When this repentance is sincere and hearty God forgives a man. It is impossible for God to forgive a man who does not genuinely in his heart abandon all evil and commit himself to all good.

This gives an idea of how remotely related the end of life is to the Christian religion. Both the purpose and the motive of Christianity are independent of death. The impelling reason and motive in all is that righteousness and holiness are in themselves right and worthy. It is true that holiness brings blessedness. But he who seeks the holiness for the sake of the blessedness will not get the blessedness because he does not have the holiness. Those who die in Christ will go to heaven. But those who seek Christ in order to go to heaven will not go to heaven, because they do not find Christ. If Christ is not sought for his own sake, but only for the sake of some benefits he has to confer, he is not sought at all. It is his gifts that are sought. And those who seek him for the sake of the gifts he has to give neither find him nor get his gifts. A child that tells the truth for a reward is not truthful. He would just as soon lie for the reward. A man that is honest because it pays is not honest at all. He would steal if that was what paid. A genuinely truthful and honest man cares nothing for consequences. He is truthful and honest whether it pays or not. A child that obeys his father because his father has promised him an estate does not really honor and obey his father at all. He is scheming to get the estate and if the father could read his heart he would not let such a child have the estate.

The Christian religion is not a scheme to avoid hell and go to heaven when we die. It is, as I have said, a set of forces to awaken love for God and for goodness and to righen a man with God and bring him into possessions of goodness. The nearness of death, for this reason, is rather an impertinent consideration. He would indeed be an ignoble son who, during the entire period of his minority, would disregard his father and squander his life in wantonness and then, a day or two

before his majority, would cry and cringe and plead for mercy in order to get his portion of the estate. It would be deplacably mean if he deliberately counted on his father's leniency and purposed all along to ignore the father and all filialness until the last minute when, as a part of a scheme, he would put in his cries and tears for his pardon and his portion.

I fear that there are men who presume on the leniency of God, who allow themselves to think that God is so lenient that he will, at the last moment and least cry for pardon, turn from a man the consequences of a life of sinning and bring him at once into perfect happiness in heaven. Acting on this presumption they abandon themselves to a life of sin, intending to make it all right at last through the prayers of some priest or preacher. It is needless to say that in such conduct there would be no sincere turning away from evil to good, but only a craven method to dodge the evil results of a bad life. It is also needless to say that such a fiction would avail nothing with God, who knows the heart. To be sure it is possible at any time to turn genuinely from evil to good. If such true repentance should take place at the last moment I am sure that God would pardon to the uttermost for Jesus' sake. Every preacher, that I know of, would be glad to bring the gospel message home to a man at the last moment in the hope of producing the true repentance. Yet very many of us are constantly afraid that men may cheat themselves with the notion that Christianity is a preparation for dying and that heaven may be won by a spurious repentance.—Sel.

The Higher Critic of Ten Hundred Years Ago.

BY J. WEBB.

This was the title of a lecture given in the Theological Institution at W— on June 7th, 1902 by the Rev. Thomas Orthodox, M. A.

There was a very large gathering. Every available seat was occupied. The lecturer, being called upon by the chairman, stepped to the front and, without making any apology, said: "Ladies and gentlemen; after gathering up, at a large expense, hundreds of ancient books and manuscripts I have found out why there was so little progress made, in regard to the evangelization of the world, during the latter part of the nineteenth and the early part of the twentieth centuries. The story as I have made it out is as follows:

"There was a man whose name was Darwin, a naturalist and author. He was born in the year 1809. His numerous works had an immense influence, whether for good or ill, throughout the thinking world. When he reached the advanced age of sixty-two years he startled the public by the announcement which was to the effect that there was monkey-blood running through his veins. He claimed that his forefather, away back hundreds of millions of years, was a full blooded monkey. Of course, as might be expected, all human beings were greatly shocked when they heard it. One would think that when he found it out he would have kept it to himself, but, strange to say, he seemed to be quite proud of his ancestry, for he wrote a book to prove his claim. In this book he not only made a claim for himself but tried also to show that there were others of the same blood and from the same stock.

Darwin's work had a marvelous influence upon some minds. There was a mysterious something in it, which, while it did not appeal to the minds of human beings, had an almost hypnotic effect wherever there was monkey-blood, for, every now and again, after reading this wonderful theory, a number of men would suddenly make a leap and climb right up into the Darwin theory-tree and hang on to its branches in a very peculiar manner.

The remarkable talent of mimicry, which is so noticeable in the monkey tribe in their natural state, must have been largely developed in these men, for they certainly did act very much like human beings. The monkey-spirit also seemed to predominate to a very large extent in them, for nothing pleased them better than to take the things which human beings greatly prized and, out of sheer mischievousness, tear them all to pieces.

One day, while they were leaping from tree to tree and from branch to branch, in the great forest of literature, on the lookout for the 'missing link,' one of their members came running into their midst crying, "I have found the book!" "What book?" asked the wonder-stricken brotherhood. "The Bible! the Bible! the book that the human beings believe in! The book which contradicts our brother Darwin's theory!" Then, with a graceful bound which, was so like his forefathers of millions of years ago, he made a leap high up in the air, and alighted upon a platform, which the brothers had already erected, and, in an eloquent and passionate address, told all that he had seen and heard of the human being's religion. The brotherhood were quick to see that there was at last some important and delightful work for them to do. They would make a desperate attempt to pick this great book to pieces. Many days and nights were spent in reading the contents, and many a warm discussion was indulged in. They chattered and fought, and went through many

gymnastic antics, such as is peculiar to their species, but all to no avail, they quarrelled and they still quarrelled.

At last, however, they formulated a plan on which they could all agree; and that was that they should all go to school and study history, philosophy theology, and everything else that would enable them to pull to pieces and then reconstruct the book so as to offer to the public a Bible which all the brotherhood could indorse, and which would be a credit to the literary world of the twentieth century.

After a number of years of study, many of them became eminent as scholars, and quite a few of them received the degrees of D. D. and Ph. D. The time had now arrived for them to make their appearance before the public as 'The Reformers of the Christian religion.' They were fully prepared; in fact, they were quite anxious to make an impression.

They set to work in real earnest. They erected for themselves a very high and broad platform upon which they all climbed and took their seats, and they began to put on many airs. Then, one of the most dignified, a sage of twenty-nine years next birthday, who was chosen as the mouth-piece of the Brotherhood, said: "O ye vast world of Bible-students and philosophers; know ye that, from this time forth and forever, we, the great scholars and profound thinkers, are to be known and recognized as the 'Higher Critics'; and the rest of the Brotherhood said, 'Amen, so mote it be'."

After studying Paulus and Strauss and Baur and Renan and Ingersoll, these higher critics began to write many books and papers; they also gave lectures entitled "The New Apologetic." In these books, papers and lectures they asked many profound questions, but they never answered one.

As years rolled by these great scholars became more dignified. One day, while they were giving orations before the ministers of all denominations, they made, what they called, a very modest and reasonable request; it was that the sun and the moon and the earth should stand still; and that there should be no more gospel preaching, and no more Bible reading, and no more divine worship until they, the great scholars and profound thinkers, had given to the world a Bible that would be a credit to the wise and prudent.

The Christian world waited patiently and long. And, though men and women were sick and dying, there was no voice from the high and mighty platform. The millions were now growing impatient and restless; their souls were hungering after spiritual food, but the critics had none for them.

Suddenly, there was a great cry which sounded throughout the length and the breadth of the land; it came from the hearts of human beings, asking for and demanding the wonderful Bible which was promised by the great scholars and profound thinkers. So great was the cry that it actually reached the ears of the Brotherhood and made them tremble. Then they began to realize that something must be done; so they appointed a meeting to discuss the matter.

At that meeting, one of the members a doctor of science, said that he had a plan which, if carried out would settle the whole question. He had studied the art of photography. He had moreover invented a camera by which he had thrown the whole contents of the Bible on a plain surface, so that everything in it could be seen at a single glance. He had a number of proofs already. "To make this Bible perfect," he said, "it must be put through the scientific process of retouching." To do this satisfactorily to the Brotherhood, he proposed that each member should take one and study it carefully and then mark the passages or subjects that he wanted to be erased.

This pleased the Brotherhood immensely. They then began to study the old books on Pantheism and Materialism, and Rationalism and Positivism and many other isms. They also consulted the Gnostics, the Sabellians, the Socinians, the Arians, and a host of other higher critics of the old and defunct schools. In the course of a few more years they finished marking their proofs and sent them in to the artist to guide him in the retouching process.

The long-looked-for day came at last. There was a great sounding of trumpets. Millions of people had gathered. There were telegraph agents standing, ready to wire the glad tidings to the uttermost parts of the earth. On the high and broad platform, where the dignified Brotherhood were seated, there was a large camera such as had never been seen before. The artist had just finished his work of retouching. The great Bible-picture which was veiled with needlework of gold, was placed where all could see it. The Brotherhood had not seen it as yet, but they were quite sure that it would be a great success.

"This," said their leader, "is the day which has been set apart for the unveiling of the greatest piece of literary work that has ever been placed before the eyes of human beings! This day will witness the rising of a sun that will never set. The Bible, which is now to appear before your eyes, is absolutely perfect. All that was obnoxious to the up-to-date scholars has been taken away by the

scientific process of retouching. Our great and learned Brotherhood, who are very broad and liberal in their views, have questioned, the Creation, the 'Origin of man,' 'Divine Inspiration,' the 'Divinity of Christ' and 'Bible Miracles.' They have also questioned the doctrines of 'the Atonement,' 'Regeneration,' 'Future Punishment' and many others too numerous to mention, therefore they have been wisely removed."

"This newly revised Bible will be a foundation upon which a great universal church may be built; a religion that will satisfy all the great scholars of the earth." At this stage of the ceremony the speaker touched a bell which was the signal for the unveiling of the great Bible of the twentieth century. "Behold! behold!" cried the proud speaker, "the wonder of the ages!"

There was a moment of breathless silence. The veil was drawn aside. But something had happened. There was a murmur of disappointment which sounded like the rolling of distant thunder. There were hisses and groans; then followed loud threats. The higher critics came forward and looked at the photograph, then turned deathly pale. There was no Bible—the retouching process had taken every word out of it—all that was left of it were the covers. This was more than the people's patience could bear. The Christians had been outrageously duped. They would have no more of such tom foolery. The exasperated millions moved forward. It was as the su-gling of mighty billows. The massive framework of the high and broad platform could not stand against it; it swayed to and fro and then down it came with a fearful crash.

What became of the renowned monkey-men is not known. Some writers tell us that they fled to the forests. Many hunters have scoured the thickest of the woods but as yet no traces of them have been discovered.

At the conclusion of this lecture, a committee, appointed by the governors of the college, presented the lecturer with the degree of 'D. Lit.' for the splendid addition which he had made to church history. Dr. Orthodox, in a few suitable words, thanked them, and then, amidst great applause from the delighted audience, bowed himself off the platform. I joined in with the cheering and then I awoke shouting: "Long live Dr. Orthodox!"

New Canada, Lun. Co., N. S.

The Eucharist.

When Jesus instituted what to us is known as the Lord's Supper, he "took bread and blessed it"; he "took a cup and gave thanks." So both Matthew and Mark. According to Luke he "gave thanks" over both the bread and the cup. For this reason—because the thanksgiving was so prominent a part of the institution in each case—what we are accustomed to call the Lord's Supper was by the early Christians called "the Eucharist." Happy were it for us all, today, if the ancient custom were continued. As it is, we are confused in our thinking as well as in our practice. Once only (1 Cor. xi. 23) is it called "the Lord's Supper," and nowhere is the ordinance, as a whole, denominated "the communion." And yet, nine-tenths of the Christian world is accustomed to speak of the ordinance as "the communion," and the other tenth is as much accustomed to call it "the Lord's Supper."

The language of Matthew, literally rendered, is: "And they eating, Jesus, taking bread and blessing, brake and giving to the disciples, said: 'Take, eat; this is my body.' And taking a cup and giving thanks, he gave to them saying, 'Drink ye all of it.'" Evidently meaning that all were to drink of the one cup. In Mark (xiv. 22, 23) it is said: "And they eating, taking bread, blessing, he brake and gave to them, and said: 'Take, this is my body.' And taking a cup, giving thanks, he gave to them, and all drank of it." In Luke (xxii. 19, 20) it is said: "And taking bread, giving thanks, he brake and gave to them saying, 'This is my body given in behalf of you; this do in my remembrance.'" And in like manner the cup, after having supped, saying: "This cup is the new covenant in my blood that poured out in behalf of you." Thus it is made evident that, though Jesus, as was his wont in eating, pronounced a blessing upon that which he ate, or which he gave to others, the chief thought in the institution of the ordinance under consideration was thanksgiving. The blessing was pronounced at the breaking of the bread, but thanksgiving was the feature of the passing of the cup. The word in the Greek signifying thanks, or thanksgiving, is "eucharistia"; and so the common usage of the early Christians was to designate the ordinance as "the eucharist."

The occasion of the institution of the eucharist was the passover "supper," a feast observed in the night, and therefore called a supper rather than a dinner. So in 1 Cor. xi. 20, it is evident that the phrase, "supper of the Lord," has reference to that which was subsequently known as "the eucharist." In 1 Cor. x. 16, we find another word used, but not to designate the observance as a whole, but each particular part of it. The bread is "the communion of the body of Christ," and the cup is "the communion of the blood of Christ." The word "koinonia," translated "communion," means a fellowship, and a mutual participation, a common interest; and as there used, it means that one partaking of the bread in the eucharist was a participant in the body of Christ, while

he who partook of the cup was a participant in the blood of Christ. It was not one communion, but two communions, and, if the word "communion" is to be used at all, it should be in the plural number, and the ordinance should be called "the communions," rather than "the communion."

In the third and fourth centuries the word "koinonia," communion, was used, but usually in the phrase "koinonia misterion," communion of the mysteries, or the mysteries of the assembly. Justin Martyr tells us that, in his time (the latter part of the second century), he who presided at the observance of the ordinance offered prayers and thanksgiving, "And after the president has given thanks and the people responded, those who are called among us deacons give to each of those who are present to partake of the bread and wine and water over which thanks have been given, and carry them to those not present. And this meal is called by us the 'eucharistia,' of which none is permitted to partake, except one who believes that the things taught by us are true, and who has passed through the washing for the remission of sins and new birth, and so lives as Christ commanded." And that famous book, "The Teaching of the Twelve Apostles," tells us that no one is to receive the eucharist except those who have been baptized.

From the account of the eucharist as given in the gospels these things become evident, namely: First, it was a common participation. It was not given to one man alone, but to the "disciples" as a body. True, there were other devout followers of Jesus within a few miles of the place, where the ordinance was instituted, and yet only eleven partook at the hands of their Master. Second, one loaf of bread and one cup sufficed for all who were present. There were only twelve of them, at most, and the loaf was not large. It was the hard, unleavened cracker, or "loaf," which had been provided for the passover. The word "artos" sometimes meant loaf, but at other times, and more commonly, it signified bread, without respect to its form or amount. The use of the word does not compel us to use only one loaf, when a hundred, or two hundred, or a thousand people are to participate. So the use of one cup does not compel the use of only one when a great many people are to be served. But no more does the language used justify us in seeking to avoid contact the one with the other, or to avoid partaking from the same loaf, or the same cup from which another has partaken. The fact that the eucharist is a social institution forbids us to seek an individual loaf or an individual cup. Convenience is one thing, but sedulous effort to avoid contact is another thing. Third, the eucharist is not in itself a communion. The idea most prominent in it is not expressed in the word "communion." That is incidental, rather than prominent. The communion is not so much one participating with another as each with his Lord. The bread is "the communion of the body of Christ"; the cup "the communion of the blood of Christ." Fourth, the idea of thanksgiving is most prominent in the administration of the ordinance. Blessing (eulogizing) to be sure, is mentioned, but always in connection with the bread, while in each case thanksgiving is associated with the administration of the cup. Fifth, the word "wine" is in no case used as indicating the passover feast; but it is remarkable that it is not so called in any account of the eucharist. It is always "the cup" or "a cup." And this suggests the impropriety of the mention of wine in connection with the administration of the ordinance. The cup, not the wine, is made prominent both in the gospels and in Corinthians, where the eucharist is spoken of and described. We do not here raise the question as to the quality of the wine or of the contents of the cup. It was certainly "the fruit of the vine," but whether it was fermented or not is not here discussed. It seems quite certain, however, that, so long as the fruit of the vine is used, whether pure or diluted with water, it fulfills all that is required in the observance of the eucharist.

The writer ventures to express the opinion that a good deal of improvement is possible in the manner of administering the eucharist. The usual slipshod method is not conducive to the best effect in the hearts of the participants.—Ex.

By J. J. Green

To work fearlessly, to follow earnestly after truth, to rest with a childlike confidence in God's guidance, to leave one's lot willingly and heartily to him—this is my sermon to myself. If we could live more in sight of heaven, we should care less for the turmoil of earth.—From the Letters of John Richard Green.

It is curious, if it were not so sad, to notice how many years of fruitful youth we spend less in learning than in wondering why we are compelled to learn.—Dinah Mulock Craik

Make use of time, if thou valuest eternity. Yesterday can not be recalled; to-morrow can not be assured.—Jeremy Taylor.

Life creeps because its hinges grate on self.

He who is taken up with the King's business has no time to meddle with his neighbor's.

Messenger and Visitor

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S. MCC. BLACK

Editor

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Denominational Spirit.

There is such a thing as cultivating the denominational spirit to an inordinate degree, and thereby becoming thoroughly sectarian in mind and heart. That is not, however, in our opinion, a danger to which Baptists are in our day especially exposed. The Episcopalian, even of the milder sort, cleaves to "the church" and its precious prayer book with uncompromising and often supercilious devotion; the Presbyterian finds the most complete satisfaction in the Westminster confession and the prime orderliness of his denominational system; the followers of Wesley rejoices in the elastic method and broad liberality of his section of the church militant, and is sure there is nothing quite so good in all the world. But with the average Baptist there is apt to be an inclination to under-estimate the characteristic excellences of his denomination, and pride himself rather on his superiority to the denominational spirit than on his possession of it.

We do not, indeed, like to hear men boasting about their own denomination, as though, like pictures we have seen, the frames of which were more highly prized than the painting. But we do like to have a man heartily glad that he is a Baptist, and honestly proud of the faith and traditions of his denomination—not simply because he is a Baptist but because he clearly comprehends what it is to be one, and because he has acquainted himself with the grand history and high mission of the body to which it is his privilege to belong.

Of all Christians, the Baptist has the most reason to be proud of his denomination. Not through an "apostolic succession" of more than doubtful authenticity, but through a spiritual succession that cannot be justly questioned, his church is the legitimate heir to that primitive body founded by the immediate disciples of the Lord. It has had an inspiring history. Its roll of noble confessors, who were Baptists in the days when it cost something to avow a connection with the despised sect, is a long and glorious one. Its "testimony" in behalf of soul liberty and of freedom of religion from State control has been fruitful of blessing to men of every creed. Above all its constant witness to the spiritual nature of Christ's kingdom, against the worldly tendencies of State and infant sprinkling churches, has leavened and uplifted the entire body of modern evangelical denominations. It is today a vast, growing and vigorous communion, doing great things, and capable, if it had the hearty love and could command the best service of all its members, of far greater achievements than have marked its glorious past. We say, then, that Baptists have every reason to take an honest pride in their denomination. Without forgetting that they are Christians first and Baptists afterward, they should steadily give their best thought and energy to its prosperity and wide extension, as the truest representative in the earth of the New Testament ideal of a Christian church. A moderate infusion of the right kind of denominational spirit is, we sincerely believe, much needed. It would impart new life and vigor to the great work to which the denomination has been divinely called.

The Covetous Man—Who is He?

Covetousness is an inordinate desire for gain. We generally think of it in connection with dishonesty, as when a man is so anxious to make money

that he cheats—so anxious to increase his own property that he does not pay due regard to what belongs to his neighbor. But a man may be covetous without this. He may shrink from defrauding his neighbor, and yet be willing to cheat himself. If a man is so anxious to increase his worldly store that he cannot rightly attend to his eternal interests, that man is covetous. He may not rob his neighbor but he does rob his own soul.

Many a man does this. His mind is so absorbed in business that day after day, week in and week out, he cannot give a single deliberate thought to the things of eternity. He neglects the interests of Christ's kingdom; neglects the religious interests of his children; neglects the cultivation of his own religious nature; and all because he is so intent on amassing worldly goods. Such a man is too busy; he is honest to his neighbors, it may be, but he is not honest to himself. He is covetous—is ever desirous to increase his worldly store.

And the Master says "Take heed—beware of covetousness. Of other sins a man knows when he is guilty. He cannot commit theft or falsehood without intending to commit them. But covetousness is an insidious fault, creeping upon a man unawares, gaining possession of his soul, when as yet he has no idea of the danger. A man may properly be anxious to increase his wealth, and may not see just when he is becoming over-anxious. You ask a brother to come to the week-day prayer-meeting; you tell him that he used to come regularly, but now it is a long time since you have seen him there; his excuse is that he has been very busy of late. He really has not had time. And of course he must attend to his business; a prayer-meeting is a good thing, but a man must not neglect other duties to attend it, the best way for one to serve God is to set an example of industry, etc. You cannot say anything in answer to the brother. You may not be competent to declare positively that it is his duty to give up business on the prayer-meeting-night, but still you may feel that the brother is getting to be too much absorbed in the things of this world, and the worst of it is that he himself cannot see it. The eager desire to increase one's store is an insidious evil. It is something a man must watch against—beware of for "A man's life consisteth not in the abundance of the things which he possesseth." A brute's life does. If the foxes have holes and the birds of the air have nests, they have all they can desire. But a man has moral and spiritual relations. Though he have an over-abundance of all things of this world, his happiness is not yet secured. He is a fool who bids his soul "be merry" on the things of this life, for the soul has a hunger which the "fruits and goods" of this world will not satisfy. A man may have more than his barns will hold and yet be wretched. On the other hand, though he be destitute of this world's wealth, though he have not where to lay his head, his life may be a life of the highest excellence—of the fullness of glory and of joy.

The story of the man who wanted Jesus to speak to his brother to divide the inheritance with him, is one that is well worth studying.

Why did Jesus rebuke the man? He asked only for what belonged to him. He certainly could not have expected that Jesus would aid him in any injustice, and there were doubtless neighbors present who could have exposed him if he had attempted any deception. Doubtless the man had been wronged by his brother; at least he thought he had been wronged, and he sought merely to get that portion of the inheritance which he believed was rightfully his own.

The man's error was just here. Jesus was discouraging of eternal life—the most momentous of themes treated by the wisest of teachers. This was, what we might say, the great day of that man's life, the day when the gates of salvation were flung open most widely to him. Now when he can learn the way of life from the Great Teacher's own lips, instead of seizing the opportunity to discover the way of peace with God, he is thinking all the while of that old trouble about the father's estate. That offense has been on his mind morning, noon, and night—all the time. It has banished every other thought and care from his mind. And now when he hears Jesus speak—Jesus who can show him the way of eternal life—all that he can think of in con-

nection with Jesus is that here is one who can help him get his share of the estate!

It is not pleasant to be cheated. It is not pleasant to see another man in possession of property that ought to be reserved to shelter your head in age, or to educate your children, or start them in the world. It is hard to be robbed. But a man may think too much about such a thing; and this man was letting the loss of his property come between him and eternal life. He had become more anxious to get his share of the inheritance than to obtain the salvation of his soul. And so Jesus rightly calls him a covetous man.

Editorial Notes.

—Rev. H. R. Hatch, the pastor of the Wolfville church, has been granted leave of absence in order that he may work in the counties of Lunenburg and Queens in the interest of the 20th Century Fund. Rev. J. D. Spidell is spending some time in the county of Halifax in the same work, and Rev. D. E. Hat of Canard has been away from his church for three Sundays in the interest of this fund. These brethren are to be commended for their zeal in the prosecution of this work and their churches for permission to do so. Their pulpits were and are to be supplied by brethren who are always ready to extend the helping hand.

—The zeal and devotion of children have often put to shame the older "far-away-from Christ" Christian, as did poor crippled Maggie, who, touched by the fire of the minister's appeal for money to send the gospel to the needy, godless heathen, gave her crutch—her all. The sublimity of the deed unnerved for a moment the minister. "Do you see that, my people," he faltered at last; "little Maggie's crutch—all that she has to make life comfortable, she has given it to the Lord and you." That stylish, worldly congregation was moved. Some cash and pledges equivalent to \$6.00 were piled over the crutches on the table. Verily is it true that often "a little child shall lead them."

—It is said that the Bible publications of the Oxford University press have been issued for 300 years and are published in 150 languages and dialects. Every year fully 600 tons of paper are used for this purpose alone. It is quite a common experience to have single orders for 100,000 Bibles. The supply of printed sheets is so great that an order for half a million copies can be readily filled. On an average, from thirty to forty Bibles are furnished every minute. When it is borne in mind that this is only from one publishing house some idea will be gained of the vast number of Bibles published and sold. This does not look as if the "Old Book" had lost its hold of the people. The more men study the Bible, the more they love to do so. The entrance of His word gives light.

—The Old Testament and the New both bear record of earnest godly women who, with willing hearts, ready hands and consecrated tongues, gave their substance, their labors and words for the glory of God and the uplifting of humanity. The Saviour's precious words of commendation of a woman's service have been ringing down the ages, inspiring faith, zeal, courage and loving offerings, from women of all times. But not until the 19th century was "the fulness of the time" in which she heard and heeded the Master's voice which summoned her to untried, enlarged and systematic endeavor. Nowhere has she shone more brightly than in her efforts to bless the women and children of pagan lands by giving them a knowledge of "the way of life" through Jesus Christ.

—The effective preacher is the man who believes in his Bible. To him, from cover to cover, it is the Word of God, to be believed, trusted in and followed. The appeal must be constantly to the law and the testimony. The exegesis may be faulty, but if he convince his hearers of the sincerity of his conviction, of his unflinching faith in God's Word, he will have hearers. People are tired of quibbles and doubts and hesitation and half-bellied and open repudiation of parts of the sacred Scriptures. They like positive statements of doctrine. Something like this was affirmed of a Baptist pastor in New York and may apply equally to places remote from this great metropolis. One may not always agree with some things that he hears; but he cannot help being drawn to a man who has some positive utterances to make, and makes them.

—Dr. John Watson (an McLaren) in "The Mind of the Master," in speaking of the Kingdom of God, uses these forceful and expressive words: "Loyalty to Jesus was to be the spinal cord to the new body and the sacraments were to be the signs of the new spirit. Each was perfect in its simplicity—a beautiful poem. One was baptism when the candidate disappeared into the water, appeared again with another name. This meant that he had died to self and had risen a new creature, the child of the divine will. The other was the Lord's Supper

where Jesus' disciple eats bread and drinks wine in remembrance of his death. This meant that he had entered into the spirit of his Master and given himself to the service of the world. Those are the only rites of Jesus, those his bonds, and with this lowly equipment—two pledges of sacrifice—began the Kingdom of God." This comes with a good grace from a Presbyterian divine.

Conundrums.

- 1. If a professing Christian pays ten dollars a year towards supporting his church, and twenty-five toward one of the fraternal societies of which he is a member, which of them does he love most?
2. If he pays nothing for the church, on the ground that all he can spare from necessary expenses must be paid to a club of which he is a member, which is of the more importance to him the club or the church?
3. If he pays five dollars to the church and twenty dollars for tobacco, are we to understand that tobacco is worth to him just four times as much as religion?
4. If he practices strict economy only in curtailing his church expenses what is the fair inference to draw?
5. If he can take two or three secular papers, but cannot afford to take the MESSENGER AND VISITOR is it necessarily inferior to them.
6. How can we get the MESSENGER AND VISITOR in every Baptist family?

Baptists in South Africa.

There are thirty Baptist churches in the South African Baptist Union. They have but 4000 members, yet they maintain their own missionary Society with an income of \$4800 a year. Nine missionaries are supported. These carry on their work among the Kaffer's, Fingoes, Timbus, Tambookies, Pondos, and the mixed native races. In the compounds of the gold-mining area they gather every Sunday from 5000 to 6000 natives, representing thirty different tribes. It will thus be seen that the Baptist cause in South Africa is not strong. But the country is large and there is plenty of room for growth. The time was in these Maritime Provinces when the Baptists were a few and feeble folk. But they have grown and are growing. The principles for which they have always stood, are those which commend themselves to every lover of soul-liberty. South Africa will ere long, as elsewhere, be the home of a large number of strong, vigorous, aggressive Baptist churches.

A Word to Church Clerks.

You will soon be receiving blank forms for the church letter to the association, and the statistics of the year ending May 31, 1903. It is important work that is thereby entrusted to you. If well done, our year book will contain reliable information, but if poorly done or not done at all our statistics will be misleading. The following prints should be specially attended to.

- 1. To write a brief letter—do not be satisfied with simply giving the statistics—you may not have much to say in your letter; still say something, tell the association your state and condition, your work and your prospects.
2. The membership statistics should be accurate. They are made up like an account; the number reported last year and the increase this year make up one side of the account; from the above you deduct the deaths, dismissions, exclusions, etc., and the balance is your present membership.
3. Be very careful to give the number of baptisms during the year. This information is eagerly looked for by the association.
4. It is very useful to give the number of non-resident members, thereby we come to know our effective force. It will give you some trouble to make up this item correctly, but it will pay to take the trouble. In many cases the result will be a great stimulus to your church to make greater effort to place non-residents in fellowship with churches where they reside.
5. Careful statistics of the Sunday School are very useful. Arrange with Superintendents at once to have this information ready for you.
6. Don't forget to state pastor's salary, be it large or small. Keep the figures before the denomination and the result is sure to be a more adequate remuneration for hard working pastors.
7. Do your very best to get the church to together hear and approve the letter and statistics, but if that is impossible, then send letter and statistics on your own authority.

8. Confer with your pastor if you have one, or if not, with some of the best informed in the church and get their assistance in preparing letter and statistics.

There are other items to be attended to in preparing the statistics. It is important to have correct figures in all the columns. Let us give one further pointer; send in your letter and statistics to the clerk of your association as early as you can. He needs them to arrange for the association. Send it by post. Do not wait to send it by your delegate. These are small matters but very important.

Notes from Newton.

In my last notes, "Howard University" should have read "Harvard University." It was the printers error. A number of addresses have recently been delivered before the students of Newton, the enumeration of which would probably not be interesting to MESSENGER AND VISITOR readers.

The senior class has been entertained within the past month by the Clarendon St Baptist church in Boston and by the Boston Baptist Social Union.

One of the most interesting announcements made in the chapel for sometime was, that Mr. C. W. Rose, of Acadia '95 had been awarded a gold medal by the Royal Humane Society of England for bravery in rescuing persons from drowning at Port Maitland last summer. The medal came through the Dominion Government and is a recognition of a singularly meritorious deed.

Nature is already donning her summer beauty. The fields are clothed with rich green and the air is filled with the melody of birds and the fragrance of flowers.

May 15

A. F. N.

Mr. W. H. Dyer of Newton's Senior Class has accepted a call to the Beth-Elen Baptist church in Waltham, Mass.

The sporting element is not entirely apart from Newton. The College love for the Campus has asserted itself in the organization of a base ball team which has met several competing teams, notably that of the Harvard Divinity School, defeating once and once being defeated.

An experience with which the writer was associated furnishes an impressive warning to us to live our best today. On the 15th of April he married Mr. Herman L. Gray, an Annapolis County young man, to Miss Edith C. Hill of Arlington, Mass., and in two weeks from the following Monday he was called upon to bury the bride. At the time of marriage she seemed the very picture of health. A very severe cold proved fatal. Truly, "in the midst of life we are in death." A. F. N. 189 Summer St., May 21.

Ordination Council.

A Council was called together by the Baptist church of Benton, Cal. Co., for the purpose of considering the advisability of setting apart to the work of the gospel ministry L. A. Lockhart (Lic). It commenced on Wednesday May 20th, at 2 p. m. There was a large delegation of ministers and representatives of their churches present.

Upon motion Mr. J. R. Barton of Richmond was appointed Moderator and C. F. Ridout of Middle Simonds, Clerk. After Mr. Lockhart had given a concise statement of his Christian experience, call to the ministry and ideas of Christian doctrine the Council proceeded to the examination led by Rev. Jos Cahill. That the candidate was thoroughly sound in the faith and doctrines of the Baptist body was proven by his answers, some of which reflected much credit upon himself, showing that he has been a careful and conscientious student.

After Mr. Lockhart had retired several of the Council gave expression to the highly favorable opinion they had formed of the candidate during the examination and also of the progressive spirit, earnestness and success of his work. The council was unanimous in advising the Clerk to proceed with his ordination.

The program for the evening service was as follows: Rev. W. H. Smith, B. A., preached the ordination sermon. Rev. Z. L. Fash, M. A., offered the ord. prayer and extended the right hand of fellowship into the gospel ministry. Rev. C. N. Barton gave the charge to the church. Mr. Lockhart has been engaged in the work some three or four years and has had a good measure of success. He is now pastor of the Benton, Meductic and Canterbury churches and has possibilities for a bright and successful career. His home and family are in Bristol. C. FRANK RIDOUT, Clerk of Ord. Council.

Rev. Warren L. Parker.

Rev. Warren L. Parker died at his own home, Hill Grove Digby Co., N. S., May 13. He was stricken with fatal sickness while worshipping with the Hill Grove church on May 3rd. Though suffering much pain, he retained an unclouded mind to the last, and passed away in the triumphs of our faith.

Bro. Parker was born at Nictaux, June 9th, 1828. He was baptized by his brother, Rev. W. G. Parker, March

13th 1854. He began to preach March 1st 1857, and was ordained at Upper Aylesford September 30th 1864. Revs. J. L. Read, E. O. Read, E. M. Saunders, S. B. Kempton, W. H. Porter, were among those who composed the council. During the forty-six years of his ministry Bro. Parker held pastorates as follows:—South Yarmouth '64-'69, West Yarmouth '69-'72, Freeport '72-'78, St. Mary's Bay '78-'82, Hill Grove and Smith's Cove '82-'83, Wilmot Mt. and Hampton '83-'86, Hill Grove '87-'88, Lower Granville 88-'92. He resided at Hill Grove during his later years, and served the church as pastor till within a few months of his death.

He was often at our denominational meetings and was often heard to declare—"I love to preach the gospel." He preserved a careful record of his ministerial labors. These records show more than 5,000 sermons preached, about 550 baptized, 429 buried, 258 couples married. Uniting with the church when he was thirty years of age, Bro. Parker did not have the advantage of a collegiate training; but with excellent natural ability he entered upon the work of the ministry fully satisfied that God had called him to the work. Many gracious revivals attended his labors and hundreds will bless God in the ages to come for the gospel he so faithfully proclaimed. A widow, formerly a Miss Ewing of Cornwallis, and one son, A. W. Parker of Quincey, Mass. survive him. About two years ago Brother and Sister Parker celebrated their golden wedding.

The funeral service, in the unavoidable absence of Pastor Bancroft, was conducted by Rev. A. J. Archibald of Digby. A brief address was given by Rev. I. W. Porter of Bear River. Prayer was offered by Rev. W. Fleher of Smith's Cove. Rev. Mr. Devoe (Disciple) and Rev. Mr. Evans (Meth.) were also present and participated in the service. Aged, respected, beloved, Warren L. Parker, bearing his sheaves with him, has been gathered home. COM.

A Missionary's Responsibility.

Missionaries are makers of new epochs in the history of many tribes and nations. Their work is therefore creative in character, and hence it makes strong demands upon the power to think with foresight, and to interpret with ability principles and show their application to varied circumstances and conditions. Their work is an innovation on traditional beliefs and therefore awakens subtle and strong opposition which must be met and overcome. Strong thought is demanded both in the defense of our religion and in the great constructive work which needs to be done. The spirit and principles of the religion of Christ are to be reproduced in custom, in commerce, in professional life, in literature, art and theology, and in social and religious institutions. For the accomplishment of so great a task with such far-reaching consequences dependent upon the character of the first work done, a disciplined intellect and a thorough education is of the utmost importance. The missionary is responsible for the implantation of clear and noble ideals in the minds of the people. His great concern, so far as the intellectual aspect of his work is concerned, is with the fundamental elements, types and presuppositions of the Christian life and Christian civilization. To proclaim, expound, and defend these and to ground the inquisitive and unsettled mind of the heathen world upon them, is a momentous undertaking. Let the most thoroughly disciplined faculties and the noblest powers of the Christian world be consecrated to work of such a character.

Tears.

The tears in fancy wept, because a rose Has died, or illy passed away, are nought; The light and shadow picture of our lot The poet draws—the image of our woes And pleasures—touch the heart until it glows With sympathy; but O! the piercing shot 'Of sorrow, all its tears are scalding not, And turns us deep beyond what fancy knows, A gentle dew the tears of pleasure come And warm the heart O sweetness do not fall, A chilling rain the tears of sorrow from A frowning midnight sky, a cutting hail The bitterness of tears is not vain, They purify the heart and dull its pain.

ARTHUR D. WILMOT

Salisbury, N. B.

As the plant needs air and rain and sunshine to enable it to grow and to fulfil its mission, so the soul needs intercourse with the divine to lift it up above the sod, and to help it find its full stature, beauty, and power.

Still are we saying, "Teach us how to pray!" Oh, teach us how to love! and then our prayer Through other lives will find its upward way, As plants together seek and find sweet life and air.

If you are to get the fire of God's holiness and love and power burning in your heart, you must take more time in his fellowship.—Andrew Murray.

We do not so much seek to get favors from God as to get God himself. We seek electricity that we may use it for light and power; we seek God that he may use us, making us the light of the world, his power in the earth. We bring ourselves to him that he may fill us with himself.—O. P. Gifford.

The Story Page.

Willing But Decided.

BY JENNIE H. TOMKINS.

"God does not require of us more than we can accomplish, and if the demands upon our time and strength seem to conflict, we must prayerfully select those which appeal to us first as most sacred."

So did young Mrs. Lang argue with herself as she went about her household duties. She was willing, and she had good health, but she was beginning to see that she might overstep the bounds of wisdom, if she tried to fulfill all the demands which were constantly made upon her time and talents.

Pride, too, had some share in the controversy. Maude Lang was an earnest Christian. She loved church work, and had been engaged in it always. Before her marriage she had been one of the principal workers both in Sunday school and in church. Her class of girls had grown from childhood to maidenhood under her loving, careful teaching. The music in Sunday school had pleased both young and old, under her management, and, in any emergency, the church choir had always found her ready to fall in and modestly fill a temporary need.

Since her marriage and the coming of her little ones, she had been trying her utmost to keep up with all her old duties. But the new ones were so engrossing, and increasing so fast that she had finally been compelled to take counsel with herself.

It would cost her something to drop many of the pleasant old associations and labors of love. But what if God required this of her? Was she not strong enough and wise enough to follow in the way he marked out for her?

She had realized, first of all, that her little ones at home must now take precedence of her Sunday school class. A small nurse girl was all she could afford; and the previous Sunday, she had returned home to find the baby fretting and uncomfortable, needing his mother. She had written to her girls, asking them to come and see her. They had all been in this afternoon. And she had found it hard! They were so sweet, so affectionate; and gave indeed, proof of her own careful instruction.

"But dear Mrs. Lang, of course we know that you have those, now, who need you more than we do. We ought to be grateful for all the care you have given us, and not to trouble you, now, with our regrets."

Gentle Alice Leales said it, with tears in her eyes. Not one of all the young girls would miss the faithful teacher more than she.

"Oh, you help me much, dear Alice," said Mrs. Lang, "and you will help the pastor, won't you girls? If he needs teachers, you are all capable, I am sure."

That was Mrs. Lang's first step. The next was not so easy. Even clergymen fail to see, sometimes, certain matters in the right light, and apply the same tenacious rules to all their people—failing to discriminate—as did the Master—when teaching among the relentless Pharisees.

"But surely, Mrs. Lang, you cannot mean to desert us? We cannot tell what the effect of your example may be, if you take your hand from the plough!"

Her pride rebelled—her lips quivered—but she looked down at the baby in her arms and answered respectfully:

"Mr. Redmond, I think God has set me in a new field, and I must not neglect the work here. It is hard for me to give up my class. I have loved the work so! But I am sure I am doing what is right."

"Well, you must decide as your conscience dictates," he replied a little stiffly.

Poor Mrs. Lang had hard work to keep back the tears, when he had gone. But the children were watching her, wonderingly, and were not they, and home, and husband, to be her first earthly consideration?

"Dear Mrs. Lang, you must help at the bezar tables. You shall have your choice. You always were our champion saleslady."

"It is kind of you to say so. But I must not take any active part this time, Mrs. Elder. I have to put my little ones to bed, and stay near them. Mr. Lang will be with you, and I will give you my little contribution."

After much useless persuasion the lady departed, disappointed, and the bezar passed off without the services of its "champion saleslady."

"But you will help us in the Christmas charades, Mrs. Lang," asked one of the younger ladies persuasively. "It is a work of charity, you know!—for the missionary scholarship at—"

"It is a good work, Miss Blake, but I cannot take a part. I couldn't spare time without neglecting my family."

"We do miss you so, in all these things,"—ruefully. "I miss them, too—and you—sometimes! But having become a wife and mother, I must do my duty to the best of my ability."

"Oh, dear! We had planned for you to personate Ruth. The character would suit you so well. Is it really impossible!"

"Impossible," replied the lady.

Why did they make it so hard for her?

"For my part, I think people have other duties than just to be a household drudge" exclaimed one church member, stout and hearty, who lived at a boarding house, and whose time was always at her own disposal. I never saw any one so changed as Maude Lang. She used to be the leader in all good works. I think the church has some rights."

It had, and bravely did Mrs. Lang do her part. She was at the opening meeting of the missionary society that autumn. "I will keep my name on the books," she said to the president; "and I will attend as often as I can. It may not be very often, my children are small, and they need me. But I shall always have some of your work at home, where I can spare many odd minutes for it." Some of the ladies smiled unpleasantly, some praised her kindly. She was, evidently, not the adored Maude Colt, who had led every movement to successful issues in the old days.

But her conscience was at rest. She might have neglected the children, and left home care unattended to, in her zeal for the work of the church. She had not been untempted. Pride for the accustomed word of praise whispered to her often. Mr. Lang was kind and sympathetic always. He never embarrassed her, never said a hindering word. But she had made her decision. She knew she was doing her best for home and children. She gave to the church all that she honestly could. She could bear little Maude's lessons, or help Harry with his sums, or tell baby a story, while she sewed on some missionary work. If she missed some public glory and praise, she had a mind at ease, and a body fit to be a temple of the Holy Spirit. She would not allow herself to be "fagged out," trying to do more than she reasonably could. She was sure that a loving God did not require this of her. She loved the church and its work as much as ever. She gave of herself and her means what she honestly could. Her children were taught to love the church and Sunday school; they were told about the great missionary work in which their prayers and their pennies were to have a part. She made her older ones ready, each Sunday, and "papa" took them to Sunday school, while she cared for baby at home. She had been criticised, condemned by some. It had not been easy for her. She missed the friendly greetings, the deference to her opinions, but it was her pride which was hurt, not her conscience.

Her home was happy. She had always a bright face and a cheerful word for her husband and children—because she had not overtaxed her strength in doing more than was requested of her. She had learned to say "No"—which is often a hard lesson for us.—N. Y. Observer.

A Message to Deliver.

BY MRS. SUSAN M. GRIFFITH.

"Who are you working for, Carter?"

The two young men were walking down the city street in the familiar manner of old acquaintance. Both were in working garb, toilers in the great world. Evidently they had not met for some time, and were pleased at the meeting.

"I am in Masters' machine shops, over in the East End," was the reply; "have a good, paying position, Flowers."

"I know something of Masters," musingly said Flowers. "He's a good sort when everything goes right, but he has a demon of a temper when he's crossed. Ever hear him swear?"

"Oh, yes, I am obliged to listen to that almost every day. It's the only real fault I find with Masters. He is so profane that I sometimes feel I shall have to quit him."

"That so?" said Flowers, still musingly. "You are an enlisted soldier, aren't you, Carter?"

"A what?"

"In the Lord's army, I mean," said Flowers, meditatively. "Now, being a soldier, what is your duty? Ought you to sound a retreat or fight?"

Carter reddened. "Fight, I presume," was his low response, "but I am at a total loss how to open the battle."

"Have you, the Christian, ever spoken to Masters, the sinner, about his soul?"

"Never."

"Do it; strike a blow in defense of the captain of your salvation."

"Oh, Flowers, how can I? He, the proprietor, and I his workman; and he is so superior in every way. He would resent it, and I don't wonder."

"Just think this," said his companion, turning off on a side street: "I've a message from the Lord," and it will all come right. Sink yourself out of sight and hold up Christ. See you again later; good-by"; and his rapid footsteps were soon lost in the distance.

It was a very busy morning in Masters' machine shops, and, as often happens, everything went contrary. Some of the hands were not on time, a band on one of the great wheels broke, and had to be repaired, and in busying himself somewhere about the machinery, Masters hurt his hand. The result was a terrible exhibition of temper, in consequence of which of the workmen was quite seriously hurt. Carter stood by, disgusted at the proprietor's profane passion, when he was almost overwhelmed by the impression that he must speak to Masters, as Flowers had suggested; that he must embrace the first opportunity to do so; that if he did not he would, in effect, be denying his Saviour. When noon came, and they were rung off from work for lunch, the proprietor, who brought his dinner also, sought out a solitary place and sat down on a box to eat.

There was just room on the box for one other person. Carter knew that person ought to be himself, and trembling with the fear of being bluffed, and feeling his great inaptitude for the task, he sauntered over as naturally as he could, and took the seat. Masters looked at him inquiringly. Perhaps he was touched by this little token of kindly regard knowing very well that at present he was looked upon in the most unfavorable light by his workmen as having been the cause of one of them being hurt.

"Mr. Masters," said Carter, opening his own lunch box. "I've worked for you for five years, and I never need tools for a kinder man, when you don't get mad! But your profanity hurts me so that I'm afraid I shall have to leave your employ unless you can quit it. I—well, sir, I've a message from the Lord for you. He says: 'Turn ye, turn ye; why will you die?' Why will you, Mr. Masters? It's an awful thing to see a man of your abilities and kindly disposition walking towards destruction as fast as you can go. I wish—please don't be angry; I'm just delivering God's message; I'm awkward about it, I know, but please bear with me—I wish you'd let the Lord Jesus Christ lift you out of the mud and mire of your evil inclinations. I wish you'd let him set you free, I hope I have not offended, sir," as the proprietor arose, very red in the face and began to move away.

"No, no, Carter; it's all right," said he. "I know I'm a bad sort. I'm not mad, but I've got an errand on the street; I just happened to think of it," and he was off.

For the rest of that week the shops saw very little of Mr. Masters, and when he did appear among the men he seemed very silent and reserved. Saturday night, when Carter reached home, his wife handed him a letter. "It came in the afternoon delivery," she said, as he opened it and glanced at the signature, "A. Masters."

"What can the old man want to say to me, that he couldn't say at the shop?" he asked himself aloud; but his surmise was still greater when he found himself addressed as "Dear Brother." He could hardly believe his eyes, and turned to the signature once more to see if he had not been deceived in the name. No, it was from Mr. Masters, sure enough, and was as follows: "Dear Brother:

"Your 'message from the Lord' was faithfully delivered, for which receive my grateful thanks. It is a message that has followed me ever since, and last night I attended a meeting at the Third Street Church, and gave myself over into the hands of Christ for all time. It may be a satisfaction for you to know that in fulfilling your trust as the Lord's messenger you have saved from death the soul of
"A. Masters."

A Mayflower Thanksgiving.

A boy leaned over the ship's side and looked across the gray ocean. Far away he could see a little boat, and in that boat was his father going out with the other men to explore the strange new country to which they had come. In the cabin of the Mayflower was his mother, sick and by her side the tiny new baby, Peregrine. The boy, Benjamin, standing by the ship's rail, was the head of the family till his father came back—if he ever came back. He thought of the bears and wolves and savage Indians with bows and arrows on the shore to which his father was going, and the lump in his throat swelled until it seemed as if he must cry.

Cry! A Puritan boy! Not he! He turned the sob into a shout like any boy of today and clambered down the slippery ladder into the dark, crowded little cabin.

"Come Love, Remember, Prudence, Desire, Bartholomew, Samuel, all come!" he cried. "I've found such a good place behind the lifeboat where the wind cannot touch us. Ask your mothers to give you the bed blankets, and we'll be as warm as toast."

The pale mothers willingly gave them the blankets, glad to have a bit of brightness brought to them in these cold, dreary, weary days, and soon a circle of children wrapped from head to foot, sat under the shelter of the lifeboat and chatted merrily, heedless of the chill of the November air.

"Let's tell what we'll do when we have our homes built on shore," said Remember Allerton. "Will we not be thankful?"

"Thankful!" said Love Brewster who, in spite of his name was a boy, and a manly one, too. "I never knew what it was to be thankful before. I can stand hardships myself"—and he drew himself up proudly—"but to have the women and children suffer so—oh, I couldn't bear it!" and he turned to look across the water so that the others could not see his face.

But Desire Minter, who was a girl, and a little one, felt her pride touched. "We can stand just as much as you boys!" she cried. "We are just as brave as you."

"Let's tell what we have to be thankful for," said gentle Patience. "Father says to forget the hardships and count the blessings."

"Well," said Remember, "I'm thankful to be dry. My! how wet we got when the storm washed the waves over the deck, and how many weeks the ship stayed damp all over. I thought if ever I got into dry clothes again and slept between dry blankets I'd be the thankfullest person in the world!"

"I'm thankful to be clean," said Prudence. "How nice it was that we could have our washing day in the harbor last week! Oh, when we get where we can wash every week it will seem good."

"I'm thankful," said little Samuel, "not to be seasick," and nobody laughed, for the continual pitching and tossing of the ship had been dreadful.

"I'm thankful," said Bartholomew, "to have water to drink. Didn't we get thirsty coming over? and the few drops we could get tasted of tar so you could hardly swallow them!"

So they set and talked of their blessings, but not one of them, children though they were, so much as spoke of how hungry they were and how cold it was in the unwarmed ship, and the dreadful sickness and longing for home. Were they not brave, those Puritan ancestors of ours, and should we not be a thousand times thankful in the lovely, comfortable homes their coming made it possible for us to have?—The Morning Star.

The Worm That Went to Sleep.

One day, when Manette was visiting her grandpa, she found a great worm lying in the path. It was as long as grandpa's forefinger, and was as big around as his thumb. It was a light green color, with queer, bright-colored knobs all over it. It was so ugly that Manette was afraid of it; but her grandpa lifted it between two sticks and put it into a pasteboard box, with a piece of glass for cover. He then carried it into an upper room which was not much used. His little grand daughter wondered and asked questions.

"The worm is sleepy, and so I have made it a bed; and by and by it will make itself a blanket," grandpa said.

"O grandpa! can it, really? How can a worm make a blanket?"

"It weaves it, dearie, something as a spider weaves its web. It will take a good while; you must watch and be patient."

Manette went every day to look at the worm; and, after what seemed to her a long time, one day she saw some fine threads from the worm to the glass. Every day there were more threads, until at last Manette could not see the worm at all.

"He has covered himself all up, grandpa. Is the blanket finished now?" she asked.

"Yes, and now the worm will sleep all winter; and when he wakes in the spring, I don't believe you will recognize him."

When Manette's visit was over, her grandpa gave her the box, carefully done up in paper, and told her to lift the cover off when she reached home. So she did, and found the worm snugly wrapped up in its odd bed-clothes, fastened tight to the glass. Her mamma leaned the glass against the wall above the mantel in the library, and there it stayed all winter; and Manette often forgot all about it.

But one day in the early spring a very wonderful thing happened. Manette was playing in the yard when her mamma called her. She ran into the library, and there on the edge of the mantel was the most beautiful, gorgeous golden-yellow butterfly!

"O mamma," she whispered, "did it fly through the window, do you think?"

"No, dear; it crept out of its winter blanket."

And then her mamma showed her the cocoon, as she called the blanket which the worm had made. There was a hole at one end, and out of that the ugly green worm, now changed into a fairy-like insect, had crept, to spend its second summer floating in the air and sipping sweets from flowers.

"It's just as grandpa told me," Manette said. "I never would have known it."—Child Garden.

It is worth noting that our Lord went about doing good. Not many opportunities for doing good come in the way of one who is too indifferent to seek them.

The Young People

EDITOR W. L. ARCHIBALD.
All communications for this department should be sent to Rev. W. L. Archibald, Lawrencetown, N. S., and must be in his hands at least one week before the date of publication.

Daily Bible Readings.

Monday.—The Servant's gracious work. Isaiah 42:1-9.

Tuesday.—Songs of praise and promise of deliverance. Isaiah 42:10-17.

Wednesday.—Promise of a great light to those sitting in darkness. Isaiah 9:1-7; Matthew 4:12-16.

Thursday.—The Prince of Peace ushers in the reign of perfect peace in all the earth. Isaiah 11:1-10.

Friday.—Jehovah will protect and comfort his people. Isaiah 25:1-9.

Saturday.—Deliverance through the Servant of Jehovah for all who sit in darkness. Isaiah 49:1-13.

Sunday.—Character and fruits of the Messianic reign. Isaiah 61:1-11.

The Executive Committee of the Maritime B. Y. P. U., after conferring with the leaders of the C. E. Society have selected Sept. 29 to Oct. 1st as the date of the proposed Joint Young People's Convention to be held in St. John, N. B. Rev. Walter Calley, the International B. Y. P. U. Secretary, will be present and will hold a series of institutes at different important centres during the week just preceding the Convention.

The time for holding our Associational gatherings is drawing near. The work of the Young People should occupy an important place on the programme of these meetings.

The Young People of our Constituency will be pleased to learn that President H. H. Roach has been honored by the International B. Y. P. U., in receiving an invitation to take charge of a series of Devotional Services at the International B. Y. P. U. Convention, to be held at Atlanta, Ga., on July 9 to 12 next. This invitation comes to one who is amply qualified to do the work requested.

It is extremely desirable that a good delegation of our Young People should, with Bro. Roach, attend the Atlanta Convention. Especially is this desirable if we have any desire to re-juvenate a cause, which in these Provinces appears to be losing some of its vitality. A truly large and representative delegation from our Constituency would return to us with an avalanche of stimulus and inspiration.

Prayer Meeting Topic—May 31.

The Promise to those in Darkness. Isaiah 42:10-17.

Verse 16 is the golden text of this promise. "I will bring the blind by a way they know not." In the sense of needing divine guidance, all humanity is blind. Every man projects his life into the future and is to some extent endeavoring to live his days before he comes to them. We have our plans for tomorrow, and yet how little we know of tomorrow, and how uncertain about the realization of our plans. With what convincing force we are sometimes brought to realize that while man proposes God disposes. Who, on looking back, does not recognize many thwarted plans, many providential interpositions changing very materially human schemes, and changing them for the better. We may not have thought, at the time, that God's plan was best, but a retrospect has convinced us of our shortsightedness and his wisdom. Our mountains may not have been easy to climb, but they always gave us wider views.

"There is a divinity that shapes our ends Rough hew them as we will."

(b). "I will lead them in paths they have not known." Even a blind man might walk in paths that he knows, but for us life is full of strange ways and we cannot walk alone. Thomas but echoed the sentiments of mankind—"Lord we know not whether thou goest and how can we know the way?" All the world gropes in darkness, without God. In a Madras paper occurred these lines—

"We are weary of empty creeds;
Of guides that show no man the way
Of worship linked with lust and shame,
Oh we are weary—the sea of births is wide,
And we are weary, but who will be our guide?"

Only Christ can supply the answer and he will be the guide to all who trust him.

(c). "I will make darkness light before them" Many and often perplexities hedge us about and darkness covers our path. Until God comes to our aid we are perplexed, but then with his relieving mercy we rejoice. Godly men have found his promise true. Spurgeon said—"I was greatly refreshed yesterday by what may seem to you a small thing. I was turning over our

church books and came to the year 1861, where I found this record—"This church requires £4000 in order to pay for the New Tabernacle, and we, the undersigned, not knowing where it will come from, fully believe our Heavenly Father will send it at the proper time, as witness our hands." And there stood subscribed my hand, and the hands of my deacons and of the elders and of some Christian women. Well I was pleased to see that we put our confidence in God. Two months after there is this record—"I, Charles Hadden Spurgeon, who am less than the least of all saints, set my seal that God is true, for he has supplied us with all this £4000." And then this entry—"We the undersigned hereby declare our confidence in Almighty God, who has done to us according to our faith." And then followed a long line of signatures."

God always opens the way for those who trust him and his promises are sure.

(d) "And crooked things straight." How much there seems out of joint in this old world; how much strangely perverse in human destiny. Our lives appear as the wrong side of the pattern of the web that destiny weaves, and we wonder if there is harmony anywhere. What a tangled web we weave, but God can bring harmony out of chaos. Some day we will see and know the pattern, "Sometime we'll understand." Let us trust him and he will make the crooked straight.

"God hath his mysteries of grace,
Ways that we cannot tell;
He hides them deep like the secret sleep,
Of him he loved so well."

E. L. STRRERS.
Glace Bay.

Island Missions.

What do we include in the island world? What is its population? And what missionary force is at work for its evangelization?

1. Oceanica, including the Caroline, Marshall, Fiji, Navigator, Society, Friendly, Solomon, and New Hebrides Islands, and other groups in the South Pacific. There are in these islands 58,888 square miles, and a population of 875,244, with 338 missionaries at work among them. The history of the effort to evangelize these islands contains the record of many missionary deaths. John Williams and Coleridge Patterson are two of these missionary heroes never to be forgotten. Williams worked in the Society and Samoan (or Navigator) and Hervey Islands from 1817 to 1839. At Ralatea and Raratonga he met with great success. On Raratonga, "within twelve months of its discovery, the whole population, numbering some seven thousand, had renounced idolatry, and were engaged in erecting a place of worship six hundred feet in length, to accommodate the overwhelming congregations." Mr. Williams was murdered when trying to occupy Erromango, in order to reach thus a fourth group of islands, the New Hebrides. Thus the last sentence he began in his memorandum book, a few hours before his death, was never finished. "This is a most memorable day, a day which will be transmitted to posterity; and the record of events which have this day happened will last long after those who have taken an active part in them shall have retired into the shades of oblivion; and the results of this day will be—." Norfolk Island was the scene of Patterson's greatest work, but he was killed on Nekapu, on September 20, 1871, in revenge for the theft of natives by traders who carried them off for slaves. John G. Paton's notable work has been in the New Hebrides.

2. New Zealand and New Guinea. The aborigines in New Zealand number 43,101, and the population of New Guinea is 660,000, and there are 135 missionaries at work in the two islands and among the 32,838 aborigines and Kanakas of Australia. Samuel Marsden was one of the first and greatest missionaries in New Zealand. Born in 1764 of humble parents, near Leeds, he went out to New South Wales as a chaplain, but his heart turned to the Moories of New Zealand. The church missionary society established work there in response to his appeal. From 1814 to 1837 he carried on his work, with the result described by Bishop Selwyn: "We see here a whole nation of Pagans converted to the faith."

3. Malaysia, with a population of 43,218,411, and only one foreign missionary to 1,141,699 people. Here is one of the great and needy mission fields, where, still, a great work has been done. A. R. Wallace wrote of the Celebes: "The missionaries have much to be proud of in this country. They have assisted the government in changing a savage into a civilized community in a wonderfully short space of time. Forty years ago the country was a wilderness, the people naked savages, garnishing their rude homes with human hands. Now it is a garden."

Foreign Mission Board

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR JUNE.

For Falcondah and outstations, that the Spirit's power may accompany the preaching of the word. That a great blessing may attend all the associations. For the Home Mission fields of our Province that many souls may be won for Christ.

Mrs. F. D. Swim is County Secretary for Northumberland, and not Mrs. Irwin.

BEGINNING OF ZENANA WORK IN INDIA.

BY MRS. SALE.

The Zenana Mission work is now added to the general Mission work of all sections of the Christian church. It may not, therefore, be out of place to give a short account of the discouragements that attended the efforts to reach the women of India—or rather the women of Eastern Bengal—thirty years ago.

It was in the early part of 1850 that I became alive to the fact that, however large an audience gathered round a missionary, no woman was ever seen in the crowd. On inquiring the cause, I was told that "No respectable woman was ever seen in public, and no European lady was ever allowed to visit a Hindoo lady—in this district, at least." On talking the matter over with a brother missionary, he said Hindoo ladies were kept in the Zenana, and it was considered an insult to a native gentleman to mention his wife or the education of women. I then made up my mind to go into the villages among the poor cultivators of the land, but I found the women in the lowly huts were as fearful of allowing their faces to be seen by strangers as the dwellers in large houses. I took one of my little Bengali school girls to interpret where I could not make myself understood. I went to the village of Alakandi. The houses, though only built of mat and bamboo, occupy the four sides of a square; of these four houses or huts, two are for the family dwellings—one for a cook room and rice stores, the other for the cows, with a store for straw, etc. Arriving at the first homestead, I called and asked for admission. An old woman appeared and begged me not to come any farther: they were cooking, and if my shadow passed the cook-room door they would have to throw away all the food and break the earthen vessels. "And that is not all," said the old lady, "I shall have to bathe before I begin to cook again."

I could see several curious faces peeping through the openings in the mat walls. I said, "When shall I come again? I want to tell you about my country, and this is my little girl." They wished to know who the little Bengali girl was. I said, "She is an orphan, and I have taken her and am teaching her." "But you will not give her in marriage?" "Oh, yes, when the times comes. Well, when shall I come again?" "Oh, no!" she said, "if you come near us we shall lose our caste." I said, "I will not touch you, but I will come again." I did so, and went from house to house for months, trying to get at the women's hearts.

In some places they would listen to the reading, but could not believe it had any interest for them.

In 1854 a native gentleman came to my husband to beg him to look over and correct some papers he had been translating. One day, when talking, I said I would much like to visit his house—I must not say "wife." He said part of his family only were there. His family house was near Calcutta. There would be no pleasure in visiting his house. Bengali ladies only understood household duties, and could not enter into conversation. Before leaving, however, he said he would make arrangements for my reception.

At the appointed time I went and paid my first visit to the interior of a Hindoo house, the Zenana, or apartments only used for the females of the house. I was shown into a small room with two small barred windows near the roof. The door opened into a verandah, which ran round a square, green with damp, as if the sun's rays never penetrated to the floor. The lower storey was occupied by cook-rooms, cow houses and store-rooms. I had not been long in the room when a lady covered with jewels came in, but drew back when I approached her. When she found that I could talk to her in Bengali she became very communicative, and told me she was the second wife and had two sons. The first wife was considered accursed of the gods, as she was childless. The first wife came and looked into the room, but refused to enter, as she had a vow on her, and could not mix with other people until she had bathed. However, she sat and listened to what was said. The lady I was visiting said she had heard that European ladies excelled in needle-

work. I said I would bring her some, and some books. Oh, no! she did not want books; learning amongst women brought down the anger of the gods. On my next visit I took canvas, needles and wool, also "The Peep of Day," in Bengali. I read several pages to her, with which she was much pleased. But to the question, "Would she not like to learn to read?" she looked very frightened and said, "I am only a woman. How could I learn to read? The gods would be angry, and make me a widow." However, she did learn to read, and used to read portions of the "Pilgrim's Progress" to the other women in the house. The husband purchased a Bible, and I found that they often sat till late at night reading it.

Then came the dreadful mutiny. The Baboo took his family to Calcutta, and there he died of cholera.

I tried, when in Calcutta, to get a sight of the poor widow, but was never allowed. No doubt the poor creature was made to feel that all this misery was brought upon her as a punishment for having learned to read.

Near my house in Italy there was a large house, and from my room I could see a number of Hindoo ladies sunning themselves after bathing, and much wished to visit them. I found that one of the school boys was from that house. In the evening I walked to the house and asked for the boy, and while speaking to him his father came out and seemed much pleased with my notice of the boy. I then asked permission to enter the Zenana, but was told it was against their customs. I said, "One of your servants came to me for medicine for a child; if I could see the child I should know so much better what to give it." He went inside and brought out an old gentleman who looked very grave, and asked if I were the "mem" who sent the medicine? I then followed the Baboo, who at the entrance of the Zenana shouted out, "Here's a Mem-Sahib come to see you."

I entered a large room where there were several women; they all seemed startled, and retired to the farther end of the room. I said, "I am your neighbor, and have come to see you." They had never seen a white face before. They began to talk to each other, saying, "How does she know our language? Where has she come from? Has she a husband? Has she any children?" I answered all these questions, and told them I would bring my children to see them. After a while I asked them if they would not like to learn to read. The Baboo, standing outside the door, said, "No, they have no intellect; they could not learn. Woman was only a beast." "Oh, no, Baboo," I said, "the same God that made me made them. Will you let them try to learn?" "Who will teach them?" "I will," I said. I promised to return, which I did, and took with me coarse canvas, needles and wool, and an alphabet of large letters. I placed all on the floor, and, having seated myself, I went through the alphabet, asking them to repeat after me. No one uttered a sound except one woman, who said, "Bennie reads that." Then I took up the work, but no one would come near to take it out of my hand.

It had to be put on the floor for them to take up, and again put on the floor for me. There was great difficulty in teaching them to work when they would not let me go near it. I had to tell them to put the needle a thread higher, or a thread lower—a thread to the right, or a thread to the left. Still these difficulties were overcome, and bits of work were finished.

I worked a whole year in that house before any of the inmates would take anything from my hand.

The first bit of work that was finished I took home and made it up into a little bag. Then, when a pair of shoes were finished, I took them to a native shoemaker, and got soles and straps put to them, to the great delight of everyone in the house. The work was not the only thing thought of. There was always a reading lesson first, the work was only the bribe to learn to read. So little was known about the inner life of a Hindoo house that one aged missionary begged my husband not to allow me to go into those dreadful houses, it was putting my hand into the lion's mouth.

When pieces of work were made up, husbands and brothers took them to the houses of friends, which brought me invitations to visit and teach there also, so that I now visited three houses regularly, and several others occasionally, when my husband's health failed, and we were ordered to Europe.

Now the difficulty is, not how to get into the houses, but how to get ladies able and willing to enter the open doors.

OSBORNE, SHELBURNE CO., N. S.

Our annual meeting of the W. M. A. Societies of Shelburne Co., was held at Lockport on the afternoon of May 6th. Although the weather was very unfavourable, and the societies not largely represented, yet a goodly number were present. The reports from the different societies were of quite an encouraging nature, and the Mission Bands also seem

to be doing a good work. One very interesting feature of the program was the reading of two excellent papers, entitled, "Our Mission Studies" (Lux Christi) by Mrs. Frank Locke, and, "Do we need a special effort in missions now?" and "What One can do" by Mrs. J. B. Woodland. We were also favoured with a recitation, a solo and a duet which were much appreciated. At the close of the meeting we heard many favourable words of comment, and we hope as a result that Shelburne Co. will show an increased interest in the cause of missions.

F. COLDWELL, County Sec'y.

May 7, 1903.

LACONIA, N. S., W. M. A. S.

Though our Aid Society has not reported for sometime, we are thankful that we are having success, and are doing all we can in helping to send the gospel to perishing souls for whom Christ has died. We are now at the close of the fourth year of mission work. During these years we forwarded to F. M. \$47.68., H. M. \$1.15, held forty five interesting meetings. Our interest and love has increased since the work began. Have nine members. Our meetings are small, but the rich presence of the master is felt. We trust the Lord will bless and help us to use more of our time and talents in his service. We extend our prayers and love to the missionaries labouring on Foreign fields. The time is coming dear sisters when our work will all be done, and to those who are faithful the dear Master will say, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

SILENA M. VEINOT Tres. Sec'y.

Amounts Received by Mission Band Treasurer.

FROM APRIL 23 TO MAY 20.

Florenceville, F. M. \$4; Central Chebogue, support of Bahara Croopa, F. M. \$16; Charlottetown, F. M. \$12; Germsin St. Northwest, H. M. \$15; Chipman, F. M. \$2; Pugwash, support of pupil in Miss Harrison's school, F. M. \$4; Truro, Immanuel, F. M. \$2.50, northwest F. M. \$1.50 H. M. \$1; Cranaud, F. M. \$13; New Germany, H. M. \$6; F. M. \$3; Bridgewater, support of Mary, F. M. \$21.50; Taberna cle, St. John, to constitute Mrs. William Satchell a life member, F. M. \$10; Hampton, to constitute Mrs. Minnie Brown a life member and support Bimil school, F. M. \$14; Amberst Highlands, F. M. \$5.34; Lantz, F. M. \$3; West Leicester S. S., for Mrs. Churchill's school, F. M. \$5; Amberst, to constitute Misses Helen Christie and Mildred Milner life members, and for support of bed in hospital F. M. \$9.86; Northwest H. M. \$16.64; North Brookfield, bed in hospital, F. M. \$15; Hantsport, F. M. \$1.45.

IDA RANDALL, Treas. Mission Bands.

Chipman, N. B.

Amounts Received by the W. B. M. U. Treasurer.

FROM MAY 15 TO MAY 19.

Windsor, F. M. \$23; Hantsport, Tidings, 25c; Lower Granville, F. M. \$5; East Onslow, F. M. \$2.50, H. M. 50c; Long Creek, F. M. \$5; Hantsport, F. M. \$6 H. M. 25c; Tekkall, Tidings 25c; Little Bras D'or, F. M. \$1.75 H. M. \$1, G. L. 25c; Cambridge, leaflets and Tidings, 70c; Cheverie, leaflets, 45c; Miss Bailly A. Coe, F. M. \$5; New Germany, F. M. \$4.75 H. M. 25c; Harvey, H. M. \$1; Onslow, West and Belmont, F. M. \$5.50, H. M. \$2.50; Woods Harbor, F. M. \$2.69; Liverpool, F. M. \$6.45, Tidings, 25c; Lunenburg, Tidings, 25c; Hantsport, F. M. \$4.56; Newcastle, leaflets, 35c; Little River, F. M. \$1, H. M. \$2; Spring Hill, F. M. \$4, H. M. \$1; Truro Immanuel church, F. M. \$6.13, H. M. \$4; Jordan River, Tidings 25c; Moncton toward Miss Clarke's salary \$4; Hopewell Hill, F. M. \$1.50, proceeds of concert and social F. M. \$17.50; Mrs. E. L. Beth Starrett G. L. M. \$1; Cantreville (N. S.) special collection H. M. \$5.25; Annendale F. M. \$2, H. M. \$1; Beaver Brook F. M. \$3.80; Wolfville F. M. \$28.75 H. M. \$17.55; Yarmouth Temple church to constitute Mrs. Hannah B. Kinney a life member M. F. \$25; Sisters of Little River Cumberland Co. to support a Bible woman at Tekkall \$25; Campbelltown, River Hebert, Walton each Tidings 25c.

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

Amherst P. O. B. 513.

Run Down

That is the condition of thousands of people who need the stimulus of pure blood—that's all.

They feel tired all the time and are easily exhausted.

Every task, every responsibility, has become hard to them, because they have not the strength to do nor the power to endure.

William Ross, Sarnia, Ont., who was without appetite and so nervous he could not sleep, and Leslie R. Swink, Dublin, Pa., who could not do any work without the greatest exertion, testify to the wonderful building-up efficiency of

Hood's Sarsaparilla

It purifies the blood, gives strength and vigor, restores appetite and makes sleep refreshing.

It is the medicine for all debilitated conditions.

Hood's Pills cure constipation. Price 25 cents

Events of Anniversary Week.

SUNDAY, MAY 31ST.

11.00 a. m.

In College Hall, Baccalaureate Sermon by Rev. Professor E. M. Keirstead, D. D. 7 00 p. m. Address in College Hall under the auspices of the College Y. M. C. A., by the Rev. C. H. Watson, D. D., Arlington, Mass.

MONDAY, JUNE 1ST. 2 30 p. m.

Business Meeting of the Alumnae Association of Acadia Seminary in Alumnae Hall.

7 30 p. m.

Reunion of Alumnae Association of Acadia Seminary in Alumnae Hall. In College Hall, Closing Exercises of Horton Collegiate Academy. Address by Rev. C. H. Day, M. A., Kentville.

9 30 p. m.

Business Meeting of the Senate of the University, College Chapel.

TUESDAY, JUNE 2ND

10 00 a. m.

Class Exercises of the College Graduating Class, College Hall.

2 30 p. m.

Annual Business Meeting of The Alumni Association of the College, College Chapel.

5 00 p. m.

Alumni Dinner in the College Gymnasium. Open to Members of the Alumni Association and invited guests.

7 30 p. m.

In College Hall. Closing Exercises of Acadia Seminary. Address to Graduating Class by Rev. W. C. Goucher, M. A., St. Stephen, N. B. Admission, 25 cents.

WEDNESDAY, JUNE 3RD.

10 15 a. m.

In College Hall. Commencement Exercises of Acadia College. Addresses by Members of the Graduating Class. Confering of Degrees. Addresses by distinguished visitors.

8 00 p. m.

In College Hall. Conversazione.

The Baptist Associations of Guysboro, Co., Antigonish and Port Hawkesbury convened with the Goldboro church on the 12th inst. Rev. O. N. Chipman of Canso, preached the introductory sermon at 7 45 p. m. from Gen. 12, 1. The sessions of the Association opened on the following morning in the usual way by a devotional service at 9 30 led by the secretary which was followed by the election of officers, roll-call, and appointment of committees. Rev. W. H. Warren was elected pres. and Rev. O. N. Chipman, vice pres. for the ensuing year, and the secretary re-elected. All the reports from the churches, and Sunday schools were encouraging and helpful. The W. M. A. Society had a more than usually profitable programme. A temperance meeting fully sustaining the interest enjoyed through the day which was addressed from the platform in the evening by the president, secretary, and Revs. Quick and Chapman who dealt with the subject in its relations to the Dominion,

PALE GIRLS

Too bad to see the health and beauty of a young girl fade away. This often happens to girls between the ages of twelve and twenty. Girlhood ought to be a time of perfect health. Pale blood—a blood disease—is a common enemy of good health in our girls.

Scott's Emulsion is having remarkable success in bringing back the roses to those pale faces.

All the mental and bodily trouble that go with pale blood are relieved by this treatment—Scott's Emulsion. Mothers of pale daughters should see that they get it.

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

Women Can Keep Young.

Health and Beauty in the Reach of All.



Rosy cheeks, bright eyes and a rounded form may be possessed by any woman who desires them. Yet thousands of women grow old and faded even in their youth, simply because they don't understand this great truth—it's easy to be beautiful. The true secret of beauty is health. A fine complexion will make any woman charming and it's what any woman can have if she wishes. A faded, lifeless skin, dull eyes and a lack of animation are sure signs that some trouble peculiar to her sex is stealing away a woman's youth, good looks, and power to charm. Yet no woman need suffer the agony and anxiety that come with female troubles. With a sympathy and friendliness born of long years of knowledge of all that a woman endures, Dr. Sproule, the eminent specialist in female diseases, offers to all women his

FREE BOOK

written expressly for women. It tells how you can be cured. Its pages are illustrated by truthful drawings of the female organs both in health and disease, and from cover to cover it is brimful of valuable and helpful information. Write your name and address plainly on the Free Book Coupon and mail it at once to Health Specialist Sproule, 7 to 13 Doane Street, Boston.

Free Book Health Specialist Sproule, 7 to 13 Doane St., Boston: Please send me your free book for women.

Coupon

NAME

ADDRESS

province and county, brought the association to a close. The offerings amounted to \$21 32. We were much encouraged and hope that in the future we shall be able to make these gatherings a greater feature of our work. O. P. BROWN, Sec.-Treas. May 16.

As a result of the government investigation Engineer Copeland and Conductor Haines of the freight train in the recent collision at Windsor Junction have been dismissed and Norman Pureell of the rest house, Copeland is found to have been drunk, Haines is dismissed for not knowing the condition of his engineer, fireman and brakemen and Pureell for not reporting the men when he found them unfit for duty.

Notices.

The N. S. Central Association will meet at Upper Canard on Friday, June 16th at 10 o'clock. CHAIRMAN.

There will be a meeting of the Board of Governors of Acadia University, in the chapel of the college on Tuesday evening 2nd of June, at 7 30 o'clock. S. B. KEMPSON, Sec. Dartmouth, May 22.

York and Sunbury Quarterly.

The June meetings, of the York and Sunbury Baptist churches, will take place in the Millvale Baptist church, beginning on Friday June 5th and continuing over Lord's day.

The churches will kindly appoint delegates. A good attendance is expected. A full programme is being arranged.

N. B. Rogers, Secy-Treas.

Persons expecting to attend the N. S. W. Baptist Association at Bear River, June 20 23 will kindly send their names at once to W. W. Clarke, or I. W. Porter, Bear River. Kindly state the day you expect to arrive, and whether you come by team or otherwise.

Acadia Anniversaries

TRAVELLING ARRANGEMENTS

The Dominion Atlantic Railway will issue excursion return tickets from all stations, including St. John and Parrsboro, on May 29 and 30, and June 1, 2 and 3, at single fare, good up to and including June 8 for return; and from Boston, May 26 and 29 good to return leaving Wolfville not later than June 10.

The Intercolonial Railway will sell tickets on the days named above. Purchasers of tickets must be careful to get Standard Certificates which must be signed by me in order to secure free returns. Through tickets are via Windsor Junction.

The Midland Railway same as I. C. R. Those coming by this road from Truro can purchase through tickets to Wolfville. Do not fail to get the certificate also.

Standard certificates of the I. C. R. will be honored at Wolfville, Windsor Junction, Truro and St. John. Those of the Midland Railway at Wolfville and Windsor.

"The Nova Scotia Central will issue tickets at one first class fare on standard certificate plan same as I. C. R."

It takes about three weeks to get a reply from that road.

A. COHOON, Secretary Ex. Com. Wolfville, N. S., May 7.

The next regular meeting of the Cumberland Co. Conference will meet at Pugswash, June 9th. Delegates are requested to send their names to Pastor Haverstock and state whether they will travel by train or team. J. G. A. BELVEA, Sec.

The Quarterly District meeting of the Baptist Churches of Colchester and Pictou Counties will be held with the church at Brookfield on June 8th and 9th. A good programme has been arranged for. A. E. INGRAM, Sec.

To the churches of the N. B. Western Association:

Any church prepared and desirous of entertaining the Association this year will please communicate with either the moderator, Geo. Howard, Keswick Ridge, York Co., or the clerk, B. S. Freeman, Centerville, Carleton Co.

The Albert Co. quarterly meeting convenes with the Baltimore Baptist Church, June 9th, at 2 o'clock. This is a fairly central location and we hope to see a full representation from the Church. A good programme has been prepared. There will be a paper on 'Church discipline,' and one on 'Grouping the churches.' F. D. DAVIDSON, Sec'y-Treas.

Will our mission pastors in New Brunswick kindly forward to me not later than the 2nd of June a full report of their work, etc, for the entire year. B. N. NOBLES. Carleton.

The annual examination in connection with the normal work of the Nova Scotia Sunday School Association will be held on Thursday, May 28th instant. Candidates should send their names to the Provincial Superintendent, E. D. King, K. C., Halifax, together with the fee, 25 cents, on or before the 10th of May instant. Examination papers with full instructions will be sent out on or about May 18th.

N. B. Southern Association, July, 1903

So far no invitation has come offering entertainment to our Association in July next. Will some church do us the honor and confer upon itself the blessing of inviting us to enjoy the hospitality of the people for a few days in the early part of July, while we transact business for the Lord? Remember the words of Jesus when He said: "It is more blessed to give than to receive; and the words of the writer of the Epistle to Hebrews, "Be not forgetful to entertain strangers." Please communicate with W. CAMP, Moderator. Sussex, April, 1903.

All correspondence intended for the Baptist church in Tancook, should be sent to the address of James Wilson, Tancook, who is the clerk of the church.

Will any who have occasion to communicate with the Second Ragged Island church, kindly address Leonard McKenzie, East Ragged Island, Shelburne, who has recently been appointed clerk in place of Elbridge Hardy, resigned.

"All communications intended for the Home Mission Board of N. S. and P. E. I. should be addressed, Pastor E. J. Grant, Acadia, Yarmouth, N. S."

RECOMMENDED BY PHYSICIANS.

Pond's Extract

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

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



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- To Nelson, B. C.
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- Vancouver, B. C.
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PATERSON & CO. Printers and Publishers, 107 Germain Street, St. John, N. B.

Every Mother
is called upon to cure
Cuts—Sprains—Bruises.

Painkiller
does it rapidly. Nothing like it
for children. A few drops in
hot sweetened water cures
**Cramps—Colic and
Summer Complaint.**
There's only one Painkiller, PERRY DAVIS'.

Was Very Weak and Nervous.

Heart Palpitated—
Would Get Dizzy Spells—
Many Canadian Women Troubled in this Way—
Are You One of Them?—
If so, You Can Be Cured!

**MILBURN'S
HEART AND NERVE
PILLS
WILL DO IT.**

Mrs. Denis Hogan, Hazeldean, Ont., writes:—During the year 1901 I was troubled very much with palpitation of the heart, followed by a fluttering sensation and great pain. I would get dizzy, and was very weak and nervous. Being advised to try MILBURN'S HEART AND NERVE PILLS, I procured three boxes, and since taking them I have not had a bad spell, and feel better than I have for years.
Price 50c. per box, or 3 for \$1.25; all dealers or The T. Milburn Co., Limited, Toronto, Ont.

ASTHMA

Of all diseases that afflicts humanity, none is so distressing and trying as Asthma.

If you are a discouraged Asthmatic and have tried many remedies without result, let us send you a generous free sample of Himrod's Asthma Cure and prove to you the wonderful efficacy of this remedy. Used as an inhalation, it instantly relieves the oppressive sense of impending suffocation enabling the patient to breathe freely at once and by a soothing medication of the bronchial passages, quickly lessens the severity and frequency of attacks until a cure is attained. Asthmatics are generally dyspeptic and should avoid internal remedies liable to impair the digestion. For over a quarter of a century Himrod's Cure has been prescribed by eminent physicians throughout the world. It is a remedy in which you can place entire confidence. If your case is a chronic one, or, only of a few months standing, send for a free sample at once and try it. It will not disappoint you.

HIMROD MFG CO.,
14-16 Vesey St.,
NEW YORK.

Your druggist may not carry Himrod's Asthma Cure in stock. A conscientious druggist will get it for you if you ask him and will not try to sell you something "just as good." A fair warning, insist on having Himrod's.

**COWAN'S
PERFECTION**

Cocoa.

It makes children healthy and strong.

When answering advertisements please mention the Messenger and Visitor.

From **May 15 to June 15**

We will mail postpaid to any address for 25 cents a sample box (quarter gross) of the MARITIME PEN. These pens are good, like everything else we give our name.

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

The Home

HEALING PROPERTIES OF WATER.

There is no remedy of such general application and none so easily attainable as water and yet nine persons in ten will pass by it in an emergency, to seek for something of less efficacy. There are but few cases of illness where water should not occupy the highest place as a remedial agent. A strip of flannel or a napkin folded lengthwise and dipped in hot water wrung out and then applied around the neck of a child that has croup, and then covered over with a larger and thicker towel, will usually bring relief in ten minutes.

A towel folded several times, dipped in hot water, wrung out, and then applied over the seat of pain in toothache or neuralgia, will generally afford prompt relief. This treatment in colic works like magic. We have known cases that have resisted other treatment for hours yield in ten minutes to this. There is nothing that will so promptly cut short a congestion of the lungs, sore throat, or rheumatism, as hot water when applied promptly and thoroughly. Pieces of cotton batting dipped in hot water, and kept applied to old sores, new cuts, bruises, and sprains is the treatment now generally adopted in hospitals. Sprained ankle has been cured in an hour by showering it with hot water, poured from a height of three feet. Tepid water acts promptly as an emetic, and hot water taken freely half an hour before bedtime is the best of cathartics in case of constipation, while it has a most soothing effect on the stomach and bowels. This treatment continued for a few months, with proper attention to diet, will alleviate any case of dyspepsia.—Oracle.

HOW TO GET SLEEP.

1. If you have anything on your mind, from a sonnet to a soup, "make a note of it." It is less nerve expense to use a paper tablet than to use the brain tablet.
2. Relax. Lie as limply in your bed as a year-old babe. "Rest, relaxation, repose." Station these Deslarte graces at the approach to your nerves. If your nerves are overtaxed they will find rest; if not, these three will stand guard against a thousand so-called duties.
3. You are too tense. When you think, use the brain alone. You cannot have repose of mind without repose of muscle. A well-known author complained that his knees ached while he was writing, and that his arms ached when he was walking. He broke down. Too tense.
4. Do no mental work after eight o'clock in the evening. Associate only with restful persons.
5. Place a handkerchief wet in cold water at the base of the brain. In extreme cases the sanitarium people use the ice-cap—a close-fitting double rubber cap filled with pounded ice.
6. The Deslarte people also say: Lie face downward on your bed in such a position that the head may hang over the edge. Cross arms under the chest for support. Bend head slowly forward as far as possible, then as far back as possible. Count twenty with eyes on ceiling. Repeat.
7. At the sanitarium just before retiring they give the sleepless ones a sitz and a foot bath—the sitz 96 to 98 degrees Fahrenheit, the foot bath 110 to 115 degrees Fahrenheit.
8. The salt rub is another sanitarium commandment: First, they turn the warm water on you; second, rub you with handfuls of wet, not melted salt; third, rinse you; fourth, dry you. This may be easily managed at home in a tub, or standing over a sheet.—Harper's Bazar.

LONG LIVING.

Under good sanitary conditions of residence and labor a man of sound physical equipment, if he escapes accident, ought to live till he dies of sheer old age. It is a matter of knowledge, in the first place, and of the practice of prudent living ever afterward.
Let us live in the country, drink water

from deep wells, spend much time outdoors, count it a sin to be nervous, shun worry, which is the modern form the devil assumes, sleep long in the fresh air, live in plain houses on well drained hills, eat plain food and ripe fruit, keep our skins clean and keep them whole, regard good digestions as the mark of a gentleman—then we shall play with our great-grandchildren, and we shall see the fulfilment in octogenarian prime of the enthusiasm that thrilled us in boyhood.—Ex.

HOUSEHOLD HINTS.

Glassware should be washed in hot soapsuds and well rinsed in clear water, then wiped with a fine linen towel. In washing cut glass, lay three or four thicknesses of a towel on the bottom of the pan, which will make a soft support for the glass, and render it less liable to be broken than when it come in contact with a hard substance. Use a brush to remove articles of dust from the deep cutting. A little blueing added to the water in which the glass is rinsed will enhance the brilliancy of the crystal.

Fancy bags may be made of three colors of ribbon three inches wide, each made separately into a bag, and sewed up to within four inches of the top, then the remainder of the ribbons joined together in one, and about an inch turned over to form a hem with a second row of stitching above the hem to form a casing through which a narrow ribbon or cord may be run to draw it up. Featherstitch where the ribbons join and edge of the ruff. Fill the bags with candy, and hang them on the tree.—The Pilgrim.

Roasted oysters are often cold by the time they reach the table, as they cool very quickly. To overcome this use fire-proof individual dishes large enough to hold several oysters on the shell. Put in the bottom of the shell quite a deep bed of ordinary table salt and lay the oysters in the shell on this. Bake or roast in a very hot oven and serve. The salt retaining the heat, will keep the oysters hot. Clam broth, which may be served with or without cream, as a nutritious stimulant, may be made as follows: Scrub the clams with a small stiff brush until all grit and sand are removed, and place them on the bottom of a broad bottomed kettle. Add about a dozen small, or at least medium sized clams in the shell a cup and a half of boiling hot water. Put the cover on the kettle very closely, and allow to steam until the shells are all open. Strain and serve clear in cups. If the clams are very small put a couple in each cup. Season with paprika. No salt is needed.—Ex.

POLITE AWAY FROM HOME.

"Ah, he's just as polite," said little Mabel, ecstatically. "He picks up things, and runs for things, and says, 'Excuse me.'" "Who?" I asked. "That boy," she said, pointing to a handsomely dressed little fellow across the room. "That boy," I cried. "Why, I'm visiting at this house, and he bangs the doors, and whistles while his mother is talking and says, 'Don't bother me,' when she asks him to shut the window. Are you sure it is that boy?" "Yes that's the boy." His manners are all put on away from home; he has none for his own mother, or sisters, or brothers.—Ex.

THOUSANDS OF MOTHERS.

Recommend Baby's Own Tablets. "I would not do without them," is a very familiar sentence in their letters to us. The Tablets get this praise simply because no other medicine has ever done so much in relieving and curing the minor ills of infants and young children. Mrs. Levi Perry, Roseway, N. S., says: "I take great pleasure in recommending Baby's Own Tablets for colic and constipation. I have never found anything to equal them for these troubles." Besides curing colic constipation and indigestion, Baby's Own Tablets prevent croup, break up colds, expel worms, allay the irritation accompanying the cutting of teeth, sweeten the stomach and promote health-giving sleep. Guaranteed to contain neither opiates nor other harmful drugs. Sold at 25 cents a box by all druggists or may be had by writing the Dr. Williams' Medicine Co., Brockville, Ont.

**A BAD CASE
OF
KIDNEY TROUBLE
CURED BY
DOAN'S KIDNEY PILLS.**

Kidney Troubles, no matter of what kind or what stage of the disease, can be quickly and permanently cured by the use of these wonderful pills. Mr. Joseph Leland, Alma, N.W.T., recommends them to all kidney trouble sufferers, when he says:—I was troubled with dull headaches, had frightful dreams, terrible pains in my legs and a frequent desire to urinate. Noticing DOAN'S KIDNEY PILLS recommended for just such annoyances as mine, it occurred to me to give them a trial, so I procured a box of them, and was very much surprised at the effectual cure they made. I take a great deal of pleasure in recommending them to all kidney trouble sufferers.
Price 50c. per box, or 3 for \$1.25; all dealers or The Doan Kidney Pill Co., Toronto, Ont.

**Always
Woodill's German
Baking Powder
Reliable.**

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IN A
Never-failing Specific for Pain
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Modern science has shown the danger of a wound of any kind becoming infected with bacteria. They float in the air and readily enter any abrasion or inflamed portion of the body often causing dangerous results. Hence the importance in modern surgery of an immediate application of some disinfectant. Nothing will be found superior to Gates' Acadian Liniment for this use. A bottle should be kept constantly in the house ready for instant application. Its frequent and great benefit will soon demonstrate its value to the possessor. Twenty-five cents will make the trial. Do not wait. Try it now.

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When answering advertisements please mention the Messenger and Visitor.

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

Second Quarter, 1903.

APRIL TO JUNE.

Lesson X. June 7. Paul's Voyage and Shipwreck.—Acts 27: 33-44.

GOLDEN TEXT.

Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses.—Psa. 107: 28.

EXPLANATORY.

THE VOYAGE FROM CESAREA TO CRETE. PAUL ON THE PEACEFUL SEA.—Vs. 1-13. The ship in which they first embarked belonged to Adramyttium, a seaport of Mysia on the western coast of Asia Minor. It was probably on its return voyage from Cesarea.

The Ship's Company. Paul's party consisted of himself, Luke, the author, and Aristarchus (v. 2). These were old and tried friends (Acts 20: 4). But there were other prisoners besides Paul. They were under the charge of a centurion named Julius, with a soldier guard of the Augustan band, perhaps the emperor's life guard at Rome.

A Change of Ships. Thus the company sailed first in a northerly direction, and then westerly, along the southern coast of Asia Minor to Myra, a seaport of Lycia, near the southwest angle of Asia Minor. After this the vessel would naturally turn to the north up the Egean Sea to Adramyttium. Hence, the passengers for Rome changed vessels and embarked in an Alexandrian vessel loaded with wheat for Rome.

II. THE LONG-CONTINUED HURRICANE. PAUL'S CONDUCT IN A STORM.—Vs. 14-26. The Typhoon or Levanter. The ship had sailed but a short time along the south of Crete, when "there struck down from the Cretan mountains, which towered above them to the height of over 7,000 feet, a sudden eddying squall from the east-north-east." It was the first blast of what is now called a Levanter, a TEMPESTUOUS WIND, like a whirlwind or cyclone, CALLED EUPROCYLON, "an east wind raising great waves."

Observe. Doubtless Paul prayed earnestly for the safety of those who were in the ship with him; and their lives were granted in answer to his prayers. The good man is never selfish even in his prayers. He ever thinks of others.

IV. THE SHIPWRECK AND RESCUE. PAUL'S CONDUCT IN THE WRECK.—Vs. 27-44. Paul and the Sailors. At the end of fourteen days the ship drifted near to land.

Paul and the Passengers. 33. WHILE THE DAY WAS COMING ON (during the long, tedious time when nothing could be done but to wait for the dawn) PAUL BROUGHT THEM ALL TO TAKE MEAT. That is, food. THE FOURTEENTH DAY CONTINUED FASTING, without food. HAVING TAKEN NOTHING. No regular food or meals. Their cooking apparatus has been thrown overboard, and they had had only such scraps of food as they could pick-up.

34. FOR YOUR HEALTH, salvation, safety, deliverance. NOT A HAIR FALL FROM THE HEAD OF ANY OF YOU. This was a proverb denoting exemption from the slightest harm (1 Kings 1: 52; Matt. 10: 30; Luke 21: 18).

35. HE TOOK BREAD, AND GAVE THANKS TO GOD, as every pious Jew and Christian was accustomed to do.

36. THEN WERE THEY ALL OF GOOD CHEER. The power over others of a man with a strong personality, and filled full of faith and hope and courage, is very great.

37. TWO HUNDRED THRESCORE AND

DOCTOR ON FOOD.

Experimented On Himself.

A physician of G-Hon, O., says: "For the last few years I have been a sufferer from indigestion and although I have used various remedies and prepared foods with some benefit it was not until I tried Grape-Nuts that I was completely cured. As a food it is pleasant and agreeable, very nutritious and is digested and assimilated with very little effort on the part of the digestive organs. As a nerve food and restorer it has no equal and as such is especially adapted to students and other brain workers. It contains the elements necessary for the building of nerve tissue and by so doing maintains an equilibrium of waste and repair.

"It also enriches the blood by giving an increased number of red blood corpuscles and in this way strengthens all the organs, providing a vital fluid made more nearly perfect. I take great pleasure in recommending its use to my patients for I value it as a food and know it will benefit all who use it." Name furnished by Postum Co., Battle Creek, Mich.

SIXTEEN SOULS. The number may have been mentioned here "because the rations were distributed to each on board at this juncture."

THE ESCAPE OF ALL TO THE SHORE. 38. THEY LIGHTENED THE SHIP, for the third time. The object was to enable them to approach nearer the shore, for safety. THE WHEAT. The main cargo was retained as long as possible.

39. THEY KNEW NOT THE LAND. The Alexandrian sailors were familiar with Malta, but not with this part of it which was out of their regular course. Moreover they were close in shore, and the rain prevented any wide views. DISCOVERED A CERTAIN CREEK (rather Inlet) WITH A SHORE. A sandy beach, upon which they could run the ship, and hold there without going to pieces before they could land.

40. WHEN THEY HAD TAKEN UP, not taken up, but the reverse. "The sailors loosed the cables of the anchors which were fastened within the ship, that they might fall off into the sea." "They cut the cables" and COMMITTED NOT THEMSELVES, but the anchors, i. e., left the anchors in the sea." AND LOOSED THE RUDDER BANDS. "Ancient ships were steered by two large paddles, one on each quarter. These had been secured by lashings, when drifting, or at the time of anchoring. These lashings were now cut so that the paddles could be used for steering. MAIN-SAIL. Rather, "foresail," as in R. V., the only one that could be well used under the circumstances.

41. A PLACE WHERE TWO SEAS MET. These words may refer to the channel, not more than a hundred yards in breadth, which separates the small island Salomonetta from Malta, and which might very properly be called a place where two seas meet on account of the communication which it forms between the sea in the interior of the bay and the sea outside. THE FOREPART STUCK FAST. "The nearest soundings to the mud indicate a depth of about three fathoms, which is about what a large ship would draw. A ship, therefore, would strike a bottom of mud graduating into tenacious clay, into which the forepart would fix itself and be held fast, while the stern would be exposed to the force of the waves."

42. THE SOLDIERS COUNSEL WAS TO KILL THE PRISONERS. The Roman soldiers were answerable with their lives for the detention of their prisoners (Acts 12: 19; 16: 27). "And they thought it would be poor comfort to escape from drowning only to be put to death by the sword. Note the natural selfishness of the soldiers here, and of the sailors just before (v. 30), in contrast with the conduct of Paul."

43. BUT THE CENTURION, WILLING, rather, wishing; it was no mere acquiescence, but a strong desire TO SAVE PAUL, who had done so much for them, and had shown such noble characteristics which the storm had revealed to him.

44. AND THE REST (those who could not swim). SOME ON BOARDS. The planks that were in use in the ship for various purposes, perhaps, as Blass, some that had been used for keeping the cargo in position. BROKEN PECKS OF THE SHIP, which the waves had scattered over the water, and the wind was driving toward the shore. They were, doubtless, aided by the swimmers.

IV. SOME TEACHINGS OF PAUL ILLUSTRATED.—First. God's "guiding providence is shown all through this lesson. Under safe protection, as comfortably as possible, without expense, without special opportunities of service which would aid his cause, Paul is carried to Rome by the Romans themselves (Rom. 8: 28).

Second. God and Man Working Together. An example of free will and election (2 Thes. 2: 13; Phil. 2: 12, 13). Theoretically, there has often been difficulty, but the fact is plain in actual life.

Third. God's Presence and Help in Trouble. See his list of troubles and another shipwreck in 2 Cor. 11: 23-28; and his joy and peace, Phil. 4: 4-7; Eph. 5: 19, 20; 2 Cor. 7: 4.

V. ILLUSTRATIVE THOUGHTS.—I. The voyage of life. Most of the voyage will probably be in peaceful waters, and pleasant though not cloudless skies, giving intimations and visions of immortal and spiritual life. Storms and dangers are sure to come. But in them we may have visits from God's angels bringing as the divine promises shining in the darkness. Jesus in the vessel with his disciples in the storm on the Sea of Galilee.

2. The ship is safe in the water, so long as the ship is not in the ship. The Christian is safe in the world so long as the world is not in the Christian.

SAVED BY A SONG.

When the English steamer "Stella" was wrecked on the Carquet Rocks, twelve women were put into a boat, which the storm whirled away into the waters without a man to steer it, and without an oar

which the women could use. All they could do was to sit still in the boat, and let the winds and waves carry them whither they would.

They passed a terrible night, not knowing to what fate destiny was conducting them. Very cold and wet, they must have been quite overcome but for the courage, presence of mind, and musical gifts of one of their number. This one was Miss Marguerite Williams, a contralto singer of much ability, well known as a singer in oratorio.

At the risk of ruining her voice, Miss Williams began to sing to her companions. Through the greater part of the night her voice rang over the waters. She sang as much of certain well-known oratorios as she could, particularly the contralto songs of "The Messiah" and "Elijah," and several hymns. Her voice and the sacred words inspired the women in the boat to endure their sufferings.

At about four o'clock in the morning, when it was still dark, a small steam craft, which had been sent out to try to rescue some of the floating victims of the wreck, coming to a pause in the waters heard a woman's strong voice some distance away. It seemed to be lifted in song. The men on the little steam craft listened, and to their astonishment heard the words, "Oh, rest in the Lord," born through the darkness. They steered in its direction, and before long came in sight of the boat containing the twelve women, and they were taken aboard.—Ex.

VALUE OF CULTIVATION.

All your self-improvement is no better than the culture I once gave to a crab. There were two brothers of us, and each of us got a tree in the paternal garden. Mine was the bigger and I was very proud of it, and refused to let them cut it back when the grafting was on. My brother's tree was cut back and a little tiny branch tied on. For awhile I had the advantage, as I compared my beautiful tree with the little stunted scrub that grew beside it. Mine was covered with apples, and there were only half a dozen on the other; but when they ripened. Oh! the disappointment. Mine were worthless crabs, and the others mellow pippins. It was too late now to begin again, and the old tree grew there from year to year as the monument of my folly and the lesson of my better life.—Ex.

COULD NOT WALK.

A Young Lady Tells the Torture She Suffered from Rheumatism.

Miss Myrtle Major, Hartland, N. B. is one of the thousands who have proved that Dr. Williams' Pink Pills will cure rheumatism. Miss Major says: "I suffered from the trouble for nearly a year. I had the advice of a doctor and took his medicine, but it did not help me. The trouble was located chiefly in my ankles, and the pain I suffered at times was intense. As a matter of fact at times I was quite unable to walk across the room, and for some six months I was confined to the house. I used liniments and other medicines prescribed for rheumatism, but they did me no good. Then some of my friends urged me to try Dr. Williams' Pink Pills. I acted on their advice and before I had used three boxes I began to feel better. I took nine boxes of the pills altogether, and before I finished the last box not a trace of trouble remained. It is now nearly two years since I took the pills and as there has not been a symptom of the trouble since it proves that the pills make permanent cures."

Rheumatism is a disease of the blood and can only be cured by treating it through the blood. That is why Dr. Williams' Pink Pills always cure this trouble. Good blood makes every organ in the body strong and healthy, and as every dose of Dr. Williams' Pink Pills make pure, rich blood, it follows that they cure such troubles as anaemia, neuralgia, indigestion, heart trouble, kidney ailments, erysipelas, the after effects of influenza and fevers, etc. They also relieve and cure the ailments from which so many women constantly suffer. See that you get the genuine pills with the full name, "Dr. Williams' Pink Pills for Pale People," on the wrappers around every box. Sold by all medicine dealers or sent post paid at 50 cents a box or six boxes for \$2.50 by writing the Dr. Williams' Medicine Co., Brockville, Ont.



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BURDOCK BLOOD BITTERS.

As a spring medicine it has no equal.

It purifies and enriches the blood. Acts on the Kidneys, Liver, Stomach and Bowels. Cleanses and invigorates the entire system from the crown of the head to the soles of the feet.

Don't be sick, weak, tired, worn and weary.

THIS SPRING

TAKE

Burdock Blood Bitters

AND KEEP WELL.

WANTED.

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ALL KINDS OF

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From the Churches.

Denominational Funds.

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

The Treasurer for New Brunswick is REV. J. W. MANNING, D. D., St. JOHN, N. B., and the Treasurer for P. E. Island is MR. A. W. STERNS, CHARLOTTETOWN.

A contributions from churches and individuals in New Brunswick to denominational funds should be sent to Dr. MANNING; and all such contributions in P. E. Island to Mr. STERNS.

MAHONÉ BAY.—We have just closed three weeks special meetings at Cornwall. Pastor Freeman of Bridgewater assisted us eleven nights and Pastor Smith two. Gods blessing was with us from the beginning. The church has been much revived. Difficulties of long standing have been removed. Sabbath morning I baptized Ameynella Eisenhaur in the likeness of her Lord's death and resurrection. Expect to baptize others the first Sabbath in June. W. B. BEZANSON.

LIVERPOOL.—At our last quarterly offering to our denominational work, the amount contributed and the number of contributors more than quadrupled former results. The church had wisely called the B. Y. P. U. to their assistance in this matter. The young people gave systematic attention to the work, reaching every church member with the direct appeal by envelope and circulars prepared and supplied by the committee of finance of the denomination. All are happy with the result. C. W. CORRY.

CHELSEA, LUN. CO., N. S.—The debt which has been hanging like a dark cloud, over our church for so many years is at last removed, and we all feel thankful to our esteemed pastor, Rev. J. Webb, for the interest that he has manifested in the welfare of the church both spiritually and financially. When our pastor came to us two years ago the people were almost discouraged, for it seemed as though the debt would never be paid, but when he came he soon found wherein lay the trouble and at once started to remedy it by taking the people into his confidence, and it was not long before both pastor and people were working with renewed energy. As a result of his wise planning and leadership all the business of the church is carried out in a strictly business like manner, and instead of being haunted by an ugly debt there is a little money in the funds. May 13th.

TABERNACLE, ST. JOHN, N. B.—The prospects with us are encouraging. What with congregations well attended, a growing Sunday school well equipped, and other departments of church life flourishing we have small occasion for faint heartedness. To be sure we have our difficulties but these we are trying to solve. We commenced our series of open air services Sunday May 10th. These are conducted on the city square near the church and last for twenty minutes when all are invited to the church for our regular evening service which commences at once. We expect to continue them during the summer, and from the experience of last season we expect to have full houses as the result. Upwards of forty have united with the church during the past winter, and more are coming. We are now putting in a library for our Sunday school. The pastor takes his vacation in July. He has been asked by the executive of the International B. Y. P. U. to conduct a series of morning model prayer meetings during the convention, which will be held in Atlanta, Ga., from July 9th to 12th. It is expected that the former pastor Rev. P. J. Stackhouse of Chicago will supply in the absence of the pastor. COM.

PARRSHORO.—For four and a half years it has been my privilege to serve the Parrshoro and Diligent River churches. The kindness of the people and the cheering tokens of divine favor call for some expression of appreciation and gratitude. We retire from the field with deeper confidence in humanity and a stronger sense of divine faithfulness and goodness. We have had some valuable additions to our numbers, our contributions to denominational work increased, and our local finances improved from the first. Bro. F. R. Eaton of New York sent me his check recently for \$215 accompanied by words of

kindly interest in our work. All our debts are paid and it is expected that the \$2000 left to the church by Sister Bigelow will soon be paid over to the trustees. The interest of this bequest is to be used for current expenses. My pastorate closed the last of April. O May the third I supplied the church gratuitously and we gave the entire income for the day \$41.50—the denominational work as a thank-offering to God for His grace and favor during recent years. Subsequent to my settlement at Parrshoro I took up the work at Diligent River where I have preached Sunday afternoons once a fortnight and done such other work as I could. The cause here has suffered through a peculiar form of heresy and I believe the evil will be shaken off. For two years the church has received aid from the H. M. Board. The congregations are large and the prospects of the place good. The people generally take interest in our work and are not readily offended by our principles. I enjoyed preaching here very much. Some were brought to rejoice in Christ and to put Him on in public profession. I trust that the Board will continue the grant as long as necessary. There is no more interesting home mission field anywhere. At the close of my last preaching service they handed me an envelope enclosing \$35. D. H. MACQUARRIE.

P. S.—I am resting at present and for the next month or two my address will be—Avonport, Kings Co., N. S.

Personal.

Rev. M. P. King has accepted a call to the churches in Newcastle, Queens Co., and wishes all correspondence addressed to Newcastle Bridge, Queens Co., N. B.

A note from Rev. Ira Smith conveys the unwelcome information that he lost his home in the recent disastrous fire at Ottawa. Mr. Smith says 'my family is homeless.' THE MESSENGER AND VISITOR desires to express its sympathy with Bro. Smith in this bitter experience and hopes that the loss sustained may be made up to him and his, very speedily. Mr. Smith informs us that he is removing to Detroit, Mich., where he is to engage in life insurance for a time.

A note just received from Rev. Alex. White late pastor at Main St., who is attending the May anniversaries at Bofflo, intimates that he is to be the pastoral supply of the College St. church, Toronto for part of the Summer. Mr. White is in excellent health and spirits and is enjoying the good things which he is enjoying at the May meetings. THE MESSENGER AND VISITOR will always be glad to hear from Mr. White and to learn of his success.

Rev. C. W. Rose of the senior class of the Newton Theological Seminary has recently been awarded a medal by the Royal Humane Society of England for a 'deed of heroism' displayed at Port Maitland last summer by which the death of two young men was averted. At the peril of his own life he saved theirs. Mr. Rose is well known in the Maritime Provinces, is a graduate of Acadia and if health and strength are given, will render most valuable service to the churches he may serve. THE MESSENGER AND VISITOR tenders hearty words of cheer to a worthy man. We wish Mr. Rose could be persuaded to settle with some good church in these Provinces. A church may go further and not fare so well.

20th Century Fund, N S
MAY 1ST TO 21ST.

Mrs. John Matthews, Canso, 50c. Little River, Digby Co S.S. \$5. U. Stewacke \$5. W. S. Tedford, Acadia College, \$8 Rev. E. S. Mason for Mabon ch. \$21. S. S. Strong for Kentville ch. \$9. Palmouth, P. E. Kennedy, \$5. Miss Ella Hume \$1. Upper Falmouth S.S. \$5. Blitown, Pastor Simpson \$10. Mrs. W. J. Burgess \$1. Mrs. E. M. Seadman, \$5 Thompson Graves \$1. Mr. Card 50c. Port Lorne ch \$6. Upper Wilnot \$2. Clarence, Emma H. Jackson \$1. Aggie M. Jackson \$1. Lillie M. Ramsay \$1. Wolfville ch. \$37.50. Rev. H. B. Smith for New Germany ch \$7.58. A. Wilson, Oxford \$1. Unknown \$2. Helen T. Churchill, Lockport, \$2. Clementvale, L. May Millet, 50c. J. C. Potter \$1. Minnie Potter 50c. Mrs. G. W. Potter \$1. Eber Potter \$2. Mrs. Geo. D. Ann 25c. Rev. A. C. Herrie, Boylston \$5. Henry Hunter, Westchester Sta \$10. Miss Lizzie Stevens, Forest Glen Col Co \$2. Truro, Prince St. Geo. W. Stewart \$12.50. Mrs. David Little \$1. H. A. McMillaney \$15. Rev. Geo. Lawson for Bass River \$13. New Tasket, Miss Azuby Prime 50c. Miss Grace Mullen 50c. Rev. A. E. Ingram, \$2. Mrs. M. C. Higgins, Summerville, \$5. How-

ard W. Corning, Chegoggin, \$2. Hebron ch \$32.79. Chas. W. Rcop, Springfield, \$10. Mrs. Isiah Oglvie, Hartborville, \$1. C. W. McKeen for Pearsaux Ch \$8.50. Miss Sarah Murphy, Shelburne \$4. Sandy Pt. Eva Bartelle \$1. Edward Watts 50c. Westport, Mrs. J. D. Payson \$1. Gilbert Lent \$1. Milton, Queens Co S.S. \$10. H. W. Andrews, Berwick \$1. Barrington, Ch \$4. S. S. \$2. Smith's Cove, Jonas Rice \$1. Miss Mortimer 50c. Upper Clements, Dora Purdy 50c. Geo. Purdy 50c. O. H. Parker, Grafon \$1. Canning, Pastor C. R. bett \$5. Jas Greenough, \$1. Beanie McLatchy 25c. K. D. G. Harris, \$5. Rev. E. O. Revd, Waterville, \$2. W. M. Sandford, Pearsaux \$1. Epiphania Bent, Digby \$2. Rev. J. A. Huntley, Kingston, \$5. Rev. J. T. Dimock, River John \$2. West End S. S. Halifax, \$5. Total May 1st to 21st \$322.37. Before reported \$3911.03. Total convention year to date. \$4233.40.

Correction.

In my report for March-April no figure is given in connection with the name of Della Haight, North Range. Her credit is \$1. Also Mrs. Eulalia A. Lee, Aylesford, not Clementvale as appears in the report. F. R. HATCHE, Treas. for N. S. Wolfville, N. S., May 21st, 1903.

Denominational Funds, N. S.
PRESCRIPTS FROM MAY 1ST TO 13TH.

Miss Emily Cox, Upper Stewacke church \$5; Tabernacle church, Halifax \$65.40; Cambridge section, Kempt church, Hants Co \$6.50; Paradise B. Y. P. U. \$5; Hill Grove church \$24.12; Dartmouth church \$11.91; S. T. Davison, Montrose Col. Co. \$5; Wolfville \$66.20; do special \$4; do half monthly mission collection \$3.13; Sherwood \$1.25; New Ross ch \$6.65; Weymouth \$5; Lower Granville \$15; Alex. Crowe and wife, Special, \$35. Paradise and Clarence ch. \$20.00 Lower Aylesford \$17.28. New Germany, \$7.80; St. Mary's Bay \$16. Hawkesbury Ch. \$2; Lunenburg \$10.60; Liverpool \$33; Tancook \$10 — \$375.84. Before reported \$549.51. Total \$5865.35. A COHOON, Treas. Den Funds Wolfville, N. S., May 14th, 1903.

Dedication.

The new Baptist church edifice at Peel, Carleton Co., N. B. will be dedicated to the worship of God, June 14th. Rev. Milton Addison of Surry, Albert Co., will preach the dedicatory sermon at 10.30 a. m. Services will be held at 2.30 and at 7 p. m. All are cordially invited to be present. Peel, May 18.

Business

vs. Bilioussness.

The man who is subject to bilioussness cannot attend to business—bilioussness demands all his attention. Bilioussness arises from the retention of waste and foreign matter in the system, nature's drainage being clogged.

Abbey's Effervescent Salt

goes to the root of the trouble and eradicates the cause—persuades the stomach and bowels, in a gentle but insistent manner, into healthy action, Abbey's clears the bile from the system in nature's own way, bringing health, a clear head, a clean stomach and energy for work.

Piano Bargain.

Best Evans Piano, mandolin attachment, used only a short time; cost \$350 cash. Husband died; widow must sell. Price only \$250. Piano guaranteed. Apply to W. I. GATES, General Agent, 95 North Street, Halifax, N. S.

Going to be Married?

We want to supply your

Invitations, Announcements, Cards, etc.

50 Invitations with two sets envelopes, the very latest style for \$2.50, no better made. Cheaper ones if you want them.

Cards at 50c. per hundred.

Address—

Paterson & Co., Printers and Publishers, 107 Germain St., St. John, N. B.

MARRIAGES:

MCLEAN-BURKE—At the residence of Howe Campbell, Upper Brighton, N. B., May 13th by Rev. A. H. Hayward, Herbert H. McLean of Peel to Jennie M. Burke of Upper Brighton.

WILKINS-DOW—At the residence of Mrs. Sarah Wilkins, Canterbury, York Co. on May 13th by W. Artemas Allen. Theodore Wilkins to Ada Dow both of Canterbury.

DEERMAN-LEIGHTON—At South Rawdon, N. S., May 13th, 1903, by Rev. L. J. Slauchenwhite, Edward Deerman of South Rawdon, to Lena Leighton of Wentworth, N. S.

UPHAM-TITUS—At the home of the bride's father Mr. Chas. Titus, Uppham, May 13th by the Rev. R. M. Bynon, James W. Uppham to A. Gertrude Titus all of Uppham.

BARKHOUSE-ZWICKER—At Upper Cornwall, May 11th, by Rev. W. R. Bezanson, J. Ezra Barkhouse and Ida Zwicker of Gold River.

BAXTER-GRAHAM—At Parraboro, N. S., April 29, by Rev. D. H. MacQuarrie, Morton P. Baxter and Minnie Graham, both of Diligent River, Camb. Co., N. S.

WINTERS-DEMONT—At Parraboro, N. S., April 29, by Rev. D. H. MacQuarrie, Daniel Winters and Annie Demont, both of Port Greville, N. S.

DEATHS.

ZERICKER—At Lapland, Lunenburg Co., N.S., the infant child of Mr and Mrs. James Zericker, aged nine months.

KENNEDY—On May 9th, in the 84th year of his age, John Kennedy, of Newcastle, Queens Co., N. B.

CUNNABELL—At Parraboro, May 18th, Sister Hannah Cunnebell passed peacefully away at her home. She will be remembered as a faithful member of the Parraboro church, and as a kind and loving mother. Her prayer was answered in that she went from active life, without lingering, into the joys of Heaven.

EISENHAUR—At Bridgewater, N. S., May 15th, Sarah Eisenhaur, widow of the late George Eisenhaur, aged 70 years and 11 months. Sister Eisenhaur had not been well for several years, but was not confined to her bed till about five weeks ago, when she broke her hip and right arm. She was a consistent member of the Bridgewater Baptist Church and highly respected by all who knew her.

KNIGHT—On Saturday, April 18th, at Souris, P. E. I., Amelia relict of Mr. John Knight after a long and painful illness fell asleep in Jesus. The funeral took place on the following Tuesday 21st inst. When a large number representing all denomina-

tions gathered to pay their last respects. The pastor, J. W. Gardner, assisted by Rev. Mr. Bell, (Methodist) conducted the services. Text, Rev. 14:13. The struggling cause at Souris has now lost its chief supporter by her removal.

MCINTYRE—At Cumberland Point, N. B., on 16th inst., Duncan McIntyre, in the 83rd year of his age, leaving a wife, two brothers and a large circle of near friends. Bro. McIntyre was a humble and quiet Christian and ever maintained a consistent deportment through life. In his illness he frequently spoke of his hope in Christ, which amid all his afflictions remained unshaken. He was a member of First Grand Lake church.

GRAHAM—At North End, St. John, on 31st March, after a lingering illness borne with Christian resignation, Catherine H., wife of James Graham, Esq., aged 73 years. A husband and one son, with a large circle of friends, remain to revere her memory. Deceased professed religion many years since and ever lived a consistent life. As the end drew near her sufferings became more and more acute, but her Christian life supported her and enabled her to bear all things for her Master's sake.

HARRINGTON—At Asheville, North Carolina, on April 27th, in the 14th year of his age, Wm. Waldo Harrington, the only son of Emma Lusby and Clarence Harrington of Antigonish. His father and mother had both gone before him to the unseen world. Mr. Harrington was a young man of good habits and gave promise of a useful life. He had almost completed his course at the Dental College at Philadelphia. For some months he had been in failing health, and went south by order of the physician. Loving hands and hearts, from his native land, tenderly ministered to him in his last days. Though not a professor of religion, he expressed a hope in Jesus and said he was not afraid to die. His body was brought to Antigonish, and after appropriate services, was laid to rest beside his father and mother. May all who mourn find comfort in him who is the "resurrection and the life."

NOBLES—On the evening of May 14th, Hannah Matilda, beloved wife of Harvey Nobles, entered into rest at her home, Springfield, Kings Co., aged 71 years. She was the eldest daughter of the late John Hopkins Case of Midlands and when a young girl professed the experience of religion through the grace of the Lord Jesus Christ. She was baptized by Rev. Mr. Knowles into the fellowship of the Midlands' Free Baptist church, with which she maintained connection until her decease, though worshipping with her husband with the first Baptist church of Springfield. In all the relations of her life she adorned her profession finishing her course in triumph with a testimony to the faithfulness and sufficiency of her Lord. She was a woman of marked personality and strength of character; wise, affectionate and devoted wife and mother; and though of retiring disposition enjoyed exceedingly the society of her friends of whom she had a great number. In few homes has hospitality been dispensed so lavishly as in that of the deceased and her companion. Her minister, neighbour, stranger, friend ever found a welcome. She is survived by her husband and three sons, Rev. B. N., of St. John, West, Rev. B. H. of Sussex, Charles N. of Springfield, besides brothers, sisters and large circle of relatives.

MACKINNON—At his residence, Wright St., St. John, May 12th, after a very brief illness our Bro. John MacKinnon passed on to his reward. Mr. MacKinnon was borne in Wallace, Cumberland Co., N. S. A second birth was his in Amherst—under the ministry of the pastor of the Amherst Church, Rev. Dr. Steele. Bro. MacKinnon came to St. John some twenty-five or more years ago, entered the employ of Manchester, Robertson & Allison, and by letter united with the German St. church. Here for a few years he was one of the most earnest and active members of the church at that time and endeared himself to the members of the church. Later he moved to Carleton, taking charge of one of the schools there where he taught faithfully and successfully until about four years since when he was placed in charge of the Leinster St. Schools, of which he continued principal until his death. In Carleton our brother identified himself with the church, and here he enjoyed the confidence of his brethren who recognizing his ability and worth placed him in responsible positions and had the satisfaction of knowing that his work was ever well and faithfully performed. Bro. MacKinnon was a man known, respected, and loved for conscientious and painstaking work. His departure is regretted by a large circle of friends to whom in his pure life he had endeared himself. His was the life of an upright and faithful Christian. In the home he was a devoted husband and father, and here his departure will be most keenly felt. For his bereaved family many a prayer will ascend that grace equal to their duty may

city of Rev. B. N. Nobles, pastor of the Carleton church. Pastor Gates conducted the funeral service, which was largely attended by friends of the deceased, prominent among whom were the boys of Leinster St. schools of which he was the honored and respected principal.

GILLMOR—Johanna Hanson, widow of the late Arthur Hill Gillmor, sr., of Second Falls, St. George, N. B., past away May 20th in the 90th year of her age. "Blessed are the dead which die in the Lord."

SHERRAD—Margaret Sherrard, widow of the late Capt. James Sherrard of St. George, N. B., died May 14th in the 75th year of her age.

HARTIN—At Oyster Pond, Halifax Co., on May 9th, after a brief illness Gordon O. R. at the age of eight months, the son of Deacon George and Lydia Hartin.

BLAKNEY—At West Jeddore on May 12th after a few hours sickness, aged eighteen months, Ida Pearl, daughter of Benjamin and Ermina Blakney.


BILL—William C. Bill died at his home in Billtown, May 13th. Well and favorably known in his own county and in his native province he will be greatly missed. Son of the late Senator Caleb R. Bill, he was born in 1828. When a lad of fifteen he was baptized by the late Rev. Abraham Stronach. Soon after this he became a teacher in the Sunday School. Here the best work of his life was to be done. Later in life he became Superintendent and for thirty years up to the time of his death he continued in that office. For many years he presided over three Sunday Schools the home one in the morning, at Coldbrook in the early afternoon and later at Brooklyn street. To these schools he devoted his best energy, much time in the week was spent in making preparations for them. His money was fully used in providing music books and other necessary literature for all these schools. Always present ahead of time he was ready to welcome the pupils with a smile and a grasp of the hand when they come. Mr. Bill was intensely interested in the work of the Nova Scotia S. S. Association. He attended always when possible their Conventions, provincial, and in his own county. At any time he would leave his work which made up his busy life to reform service in the inter-denominational Sunday School work. He was permitted to see that grow from small beginnings to its present fine-organized condition. In his own county especially his services in this work were large and laborious. As a patriotic citizen Mr. Bill took a large part in the political affairs of the province. Twice elected to the local legislature, he was faithful and conscientious in his duties as a representative. For many years Mr. Bill has taken an active part in the temperance cause. He has been prominently connected with the order of Sons of Temperance. The progress of this cause he has watched with great interest, and has always been ready to do what he could to promote the prin-

years he served in the office of deacon in his home church. He was a great lover of the sanctuary. Benevolent in a large measure, he contributes liberally for the support of the gospel and the extension of his kingdom. A man of broadest sympathies his purse was always open to every good object. He was especially liberal to the poor, and no worthy person ever sought aid from him in vain. He was known as a man of integrity and uprightness whose life was an inspiration for good in the community where he so long resided. Mr. Bill was largely interested in the work of the denomination at home and abroad. He contributed liberally to mission work through his Sunday schools. He was greatly interested in the work of Christian education. For a number of years he was a governor of Acadia. Many a young man received help from him in his struggles in securing an education. It was in his home, however, that Mr. Bell was seen at his best. He was greatly devoted to his own family, and was all to them that a Christian father could well be. In his home he delighted to welcome his friends and exercise a large hospitality. He was twice married. His second wife, sister to the former one, still survives him. His children are:—Caleb R., of Wolfville, Ingram in Manitoba, E. W. M. Shelburne, Mrs. Power, and Mrs. Bill, Mass., Mrs. Amer. England, Mrs. Rupert Harris, Wolfville, Mrs. Clifford Harris, Church at. His funeral, one of the largest ever held in the county, took place on Friday May 15th. It was conducted by the pastor assisted by Rev. Dr. Kierstead and Rev. Messrs. Haich and Hawley (Presbyterian). The floral tributes were large and beautiful. The Sunday School children marched in procession to the grave.

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St. John, N. B.

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A strong Nova Scotia Syndicate have secured an option to purchase the New Brunswick and Cape Tormentine Railway. Their intention is to improve the terminal facilities at Cape Tormentine and put on a fast line of ferry boats between P. E.

THE WIDOW'S MITE.

She met the speaker on Cannon street ;
Staying a moment his hastening feet,
He heard her tale, then hurried on
To tell it again to the waiting throng.

"A year ago, on their dying bed,
To my breaking heart my loved ones said:
'Remember the toilers, far away,
Who are telling the story of Christ to-day.'

"Dear mother, we've read, 'mid smiles
and tears.

The "Gospel Herald" for many years;
It has told the tale, in fitting lines,
Of faithful friends in golden mines.

"Of richest gems from the earth deep
down
To brightly gleam in a joyous crown ;
We are going soon to the better land,
No need is there for the Mission Band.

"And even here no need shall be,
When all from sin are safe and free,
So don't forget, dear mother, pray,
The happy toilers far away.

"Nor these who work in London-town,
And all the country reign 'round,
Among the low, outcast and poor,
Who scarcely knew of love before."

"Such was the message my darlings
left—
Of both my daughters I'm now bereft ;
Widowed and lone, I sew for bread,
Yet honor that wish of my living-dead.

"The joy to toll till late at night,
To get and give the Widow's Mite."
With this unselfish, artless word,
She left her all in the hands of God.

On every heart the Spirit wrote,
When holding high the "Five Pound
Note,"
In touching tones, the speaker said :
"Tis thus she honors her living-dead."

On Cannon street, at the great solice,
No parson preached so well that day,
As the needle-woman who lived to give
And, freely giving, shall nobly live.

—Ex.

THE MAN THAT STOPPED CHRIST.

The pathos and beauty of this incident are increased by the circumstances under which it took place. It was on that last solemn journey to Jerusalem when Jesus had set his face to go up to the city, though he knew that certain death was crouching within the walls, that the Pharisaic wolves were waiting to lap his blood. The cross hung its baleful shadow athwart every step of the way. As he went he came to the city of Jericho. As he passed out of the city, followed by his disciples and a great concourse of people, there by a gate sat a blind beggar, a common enough sight in Palestine even to this day.

Some officious bystanders tried to shut his lips. "Blind Bartimeus, hold your peace ; the prophet is going up to Jerusalem to be crowned king of the Jews and he doesn't want to be disturbed." How like that are some professing Christians and formal churches of today? They want no poor, blind beggars breaking in on their formal hosannas, with the cry of need. Oh, to preach with such power that souls in darkness will cry out in the very midst of the sermon, as has been known in the past! Oh, to have some of their fine-spun sermons shattered to pieces by the cry of some blind soul crying in distress for light!

Well, a blind man who has the chance for light is not so easily muzzled. He lifted up his voice the louder, "Son of David, have mercy on me!" Listen! The cry has grown into a shriek—"Son of David, have mercy!"

And "Jesus stood still." I thank thee for that word! The Son of God, with the flaming vision of the cross before him, was speeding on his mighty mission, with face set like a flint, but at cry of the wayside beggar he stopped stock still. Is it true then that the cry of sinful man can still arrest the attention of the Almighty speeding on his mighty errands, superintending his vast concerns? Yes, the cries of men still reach the ears of Deity. There is nothing strange about that. If a man can hear the voice of man a thousand miles away; if Marconi, the young Italian inventor, can receive a message across the Atlantic from a fellow scientist 1,800 miles distant, with no visible connection between them, surely the God who holds the seas in the hollow of his hand is not deaf to any sound in his universe.—Henry A. Porter.

THE DRUMMER'S BEST GIRL.

He hurried up to the office as soon as he entered the hotel, and without waiting to register inquired eagerly:
"Any letter for me?"
The clerk sorted over a package with the negligent attention that comes of

practice, then slipped one—a very small one—on the counter.

The travelling man took it with a curious smile that twisted his pleasant-looking face into a mask of expectancy.

He smiled more as he read it. Then, oblivious of other travelers who jostled him, he laid it tenderly against his lips and actually kissed it.

A loud gasp startled him.
"Now, look here, old fellow," said a loud voice, "that won't do, you know. Too spoony for anything. Confess now, your wife didn't write that letter?"

"No, she didn't," said the traveling man with an amazed look, as if he would like to change the subject. "That letter is from my best girl."

The admission was so unexpected that the trio of friends who had caught him said no more until after they had eaten a good dinner and were seated together in a chum's room.

Then they began to badger him.
"It's no use, you've got to read it to us, Dick," said one of them; "we want to know all about your best girl."

"So you shall," said Dick, with great coolness; "I will give you the letter and you can read it yourselves. There it is," and he laid it open on the table.

"I guess not," said the one who had been loudest in demanding it; "we like to chaff a little, but I hope we are gentlemen. The young lady would hardly care to have her letter read by this crowd," and he looked reproachfully at his friend.

"But I insist upon it" was the answer. "There is nothing in it to be ashamed of—except the spelling; that is a little shaky. I'll admit, but she won't care in the least. Read it, Hardy, and judge for yourself."

Thus urged, Hardy took up the letter, shamefacedly enough, and read it. There were only a few words. First he laughed—then swallowed suspiciously, and as he finished it threw it on the table again and rubbed the back of his hand across his eyes, as if troubled with dimness of vision.
"Pshaw," he said, "if I had a love letter like that—" and then he was silent.
"Fair play!" cried one of the others with an uneasy laugh.
"I'll read it to you, boys," said their friend, seeing they made no move to take it, "and I think you'll agree with me that it is a model love letter."

And this was what he read:
Miowen der PaPa: I sa mi PRaise every nite annd Wen i kis yure Pictshure I ASK God to bless you gOOD bi PaPa your Best girl
DOLLY.

For a moment or two the company remained silent, while the little letter passed from hand to hand, and you would have said that each and every one had hay fever by the snuffing that was heard. Then Hardy jumped to his feet:

"Three cheers for Dolly and three cheers more for Dick's best girl!"
They were given with a will.—Mrs. M. L. Rayne.

LICENSED TO DO WHAT?

To rob its patrons of their wealth,
Of thrift, of self-respect, of health;
To lay 'en genius in the dust;
To fire the breast with hate and lust,
To make calm eyes with frenzy glow;
To make blind hands deal murder's blow,
With anguish women's hearts to break,
With tears of woe bathe childhood's cheek.

Licensed to cause the weak to fall,
Those once escaped, again to enthrall,
Licensed unwary youth to enthrall,
'Whelm struggling age in black despair,
To deaden the heart to the voice of love,
Dadden to drawlness from above,
Palsy the will, the conscience reer,
Dadden to all true hearts held dear.

To fire the throb of the fires of hell,
Cause demons and vipers in the brain to dwell;
Every hope of the spirit remorselessly blight,
And shut in the soul in its sin's deep night,
Oh! Run selling, home blasting, suicide, shame!
Cold-blooded murder in truth is its name,
'Tis the robbing of orphans, accursed of heaven,
Let him turn from his sin—repent, be forgiven.

—National Advocate.

THE PRESENT YEAR

We Will Return to Our Customers
Nearly Half a Million Dollars in Dividends.

With upwards of fourteen thousand customers on our books we are in a position to make the positive statement that we have never made a loss for a customer, and it is a source of great satisfaction to be able to state that we have never had from one of this large clientate what might be termed a serious complaint.

The good will of our customers is our most valuable asset. By making money for our customers we make money for ourselves, or in other words we make money through not out of our customers.

We have not the space to outline in this paper the plans under which our business is conducted, but we would consider it a pleasure to forward upon request a booklet "About Ourselves," which will explain these matters fully.

The minimum amount of stock issued is \$37.50. We have customers from that sum up to as high as \$50,000.

Some of the largest customers on our books have been secured for us by other customers. An eminent Bishop of the Episcopal church, after a personal inspection of some of our properties, influenced some large investments from his diocese; and a Methodist clergyman in Newfoundland, from entirely disinterested motives, in order to show his appreciation of the manner in which we have looked after his interests, has originated investments amounting to more than fifty thousand shares.

If you have present investments which are not proving satisfactory, we will be glad to look into them for you. Possibly we could secure exchanges for more promising stocks or we might make resales.

We are continually serving our customers in this way and possibly could be of service to you.

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This and That

UNCLE LIJ ON FLYPAPER.

"That sticky fly-paper there," remarked Uncle 'Lijah, as he pulled his Chicago paper out of his pocket and sat down in his accustomed place in the grocery store, "is a good 'eel like what the preacher calls 'vice,' and I wonder why he ain't never brung it in his sermon.

"Now, you take that fly jist lit on the edge, an' watch him awhile. He's as fisky as a colt. Runs his suckin'-machine down on everything in sight, but yit he's ready to stop work any minute to play a game of tag with any other fly.

"Shoo him off, an' he ain't a bit scared of your hand, big as it is, but lights on the top of it, an' goes to work suckin' at the pores an' scatterin' mycrobies all over it.

"Shoo him ag'in, an' back he goes to the fly-paper. He sees it's all covered over with dead victims. He sees they's a ho' lot more that 'ud give their legs an' their wings if they cud git away. He hears 'em buzzin', an' sees 'em pullin', an' yankin', an' tryin' to git out; but he, he don't care.

"He thinks he can walk all over that fly-paper ef he wants to; thinks he kin wade right through it.

"Says he: 'Why, I ain't like them fellers; they don't know when to stop, but I can take it up an' leave it off whenever I want to. I'm a goin' to light on there anyhow; an' when I feel that it's a-gettin' too strong a hold on me, I'll simply let go and get away in time.'

"So there you see him light. Fer a minit it seems all right. Says he: 'There's nuthin' wrong with this. It ain't hot, an' it ain't cold, an' it ain't no spider's web.'

"Then he goes to move, an' he finds his legs sticks. He goes to pull back, an' his front feet won't budge.

"He gets a little scared, an' tries to fly. He can't git off.

"Then he makes the biggest an' the wildest effort he ever made in his life. He works his wings so you can hear him all over the store. He wiggles his legs till he's red in the face. He gits up a little ways, but his suckin' old feet still hold on.

"The thought comes over him that he'll never fly ag'in. He says, 'I will, if I have to lift this whole ten-acre sheet of tangle-foot!' An' he makes one last buzz that sounds away up in G sharp.

"but nuthin' moves. The paper is just as flat as ever. The fly next him that's a layin' on its side, an' can't move anything but its winkers, closes one eye as much as to say, 'You might as well give up tryin' to reform, and settle down with me.' The rest of 'em don't pay any attention to his struggles.

"So pretty soon he gives up hope, settles back, gets his wings daubed till they won't buzz any more; an' pretty soon all he can do is to make a few weak motions with his legs.

"Then he sees another young fly hoverin' over the trap. Do you think he giv's him warning and tells him to keep away? No, sirree, he don't. No more than a victim of drink, or gambling, or European Sundays, or any low-down vice, will warn off his fellow man.

"What's that? Fies can't communicate

MEAL TIME CONSCIENCE

What Do The Children Drink?

There are times when mother or father feeds the youngsters something that they know children should not have. Perhaps it is some rich dessert but more often it is tea or coffee. Some compromise by putting in so much hot water that there is not much tea or coffee left but even that little is pretty certain to do harm. It leads to bigger doses. Then come the coffee pills.

It is better to have some delicious, hot, food drink that you can take yourself and feed to your children conscious that it will help and strengthen and never hurt them. A lady of Oneida, N. Y., says: 'I used coffee many years in spite of the conviction that it injured my nervous headaches. While visiting a friend I was served with Postum but it was not well made, still I determined to get a package and try it myself and after following directions carefully the result was all that could be desired; a delicious, finely flavored, richly colored beverage. Since I quit coffee Postum has worked wonders for me.'

"My husband who always suffered from kidney trouble when drinking coffee, quit the coffee and took up Postum with me and since drinking Postum he has felt stronger and better with no indication of kidney trouble.

"You may be sure I find it a great comfort to have a warm drink at meals that I can give my children with a clear conscience that it will help them and not hurt them as coffee or tea would." Name furnished by Postum Co., Battle Creek, Mich.

with other flies? Well, then that shows that some humans that call themselves 'good fellows' are really, when you git down to it, small-hearted than the flies!" —Judson Kempton in Christian Endeavor World.

FARMER JOHN'S SOLILOQUY.

I mount as well acknowledge, 'taut no use 'o beatin' 'round, I've done a heap 'o thinkin', plowin' up this faller ground, An' suthin's been a-painin' an' achin' me like sin— I reckoned 'twas dyspepsy or malarly creepin' in.

At last I got my dander up, an' to myself sez I,

The biggest fool in natur's him that tells hisself a lie;

I've been lettin' on 'tis malarly an' my stummick, when I know

It's my conscience that's a-hurtin' an' worryin' me so.

I've been a-shirkin' this here thing for thirty years or more,

An' I orto had this shakin' up an' settlin' down afore.

I've been honest far as payin' goes, not a penny do I owe,

But the kind 'o cheatin' that I done was the kind that didn't show.

My mind goes back to Hanner, when I fetched her here a bride—

No apple bloom was sweeter; an' she nursed to my side

Like she thought she had a right to, an' could trust me without fear,

For the love I never hinted at for more'n thirty year.

There was churnin', bakin', bilin', there was nussin' an' the rest,

From long afore the sun riz 'till he slumbered in the West;

An' when the rest of us was done an' lollin' round on cheers,

Hanner was recuperatin' with her needle an' her shears.

But when the life was ebbin' from that faithful, patient heart,

I had to face the music—I hadn't done my part;

And I couldn't help a-thinkin', watchin' out that weary life,

That there's other ways 'o killin' 'cept a pistol or a knife.

It sounds like sacreligion, but I know jis what she meant

As I whispered, 'Fly to meet me when my arthly life is spent—'

"I'm so tired, John, so tired, but I've alius done my best,

An' I may feel more like flyin' when I've had a spell 'o rest."

—New York World.

NO USE OF CROSSING.

Somewhere in Dixie land, a member of the 'po'h white trash' endeavored to cross a stream by means of a ferry owned by a black man. Booker T. Washington gives the conversation in The Classroom: "Uncle Mose," said the white man. "I want to cross, but I hain't got no money." Uncle Mose scratched his head. "Doan' you got no money 't all?" he queried.

"No," said the wayfari'ng stranger, "I haven't a cent."

"But it done cost you but three cents," insisted Uncle Mose, "ter cross der ferry."

"I know," said the white man, "but I haven't got the three cents."

Uncle Mose was in a quandry. "Boss," he said, "I done tole you what. Er man what's got no three cents am jes' ez well off on dis side er der river as on de order." —Ex.

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 after his legs swelled to three times their natural size and broke out in running sores. His parents could get no'ing to help him till I recommended MINARD'S LINIMENT, which, after using two bottles, completely cured him, and I know of several cases around here almost as remarkable, cured by the same Liniment and I can truly say I never handed a medicine which has had as good a sale or given such universal satisfaction.

M. HIBERT, General Merchant.

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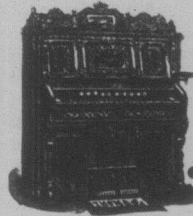
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In the Growing Town of Berwick and Vicinity.

A very fine dwelling house nearly new, finished throughout. Furnace, Hot and Cold water, in the house. Six acres of land all under cultivation, attached, partly filled with fruit-trees. Particularly adapted for the growth of small fruit. Three minutes walk to Post office, Bank, Church, and ten minutes to the station. Finest situation in town.

Also twenty-six acres of orchard land adjoining the camp grounds, part under cultivation and filled with sixteen hundred fruit trees, consisting of Apples, Plums, Pears and Peaches—the variety of plums are largely Burbans, and Abundan and New Bearing—abundantly. Five minutes walk to station. Also one of the finest farms in the Valley. Cuts from 60 to 70 tons hay, large orchards—bearing and just in bearing. Produce now 500 to 1000 bbls. apples per year and will soon produce 1300 bbls. Modern House finished throughout, nearly new, two barns—all in first class order.

Can be bought on easy terms by the right party. Also buildings, lots, orchard lands, farms, residences.

For further information apply to A. A. FORD, Berwick Real Estate Agency Established 1897.

SEND \$1.00 to

T. H. HALL'S

Colonial Book Store,

St. John, N. B.

and we will mail you PELOUBETS' NOTES on the Sunday School Lessons for 1903.

EDGECOMBE & CHAISSON,

High Class Tailors.

They have always in stock all the latest patterns in Worsted and Tweed Suits.

Also a full line of Black Cloths suitable for Gentlemen's Frock Suits, including the newest material for full Dress Suits and Clergymen's Outfits.

You are the Man

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

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

Agents Wanted.

The Mutual Life OF CANADA

Pays all its PROFITS to Policy-holders. It has no shareholders to get Dividends every year. This means that the insured GET MORE VALUE for their money.

E. E. BOREHAM,
Provincial Manager,
HALIFAX, N. S.

MAGICAL

is the effect produced on a big family wash by a single cake of SURPRISE soap.

The housewife's labor is reduced one half; the original snowy whiteness is restored to the linens without boiling or hard rubbing and the disagreeable odors so noticeable with other soaps is done away with entirely.

And yet it costs no more than ordinary soaps.



Read the directions on the wrapper.

The man who spits on the floor of a steam or trolley car in Main hereafter will do so at his peril, or, rather, with the expectation that he will have to pay a fine. At the last legislature a law was passed forbidding spitting in street or steam cars and notices of the act have been posted in the trolley cars of the local road. The fine is not less than \$2 nor more than \$10. A good law that should be enforced elsewhere than in Main—notably Halifax.

News Summary

The Cuban Congress has authorized an issue of 7,700,000 postage stamps in commemoration of the installation of the Cuban republic.

Joaquin Miller has crossed the long divide. The aged poet went to the Klondike during the first rush, as a miner and newspaper correspondent. His was a great spirit.

Another fire destroyed the lumbering section of Appleton. The mills, much saw timber and other property were consumed.

On Monday, the 25th, penny postage will go into effect, from Canada to Australia. This historic day, Victoria Day, will see the completion of penny postage from Canada to all parts of the British Empire.

The iron ore from the leads at Gerrish Mountain, Economy, has been pronounced by a late professor of geology at Cornell, to be of unusual richness, and the veins give promise of an unlimited quantity of ore.

In the building of the Waganda railroad, Sir George Whitehouse, Manager and engineer, mentioned among the difficulties of the construction work, the scare arising from the presence of many lions along the route. No less than twenty-seven employees are known to have been carried off by lions.

The timber and other properties of E. D. Davidson & Co., Bridgewater, have been sold to an American syndicate, of which J. M. Hastings of Pittsburg, is the head, for \$1,250,000. The new owners propose erecting new mills and pulp mills and paper mills, and increasing the lumber cut to 50,000,000 a year.

The stock panic especially in Dominion Steel in which Canadian speculators are so interested continued all day yesterday in Montreal. Hundreds of thousands of dollars were demanded by brokers to protect stock on margins, and still the great financial Octopus is not satisfied. Many men have lost their all.

Fire has devastated the mining town of Little Bay, Nfld., where a large copper mine is being worked. Three churches, with the clergymen's residences, the mining companies' stores, the government buildings and forty dwellings were destroyed. The total loss is estimated at \$50,000. Two hundred and fifty persons are homeless and relief is being forwarded by the authorities.

Toronto speculators suffered heavily as a result of yesterday's break in Dominion Coal. Hundreds of Toronto and outside speculators had been wiped out previous to yesterday's slump, but many who fought against big odds had to capitulate with the latest raid. The break in the markets and especially New York, has caused havoc in thousands of bank accounts, and the effect it is thought will be felt through other channels at a later stage. The losses sustained by Canadians it is said by capable authorities, easily will run into several million dollars.

Advices from up the St. John river are that 25,000,000 or 30,000,000 feet of lumber is in serious danger of being hung up. These logs were all coming to St. John, and if they do not get through will cause considerable inconvenience to the mills. Besides this some millions had to be left in the woods by the operators as lack of snow interfered with the hauling. Now falling water and want of rain threaten to hold up a great quantity. Stetson, Cutler & Company, Dunn Bros., Cushing & Company and Murray and Gregory are affected by the hang up. The logs may get through, but only with the help of heavy rains.

Tailor-Made Ready-to-Wear Clothes

If you want Ready-to-Wear Clothing that is far greater value and smarter fitting than any other on the market, it will be to your advantage to come here. You will find that the clothing we handle fills the want between the ordinary kind and the high-class custom-made. Investigate this and convince yourself that ours is only surpassed by the best custom tailored.

Suits and Overcoats \$10, \$11, \$12 to \$20
Raincoats 8, 10, 12 to 20
Trousers 3 to 6

A GILMOUR
68 King St.

Fine Tailoring
High Class Clothing.

"OGILVIE" QUALITY

If ever a flour was entitled to the name "a good family flour," it is Ogilvie's Hungarian. There is no member of the family that bread made from Ogilvie's Flour will not please. There is no member of the family that, physically and mentally, will not be the better of eating the loaf of bread which Ogilvie's Flour makes. There are many good flours on the market but none that, for bread making purposes, may be said to compare with Ogilvie's. The fact is beyond contradiction. The Prince of Wales thought it so good that he ordered it for the Royal Household.

Receipts of Associated Alumni of Acadia College.

FROM JUNE 3, 1902 TO MAY 27, 1903
Collation tickets, \$48.75: A C Chute, \$2; H T DeWolfe, 1; A H Chipman, 2; Judge Chipman, 2; V L Miller, 2 cc; Mr Simms, 1; Dr. Black, 6; W G Clarke, 1; R G Haley, 6; H N Parry, 1; R V Jones, 2; F Parker, 6; Prof. Wortman, 3; W A Newcombe, 5; E N Archibald, 1; G W Schurman, 1; E D King, 2; J H Jenner, 1; G M Peck, 1; W M Smallman, 2; R W Wallace, 6; F B Starr, 1; I A Corbett, 2; Miss Patton, 8; W H Jenkins, 1; H Bert Ellis, 1; W R Parsons, 1; W M Freeman, 4; S P Durkee, 2; M B Whitman, 5; G R Tufts, 5; C J Mercereau, 5; H L Kempton, Dr. Goodspeed, 16; D E Hatt, 1; W V Higgins, 6; F E Cox, 2; Miss E Churchill, 3; Miss Annie S Clark, 1; M R Tuttle, 6; C D Schurman, 15; F A Shand, 3; H T DeWolfe, 1; H D Bentley, 1; Mrs L M H Freeman, 1; L M Sawyer, 1; J E Bares, 1; H C Read, 1; S S Poole, 1; H H Saunders, 1; Jeremiah Clark, 2; E R Morse, 1; Miss Isabel Easton, 1; A T Dykeman, 3; H P Whidden, 5; W H Porter, 4; Miss Isabel Davidson, 2; H C Creed, 1; G A Lawson, 3.5; Austin Bill, 1; C H McIntyre, 5; S B Kempton, 1; M B Whitman, 1; A Chipman, 1; Robert Frizzle, 1; E P Coldwell, 1; H R Emmerson, 2; H G Estabrooks, 1; A C Chute, 1; W G Clarke, 2.50;

E N Archibald, 1; W L Archibald, 1; A P Shand, 1; R C Whitman, 1; E M Chesley, 1

W. N. HUTCHINS, Sec. Treas.,
As. Al. Acadia College.
Toronto, N. S., May 23.

The best is not too good For our students.

This summer they will enjoy full membership privileges on the Victoria Athletic Grounds and will engage in games, exercises, etc., under the direction of a professional trainer.

St. John's cool summer weather makes both exercise and study enjoyable throughout the entire season.

No Summer Vacation.
Students can enter at any time.

Catalogue free to any address.
S. Kerr & Son

Spring Weather

with its high winds and cold rains renders this the most dangerous season of the year. Colds and Rheumatism may be contracted. Then again the whole system is undergoing a marked change in adapting itself to the changed condition. Above any other time, people are feeling generally run down and unprepared for exertion. Their blood is impure and they feel the need of a tonic, in fact it becomes almost a necessity. Hundreds of people strengthen themselves at this season by taking a bottle of

GATES' Life of Man Bitters
It purifies their blood, builds them up, strengthens their vitality and gives them a fresh supply of life energy. Get a bottle and note the remarkable energizing effect. Only 50 cents.
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