

# Messenger and Visitor

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## Plant Breeding

What is known as "plant breeding" is recognized as an important part of scientific agriculture. By a process of selection and elimination following judicious and careful crossings, seeds are secured which possess an extremely high degree of vitality and corresponding productiveness. In the Ontario Agricultural College experiments along this line have resulted in the obtaining of perfect samples of grain suitable for planting in this country. As an instance of the vigor and productiveness of this perfected seed it is pointed out that last year from one grain of Mandscheuri barley no less than 1,545 grains were obtained, while from one grain of Siberian oats 1,583 grains were obtained. Under the breeding process only the most vigorous plants are retained, the weak ones being discarded.

## Floating Mines on the High Seas.

The destruction of the Japanese battle ship 'Hatsuse' on the high seas by floating mines supposed to have been placed by the Russians, has naturally suggested the enquiry whether such placing of mines is not contrary to the methods of civilized warfare recognized by international law. Vice-Admiral Algernon De Horsey has written in the London Times a letter in which he says that the use of mines by a belligerent to defend harbors or roadsteads is unquestionable, and the laying of mines on open coasts in territorial waters as traps for the destruction of the enemy's ships may be within a belligerent's rights. On this point, however, he will not express an opinion. But the laying of mines in the open sea beyond territorial waters, Admiral DeHorsey says, would seem to be not only inhuman but a breach of international law and practice. The mine which destroyed the battle ship 'Hatsuse' might equally have been fatal to any neutral ship of war or innocent merchant ship of any nation navigating those seas. "Is it conceivable," asks the Admiral, "that if Britain were at war, we would be justified in endangering the ships of neutral nations navigating the English Channel by placing destructive mines in that highway beyond our territorial waters? If it should prove true that the destruction of the 'Hatsuse' was effected by a mine willfully placed in the open sea ten miles from land, the act appears to me to be one of wholesale murder, and its perpetrators to be hostile humani generis. It does not appear that Japan has entered any protest against Russian action in respect to the use of mines. Both belligerents have employed this terrible weapon of warfare freely in territorial waters for the destruction of each others vessels, and it is perhaps not certain that the mine which destroyed the 'Hatsuse' and others which are said to be floating on the high seas were placed there by the Russians. It is possible that these are mines which have broken from their moorings and drifted out to sea, and there may be a doubt whether the mine which sank the 'Hatsuse' were laid by the Russians or by the Japanese.

## Drowned in the Oromocto.

On Sunday, May, 22nd, there occurred on the Southwest Branch of Oromocto lake an accident in which two prominent citizens of St. John lost their lives. On Saturday a fishing party, composed of Messrs. John H. Thompson of the firm of William Thompson and Company, R. P. Foster, manager of the Royal Bank in St. John, E. P. Stavert, connected with the Bank of New Brunswick, and Messrs. G. Wetmore Merritt, A. W. Macrae and E. F. Jones, had gone up to the Southwest Branch, intending to remain over the twenty-fourth. On Sunday morning all went out on the lake, the three first named being together in one boat, and the others being in another and larger boat. About noon Messrs. Merritt, Macrae and Jones returned to the camp for dinner, the others preferring to remain out longer and fish. After noon the wind became very strong and about two o'clock as the boat in which Mr. Thompson and his companions were was sailing toward the lower end of the lake it was struck by a violent squall and capsized. All three were thrown into the water. Mr. Thompson managed to get upon the upturned boat and Mr. Foster, with the assistance of Mr. Stavert, also got hold of the boat and supported himself in this way for a time. Mr. Stavert then resolved to attempt the swim to the shore, a distance, it is said, of three-quarters of a mile. If it was half the distance it is proof of his remarkable strength and power of endurance

that through the icy and boisterous waters and encumbered with heavy clothing he succeeded in his undertaking. When the shore was reached Mr. Stavert swooned and did not revive until about night, when he was so weak that he could only crawl into the woods, where in his wet clothes he spent the night. The next day, though very weak in body and mind, he wandered through woods and swamps on the shore of the lake, and in the afternoon, when his strength seemed entirely spent, emerged into a clearing where he was seen and rescued. Mr. Stavert's condition appeared for a day or two to be precarious, but he is now recovering his strength. On Monday morning the overturned boat was found about seventy-five yards from the shore of the lake, and later the bodies of Mr. Thompson and Mr. Foster were found in the vicinity. It is believed that they had held on to the boat as she drifted shoreward until she reached shallow water when the anchor caught and held her. Then the unfortunate men had gradually succumbed to the cold, and losing their hold upon the boat, had gone down. The accident is in many respects an exceedingly sad one, and has made a deep impression upon the community. Mr. Thompson was fifty-six years of age, and one of St. John's most successful and best known business men. Mr. Foster occupied a prominent position in the Royal Bank, and both were highly respected.

## New Marconi Stations.

It is reported that the Canadian Marconi company has completed arrangements with the Dominion Government for the erection of seven wireless telegraph stations. Four of these stations, it is said, will be built as follows: Fine Point, Heath Point, Point Amour and Belle Isle. The first is on the Gaspé coast, Heath Point is on Anticosti Island, Point Amour is on the Labrador coast, and the Belle Isle station will be located on Belle Isle. The stations mentioned will control of the northern passage, being all within easy distance of any vessel taking the route north of Newfoundland, either in or out of the gulf. These four stations are to be erected during June, July and August of this year, and Mr. Fishbank expects that they will all be complete and in working order by the time mentioned, if not sooner. Much of the material, he says, is already manufactured, but there are houses to erect for the operators, poles for the carrying of the currents to be placed in position, etc. The remaining three stations covered in the contract between the Government and the Marconi Company are located at Cape Race, Sable Island, and one along the Atlantic coast, probably at the Straits of Canso. As soon as the first four are in working order the construction of the latter three will begin. According to the contract with the Government, all must be in place and working satisfactorily by June 30th of next year. In each station will be located two men, one for day and one for night duty, so that there will be a continuous service without a break. By the contract the Marconi Company will erect the stations at their own expense, and after their completion the Government will take them over but at the same time the Marconi Company will control the management, the Government allowing a stipulated sum for maintenance. Government messages will be sent free, while commercial business will come under the control of the Marconi Company, the Government reserving the right however, to regulate the tolls. The Marconi Company also bind themselves to give all possible aid to vessels in distress. At the present time a few of the Allan Line steamships are fitted with the Marconi wireless, and it is expected that not only will the remainder of this company's large fleet be equipped with the same, but that all other operating in the St. Lawrence will follow their example.

## Effects of the War in Russia.

A Russian correspondent of the London Times says that the war has already begun to produce a serious effect upon the economic life of Russia, and a St. Petersburg paper presents reports which go to show that commerce and industry throughout the country are passing through a severe crisis. The practical cessation of trade with Siberia caused by the monopolization of the railroad for military purposes, is felt in many provinces of European Russia particularly in Moscow, where several large houses are insolvent. But of all parts of Russia Poland probably is suffering most from the war. Directly after the outbreak of hostilities a number of foreign

banks shortened their credit to Polish firms, and the embarrassment thus caused has had an extremely depressing effect on the highly developed industry of this region. The closing of the far eastern market has also done its work and the crisis has reached such a pitch that in Lodz alone 150,000 persons are out of employment. In Odessa, to which every summer about 20,000 come from the neighboring provinces to work, the docks prefect has found it advisable to request the Governors of the provinces to warn the laborers that their services will probably not be required at the harbor this year, and a number of factories have dismissed their employes or are working half time. Gloomy reports are presented of the home industries in Nijni-Novgorod, and it is stated that on certain railway lines including the Kazan-Railway, a large proportion of the employes have been dismissed. The industrial depression prevailing in Russia before the war has been intensified to a high degree and the easy assurances of certain patriotic journals that Russia can lightly bear the strain and sacrifices imposed by the war are not justified.

## Ministerial Efficiency and Church Union.

The subject of church union is discussed by the Toronto Globe in connection with the question of ministerial efficiency. This question is unquestionably one of great importance. It is shown that in the three denominations, the Methodist, the Presbyterian and the Congregationalist of Canada, there are upwards of three thousand trained and ordained ministers. By education and natural endowment, it may be assumed that they are peculiarly fitted for leadership in the communities where they serve. In a rural community there are three ministers where one would be sufficient. The three have other outlying congregations under their care, the one would have a more compact charge, a large congregation, a competent maintenance and no rivaling or competition. From the point of view of the general life of the people what would be the result? It is not apparent, as the Globe goes on to show, that the union of congregations and the substitution of one minister for three would be in all respects beneficial. "That question cannot be answered without first considering the quality and resourcefulness of the one minister who takes the place of three. Eight out of ten of the problems of the church are at bottom problems of the vitality, effectiveness, and staying power of the ministry. One truly equipped man, a master workman, well furnished, alive and aware, is better and more to be desired than three or six or a dozen incapable weaklings. The whole tone and temper of a community's life, socially, intellectually, spiritually, may be elevated and sweetened by the presence and influence of one broadly-cultured, noble minded minister in whom are combined and embodied the spirit of Christian manhood and the genius for spiritual leadership. But what if the one minister is no more effective than any one of the three whom he supercedes? Each of the three had something distinctive in thought, or experience, or personality. In the sum total of their contribution to the better life of the community each was the complement of the others. The three may have been only average men, but what if the one is only an average man? Will the community greatly profit by a union which involves the withdrawal of two-thirds of the moral leadership? This is no abstract question, nor is it of concern only to church members. The man in the street has an interest in it, for, apart from the logical and ecclesiastical matters, the minister is one of the few men in many a community who by equipment and circumstances are qualified for leadership. That he too often misses his chance, buries his talent, misuses his time, busies himself with secondary rather than with primary affairs, or is bound hand and foot with the grave-clothes of a false and sterile academic training—all that may sometimes be true, and yet it remains that the ministry has almost unequalled opportunities for leadership in what is best in the life of a community. And for this reason a change so radical, reducing the number and removing not only competition but incitement, is of interest to all thoughtful men. Is it likely that the ministry under the new order, even with the improved conditions, would prove more attractive to a higher type? Are the homes and congregations rearing a generation of the larger mould? Are the colleges being manned and equipped for the training of more, virile and resourceful candidates? At bottom the question is to no considerable degree a question of ministerial quality and power."

## Still More About the Bible.

BY E. M. SAUNDERS.

KEEP THE REAL QUESTION IN VIEW.

Mr. Waring says the books composing the Bible are the religious conceptions of Hebrews, Jews and early Christians. Baptists say the Bible is a revelation from God. I classified Mr. Waring's views of the Bible, and found them similar to the views held by Unitarians. I do not hint that Brother Waring is a Unitarian. With evident sympathy he refers in his ommissions to the person and work of the Holy Spirit. His declarations about Christ are in harmony with his views of the Holy Spirit. What I am trying to do is, to show Mr. Waring that his views of the Bible are such as are held by Unitarians and Universalists; and are radically different from the views of Baptists. It is also my object to show Brother Waring, that it is futile for him to attempt to lead the Baptists from their solid ground to his proposed foundation of sand. Further, it is my desire and hope that Mr. Waring may abandon the ground taken in his four sermons, and in the Bible class discussion; and will yet stand with his brethren on the solid, impregnable rock of the Holy Scriptures. The Baptists will not go over to Brother Waring. That is certain. As the mountain will not come to him, let him do as Mohammed did, go to the mountain.

MR. WARING'S HUMAN AUTHORSHIP OF THE BIBLE EXAMINED.

Our brother says that the contents of the Bible are "religious conceptions of Hebrews, etc." A candidate, a little ago for ordination in Ontario, when asked for his belief on the inspiration of the Bible, answered, that the Bible was "written by men according to their own knowledge and judgments; and that God endorsed these writings." This is better than Brother Waring's view. He does not say that these "religious conceptions" have even been endorsed by God.

Certainly the note of a pauper is made of unquestionable value when it is indorsed by a millionaire; but a millionaire does not care to indorse a pauper's note. He chooses to give his own obligations. God is not indebted to "Hebrews, Jews and early Christians" for the plan of salvation.

The Rev. Dr. R. Heber Newton, Episcopalian, of New York, writes in the American review for April, making an impassioned plea that foreign missionaries in their work should recognize the religions of India, sit down and compare the Bible with their "specially sacred literature." Referring to this the editor of the Examiner says:—

"The early chapters of the letters to the Romans and Paul's address on Mars Hill with other passages in the Acts and Christ's teachings as a whole, are much more authoritative on this great subject than any fancied deductions from the so-called science of Comparative Religion."—the deductions made by comparing the Bible with heathen books and the Koran. The editor believes the Scriptures sufficient authority. The results of comparing the Bible with the sacred writings of the non-Christian peoples are to him for Evangelical purposes mere "fancies."

Dr. Newton's conclusion and the opinions of many others, show that to drop down to the Unitarian level, leads to confusion, if not to confusion worse confounded.

This noted divine says, "the missionaries should recognize the reality of the religion growing in India in such rank fertility." What will Dr. Boggs and Rev. L. D. Morse say to this?

Mr. Waring says, "all religious writings are revelations to the extent that they reveal the religious conceptions, etc. of those by, and for whom they were written," and in his last definition, that "to Hebrews, Jews and early Christians was given a progressive revelation from God," and that "the inspiration of the Bible is at least that divine influencing of the Hebrews, Jews and early Christians in virtue of which the Bible . . . is so much superior to other religious writings."

Mr. Waring seems to believe that in a long succession of centuries there was produced among millions and millions of Hebrews, Jews and early Christians, and that by evolution, sixty-six small books—a little library—the result of their thinking—these sixty-six books being their "religious conceptions." He uses the word inspiration. So do Unitarians. Dr. James Freeman Clarke, a distinguished Unitarian, says—The Bible is filled with the spirit of God. As we read the Old Testament, we everywhere feel the presence of divine power and justice ruling the world. . . . As we read the New Testament, we are in the presence of a heavenly Father of an infinite tenderness, who pours blessings on the good and on the evil, and desires to save every child. The Old Testament is inspired by the sense of Divine law. The New Testament the sense of Divine love. But its unity, its sacredness, its power is of the Spirit, not the letter. . . . The New Testament comes to fulfil the Old, not to contradict it. The summit is reached in the life and words of Jesus which are full of the highest truth." But Dr. Clarke does not stop there. He says, "It is indeed said that 'all Scripture is given by inspiration,' but not that this inspiration is infallible. Inspiration is one thing infallibility another. The great poets, Homer, Dante, Shakespeare all called inspired and truly, because they have an inward illumination which shows them forms of truth and beauty and goodness

unseen by common men. . . . Every commanding race, every vast civilization, has been controlled and directed by its sacred writings. The hundred and fifty millions of Hindoos have been ruled during twenty-five centuries by the Vedas and Puranas. Chinese civilization has taken its stamp from "The Kings" and the "Four Books." The brilliant career of the Persian Empire was inspired throughout by the Lenda Avesta. The tribes of Arabia were gathered, moulded, banded and wielded in a resistance tide of conquest by the Koran. The sacred books of Buddhists have been the leaven of civilization among a third part of the human race. But for various reasons the Bible stands above them all. The others are the books of particular races—of the Hindoos only, or the Mogols, or the Persians or the Chinese; but the Bible has a constituency composed of all the races of the world."

All the above good things, and more, Doctor Clarke says of the Bible but he is a Unitarian, and could not be induced to say that it is his belief that God elected certain men and through them gave his plan of salvation and its unfoldings to the world—that these men spake supernaturally and infallibly because "they spoke as they were moved by the Holy Ghost." Doctor Clarke does not believe in the deity of Christ, he does not believe in the personality of the Holy Spirit.

Baptists find no standing room here. To them the statement that inspiration "is at least that divine influencing of the Hebrews, Jews and early Christians," seems to be a prostitution of the use of the word inspiration, as it is understood in such Scripture as this—"All Scripture is given by inspiration."

But Mr. Waring says his view of the Bible is only a working plan. The denomination is satisfied with God's working plan—the Bible, his revealed will. Preach its contents to the world—Jesus Christ and him crucified, and all that centres in that vital, basal truth of revelation. No devices, no fantastic schemes, they say. No, they will not take even provisionally, as ground on which to stand, that the Bible is superior to non-Christian sacred writings. God gave us the Bible through men whom he lifted into his presence—out of darkness into light—changing their spiritual vision, as in the case of Peter. In darkness, he forsook his Lord; in light he saw the Old Testament full of Christ and the doctrines of the Cross. When, in his illuminated state, he preached to the multitudes, they cried, "Men and brethren what shall we do?" Mr. Waring says, while I tell you that the Bible as literature is superior to all other sacred literature, you may, if you choose, believe that it is a revelation supernaturally given. Let us get inside of this view of the "Bible inspired." I take a brick of what I believe to be gold to a chemical assayer. Is this gold? I ask him. He examines it and replies, you may compare it with all the other yellow metals, and in my opinion, it will be found superior to all of them. But, can I call it gold, and give it the value of gold in my assets? The answer is you can if you choose. That, I call chemistry on the fence.

Is the Bible God's revealed truth, I ask Mr. Waring. He replies it is "the sacred literature of Hebrews, Jews and early Christians," produced by them—their conceptions." But is it a revelation from God through an elected number of men, who "spoke as they were moved by the Holy Ghost?" His reply is, you can think so, if you choose. That, I call theology on the fence. Analytical chemistry is a science of certainties, and the fence is no place for it. The Bible is a book of certainties on which man's welfare in time and eternity depends, and the fence is not a place for a belief in its value and authority.

Horace saw in poetic vision the Alps heaving and swaying with birth-pangs. He looked to see the birth of a baby mountain, but instead, a ridiculous little mouse. Four sermons and a labored discussion on the Bible inspired and the outcome, the Bible found by comparison, superior to the heathen Bibles—and all this for the expressed purpose of leading and teaching the denomination right views of God's Word. Let us see this position of comparing the Bible with other sacred writings in the light of comparing the two persons central in Christianity and Buddhism. The Buddhists would say their leader was never charged with being a friend of publicans and sinners. He lived in solitude, in poverty and extreme want. Hence, according to their views of greatness, Buddha was the greater person. Nothing would be gained; but much lost by the experiment of comparing the two founders of religious systems for the purpose of leading Buddhists to Christ and him crucified. Tell the Buddhists that Christ is the Son of the only true God and that he loved them before the foundation of the world, and that he came into the world and died for them. That is the way to their hearts. A young lady tried to impress her Chinese class with the divine authority of the Bible by telling them a story of Jonah and the whale but the class had Chinese miracles that cast Jonah in the shade.

A STATEMENT.

In my ten articles I sought for the inspiration of the Bible in the discussion of the following subjects, namely:—

- (1) The incarnation and death of Christ and his doctrines of the trinity, the atonement and regeneration by the Holy Spirit—all this supported by his miracles.
- (2) The old Testament, its history, men and miracles acknowledged and sanctioned by Christ.

(3) The separation of the inspired books from the apocryphal writing—the separation of the sheep from the goats.

(4) The unity of the Scriptures, the waiting of which extended over more than a thousand years—the 23rd Psalm and the 14th of John alike voicing the heart of the Christian.

(5) The love in the soul of the believer—illiterate or learned—enabling him to know that the Bible is true—true in its condemnation of sin, the regeneration of the heart, justification by faith, assurance of faith, the fellowship of the saints and of the spirit.

All these and other truths within the reach of all Christians, ignorant and learned, enable all alike to know that the Bible is from God. Here then, in their own hands, they have the evidence that the Bible is inspired—that it is from God. The unity of truth from the Genesis to the Revelation, and the consciousness by which the Christian knows that the Bible is true, because of its adaption to the wants of the soul, are special means, common to all believers, by which the heart can say, "I know whom I have believed." As the ear is the medium through which the orator teaches and thrills the soul; and as the eye is the medium through which the flaming glory of the light and color of a sunset pass into the immortal spirit, so the Bible is the channel through which flow the waters of life, which refresh every true disciple of Christ.

A STATEMENT AND A QUESTION.

From the above sources, accessible to all Christians, I draw the conclusion of inspiration—"the last conclusion," as Doctor Denny says. I here thank Brother Waring for his quotation from Doctor Denny. It sustains my views of inspiration.

Let me here ask the readers of the MESSENGER AND VISITOR a pertinent question—are not the above views of the Bible, in your opinion, the God-ordained means of obtaining the assurance, that, in the Bible, we have God's revelation of his plan to save the world?—that the Bible is inspired—rather than that the entire denomination should migrate to the East, as Mr. Waring's scheme of determining inspiration seems to indicate, and there burrow in the mounds on the plains of Babylon, and search through unknown languages the origin and history of the ancient oriental religions in order to find out whether or not the Bible is true? Leave that work to the specialists and linguists, distinguished for their knowledge of the ancient and modern languages of the East. God has put into the hands and hearts of believers abundant proofs that the men who wrote the Bible, wrote as they were moved by the Holy Ghost. God gave to all men his word, and, with it, the means of knowing that it is his word—that it is inspired.

A PREDICTION.

Now, with confidence, we can say, Brother Waring, the denomination will not follow you. The ministers and churches will continue to love you and rejoice in your success; but in regard to following you the voice is an emphatic no. If you choose to drift on the yeasty waters of speculation, you must allow the denomination to remain on the firm, impregnable rock—the old Bible.

But if after you have been tossed about on the "choppy" sea of rationalistic speculation, and whirled hither and thither by its cross currents, and swung around the rim of its eddies and whirlpools, you should desire to turn your prow toward the old rock, you will find the Baptist denomination calmly standing there to welcome you. They will extend to you a whole-hearted welcome. Not that you will be alone in your speculative experience in sea-faring. Many men are adrift. The last to launch forth are Canon Hensley Henson, Dr. Heber R. Newton and Sir Oliver Page.

Don't bother with the Saundersian method or any other method, but just tell us in plain language what your opinions of the old Bible are. Here are mine. I believe the Old and New Testament are God's only revelation of the plan of salvation to man, given to the world supernaturally and infallibly by men selected and inspired by the Holy Spirit for this purpose.

You have undertaken to teach the denomination in this matter. Let us know, therefore, what you believe. Don't treat the denomination as the man treated the scape goat—lead it into the wilderness and turn it loose to wander in unknown solitudes.

Remember, Brother Waring, that the Book is very old. On it are accretions gathered through the centuries of its transmission. Let keen scholars cut them away, but keep their knives out of its heart. Do not for a moment think that the Baptists have any intention of throwing their dear old Bible into a pool of heathen books, nasty and absurd as they are, to scramble for pre-eminence. It is God's book. So they have regarded it, so they doubtless will ever regard it.

Come, Brother Waring, do not blind and bewilder the people, in a "blizzard" of rhetoric; but tell them plainly whether or not you believe the Bible came from God, through men elected and inspired to write it.

Let next week be the end.

### From Maine.

The Quarterly conference of the Baptist Association for Washington Co. Maine, has just held its regular meeting at Pembroke, a finely situated town on the Eastport branch of the Washington Co. R. R.

The attendance was not quite as large as usual, but an interesting programme was carried out. One of the State missionaries, Rev. A. A. Killam, the president, being in the chair. Pembroke is a part of his field. The town once boasted of its Iron manufacturing industries. Plate and bar iron and nails were made here from the "pigs" and found a ready market, but now shook and lumber mills and canning factories have taken their places. The season promises to be a good one for the latter industry all along the Maine and New Brunswick coasts.

The churches reported a good interest in religious matters at this quarterly, and notwithstanding the many removals, they are holding their own. Several of them reporting baptisms. Eastport, Milltown, Bucksport and Calais among the latter.

When the State convention meets at Waterville to celebrate its centennial year, many churches will be able to show a rich gathering through the earnest evangelist labors of pastors, missionaries and evangelists.

Dr. Burrage, the editor of Zion's Advocate recently paid a flying visit to Calais, he is a member of the joint committee to arrange for the Tercentenary celebration to be held in the near future at Doucett's Island, St. Croix River. It is just 300 years since De Monts and Champlain made their settlement there and your correspondent who visited the place with Brother Cochran a week or two ago found very much to interest. We brought away some pieces of brick and other "souvenirs of our visit". The keeper of the sight there recently dug up an old steele axe and other curiosities. When the ships of the nations gather there will hardly be standing room on the island for the visitors, for its whole area is not over two acres.

The churches on the St. Croix are still doing the work of the Master, Brother Goucher had baptism again last Sabbath, his congregations are good especially in the evenings and the Sabbath school is growing in numbers and usefulness. Deacon Hally recently elected to his important office is in the true line of deacons. His great grandfathers on both sides of his home were deacons years ago in old Zion church, Yarmouth, so has his grandfather and his own father also filled the same office—"Instead of thy fathers shalt be thy children whom thou mayst make princes in the earth, Ps 45: 16, is a promise fulfilled in such cases as these.

At Oak Bay Pastor Gordon has some tokens for good, and his people all rallying around him in the different sections of this large field. Brother Fletcher at St. George expects to dedicate the New Church at Second Falls on the 24th inst. Surely the people there have done well in so soon having a church edifice after the destruction of the older building by fire last summer. Brother Stunes on the Bailey field while having his discouragements principally in the loss of valuable members by removals, has yet much to encourage him, he will baptize next Lord's day. Calais First and Second are doing their best and have to rejoice in good congregations and reviving interest in Sabbath school and Mission work. Dr. Padelford the esteemed pastor of the Second Calais church is just now visiting his son, who is pastor of one of the Baptist churches in Lynn, to which place he recently removed after a very successful pastorate in Haverhill, Mass., where his father was pastor years ago.

The touring Sunday School Convention was a great help to Christian workers on both sides of the river; the meetings were well attended and uplifting.

The Supreme Judicial court of Washington Co., Me., closed a lengthy session in Calais last week. Judge Whiteborne a son of Cally University was the presiding judge, a very able man, and one whom it was a pleasure to meet with socially. Cases of great importance were tried, including one murder charge, but there was not one conviction, a fact that has brought out a good deal of adverse criticisms from the press in different parts of the State.

Rumsellers got off in this court with fines more or less heavy, instead of the full penalty of imprisonment as well. This the papers say, is because it is the year of the "Presidential election," and this too is given as the probable reason why there were no convictions in the court. Well, we had always understood that a pending presidential election had an injurious effect upon the business of the country but it was most astonishing as well as painful to read in the public prints that the administration of justice could possibly be influenced by any such a cause, it is certainly a most awful condition of public affairs when a newspaper dare hint even at such a thing, but here one will notice that after a case has been decided upon in court the decision of judges and juries are freely commented upon, and this is just as it should be if there is a suspicion in the public mind that party affiliations have ought to do in the "making up" of such decisions, at any rate in the case of the saloons. The venders of spirituous liquors took the simple fine as a hint from the court to go on in their destructive business, but the city marshal, Mr. John Crossman a good officer by the way, has given them to understand that the law will be put in force against all violations of its provisions.

One of the many candidates for governor of the state Hon. Mr. Cobb in a letter to Rev. C. B. Owen a leading Baptist minister has openly declared himself in favor of the rigid enforcement of the Temperance laws of the state

against all offenders. This letter though not intended for publication, has been printed in nearly every paper in the state. Mr. Beal, Mayor of the city of Bangor, a wealthy and influential man who also is after the Republican nomination with others is in favor of re-submission and is a friend of the liquor interests, so far as the primaries indicate Mr. Cobb is far ahead of each and all of his competitors and as the issue is fairly joined as between the liquor and temperance interests in the state it is to be hoped that the Great Republican party will not compromise itself by nominating any other than a prominent Temperance man. The Democrats are keenly watching the progress of affairs in the Republican camp and what they may do in nominating their candidate is a secret with them as yet. The weather is exceedingly cold and wet and farming operations very backward. The grass and trees look fairly well however Yours truly,

"SOJOURNER."

### Concerning the Control of the Tongue.

KNOXIAN.

Lord Rosebery said the other day in a rather hot paragraph of a great speech that "a man who cannot control his tongue is unfit to be Premier of England." A man who cannot control his tongue is unfit to occupy a prominent and responsible position anywhere. He is very likely to be dangerous in the family, or in society, or in the State, or in any kind of organization made up of members of the human family. Were there just one man in the world he might exaggerate, or misrepresent, or slander, or even lie with impunity. Even one man on each continent could not do much harm with a bad tongue to anybody but himself. But there are a great many of us here and a tongue not under control cannot wag long without hurting somebody. Hence the necessity of keeping the unruly member under something like control.

A clerical friend of ours—a good man and strong prohibitionist—used to say that "sins of the tongue," as he called them, did more harm than is done by the liquor traffic. It is impossible to estimate with any degree of certainty the amount of good or harm done by anybody or anything, but perhaps our friend was not far wrong in his opinion. Always and everywhere uncontrolled tongues do a vast amount of mischief. Pens not controlled by a good conscience are a scourge in every free country. Liberty of the press and freedom of speech are more abused than any other privilege free men enjoy.

Sometimes an uncontrollable tongue is nothing more than amusing. I listen to that orator whose mouth has run away with him. He started fairly well. His first few sentences were good enough. As long as his mind and his voice worked together he got on not so badly. But after a while his mind seemed to get behind his voice. Then it went clean out of work and his tongue went on alone. Noise takes the place of ideas. Having nothing to say he says it louder and louder. Finally he "hollers" and gasps and gets out of breath. What is the matter with that orator—sometimes a preacher? Merely this, his mouth ran away with him and careered wildly along like a runaway horse.

Far be it from us to say that a speaker does no good even after his voice has run away with him. We once heard a worthy minister deliver an address on family religion in a presbytery that shall be nameless. For at least two-thirds of the time of the delivery it was as clear as the sun on a June day that his mind and his voice had dissolved partnership for the time being. No one knew exactly what he was saying, and he certainly did not know himself. But he made a good impression. One of his fellow-pre-byters said, Mr. So-and-so had shown that family religion is a great thing. So he did. He made the impression he sought to make. A runaway horse may keep in the middle of the street and get to the other end in safety. Still it is better to have either horses or tongues under control.

The trouble that often arises between public speakers and reporters comes in right here. The speaker gets heated up, loses control of his tongue, and says things that in his cooler moments he never intended to say. The reporter is quite cool. Reporting speeches is his daily business and there is nothing about an ordinary meeting to excite him. If he is an honest and capable fellow the chances are ten thousand to one that his report is correct.

If uncontrolled tongues were only amusing they might be tolerated. A little harmless amusement is not a bad thing. But uncontrolled tongues are a scourge. They disturb families, distract congregations, raise quarrels among neighbors, and pollute the public life of a country. One reason why many high class men refuse to take any part in public affairs is because they know they will be assailed by the tongues and pens of assassins the moment they enter public life. Canada suffers more in this way than any other civilized country except, perhaps, the United States. In many cases the man stabbed by the anonymous editor or member of Parliament who uses his privileges to say what he dare not say outside, may not care for abuse, but his friends and relations do care very much and they use their influence to keep the good man at home. In this way Canada is deprived of the help that many a good citizen would willingly give towards the

building up of this young nation. Tongues and pens controlled by envy, jealousy, political hate, sectarian venom, personal hate, inordinate ambition are a greater scourge to this country than epidemic disease has ever been.

Uncontrolled tongues are very expensive to this Dominion. The sessions of parliament and of the legislatures are often twice as long as they need be just because some members speak more than twice as much as there is any necessity for. The country, of course, has to pay the bill.

Uncontrolled tongues sacrifice time as well as money. Let any busy man of affairs look back over his life and ask himself how much of his precious time has been sacrificed listening to speakers who seemed to think that the rest of mankind were created for the express purpose of listening to them.

These tongues try temper as well as squander time and money. There are few things more irritating than to have to listen to a prosy, prolix man say things that have been said better a dozen times already and that he himself has repeated at least half a dozen times.

Moral: If you can't control your tongue when speaking take a back seat and keep silent.—Presbyterian.

### The Hope of Eternity.

BY JAMES STALKER, D. D.

While Christ is our hope, there is one event in the life of Christ with which, in the Bible, Christian hope is peculiarly associated—that is the resurrection. The scripture says that "God hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." How is the vitality of hope affected by the resurrection of Christ? In this way the resurrection of Jesus is the most authentic glimpse humanity has ever had into the world to come. The belief in immortality is insane in man, so much so that even heathens like Cicero and Seneca contend for its reality on account of its universality, even in their time; and other noble heathens, like Socrates and Plato, have worked out profound arguments in support of the doctrine. Immortality is a beautiful belief, it is always clung to most by the finest natures; but in all ages men and women, while clinging to it, have had a cold doubt arising from this fact that no one ever comes back. Oh! why do these adamant gates never open from the other side? Why does not one, representative of all who are on the other side, come back to assure us that there is an existence out there, and a Heavenly Father awaiting for us? In every age that has been the passionate demand of the human heart, and it has been met by the resurrection of Jesus from the dead. He is the representative man, the representative of all the dead, who has forced His way back to give us assurance, and by many infallible proofs mankind is now assured of His resurrection. But the resurrection of Jesus is only the claw of the prehistoric specimen from which the skill of the naturalist constructs the whole animal. If it be true, ever so much more must be true. If it be true, then the future life in all its great features is assured, and hope can go forth and lay hold of it. In Scripture, Christian hope is often called by such names as the "hope of eternal life," or "hope laid up for you in heaven," and St. Peter, who has sometimes been called the apostle of faith, and John of love, speaks of an "inheritance incorruptible and undefiled, that faded not away," as the supreme object of hope. I think there can be no doubt that while this is not the exclusive, it is the supreme object of hope and it was this new hope that roused the world and made Christianity the religion of the world. In those days the early Christians believed in the other world with such a force of conviction that they neglected their homes and their business in order to brood on it, until St. Paul and other Christian teacher had to limit their attention to this subject. In those times, in the hope of getting more quickly to the world beyond, they not only faced persecution and martyrdom, but courted them, until Christian teachers had to warn them of the sin of such conduct. The world is very different now. No fear of us thinking too much of these things! No Christian teacher now needs to warn people against setting their affections too much on things above. It is this world which is now too much with us, and that world is dim and shadowy.

I fancy it may be because we are too self-indulgent here. We are afraid to take a stand and protest too much. We like to sail with the times, and we get our reward. We are very comfortable in comparison with those who dwell in tents and caves of the earth. Yes, but we have lost something, too. We have had to pay for our comfort. In those old times the belief in the world to come was very clear. I quite expect that some time when persecution has to be endured by the church again, the pristine freshness and force of Christian hope will come back again. It is a force when it is realized that it is not an idle dreaming about distant things with which we have little to do. Thinking about heaven produces heavenly-mindedness. It is those who believe in heaven who are making themselves ready to go there, realizing that heaven is a prepared place for a prepared people. As St. John says, "Every man that hath this hope in him purifieth himself, even as he is pure;" or, to take the same truth in another and more poetical form, "Hope is the anchor of the soul."—Ex.

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### THE BAPTIST UNION.

The Spring Assembly of the Baptist Union of Great Britain and Ireland was held in Bloomsbury Chapel, London, the last week in April. In the importance of the subjects discussed and the ability of the addresses delivered the recent meetings of the Union would appear to compare very favorably with those of previous years. There was some talk last year of discontinuing the Spring Assembly, but the proposal did not meet with general favor and those who advocated it seem now to be quite content that the spring assemblies shall continue to be held. *The British Weekly* says that it is generally acknowledged that the meetings of 1904 were among the most successful ever known. A writer in *The Baptist Times* alludes to the spirit of cheerfulness which characterized the meetings and the evidence that the Union had thrown off the feeling of depression, which many things in politics and religion in recent years have had a tendency to produce. "The first session of the Union made it abundantly clear that if we had been at all cast down the Lord had affected by us one of his blessed substitutions and had given the garment of praise for the spirit of heaviness, the thrill of energy for the tedium of weakness." The writer quoted, concludes, however, that the irrepressible cheerfulness of the meetings was due in part to the splendid weather which made London a city of delight to a crowd of happy visitors.

The retiring president of the Union is Alderman George White, M. P., who is quite a thoroughgoing Baptist and is said to have shown himself one of the most sagacious and statesmanlike presidents which the Union has ever had. Mr. White is succeeded in the presidency by Rev. John Wilson of Woolwich. He is described by the *Baptist Times* as a plain preacher to working men, and his election is said to have been a surprise to many. But Mr. Wilson appears to have filled the important position with great satisfaction to the Union. His introductory address was on the subject of "The Prophetic Ministry of the Christian Church," and occupied seventy-five minutes. *The British Weekly* says: "The address was full of common sense and practical wisdom. It bristled with side thrusts, it was alive throughout with humor and saturated with spiritual power, and its telling points were received with eager and unflinching response from beginning to end."

The Union chose as its Vice-President Judge Willis who, in accordance with the usual order, will probably be the Union's next president. "In Judge Willis," says *The Baptist Times*, "we have a leader who was ever a fighter, whose convictions have stood the test of professional distinction and worldly success, who is Puritan in theology, a little child in worship, whose acknowledged obligations to the Baptist ministry ought to be an incentive to every preacher among us, and who is pledged by frequent protestation and life-long habitude to be the friend and helper of our village churches."

Among other addresses delivered in connection with the meetings of the Union may be mentioned those by Dr. Whitley, Rev. G. P. Gould and W. Y. Fullerton. Dr. Whitley's theme was "Baptist Witness." It is characterized as a brief review of the Catholic theory of baptism as the channel of salvation, leading up to a statement of the Baptist view which, in the words of Dr. Maclaren, is that "baptism is a declaratory symbol, an act of obedience to Christ, and it is nothing more." Mr. Gould spoke of "Literature as an Instrument of Denominational Extension," and he emphasized in this connection the importance of the religious and denominational journal. Mr. Fullerton set forth the "Lessons from the Religious Census Returns." His address is spoken of as a brilliant effort which carried the audience with enthusiasm. An address by Rev. F. B. Meyer which had for its central idea the "Great heart" of Bunyan was heard with great appreciation. An excellent and suggestive paper on the Ethics of the Pulpit was read before the Minister's Conference by Rev. Wheeler Robinson, M. A.

A number of resolutions in the interests of moral and

political reforms were adopted by the Union. There was a resolution, moved by Mr. George White, M. P., protesting against the sanction given by the Government to indentured Chinese labor in the mines of South Africa. The Union reaffirmed its unabated and determined opposition to the Education Acts of 1902 and 1903, and expressed its regret and indignation that the Government has now introduced a coercion Bill for compelling the Welsh people to pay for sectarian education in Wales instead of withdrawing a measure against which the whole principality has protested. There was also a temperance resolution condemning the licensing proposals of the Government contained in the Bill now before Parliament, and appealing to the members of the denomination "to resist by all means in their power proposals which have had their origin in party exigencies and have no regard to the real interests of the nation."

The adoption by the Assembly of a scheme for consolidation in Home Mission work is regarded by the *Baptist Times* as perhaps the most important business transacted during the meetings. The Baptist Union Home Mission Fund in the past, it is said, has been "scandalously disproportioned to the immensely important business which it essayed to compass," and this is attributed in part to the confusion and belittlement caused by multiplied and competing appeals. It is believed that great advantage will result from the claim on behalf of the Home work being made single and commanding like that on behalf of the Foreign work. In this effort for consolidation Rev. J. H. Shakespeare has been the leader and is said to have managed the matter with remarkable ability.

### BEFORE THE JUDGMENT SEAT.

Strange and significant beyond all that the eye of the casual observer could have discerned were those scenes which our Bible lesson for the week records, enacted in the Roman Judgement Hall in Jerusalem. The Jewish Council had pronounced judgment upon Jesus and had delivered him to Pontius Pilate, the Roman governor as a culprit worthy of death. Pilate sits enthroned as judge, chief priests and elders and scribes are there to accuse and to demand that the death sentence be pronounced, and the multitude is there to give emphasis to the accusations and demands of the Jewish leaders. Jesus stands before Pilate, alone and silent, to be accused, mocked, scourged and finally condemned to the Cross. Weak and forsaken he seems in the presence of his enemies. He is as a lamb led to the slaughter, and as a sheep before its shearers, dumb. His enemies are the judges, and he is condemned; they triumph and he suffers defeat. So it must have seemed to those who looked on. But things are not always what they seem.

As we look back to that day so significant in the history of the world, to that Judgement Hall and the scenes which were enacted therein, it must be plain to us that, however terrible was the suffering which that day brought to Jesus, it did not bring defeat. On the contrary we know that it was a day of decisive victory for the Son of Man. It marked the completion of the work which the Father had given him to do. It has been made so plain that all who will may read that it was not Jesus who that day was judged and condemned. He was, as he is eternally, the judge of men, and according to their attitude to him all men are justified or condemned. As it was impossible that the Son of God should be holden of death, so likewise it was impossible that he could be judged of men. It was the priests and the elders, the populace and the Roman Governor who were judged and who forever stand condemned according to the record of that day.

And the process of "sifting out the souls of men before his judgment-seat" goes on. It is by Jesus Christ that every generation is being judged. There are men in this generation who think, just as the priests and the elders and the Roman governor, thought, that they are competent to pronounce judgment on Jesus Christ. But it is they, not he upon whom the judgment is being pronounced.

"What then shall I do with Jesus who is called Christ?" asked Pilate who thought in his ignorance and pride of authority that the fate of Jesus lay in his hands. How blind it is possible for a man to be in reference to the great possibilities of life! And yet perhaps Pilate was not altogether blind and insensible to the real significance of the scenes in which he was that day an actor. Perhaps the Roman Governor knew in a half-conscious way at least that it was not the man whom they mockingly called king of the Jews, but Pilate himself who was being judged—that the man who pretended to hold the scales of justice was really being weighed in the balances and found wanting. If Pilate had befriended Jesus that day, how different it might have been with him in the day of final account. The love of that silent man might have been worth to him more than the favor of a thousand Caesars. In that friendless man who seemed so helpless before the Roman judgment seat there was power and grace to lift Pilate's name out of the depths of infamy and make it shine as a star forever and ever. But like so many another Pilate permitted his cowardice and his greed to blind him to his supreme opportunity. We cannot indeed blame Pilate for not at once recognizing Jesus for all that he was the Son of God and the Redeemer of the world. What we must blame him for is that knowing Jesus to be an inno-

cent and falsely accused man, he did not defend him with all the power at his command but basely yielded to the malicious threat of the Jews and condemned the innocent to the cross. If Pilate had followed the light that he had we cannot doubt but that he would have received more light, if he had treated Jesus as an innocent man had a right to be treated, he might have found in him his Saviour. The question which Pilate asked—"What shall I do with Jesus?" must press itself on many in this Christian land and in this generation. Men must have to do with him who was crucified whether they would or not. Men may refuse to have him as their Saviour, they cannot choose but have him as their judge. He stands before them as he did before Pilate and their attitude toward him determine the judgment wherewith they are judged.

### Editorial Notes.

—On our obituary page this week will be found notice of the death in Boston, Mass., of Mrs. Susan L. Bill, widow of the late Rev. Dr. Ingram E. Bill, who was for so long one of the foremost leaders in our denominational work in these Provinces and whose character and work are held in kindly remembrance. Mrs. Bill also is affectionately remembered by many friends in this Province.

—The General Assembly of the Presbyterian church of Canada meets this week in St. John, the initial meeting being held on Wednesday. The Assembly will bring together a large number of ministers and leading laymen from all parts of Canada, and many of the meetings will be of great interest to the church-going public. The evangelical churches in the city we understand, will generally be supplied next Sunday by ministers in attendance upon the meetings of the Assembly.

—Remarks frequently made in certain quarters would seem to indicate an apprehension that the law and practice of the Puritan Sabbath in all its severity is to be revived. No thinking person needs to be told that there is no tendency in that direction. The danger is all the other way. If however the precept and practice which is endorsed in some very respectable quarters shall prevail generally we shall soon be in easy reach of the continental Sunday. And if the only choice were between the Puritan Sunday and the Continental Sunday which is not the case—can there be any doubt that we should be wise to choose the former?

—Another case of death from diphtheria under Christian Science treatment is reported from St. Thomas, Ont. A young girl, named Kennedy, having been seized with the disease was treated by a Christian Scientist, and a physician was not called until the child was unconscious and past hope of recovery. Evidence was given by physicians at the inquest to the effect that if a physician had been called in time and anti-toxine administered the child would have recovered. Another child of the family died from paralysis of the heart, after having apparently recovered from diphtheria. It seems altogether probable that both these lives would have been saved under proper medical treatment.

—Owing to the pressure of public opinion, voiced especially by the New York Evening Post, the Western Union Telegraph Company has discontinued the collection and distribution of news in reference to race horses. The collusion of the Western Union Company with race-track gamblers had become a scandal, which the directors of the company, many of them men of high reputation, could no longer ignore. It is said that the race track and pool room business of the Western Union Company was worth a million dollars a year. How much it was costing the people who were thereby being duped by the gamblers no one can tell, but no doubt it was enough to make it very profitable for the gamblers to pay this million dollars to the company for the purpose of advertising their nefarious business. How closely the gambling and horse racing are associated is shown by a remark of the New York *Independent*, which referring to the effect of the Western Union's action on the racing business, says: "We do not see how the race tracks will stand it and continue to do business, for nearly all of them apart from certain high horse races, depend for their support on the gamblers."

—Catholic rulers may not, with permission of the Pope, pay official visits to the king of Italy, such an act being construed at the Vatican as in some sense an endorsement of the action of the Italian Government in depriving the Pope of his temporal sovereignty. The recent visit of President Loubet of France to Italy was accordingly followed by a formal protest from the Vatican. It appears that the note embodying this protest was sent not only to France but to other Catholic countries, and that the protest addressed by the Vatican to the various Governments contained a passage, omitted in that addressed to France, as follows: "In spite of all the Papal Nuncio remains in Paris, it is solely on account of grave motives of an altogether special character." The French Government it is said, had at first decided to take no action in reference to the Papal protest, but when it was discovered that there had been a threat of withdrawing the Papal Nuncio at Paris, there was much excitement in France and a vigorous demand for retaliation, and accordingly Mr. Nisard the French Ambassador at the Vatican has been recalled. The

Papal Nuncio at Paris, Mgr. Loranzelli, still remains at his post. Whether or not the incident will have any more serious results at present writing uncertain, but if it should lead to a denunciation of the concordat and a consequent severance of church and state in France, it would doubtless be to the advantage of both.

—Apart from any question as to the religious observance of the day, it is certain that those who go to church on Sunday escape the many perils which those who spend the day in pleasure seeking are liable to encounter. The number of lives sacrificed every summer in connection with Sunday excursions is lamentably large, and the grief and loss thus caused to families and communities are sad to contemplate.

### The War.

There have been the usual crop of unconfirmed rumors during the past week in reference to movements within the theatre of war, including a report that a Russian force, 15,000 strong, advancing toward Feng Wang Chang had fallen into an ambush and had been severely cut up by a Japanese force of twice its number, the Russians losing 4,000 men in killed and wounded and 1,000 prisoners. As this rumor has not been confirmed, it is probably an invention of the newsmakers. There is, however, trustworthy news of great importance. At present writing full official reports are still lacking, but it is known that a great battle has been fought in that part of the Livoting peninsula where the Falien Wan Bay on the east and the Kin Chou Bay on the west leave but a narrow neck of land. The town of Kin Chou and the heights to the south and westward were strongly fortified and held by the Russians. These positions were some 30 miles from Port Arthur and formed the outmost defences of that stronghold. As a preliminary to this final assault upon Port Arthur the Japanese must first take Kin Chou and the fortified heights around it. After careful reconnaissance of the Russian positions, drawing the fire of the enemies batteries, thus locating their guns and securing information as to their calibre, the Japanese attack Kin Chou on May 24. The fighting appears to have continued through Tuesday and Wednesday, and on Thursday the Russians were driven from Kin Chou, and after very severe fighting, they were also dislodged from their fortified position on Nanshan heights to the southward of the town. Artillery played an important part in the battle. Several Japanese warships in Kin Chou Bay cooperating with the land forces, but the Nanshan heights appear to have been taken by a frontal attack of infantry. It is probable that under the existing conditions a flanking movement was impracticable. It is represented that the position was one of great natural strength and strongly fortified, with artillery on the crest of the hills and rifle pits on their sides protected by mines and barbed wire entanglements. The Russians seem to have thought the position almost impregnable, but the indomitable bravery and endurance of the Japanese who returned again and again to the attack finally carried the day, and were driven back. There is no report as to the losses sustained by the combatants. The Japanese loss in this engagement is said to have been not less than 3500 men but they accomplished their purpose in breaking down the outer defences of Port Arthur and the way now appears open to them to within twelve miles of the city. This recent victory of the Japanese is regarded as more important than that of Yalu.

## The Baptist Anniversaries at Cleveland, Ohio.

BY W. B. DOGGS.

The American Baptist Missionary Union; the American Baptist Home Mission Society; and the American Baptist Publication Society, with their affiliated Societies, hold their anniversaries at the same time and place each year. This year they were held at Cleveland, Ohio, from May 16th to 24th.

### THE PLACE.

This large and beautiful city of Cleveland, the Queen of the Lakes, is finely situated on the southern shore of Lake Erie, and has a population of 435,000. Its splendid avenues and boulevards; its massive public buildings; its palatial private residences; and its vast commercial operations; are an astonishment to the stranger. A few facts will emphasize this. The city covers thirty-four square miles; the five great suburban electric railway systems which centre in Cleveland have a total of 538 miles of tracks; the city has 300 churches; more than 100 benevolent institutions; and 30 colleges and professional schools. It has 3,300 manufacturing establishments, with \$100,000,000 capital and employing 75,000 skilled workmen. It is the largest iron ore market in the world. In the year 1902, no less than 16,982,545 tons of ore were received here. The famous Euclid Avenue is ten miles long, and is paved throughout. The number of automobiles rushing through the streets goes up into the thousands. There are many more astounding facts about Cleveland, its shipping, its banks, its commerce, etc.

The principal place of meeting of the Anniversaries was the Euclid Avenue Baptist Church, of which Dr. Charles

A. Eaton, a son of Nova Scotia, is pastor. Meetings were also held in one of the large Armories of the city, and in several of the twenty-one Baptist churches. A very cordial and humorous address of welcome was given to the delegates by Dr. Eaton, in the course of which he said, while dwelling with some pardonable pride on the greatness of Cleveland, that the population of the city was 435,000, but that if we include its large and important suburbs, viz., Chicago on the west, Cincinnati on the south, and Buffalo on the east, the population is very large indeed.

### THE DELEGATES AND VISITORS.

There are about a thousand delegates present, including the officers from the headquarters of the various Societies; the District secretaries and pastors and representatives of churches from Maine to California; foreign missionaries from Burma, India, Assam, China, Japan, the Philippines, and Africa; and home missionaries and colporteurs from the wide fields of the west. Among the foreign missionaries present none is more revered and beloved and listened to with more enthusiasm than Dr. Ashmore of China, who went out first fifty-four years ago.

### SOME PRINCIPAL FEATURES.

The reports of the missionary bodies, and the discussions on missions in their manifold bearings, both in the general societies and in the Woman's Societies, awakened and sustained a very deep interest. Missionaries from the various far-distant fields came with their thrilling words and strong appeals, and the delegates will take back with them to many churches impressions and convictions which they will pass on, and which will bear fruit in the coming days.

Twenty-one young men and several young women under appointment to the foreign field, were presented and spoke briefly. They are a remarkably promising company of young missionaries, strong, sensible, spiritual, full of high purpose, loyal to Christ and true to the gospel of the crucified one. Some go to interior China, some to Japan, others to the Philippines, still others to Burma and Assam, one to the Industrial School at Ongole, and one to run a mission steamer on the Upper Congo.

### TWO NOTABLE ADDRESSES.

Among the chief addresses delivered may be specially noticed one by Dr. Charles Cuthbert Hall, President of the Union Theological Seminary, New York, on The Christianization of the World. Dr. Hall was the third lecturer sent abroad under the auspices of Chicago University in what is known as the "Barrows Lectureship," founded by the late Mrs. Haskell. This Lectureship was an outcome of the Parliament of Religions held ten years ago at Chicago, and it provides that once in three years some man qualified for the position shall be sent out to deliver a course of lectures in India, designed chiefly for educated non-Christians, setting forth the great fundamental truths of the Christian religion. The first of these lecturers was Dr. J. H. Barrows, the prime mover in the Parliament of Religions; the next was Dr. Fairbairn, Principal of Mansfield College, Oxford; and the third was Dr. Charles Cuthbert Hall. Each of these men spent several months in India delivering a course of lectures in the five university cities, Calcutta, Bombay, Madras, Allahabad and Lahore, and also in other large educational centres.

Dr. Hall's address at Cleveland was a most eloquent and masterly setting forth of the work of Christianity in the Orient. He dwelt at some length on certain very profound impressions which his sojourn abroad had made upon his mind.

1. The essential unity of the human race, in spite of such divisive influences as inaccurate knowledge concerning the east; the striking contrasts which appear on the surface, race prejudice; and national egotism.
2. A fresh sense of the relation of the fundamentals of our holy religion to the race of man.
3. That it is possible to separate the essence of the Christian gospel from any denominational interpretation of it.
4. A sense of the untrammelled cosmopolitanism of the mind of Christ.

The three mighty gifts which the army of apostolic missionaries have taken to the east are, a body of doctrine; an ideal of character, and a type of experience.

Missions in the east are about to enter upon a far grander scale, in which shall be much more fully recognized both the ability and the privilege of the Orient to interpret and apply Christianity for itself, and to give to it an oriental instead of a western type and character. This brief and imperfect outline gives but a faint idea of Dr. Hall's splendid address.

A remarkable paper was given by Dr. A. H. Strong, President of Rochester Theological Seminary, entitled "A Denominational Outlook." For nearly two hours the attention of the great audience was enchained by his utterances. He defined in the clearest manner the great essentials of the Baptist position, claiming that the central, distinctive thing for which they stand is a spiritual church. He then briefly reviewed the history of the denomination in the United States for the last century, and took a calm judicial view of its present position and prospects. Cautions were uttered regarding certain dangers arising from great prosperity and increase in wealth; and exhortations were given as to the need of care in guarding the churches from an unregenerate membership, the supreme importance of spirituality and genuine loyalty to Christ; and a definite, joyful looking for the Lord's return. These things coming from this master in Israel produced a very deep impression. It was voted to recommend the three societies to unite in publishing an initial edition of 100,000

copies of this great address for wide distribution.

It is impossible within the limits of this communication to give anything like a full outline of these important meetings. One impression which they have made upon my mind is that the great body of our people is still sound and true and loyal to Christ and his gospel. Whatever disintegrating influence modern speculation may have had in some quarters it is plain that the great heart of the denomination still responds very emphatically to the old and yet ever new gospel of Christ crucified. The churches would still rather hear the glorious tidings of redeeming grace than all that modern thought has to offer. And the churches are ready to respond to the claims of world-wide evangelization when they are supplied with the needed information. If there is inactivity some one is to blame for failing to interest the people in this mightiest of all enterprises.

Rochester, N. Y., May 24th.

In reply to Bro. Hatch, I would say I have not misplaced Prof. Burton. I am not so far behind the times as to be unaware of Dr. Burton's departure from Newton. A weekly reading of the Watchman informed me on that matter. True, time passes so rapidly that I had forgotten the exact number of years, but it is not uncommon or illegitimate to use the word ten or twelve in the sense of a "few years." Bro. Waring's quotation (in his first reply to Dr. Saunders) (from Dr. Burton) reveals the fact, however, that Dr. B. talks about "O. T. Matters" although N. T. Greek is or was his special department of instruction, and that his views as thus quoted, border very closely on a denial of the whole Bible as a supernatural or inspired revelation from God.

I regret Bro. Hatch makes necessary the occupation of space in the MESSENGER AND VISITOR with even these brief details.

ALFRED CHILMAN.

## Home Mission Notes.

While talking upon the subject of denominational funds a few days ago, a good brother remarked to me, "I believe it is largely the pastor's fault that more money is not given for denominational purposes. They do not keep the matter before the people. They ask for offerings, but do not tell their congregations what is being done, consequently they are not interested." I would like to ask the pastors of our churches, if this is true? If so, will you please place the needs of our denomination before your people at once, as we are now upon the last quarter of one denominational year, and need all the offerings we can get in order to successfully carry on our work.

### NOTES FROM CAPE BRETON, HAWKESBURY AND MABOU.

Pastor McPhee who has been carrying on the work on this field, is compelled to lay down on account of throat trouble as you noted by the last MESSENGER AND VISITOR. Here is a good field for a good man.

Margaret has Pastor A. E. Ingram to break the word of life to them. Pastor and people are happy in their new church home which has recently been opened for divine worship. A new station has been opened at Inverness, the head quarters of the Inverness Railway and Coal Co. Inverness, formerly called Broad Cove, is a rapidly growing town. A very few years ago there was hardly a building there, now there is a town of about 2,500 inhabitants, and every prospect of a bright future. What the H. M. Board would like to do, is to station a man at Mabou, and have him work Port Hood and Inverness in connection with it. The prospect of a good field is fairly good; but men and money are too scarce to think of that at present. So Bro. Ingram will open up work among the few Baptists at Inverness.

Sydney Mines.—Under the leadership of Brother A. H. Whitman and wife, the work in this place has gone ahead by leaps and bounds. Brother Whitman began work there last September with a few Baptist families and church members. On the 20th of December a church building was dedicated to the worship of God and a regular Baptist church organized which has since doubled its membership. A large and growing Sabbath School is being carried on superintended by a young man of more than ordinary ability. This is one of the best conducted Sabbath Schools it has been the writer's privilege to visit. It was an inspiring sight to witness the joy and enthusiasm of these brethren and sisters in all departments of their church work. A home for their pastor is the next work to be undertaken by this enterprising little church. A lot joining the church lot has already been secured and building operations are to be commenced almost immediately. As the pastor will have to vacate the house in which he now lives, on the 1st of Oct. and another not to be had for love or money, the only thing to do is to build. The lot and building will cost about \$1500. This completed, this little church will take its place in the ranks of self-supporting churches and will lend a helping hand to others, which it is already doing. This year its denominational offering will surpass that of some of our larger churches. Now brethren, here is an opportunity to help a struggling church to self support. We want to make them a present of their building lot at least, if any one would like to have a part in this matter your offering will be thankfully received by Bro. Whitman, Rev. E. J. Grant or myself.

Homeville and Louisburg Group.—Bro. F. Beattie is much appreciated by this group of churches and is faithfully declaring to them the word of life. It makes one feel sad as he walks the streets of Port Morien and notes the decay of former splendor and prosperity. Business reverses have compelled so many to move away, that the place is only a wreck of its former self. Still one is gladdened by the thought that many of them are helping other churches to carry on their work more successfully than they otherwise would. The present residents are still hopeful that there are better days in store for them.

Gabarus and Forchee.—Our esteemed Bro. A. H. McCabe who has recently been ordained, has been laboring with this people for about one year with a good degree of success. Many have been converted and I trust we will hear glorious accounts from him in the near future. The baptismal waters have been visited by him ere this. My visit to Cape Breton although made in a poor time of the year, while the roads were breaking up, was very pleasant indeed. I shall never forget the kindness shown to me by the people, where ever I went. The Lord is blessing the efforts of his people. The prospects all over the Island are very hopeful indeed.

M. W. Brown.

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

### The Minister's Life at West End.

BY FELICIA BUTTE CLARK.

"Well now, for my part, Mrs. Post, as I was tellin' them two ladies, I al'ays like your husband's preachin'."

Mrs. Dale measured out two yards of lace and counted three dozen pearl buttons, large and small, before she looked up into the sweet face of the pastor's young wife. The rosy cheeks were pale now, and the pretty mouth was slightly drawn. It seemed as if it would not take much to cause Mrs. Post's blue eyes to fill with tears.

Mrs. Dale shrilly guessed as much, but she said nothing more, except to wish her customer a pleasant good-morning as she went away.

Delia Post knew well enough what to surmise from the remarks made by the pretty widow. Somebody must have been criticizing Homer's sermons, or Mrs. Dale would not have defended them.

Into the door of this pretty gabled cottage, which the good people had provided for their pastor, the young wife went, and straight into the study where her husband sat at his desk.

"Has something troubled you, Delia, dear?" he asked, kindly, laying down his pen.

"Nothing much," but, as if to contradict her words, she sat down in an easy chair and commenced to cry.

"What can it be?" thought the minister, as he vainly tried to soothe his wife.

In a few minutes the story came out, for Delia Post was very young indeed, only just nineteen, and she had not yet learned to keep her troubles shut up within her own heart, rather than add another burden to the one who was so dear to her.

Mr. Post's face cleared. "Is that all, child? I certainly thought you had bad news from home. Of course, everybody does not like my preaching. How could it be possible? But I do my best, and, with the Lord's help—"

"You are so good," replied Delia; "and, Homer, I do not help you at all. I was never cut out for a preacher's wife. Do you remember how I laughed that day at Mrs. Hallaway's when she was telling about her son's misdeeds? Wasn't it awful? And how she glared at me!"

Mrs. Post's tears had quite disappeared now, and her husband looked down lovingly at the sunny face.

"Oh, dear, I entirely forgot those biscuits! They'll be all burned up!"

With a gay laugh she sprang down the stairs, singing, and the minister turned again to his work.

"She little knows how much she helps me with her sweetness and cheeriness," he murmured.

Mr. Post is not a brilliant preacher, said Bro. McPherson that evening at an informal meeting held in his own house. "He is sincere and good. I believe we could get along with him if he were alone, but his wife—"

There was an expressive pause, and then Bro. White took up the tale. "Yes, Bro. McPherson, it's the wife that is the trouble. Not that I see much amiss in the little girl, myself. She's just the age of my Mary, and I doubt if I could dare to recommend her to any of our young preachers—but all the women are against her."

At Mr. White's remark, Mrs. McPherson sniffed audibly.

"I don't know as it's more the woman than the men; but I do think that the way she wears her hair, in that sort of a pug on top, an' them curls around her face, is a shame an' disgrace for a preacher's wife, or at least for our preacher's wife!"

There was a general chorus of assent from the women; but Mr. McPherson added, with a sly look at his wife, "It's very becoming to her Margaret."

To this frivolous statement his wife vouchsafed no reply. As the conversation became general, bits of criticism might be heard.

"She has four silk dresses!"

"And a sealskin cloak!"

This last item of attire seemed to be particularly objectionable, and the talk was waxing warm when Mrs. Harper, a little pale-faced woman, who had heretofore kept silence, said quietly, "Mrs. Post was very good to my Davie when he was sick. It was she who was with me when—"

The poor mother could not say more, and the meeting was most effectually broken up. However, it was settled between the men that a change would be desirable.

To this end a committee was appointed to wait on the pastor a week later determined to—as gently as possible—acquaint him with their decision.

These five gentlemen Mrs. Post ushered with great graciousness into the tiny parlor. Excusing herself to call her husband, she gave the visitors time to look around the room and find still more cause for complaint against the minister's wife.

When Mr. Post came West End she had found a square parlor with four low windows, a brilliant scarlet carpet, and several stiff chairs. With good taste and the judicious use of a little money, she had transformed it. A pretty rug in subdued colors, hid the objectionable carpet. Soft inexpensive curtains were at the windows, and a few good en-

gravings and choice photographs gave character to the white walls.

After a moment's delay the minister entered, and to the annoyance of all, after him tripped his wife, who drawing a chair close to the light, commenced some embroidery, listening meanwhile with deep attention to the conversation.

It was a disfellowshipped committee which issued from the low porch an hour later.

"Why didn't you say something?" asked Bro. McPherson impatiently of Bro. White.

"How could I, with the minister's wife sitting there so smiling and cheerful?" returned Mr. White justly indignant at the question.

"So good of them to call, wasn't it, Homer," said Delia, enthusiastically, as she put away the precious Venetian glasses in which she had passed lemonade to the guests. "It shows how fond they are of you."

Mr. Post was leaning on the parlor mantel and did not seem to hear the remark. He knew very well that those five men had not come in to make a friendly call. There had been something at the bottom of it. But if there was something wrong, why had they not mentioned it?

As the months passed by Mrs. Post went on her way with a calm and undisturbed spirit. It never occurred to her that the people did not approve of her. Everybody had loved her at home.

There was one place where Mrs. Post's actions were above reproach. This was in the Sunday school, where the minister's was very successful.

There were four girls in her class. One was Mary White another was a young lady from Mrs. Dale's store, the third was a girl about 13, and the fourth the one whom fastidious Mrs. Post disliked although she tried hard to combat the feeling, was Katie Mason, the maid-of-all work at the one hotel in the town, the place where men went in sober and from which they emerged fiends. It was not because Katie was a working girl that Mrs. Post did not like her—not at all. Delia would have loved anyone, without stopping to think whether they washed dishes for a living or spent their time in elegant leisure, if they were only clean. This unfortunate girl was not only untidy in her person, but she was repulsive in her appearance. Try as she would Mrs. Post could not bring herself to touch her. But she soon learned that the one joy of Katie's life was to come to Sunday school and be near the beautiful lady. The gentle voice of the well-bred manner, the perfect toilet were new to her, and seemed to lift the minister's wife into the sphere of an angel. Each Sunday Mrs. Post prayed that she might be able to say something to help this poor girl, whose eyes had first seen the light in the workhouse, and whose miserable life had been passed in hard labor amid the lowest surroundings.

Ryan's Hotel stood on a corner of the main street of the village, and its flickering lights burned all night long, while from within came the sound of shuffling cards and clinking glasses. Katie often worked till midnight, and was up again at dawn doing the heaviest drudgery.

One day Mr. Post called to his wife: "Delia, there's a man here who wants you very much to go down to Ryan's Hotel. There has been an accident, and Katie, the girl in your Sunday school class, has been hurt—badly, I judge."

"She's agoin' fast," responded the man, touching his hat awkwardly. He was the barman at Ryan's. "But," as he said, to a crowd of friends later, "I knows a lady when I sees her, an' that there preacher's wife's one. She turned as pale as a rag, an' the minister he sez: 'Now darling, you don't need to go. I'll go.' 'Of course I'll go,' she sez, an' I sez, kind o' quiet like, 'She's a callin' for you, mem.' But you better believe I didn't tell 'er how she was hurt, nor how she looked. I just couldn't."

So it was that Delia Post went into the presence of the dying girl without knowing that she had tripped on the cellar stairs when carrying a lighted lamp in her hand, and that she was burned beyond recognition.

It was an awful sight that the inexperienced girl saw when she entered the garret where the drudge was permitted to sleep. There were good rooms in the house; but although the innkeeper's wife had no wish to be unkind to the injured girl, it had not occurred to her to have her carried into one of them.

"Oh, Homer!" exclaimed the minister's wife, clinging in desperation to the man's strong arm.

Then there came a moaning cry from the shapeless figure upon the bed. "Bring Mrs. Post! Oh, bring my teacher! I love her so!"

Without another moment's hesitation Delia went forward and gathered the poor disfigured head in her arms. She had shrunk from touching Katie's hand before; now she stooped and kissed the bit of forehead which was not covered by the bandages.

"I am here, Katie, and I'm going to stay with you," she said.

In spite of her husband's protest, Delia remained in that dimly-lighted room all night. The pain which poor Katie suffered was indescribable, and her moans were so piteous

that Mrs. Ryan went to the kitchen, where she could not hear them, leaving the minister's wife alone.

Mr. Post waited downstairs, and his brave wife sat by the sick girl's bedside, holding one bandaged hand in hers, while she murmured prayers, or sang hymns in a low, sweet voice. It was not till the next morning that Katie's weary feet slipped over the brink of time into eternity. As her sufferings grew worse she clung more tightly to the soft, white hand which had never done any hard work, and listened to the loving words which the minister's wife spoke. Mr. Post scarcely recognized Delia in this woman whose tender ministrations helped the wounded, stricken, homely girl to die in peace—who told her about Jesus.

Mrs. McPherson and some other ladies of the church came in during the next day, and were amazed at the bearing of the woman whom they had criticized for having four silk dresses and a sealskin cloak. These things seemed so insignificant in this chamber of death—and such a horrible death!

As the sun faded in the West, Katie lifted her head. "Pray! Pray!" she said.

The minister had been called away for a few minutes. Mrs. McPherson was not there, Mrs. Post looked anxiously around. No one was there to pray. Mrs. Ryan stood awestricken at the foot of the bed.

Never in all her short life had Delia Post prayed aloud. But here was this dying girl, whose soul was passing out into eternity. What was she to do? Confidently she lifted her face to God, and the words came from her lips. The minister came up the stairs, and stopped at the sound of that well-beloved voice. Mrs. McPherson and Mrs. White, approaching from the kitchen, listened in deep surprise. Were these the words of the minister's wife, whom they had judged without mercy?

It was Mrs. McPherson who put her arms around the exhausted girl when the last painful end came. It was she who took her back to the parsonage, and tucked her into bed as lovingly as if she had been her own daughter, and who established herself there in the minister's household for a month, for Mrs. Post had had a serious nervous shock, and was very ill.

One afternoon, when Mrs. Post was well enough to sit up in a big easy chair and to enjoy the flowers and fruits which had been showered upon her, she said, with a smile: "Do you know, Mrs. McPherson, the kindness of the dear people here at West End to an inexperienced girl like me is very wonderful? They have dealt so gently with my failings, and have borne so patiently with my shortcomings."

Mrs. McPherson said nothing; but there was a queer expression on her stern Scotch face.

Now when people ask about their preacher they say: "He's a fine man," and, as to his wife, everybody loves her. She is a courageous Christian, just the minister's wife we need.—Western Christian Advocate.

### Bird Defender's Day.

BY SIDNEY DAYRE.

"Cooee, cooee, cooee! We-e-e-k filium,—dee-dee!"

This was the song of a thrush one bright spring day.

Then other birds caught the sound, and the chorus set the whole woods to music.

Later the warblers settled down to more serious business. A few friends gathered for a quiet talk.

"Weet, weet, weet, wed-e-e-e-e. An' koo kro kru sphee-sphee feeditchy-feeditchy-feeditchy."

"Pee—wee, wee. Pee-e—wee."

"Chip chip chip chip chiwee. Cheerenup cheerenup cheerenup."

What was it all about? As you were not there to hear, I must translate for you.

"I have found a fine place for a nest," said the thrush.

"So have I," chirruped the bluebird, joyously.

"It requires a great deal of judgment to select a suitable location," said the pee-wee, soberly.

"It musn't be too near the top of a tree, for fear the dainty nestlings might be blown away."

"Nor too near the ground, for fear of those dreadful monsters—boys!"

"Never! Never!" A chorus of chirps.

"Nor too far in the forest, for then there would not be enough sunshine."

"Nor in the open, for fear of too much."

"And I like a young tree, that will rock gently in the wind through the mild May nights."

"Yes, yes," chimed in the bluebird. "Mine is just on the edge of the forest."

"Why, so is mine!"

"And mine!"

"And mine!"

"Come and see!" said the bluebird.

They took a short flight, at the end of which arose a wild chatter, made up of chirps and bird laughter.

"That's the very one I chose!"

## The Young People

EDITOR

A. T. DYKEMAN

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

### Officers.

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

### Our Aim

"Culture for Service."  
"We study that we may serve."

### Our Helpers.

President Roach will furnish our Unions with "Helps" on the Prayer Meeting Topics for the month of June. We are thankful to Bro. Young for his interesting and instructive notes for May.

### Our Missionary's Salary.

Our readers will see by the last issue of the MESSANGER AND-VISITOR that the Young people of Clarence, N. S., have pledged and raised twenty-five dollars for Missionary Freeman's salary. We hope many other societies will "go and do likewise." This makes the amount pledged, three hundred and twenty-five dollars.

### Home Readings.

Monday.—Tell it Out. Isaiah 62.  
Tuesday.—Who is on the Lord's Side. Ex. 32: 19-26.  
Wednesday.—No Room for Compromise. Gal. 2: 11-14.  
Thursday.—Silence the Open Denial. Mk 14: 54, 66-72.  
Friday.—Fear and Evasion. John 9: 18-23.  
Saturday.—The Issue Plainly Stated. Matt. 10: 32, 33.  
Sunday.—Be ye Separate. II Cor. 6: 14-18.

### Prayer Meeting Topic—June 5th.

How my Silence Witnesses Against Christ.—Matt. 12: 30; Luke 17: 12-19.

By the laws of the land the silent witness is prosecuted for contempt of court. Witnessing is telling what you know. You are not a witness but a mere gossip if you tell what you know under conditions other than those which require your testimony. "Ye are my witnesses." Therefore the Christian is to understand that circumstances require a testimony from him, otherwise he is an enemy of Christ. The Christian can take out no option on witnessing if he would be a friend of God.

That the silent Christian is an enemy of God is proven by three things.

I. By the NATURE OF SALVATION. An inward awakened Christian life which is the conscious sense of forgiveness together with a desire to be like Christ and to do his will, causes him to be and to act as never before: making him positive in his attitude toward God, and for God. The corn differs from the grain of sand in that it will grow. The patriotic soldier differs from the plebian slave, in that when on guard he will give the alarm at the sight of the enemy, and will stand his ground and fight when the time for action comes. Christ was the "anointed" one, and the Christian is the one "saved to serve." His is a life for love and service.

II. By the OBJECT OF SALVATION, Christ saves, and deliverance is the immediate object of his salvation. Isa. 61: 1-3. The work of the Christian is the same as that of Christ. He is to preach to the meek; to bind up the broken hearted; proclaim liberty to the captives; he is to tell of open prisons, an opportunity for salvation; to comfort, and to appoint garlands, oil, garments, and new privileges. Not that he ought to do this, but that he must and will do that, otherwise he is an enemy to the cause he is supposed to represent. We are Christians in full view of Christ and in full view of the lost.

III. By the RESULTS OF SALVATION. One of these results is the consciousness of enlistment in a great and glorious cause, Isaiah 62: 1. Every Christian who attempts to withhold his witness attempts to withstand the tide of nature within himself. The thought of Isaiah 60: 6 is that of the pioneer Jew who having returned to Canaan when the thought of the restoration was a forlorn hope, suddenly looks up to see the dusky camel trains and the flocks of sheep coming up from the desert with shouts and songs and everlasting joy. In the spiritual sense the Christian sees the prospect of this, realizes it in his own life and believing it to be possible in the life of others cannot hold his peace he knows that the isles wait for him to tell them the glad news. Then because Christ has bidden him to witness for him loyalty to such a cause to such a country and so such a Christ unseals his lips.  
HOWARD H. ROACH.

### Illustrative Gatherings.

(SELECTED BY THE EDITOR.)

THEME:—Witnessing for Christ.  
Conviction is not conversion where there is not confession of Christ. Salter.  
With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. Paul.  
It is not sufficient to carry religion in our hearts as fire is carried in flint stones; but we are outwardly, visibly, apparently to serve and honor the living God. Hooker.  
Every soul ought to be married to Christ. Every soul should clasp him with secret faith, and then there should be the standing up and bearing outward public testimony before men. Beecher.  
The obscurest light in the true Christian's soul will not seek to be hid. Light is kindled there to shine on the darkness of a lost world. If Christian light does not shine forth in the life, we have the highest evidence that it has never been enkindled in the bosom. Barnes.  
If I shine with a virtuous life, I am as a lighthouse set by the seaside, whereby mariners sail aright and avoid danger; but if I pretend high and walk loosely, as a false lantern I shipwreck those who trust me. Savinock.  
His religion is in vain whose profession brings not letters testimonial from a holy life. Sacrifice without obedience is sacrilege. Gurnall.

### What the B. Y. P. U. is Doing.

(Based on Luke 1:49-55)

BY REV. F. M. YOUNG.

The mightiest power in the universe today is that of the Omnipotent Jesus, working in Christianity. This is that power that has changed, and will continue to change the whole complexion of the world. It has to do with Revolutions. "I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is: and I will give it him." (Ezekiel 21:27) "He hath put down the mighty from their seats, and exalted them of low degree." (vs. 52.)

The "strong man armed", may "keep his palace" for a while, "but when a stronger than he shall come upon him, and overthrow him, he taketh from him all his armour wherein he trusted, and divideth his spoils." The stronger has come. His power is being manifested.

Mary's message is a message of gratitude, in that she should be the honored medium through whom this mighty one should come.

Dear Unioners, "the Lord has done great things for us, whereof we are glad." He had honored us in that he is willing to use us. Men feel honored when permitted to be in the service of the king, greater honor to him who is permitted to serve the "mighty one."

Gratitude should constrain us to attempt great things for God. The present may be largely a time of preparation so far as the best work of the B. Y. P. U. is concerned; in its Bible study, training for citizenship, personal work, and instruction in missions, it is doing a grand work for which all should be grateful.

The forces are being recruited from our Societies. Young men and women are going into the Foreign field from our Unions, and are supported by them. We have our representative on the field; let us be loyal to him and the Master; Let the support be liberal and hearty, as "unto the Lord."

By our monthly meeting and our prayers, the foreign field is being brought nearer to us, and our interest correspondingly increased! What an inspiring thought that the prayers of the thousands of God's people scattered throughout the world, may be focused into one, as they reach the throne. What we pray for most we are most interested in.

The introduction of the Industrial Guild of the Great Commission may be one more link to bind us to the great work of Foreign Missions. If entered into by our young people, it cannot but develop the best that is in us. It is worth the trial. Let us accept it as of God.

The message of our lesson has a forward look, "from henceforth all generations shall call me blessed." The best things are yet ahead. The greatest triumphs of our Lord and his Christ, are yet to come. As young people we may share in the triumphs of the Mighty One. Our God is marching on; let us march with Him. So will our Societies be doing something in which they are highly honored.

### "AND POUR CONTEMPT ON ALL MY PRIDE."

On pride of wealth.—"The Son of Man hath not where to lay his head."  
Pride of respectability.—"Can any good thing come out of Nazareth?" "He shall be called a Nazarene."  
Pride of personal appearance.—"He hath no form or comeliness."  
Pride of birth and rank.—"Is not this the carpenter's son?"—Baptist Messenger.

"And I roosted there last night, to be ready to go to work this morning!"

"And I had selected that very nook, the third crotch up!"

"Look! I have already laid my foundation of twigs."

"Then," said the bluebird, after the merry din had subsided, "we are all to be neighbors. What a happy coincidence!"

For three days the feathered masons and carpenters were busy, laying their foundations stout and strong. The fourth day came troubles. A dozen or more large creatures, active of limb and loud of voice, gathered about the tree.

"Boys!" gasped the bluebird.

"What are they doing?" said the pee-wee.

"It's sure to be something dreadful," sighed the thrush.

The three huddled, trembling in a tree near by, and watched. The large creatures measured a space around the tree, and then began digging.

"I know, I know," at length said the bluebird, in deep dejection. "They're going to dig up the tree and carry it away."

"They have no right to," said the thrush, indignantly. "It's our tree."

"And there isn't another tree to be found that so exactly suits us."

"But what can we do?"

There it was—what could they? The mites gazed helplessly, as the strong-limbed creatures dug the roots of the tree they had chosen for their home, shivering as at last its top branches quivered with the disturbance below. Then the boys went away.

"Will they come again?"

"I shall never, never venture back!"

"No, indeed!"

"What's all the trouble?" A robin came along, with a genial, spring-time chirp, and stopped at the sight of the forlorn group.

"We are building our nests in that tree," began the bluebird, tremulously.

"Almost ready to put in the straw and feathers," put in the thrush.

"And then there came—oh, it's dreadful!"

"Such a lot of them!"

"And so big!"

"And so fierce!"

"And so cruel!"

"Don't I know all about it? They carried away the first nest I ever made," continued the bluebird, with tears.

"They shot my mate with a rubber-gun," said the thrush putting its claw to its eyes.

"What is all this about?" repeated the robin, half impatiently, puffing out his orange-colored vest.

"Boys!" exclaimed the three, in choked sobs.

"Making ready to carry away our tree!"

"So that we shall have to begin all over!"

"And nestlings never do well if they are late in the season."

"Boys! Ha, ha, ha, ha!" came in a robin laugh. "Why my, dear friends," sobering in a moment, as they gazed at her in sorrowful reproach, "you mustn't for a moment think I am laughing at your trouble; but I do assure you there is no trouble at all. You see"—with a rather important plucking of wing feathers—"it is simply because you don't keep up with the times. Now, I, you know, am familiar with the habitations of man. And I am happy to be able to inform you that old styles have passed away, and there is a new race of boys."

"Whoo—et!" "Chip chip chippet!" "Pee—wee!" came in a little chorus from the astonished trio.

"It's a fact, though I don't wonder you find it hard to believe. The new race is called 'Bird Defenders.'"

"Bird what?"

"Defenders." That's a big word that means to look out for and take care of small and weak things, and see that nobody does them any harm."

"Now," went on the robin, "tomorrow's Arbor Day. That's a day they celebrate by planting trees and taking care of them. Then the boys—the 'Bird Defenders'—set up to have a day for themselves."

"Coose, coose?"

"Chip chip chip chip!"

"That isn't so bad, for where there are trees there will be birds. Now, my dears, you may go on with your building only that tomorrow you must, like the boys, take holiday. Your tree is going to be moved to the school yard, which has been made beautiful with trees and vines and flowers. when you have brought up your families under loving care and protection, you will be ready to wonder how you could ever feel safe where there were not boys."

With still a little tremble in their hearts the three followed at a safe distance, and watched as an army of boys with cheers and flags and music, conducted the tree to an honored spot, where it was planted amid appropriate ceremonies.

There was more cheering when a commodious bird-house was brought, and the smallest boy in school stood up to make a speech. He began:

"Boys are things that love to fight." A twitter of anxiety from the listening birds. "They are made that way, and they can't help it. They won't let boys go to war, which, I think they ought to do. So they have to fight something else. A long time ago they used to fight birds and their sister's cats, and things that couldn't help themselves. But boys are different now. They'll fight just the same; but they're all of 'em ready, yes sree!"—two small fists were doubled up—"ready to fight anybody that is coward enough to hurt little weak things that can't fight for themselves."

With the tumultuous applause mingled a joyous carol from three bird throats. The liquid sound was caught up by others and still others, spreading and echoing far through the forest, a great chorus of rejoicing in Bird Day and "Bird Defenders."—Christian Register.

## Foreign Missions

### W. B. M. U.

*"We are laborers together with God."*

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

#### PRAYER TOPIC FOR JUNE

Bimlipitan its missionaries and native Christians that the boys in the school may accept Christ. That consecrated Bible women may be called into service. That a great blessing may rest upon all the associations and that in the Home-Mission fields of our Provinces many souls may be won to Christ.

#### Notice

The W. B. M. U. Convention will meet this year in Halifax First Baptist church Aug. 17th. The Executive meetings will be held on Tuesday the 16th.

We make this early announcement so that our sisters in making their plans for summer can arrange to be present. Halifax presents many attractions and such a cordial invitation as was extended will be followed with as hearty a welcome. We hope to have our returned missionaries, Mr. and Mrs. Corey, and Mr. and Mrs. Gullison with us and the hours will be profitably filled with much to interest and instruct. Mission Band work will have a prominent place on the programme and we want a large representation of our Band leaders. Will not each one pray most earnestly for a great blessing upon our Convention.

At a recent meeting of the Executive of W. B. M. U. an application for Mission service in India was received from Miss Alberta Parker. After due consideration Miss Parker was most joyfully and gratefully accepted and recommended to the Foreign Mission Board, at a meeting of that Board held May 27th, Miss Parker was appointed upon the mission staff and will go to India this autumn. Miss Parker is the daughter of Rev. D. O. Parker and granddaughter of "Father Chipman" so she can never be a stranger to the Baptists of these Provinces. She is a graduate of Acadia College and for several years has been in connection with a business firm in Boston. This experience will be most valuable to her and we heartily commend her to the prayers and affections of all our sisters.

We regard Miss Parker as the direct answer to our prayers and the appeal sent out a short time ago. Are there not others whom the Lord is calling to this service. We would rather Miss Parker should not go alone to India. The Master sent out his laborers two and two. Let us listen for the sound of His voice ready to hear and obey.

#### Glimpses and Gleanings for Mission Bands

Thou visitest the earth and waterest it,  
Thou greatly enrichest it,  
Thou crownest the year with Thy goodness,  
And thy paths drop fatness,  
The pastures are clothed with flocks;  
The valleys also are covered with grain;  
They shout for joy, they also sing.

The sparkling water, the numberless stacks of grain, the glimpses of beautiful green, all seem to say, "A good year, a good year. Yes, coolies go into the deepest part of the river so that the wheels may get wet. Let the water pour into the carriage but the sun soon dries things off. In five hours the two relays of six coolies bring us in sight of the rocky hills of Jahmur twenty miles from Chicacole.

Where do we live? In a one roomed bungalow with one end of the verandah walled in for a bath room. The mud walls are streaked here and there by the ravages of the white ants, and clay seems to be a part of the white wash. From the bamboos and grass of the comically shaped ceiling, a sprinkling of something seems to continually fall. The legs of the chairs bore holes in the floor and what dust arises when it is swept. A straw mat or two holdalls tucked here and there, these and other conveniences render our abode quite comfortable while we know that the rent is only four nanns (8 cents) per day. Mr. and Mrs. Archibald are domiciled in the cosy tent pitched under the thick-leaved mango trees only a few steps away. This is the first time we three have been on four together and how pleasant it is! We often have dinner outside in the rich full moonlight and ere the sun is up we are off on our bicycles to a distant village.

"It is a lovely morn—all is calm  
As if creation, thankful for repose,  
In renovated beauty, breathing balm  
And blessedness around, from slumber rose."

After a three mile ride we leave our bicycles in the care of the sturdy Hindu who is threshing out the grain by causing the twelve pair of buffaloes to tramp, tramp, tramp, round and round. A walk over the lubbly rice fields brings us to the village. The people run from all

directions as we approach. With a haystack for a shelter and support and people seated on the ground all around we begin the service. The caste people stand at a distance and listen too. But there are interruptions—this woman wants us to read a letter from her son in Rangoon, that woman wishes us to notice her baby boy and all want to hear about our country, home and friends. Again and again we tell the story of love, "What did Jesus do for you?" Amazing, they have forgotten already. So we must go all over it again until they can say, "Jesus died for me." A child cries; the father uses bad words; a woman rebukes him; he uses more vile language; Mr. Archibald rebukes him he denies it; the people say he did; finally he confesses—now is the opportunity to show that out of the evil heart the mouth speaketh and that only the pure in heart can see God.

We went on to the caste street. Two men were stooping over a hole, wait let us see! In this hole are two colored idols to represent husband and wife. The Bramin priest, with powdered forehead, dangling tuft of hair, head encircled neck, saffron thread over left shoulder and under right, a scarred loin cloth, silver girdle and rings in ears and bracelets on wrists, continually drones the sanscrit slokas while clay and saffroned rice is being thrown into the hole. "Why this?" "Oh, says stalwart R., I'm going to have a house built, I want prosperity the gods we have buried here will surely keep away all harm." Now, says Mr. Archibald while you are waiting for the bamboos I'll speak a little. "Oh no don't, please; the ceremony will be spoiled." The piles are brought smeared with saffron, adorned with leaves and flowers, then ridely erected to indicate the boundary of the house. The ceremony is concluded by the onlookers throwing yellow rice on R., by R placing the palms of his hands together, touching his forehead, bowing and repeatedly grasping the feet of the Bramin priest and finally by R. giving the priest a basket of rice and rupees too.

"Now its all done?" "Yes." Well I would like to speak to you about laying a good foundation—the foundation of repentance and faith in the Lord Jesus Christ. Those who build on this foundation will have a building from God, an house not made with hands, eternal in the heavens. As a rule the people after an idolatrous ceremony are not in a very receptive mood. "Jesus is not God—if He is the Saviour he is only for the white people," these and other statements Mr. Archibald forcibly refutes. From the village near at hand fifteen or more males with spades in hand come and attentively listen none more attentively than the man who was publicly rebuked.

On the way home we found such a pretty secluded spot on a high hill. Huge boulders of solid stone formed a semi circle and around the centre one the trunk of a banyan tree had coiled itself here and there being so pressed in between the rocks that its dimensions were flattened out to a plate. Notwithstanding all the hindrances it grew and grew. Above the branches shot far out forming the loveliest canopy. In front far down, a glimpse of the road along which the carts creekingly creep; in the distance a lake and another rocky prominence, while all the view is dotted with the wavy coconuts and stately palms. Such a cosy seat in between the rocks, an ideal place to be alone, alone with God; to hear his voice, to be strengthened with strength in the soul, to allow his completeness to flow around our incompleteness, around our restlessness his rest. We read that the voice came out of the cloud saying: "This is my beloved son: Hear ye him." We heard him say: "Go ye into all the world and preach the Gospel to the whole creation" and we obeyed. We came to this land because God unmistakably told us to go but have we come for nought? There all alone with God we plead with him for us, even us for his own glory in bringing home to Christ the souls for whom He died. Yes, dear boys and girls, we also prayed that God would give to each one of you a desire to hear the voice of God and obey. Will you not pray more earnestly for us our missionaries, for the native Christians, for the multitudes of Telugus who know not the only true God and Jesus Christ whom he hath sent. Will you not ask your fathers and mothers and friends to pray and give and do for the salvation of the Telugus. Will you not pray that at least two lady missionaries and one family may be sent out this autumn to take up the work of those who may soon be obliged to go home for rest. My dear friends do we believe in this work, do we really believe in it? Says one: Unless this and that condition is fulfilled I'll not lend a hand." Have we any right to talk about inducements or conditions. The voice said, Hear ye Him and he has said "Go." The Duke of Wellington when questioned about his belief in Foreign missions said: You have your marching orders is that not enough? Let us take courage and unitedly do with our might in his might what our hands find to do. Ryland wrote in 1807 "Oaks do not like mushrooms spring up in the night and the far more precious fruits are seldom reaped till faith and patience are soundly tried but in due season we shall reap if we faint not." Lovingly yours in Christ Jesus

MABEL E. ARCHIBALD

Chicacole, India. April 14th, 1904

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

FROM MAY 2ND TO MAY 24TH.

Bridgetown, F. M. \$5; H. M. \$1.25; Paradise, F. M. \$7.10; H. M. \$1; Tidings, 25c; Kingston/leaflets, 75c; Little Bras d'Or F. M. \$5.75; H. M. \$1.50; special, 'First fruits, G. L. M. \$1.26; New Castle Creek, support of pupil in Bobbili school, \$4; Centre Village Tidings, 50c; Reports, 50c; North Brookfield, H. M. \$10; Oxford, F. M. \$6; H. M. \$3.08; Half Island Cove, Tidings, 25c; Marbou, N. W. M. \$2; Halifax North church to constitute Mrs. J. H. Jenner a life member, F. M. \$25; Boundary Creek, to constitute Mrs. W. W. Corey a life member, H. M. \$25; Forbes Point, F. M. \$2.50; H. M. \$2.50; Boylston, F. M. \$3.60; H. M. \$3.61; Granville Centre, F. M. \$5; Tidings, 25c; Reports, 15c; St. Stephen, F. M. \$11; Halifax First church, proceeds of thanks offering, F. M. \$20; H. M. \$36; to constitute Mrs. H. F. Waring a life member, F. M. \$25; to constitute Mrs. Robert Leslie a life member, F. M. \$25; Sydney Reports, 35c; Tidings, 50c; Halifax North church, F. M. \$12.50; North River, (West Co.), F. M. \$3.75; H. M. \$3; Tidings, 25c; Amherst, F. M. \$12.60; Upper Stewiacke, F. M. \$10; H. M. \$4; Milford to educate a child in Miss Blackader's school, F. M. \$5; Centreville, Digby F. M. \$8; Lower Aylesford, F. M. \$8; to constitute Mrs. Caleb Spinney a life member, F. M. \$12.50; H. M. \$12.50; Argyle Head, Brockway, Bridgetown, each Tidings, 25c; Port Greenville, F. M. \$3; Milton, F. M. \$6.45; H. M. \$2.20; Centreville, N. B. F. M. \$5.50; Springhill, F. M. \$4; H. M. 50c; G. L. M. \$1; Report 5c; East Point, F. M. \$13.60; H. M. \$9.10; Reports, 30c; Peel leaflets, 48c.

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

Amherst, P. O. B. 513

### Foreign Mission Board.

NOTES BY THE SECRETARY.

A REMINDER.

The missionary spirit in churches is growing. More interest in the work of evangelization both at home and abroad is now taken than formerly was the case. This was plainly in evidence at the Convention which was held in Yarmouth in 1902. We use the terms Home and Foreign missions for convenience, really missions are one and the same thing whether the work is done at home or abroad. There may be a question in the minds of some as to the relative importance of work done in the home land or in pagan lands. Much depends upon the view point; sometimes it is asserted that the churches are discriminating in favor of one as against another by their contributions. Home mission work is a big subject. It includes very much more than is commonly assigned to it. We have city missions, under the direction of a single church or a combination of churches. Then there are Provincial missions and missions in the North West and among the Canadian French in Quebec. All these can be legitimately classified under the term Home missions. If this be so, it will be seen that the percentage of this work is 45 per cent instead of 33 per cent according to the Convention plan. But there is no church that is obliged to give just so much to one branch of our denominational work as to another or to other branches for the same work. It is true that some churches do thus contribute, but all do not do so, and this is their right. At Yarmouth an alternative plan was adopted by Convention and recommended to the churches by which each interest could be presented to the churches at a definite and specific time and an offering taken for that particular object. That this alternative plan has not been used to any extent can perhaps be accounted for, but whether or not this can be done this is clear that no brother can now say that the churches have agreed to give so much percent to this or that object, or that the Convention has recommended them to do so. Each church is at liberty to give according to one of two plans that have been proposed, or adopt a plan of its own, only it is expected that all the objects will receive the consideration of the churches sometime and somehow, during the year. It is not really a fact now that so much percent is expected for one object and so much percent for another, and so we see that the churches are exercising their right to give towards the work of the denomination as they prefer. But there is another point to be considered, it is this, that in the Province of New Brunswick there is a general superintendent of Home Missions and a general missionary. These brethren are doing effective work among the churches which they visit—and this is Home missionary work of a most valuable character.

In Nova Scotia and P. E. I. there is also a general superintendent and one or more general missionaries who are active and energetic in their chosen fields of labor. Much money is given to these brethren for their services which does not go into the treasury of the Home Mission Board. Certain it is, however, that the work done is most effective Home Mission work. It would be manifestly most unfair not to take this into the account when attempting to describe what is done by our churches for this deservingly important part of our denominational work, and this may perhaps account for what appears to be the small amount raised by our people and reported through our denominational treasurers.

Besides, for several years past, the college which is so dear to all our hearts has been making a pretty strong pull upon the denominational pocketbook in connection with the 1st and now the 2nd Forward Movements. The results already received have been most cheering and those anticipated are none the less so. And then there is the 20th Century Fund which is doing something for our mission interests, Home and Foreign. All these have a tendency, and more than a tendency to lessen the offerings from churches for the general work. It really ought not to be so, but facts are facts and we need to face them. Our people during the last five or six years have contributed vastly more for our denominational work or some one or more branches of it than ever before for the same time. This goes to show that what has been done is only an earnest of what may be done in the future. We can do more for all our interests, and this will have to be one, if we expect to fulfil our mission of world-wide evangelization. Let each church and each member of our churches give to the Lord's work in his own way regularly, proportionately, prayerfully, and generously.

J. W. MANNING.



**NURSING MOTHERS**

"A richer milk than milk" is good food for nursing mothers. Scott's Emulsion is the rich cream of cod liver oil, and contains ten times as much cream as milk does.

The nursing mother must eat with the purpose of producing good, nourishing milk for her baby. A little Scott's Emulsion is often a very wise addition to her daily diet. If through nervousness or weakness her milk is a failure, Scott's Emulsion will help make it a success.

The baby gets the benefit, too, when the mother takes Scott's Emulsion. The same remedy brings new strength and nourishment to both.

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

**Notices.**

OUR TWENTIETH CENTURY FU  
\$50,000.

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

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

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

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

The Quarterly meeting of the Baptist churches in Queens County N. S. will convene with the Greenfield church on May 30th, and 31st. First service at 7.30 p. m. on the 30th. This being the annual meeting officers will be elected for the ensuing year. Each church is requested to send as large a delegation as possible.  
H. B. SLOAT, Sec'y. treas.

ARIFTON AND VICTORIA QUARTERLY.

The above named Quarterly will convene with the Florenceville Baptist church on Tuesday and Wednesday, June 14th and 15th.  
W. H. SMITH, Sec'y.

The 54th. annual session of the N. S. Western Baptist Association will convene with the North Temple Baptist Church, Ohio, Yarmouth County on June 18th, at 10 a. m. Announcement of travelling arrangements in this connection will appear later.  
H. B. SLOAT ass't. clerk.

**ACADIA ANNIVERSARIES.  
TRAVELLING ARRANGEMENTS.**

The Dominion Atlantic Railway will issue excursion return tickets from all stations including St. John Parrsboro on May 27th, 28th, 30th, 31st and June 1st at single fare and from Boston May 24th and 27th good to return leaving Wolfville not later than June 8th.

The Intercolonial Railway will issue tickets on the days named above from all their stations. Purchasers of tickets must be careful to get Standard Certificates which must be signed by me in order to secure a free return. Through tickets can be via Windsor junction or Truro. Tickets good up to and including June 1th.

The Midland Railway will grant same favors as I. C. R.  
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 Halifax and South Western Railway (formerly Nova Scotia Central) will issue excursion return tickets same as the Dominion Atlantic Railway.

A. C. COHOON, Secy. Ex. Com.  
Wolfville, N. S. May 3rd.  
The next session of the Digby Co. quarterly meeting will be opened at Little River, Digby Neck, on Monday evening, May 30th at 8 o'clock.  
A. J. ARCHIBALD.

The Nova Scotia Baptist Central Association will convene at Tremont, June 21-22. Our railway station is Kingston on D. A. R. Standard certificates must be procured when buying ticket, which when signed by Secretary of Association will give a free return. Delegates travelling over H. & S. W. railway will procure tickets to Middleton, then from Middleton to Kingston. Tickets good to return until June 27th.  
J. A. HUNTLEY,  
Chairman Com. Arrangement.

**THE NOVA-SCOTIA WESTERN BAPTIST ASSOCIATION.**

The entertaining committee of the North Temple church, of Ohio, Yarmouth, are anxious to make the best possible arrangements for their guests during the sessions of this Association. In this they expect the assistance of all who are to be entertained. Will the clerks of the churches kindly see to it that a list of delegates from their church is in the hands of this committee on or before the 7th of June. The entertainment of so large a body as our Western Association will call for the hospitality of quite a wide territory. Our guests on this occasion are requested to come prepared for these circumstances, and for a hearty welcome.  
Please state of each individual whether they come by team or R. R.  
E. M. PATTEN, Church Clerk.

The 37th annual meeting of the P. E. Island Baptist Association will be held with the East Point Church commencing on Friday, July 1st at 6 o'clock p. m. All letters from the churches to be sent to the Secretary not later than the 20th day of June.  
ARTHUR SIMPSON, Secretary.  
Bay View, 14th May, 1904.

**N. B. WESTERN ASSOCIATION.**  
The Western N. B. Association will convene with the Centreville Baptist church, Carleton Co., June 24th, first session 10 a. m. An interesting program is being arranged. Will delegates kindly send their names to the undersigned as soon as possible. Address Centreville, N. B.  
B. S. FREEMAN, Clk. of W. N. B. ASSO.

The N. S. Central Association will convene with the Lower Aylesford church at Tremont the "first Tuesday after the third Saturday in June," at 10 o'clock, a. m. See Year Book, page 136.  
H. B. SMITH, Sec'y.

**NEW BRUNSWICK EASTERN BAPTIST ASSOCIATION.**

This Association meets this year at Sackville on July 16th, 17th and 18th. I have this day mailed some blank reports to the Clerks of the Churches of this Association, which I trust will be filled out and returned to before the 1st of July next. The usual Railway arrangements have been made. Delegates who have purchased first class tickets going will be entitled to return tickets free. Those travelling over the I. C. R. and Salisbury and Harvey R. R. will please secure Standard Certificates starting point. The ferry at Dorchester Cape will give one fare rate.  
F. W. EMERSON,  
Clerk of said Association.  
Moncton N. B., May 26th, 1904.

**ANNAPOLIS CO. CONFERENCE.**

Our annual meeting was convened at Mt. Hanley on the 23rd inst., at 8 p. m. The ground had been prepared by a series of successful revival services held by the Pastor. Rev. W. L. Archibald, Ph. D., preached from the words, "one thing thou lackest." Close attention was given to this plain and interesting sermon after which followed a testimony meeting, led by Rev. J. H. Balcom.  
On Tuesday morning, after a most helpful devotional meeting led by Rev. R. B. Kinley, the conference was called to order by the Pres., Pastor Kinley.

The following officers were chosen for the ensuing year, Pres., Rev. H. G. Colpitts; 1st vice., Rev. H. H. Saunders; and Vice., Rev. J. A. Blackadar; Sec'y., Rev. J. H. Balcom.

Bro. Colpitts then read a paper on "The Development of Church Benevolences." This clear and practical paper was followed by an interesting and profitable discussion. Pastor Kinley declared that the present amount given for Denominational purposes could be raised in this county without over burdening the givers. Pastor Balcom made a plea for the Industrial Guild.

The afternoon session was given up to the W. M. A. S., conducted by their enthusiastic sec'y., Mrs. George Pearson of Paradise. A stirring praise service led by the sec'y., gave a good start to the meeting. After reading of a scripture and a prayer Sister Pearson made all feel at home by a well worded address of welcome. To show you how thoroughly the women do their work, we may note that out of 19 societies, 18 of them sent in concise written reports showing the amounts raised, work done, and advancement made by these strong steady workers. Sister Kinley deepened the impression by reading a short paper in which was earnestly manifested her heart throbs for missions. Deeper still grew our feeling as Sister Colpitts sang "not willing that any should perish." Sister Burdette brought our interest to a climax by one of her bright, busy addresses. They received a collection of \$2.41.

The tide of interest and the attendance that had been gradually rising reached its height on Tuesday evening. The principal feature of this meeting was a sermon by Pastor Saunders of Paradise. This helpful and timely discourse was much appreciated, as was shown by the many testimonies given in the after meeting, led by the pastor who is doing such good work on this part of the field if we shall be allowed to judge by his fruits, and from the kind words spoken in his favor by this hospitable people who did all they could to make our short stay among them a real delight. Collection for denominational funds \$1.83.  
J. H. Balcom, Sec'y.

**THE ILLS OF CHILDHOOD.**

Every child in the country needs, at some time or other, a medicine to correct the ills incident to childhood. If Baby's Own Tablets are kept in the house and occasionally given to the little ones they will prevent illness and make the little ones rugged, strong and cheerful. Mothers should insist on having this medicine because it contains no opiate or harmful drug, and children take the Tablets as readily as they take candy. If you have a neighbor who has used the Tablets ask her and she will tell you what splendid satisfaction they give. Here is what one mother, Mrs. Wm. Sinclair, Hebron N. B., says: "I have used Baby's Own Tablets with so much satisfaction that I do not feel safe when I have not got a box in the house. I am sure that other mothers will be quite as well pleased with them." You can get the Tablets through your druggist or by mail at 25 cents a box by writing The Dr. Williams' Medicine Co., Brockville, Ont.

**CORRECTION.**

The name of the treasurer of the Alumnae Association of Acadia Seminary is Miss L. Eva Andrews. The name was incorrectly printed in the signature to a communication in the MESSENGER AND VISITOR last week, addressed to the Alumnae of Acadia Seminary. Those who may wish to remit money to the treasurer of the Alumnae Association will please make a note of the above.

If you are hard to please in  
Tea, try BAIRD & PETERS'

**VIM TEA**

and forget your Tea troubles.

Save your Horse

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

**T B BARKER & SONS, LTD**  
 ST. JOHN, N. B., Sole Props.

1840. 1903  
 During this period  
**Painkiller**  
 (PERRY DAVIS)  
 has cured millions of sickness than any other medicine. It's the best remedy in the world for  
**Cramps, Colic, Diarrhoea, Etc.**  
 A household remedy.

**DR WOODS NORWAY SYRUP PINE**

Heals and Soothes the Lungs and Bronchial Tubes. Cures COUGHS, COLDS, BRONCHITIS, HOARSENESS, etc., quicker than any remedy known. If you have that irritating Cough that keeps you awake at night, a dose of the Syrup will stop it at once.

USED FOR EIGHT YEARS.  
 I have used DR. WOOD'S NORWAY PINE SYRUP for every cold I have had for the past eight years, with wonderful success. I never see a friend with a cough or cold but that I recommend it.—M. M. Ellsworth, Jacksonville, N.B.  
**PRICE 25 CENTS.**

**CONSIDER**  
 Why it is that three students of other schools doing similar work, have applied to us to secure their employment. It is simply this: They find that maritime qualification is the standard in most offices.  
**MORAL:**  
 Attend our school and get a good training.  
**KAULBACH & SCHURMAN,**  
 Chartered Accountants.  
**MARITIME BUSINESS COLLEGE,**  
 Halifax, N. S.

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

**INDIGESTION CONQUERED BY K.D.C.**  
 IT RESTORES THE STOMACH.  
 THE GREAT REMEDY FOR ALL THE STOMACH TROUBLES.

The Home

A TRAP TO CATCH MOTHS.

Has any housekeeper found the so-called moth exterminators efficacious? I never have. There are certain remedies that will kill the older pests, but the eggs remain to emerge from their hiding places with new vigor in the next spring.

Why not set a trap for them, and give them the things they like best to eat? That is what I do, and this is my way.

I take strips of soft, old woolen dress waist skirts, or anything old and soiled (for that is what they like best.) Of these strips I make soft very loose balls, and scatter them about the room in the spring months.

They much prefer this to my carpets and furniture, both to eat and lay their eggs in. Try it, if you doubt it, and look at the balls in a few weeks, they will tell their own story, and it is no loss in pocket to drop these into the fire.—Ex.

DO YOU KNOW

That silver, when put away, if wrapped in unbleached muslin, will not tarnish as readily as when wrapped in other material?

That cayene pepper used around closets or sinks is a preventive for red ants; used in moderation in food is a help to digestion, and used in cookies adds to their snap and tooth-someness?

That you can make buns or rolls as fresh as when first baked by heating them in the oven in a paper bag?

That you have a scissors and knife sharpener right at hand? Sharpen scissors by carefully and firmly trying to cut off the neck of a strong bottle. This sounds ridiculous, but try it. Sharpen carving or other knives on a stone crock or jar, back and forth, just as you would sharpen a razor on a strop.

MAKE THE CHILD'S PUNISHMENT FIT HIS OFFENSE.

The punishment should be proportioned to the offense and grow out of it as a natural consequence. A child who is lazy in the morning and persistently late for breakfast should be deprived, not of a proper amount of food, but of something he particularly likes and might have had if he had been in time, as sugar on the oatmeal, or syrup on the griddle cakes. If he has been promised that he should go for a drive or a walk, or some expedition, and is not ready at the time for starting he should be left behind. The bitter disappointment will teach him, as nothing else can do as effectually, the value of punctuality. If he is sent on an errand and does not return promptly he should not be allowed to taste the nice things made with the sugar or eggs he was so long in bringing. If his errand were of some other nature he should be made to stay alone in his room for as long a time as he has kept his mother, or any one else waiting.—November Ladies' Home Journal.

WHERE WOMAN'S EDUCATION FAILS.

Most girls leave school lamentably ignorant of all that it is essential for them to know if they are to fill in any proper fashion their places as wives and mothers, and they find themselves possessed of a great deal of knowledge of a more or less superficial kind, which they do not know how to turn to any practical use. Meantime little children—not only the children of the poor and the inevitably ignorant—are dying in great numbers every week because their mothers and their nurses have not got the most elementary knowledge which would help them to feed them properly. The London city council and the board schools are taking the matter up and the latter are providing special training for girls in the feeding, clothing and general care of young children; but so far as I know none of the private or better schools for girls give place to such subjects. In boys' schools consideration is given to the probable position in life, the profession or trade which the boy is likely to follow. It is hard to see why, in the education of a girl her probable future as wife and mother and mistress of a home should be so entirely ignored.

Whether a woman fulfils her destiny in the good old fashioned way or not. It is to women that the care of the young must always be relegated, and surely they ought to have the chance of fitting themselves for so important a sphere.—Marguerite, in London Sunday School Chronicle.

WILLING TO ECONOMIZE.

It is very commendable in a young daughter to be willing to help her parents by making little sacrifices in dress and millinery etc., when she sees that it is necessary to do so, and to do it cheerfully and graciously makes your parents so much happier. You ask me to send to the Herald a few ideas regarding the true economy, as so many differ in the matter of dress. Is it better you say to buy the better material and have fewer clothes, or buy more clothing and have them pretty, but not expensive or so good a quality, etc. My experience is that even if you have to economize ever so closely, you save money in the end by getting good materials, and it is especially so in millinery. I have made silk, velvets, plumes, flowers and feathers do for seven years. The milliners would freshen them up, clean them, and no one would ever know that the trimmings were several years' old. Get you a becoming serviceable hat, have the material of the best quality and economize elsewhere. It can be done and I am sure you will save money by this practice. One good black plume will last for years. You ask how to clean jet ornaments. You can clean them to look like new with equal parts of alcohol and water and steel ornaments with sweet oil and dry on flannel. You can clean laces (white laces) in a warm suds of pearline, but baste it on a piece of cotton cloth first, and secure it tightly around a bottle, then drop it in the suds and rinse it in clear water and dry it in the sun. Clean silver buckles with liquid ammonia.—Religious Herald.

Turnover collars, dainty with fine embroidery and drawn work, often with cuffs of the same, continue to be in high favor.

The heavy laces, such as Irish crochet, guipure, cluny, venise and others, are taking the lead over those of lighter make for the decoration of costumes and cloaks.

String beans, Brussels sprouts, cabbage, asparagus and all such vegetables that are a little wilted, are much freshened by standing in cold water for an hour or two before cooking.

HOW TO STOP CRAMP IN THE LEGS

People who are subject to cramp in the legs should always be provided with a good strong piece of cord, especially in their bedroom. When the cramp comes on take the cord, wind it round the leg over the place where it is cramped, take an end in each hand and give it a sharp pull, one that will hurt a little, and the cramp will cease instantly. People much subject to cramp in bed have found relief from wearing on each leg a garter of wide tape, on which several thin slices of cork (cut off a wine bottle cork) stitched on to it.

The need of a lead pencil caused a lady who rode in a Cambridge car the other day no small embarrassment. She sat running over her shopping-list, when suddenly she thought of something to add to it. She looked in her pocket-book and ransacked all its divisions, card-case and all, but no pencil did she find. Modestly she hesitated about asking her neighbors, but with a quick resolve she finally leaned toward a gentleman seated by her and, holding up her list, said loud enough for those in adjacent seats to hear: "Excuse me, sir, may I borrow your necktie a moment?" The gentleman's astonishment was expressed in his silent facial contortions, until the lady reddened deeply. "My necktie, madam?" he replied, with arched eyebrows. "Didn't I say 'pencil'?" she asked. And then everybody, grinning behind newspapers, knew what the lady added to her list.—Exchange.

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—A—  
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# The Sunday School

## BIBLE LESSON.

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

APRIL TO JUNE.

Lesson XI. — June 12.—Christ Crucified.  
 —Mark 15 : 22-39.

GOLDEN TEXT.

Christ died for our sins according to the Scriptures.—1 Cor. 15 : 3.

EXPLANATORY.

I. FROM THE JUDGMENT HALL TO CALVARY.—Vs 22. AND THEY BRING HIM FROM THE COURT OF THE pretorium of Pilate where the soldiers had mocked him. Wearing with his long vigils and labors and sufferings for more than twenty-four sleepless hours, worn out by his trial, bleeding from the terrible scourges and from the thorn crown on his brow, and carrying the cross on which he was to be crucified, accompanied by a guard of soldiers and the two robbers bearing each his own cross, and followed by a great multitude of exultant enemies and weeping friends and a mob, Jesus slowly walked through the Via Dolorosa and other streets of the city, through the Damascus Gate on the North, about three-quarters of a mile to Golgotha, an Aramaic name, i. e., in the common language of Palestine, WHICH IS BEING INTERPRETED (for readers outside of Palestine). THE PLACE OF A SKULL. Our word "Calvary," is from the Latin "calvaria," meaning "skull," from its resemblance to a skull, especially as seen in the afternoon from Olivet. The two eyeless sockets, the overhanging forehead, the lines of the nose, the mouth, the chin will be plainly seen. It is also concave, and of the same color as a skull.

II. THE CRUCIFIXION.—Vs. 23-28. 9 o'clock Friday morning. 23. AND THEY GAVE HIM TO DRINK (offered him) WINE. The common sour wine mingled with MYRRH. "It was a kindly custom of the Jewish ladies," says Lightfoot, "to give to those who were being crucified a stupefying draught of wine mingled with a powerful narcotic drug, bitter, but offered as an anesthetic to stupefy and dull the sense of pain." BUT, having tasted thereof, thus learning what it was for, and in recognition of the beautiful kindness that presented it, HE RECEIVED IT NOT, although consumed with burning thirst, because he would drink to the very dregs the cup of suffering which God gave him. It was an act of sublime heroism and courage.

24. WHEN THEY HAD CRUCIFIED HIM. Jesus was nailed to the cross while it was lying upon the ground; then it was slowly raised

with the sufferer upon it, and dropped with a sudden wrench into its place in the ground, and not as represented in most pictures, and in the Oberammergau Passion Play. "Crucifixion was an unspeakably awful form of death." Cicero, who was well acquainted with it, says, "It is the most cruel and shameful of all punishments."

25. AND IT WAS THE THIRD HOUR. About 9 o'clock in the morning.

26. AND THE SUPERScription OF HIS AC-CUSATION. A white tablet was placed upon the cross, stating the crime for which the victim was suffering. THE KING OF THE JEWS. The slight variations in the title, as recorded in the Gospels, arise from the fact that it was written in three languages. In Greek, the language of literature and culture; in Latin, for the Roman soldiers, the language of law and power; in Hebrew, the language of the Jews, the language of religion. It was a prophecy that the language of the cross itself should be heard everywhere, and include all the other,—a language of culture, of power, and of religion.

27. THEY CRUCIFY TWO THIEVES. Rather, "robbers," like Barabbas. The motive may have been malice, but the more probably to take away the imputation of having punished an innocent man.

III. SCENES AROUND THE CROSS.—THE MOCKING CROWDS.—Vs 29, 30. 29. THEY THAT PASSED BY ON THE thoroughfare near which the cross stood RAILED ON HIM, the contrast between his crucified condition and the title over his cross exciting their mirth and sneers. THOU THAT DESTROYEST THE TEMPLE. A perversion of Jesus' words (John 2 : 19-21) which were brought against him at his trial (Matt 26 : 61). The sneer lay in the fact that any one who had the divine power to destroy and rebuild a temple, that took the rulers forty years to build, would certainly be able to keep the rulers from crucifying him, or enable him, even now, to (30) SAVE HIMSELF AND COME DOWN FROM THE CROSS. But it is remarkable that at this very hour the words he really spoke were in the process of being fulfilled.

31. THE CHIEF PRIESTS MOCKING WITH THE SCRIBES. Apparently trying to soothe their consciences for having crucified one who claimed to be their Messiah HE SAVED OTHERS. It is claimed for him that he had cured the sick, fed the hungry, raised the dead, and that these are proofs that he is the Messiah. If he really did these things, then he could come down from the cross. HIMSELF HE CANNOT SAVE, as was plain to all; therefore he did not really save others, and his Messianic claims fall to the ground.

32. LET (the) CHRIST THE KING OF ISRAEL. If he really was what he claimed to be, the Messiah and the King of the Jews, then, of course, he could DESCEND NOW FROM THE CROSS. Their logic seemed good from their point of view. If he was unable to deliver himself, how could he deliver others? They did not see that if he had yielded to their taunts, it would prove that he was not the Messiah. THEY THAT WERE CRUCIFIED WITH HIM REVEILED HIM. Either both at first, or, more probably, only one, and the expression is simply a general one.

Darkness over all the Land. 33. WHEN THE SIXTH HOUR WAS COME, twelve o'clock at noon, THERE WAS DARKNESS OVER THE WHOLE LAND UNTIL THE NINTH HOUR, three o'clock in the afternoon. How widely this extended is not stated, but certainly over the country around Jerusalem.

IV. THE DEATH OF JESUS AND ACCOMPANYING SIGNS.—Vs. 34-39. 34. AT THE NINTH HOUR, the hour of the daily evening sacrifice, JESUS CRIED WITH A LOUD VOICE, showing strength and intense suffering. ELOI, ELOI, LAMA SABACHTHANI? the modified Hebrew of Psa. 22 : 1.

MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME? "The historical meaning of "sabachthani" is not "to leave alone," but "to leave helpless," denoting not the withdrawal of God himself, but of his help."

35. BEHOLD HE CALLETH ELIAS, Greek form of Elijah, misunderstanding "Eloi" for "Elijah."

36. A SPUNGE FULL OF VINEGAR. The common sour wine. PUT IT ON A REED. A hyssop stalk (John). This time Jesus received it (John) SAYING LET ALONE. Do not interfere.

37. AND JESUS CRIED (again) (Matthew) WITH A LOUD VOICE, not the faint note of the dying, but a shout of triumph, saying (Luke 23 : 46.) FATHER, INTO THY HANDS I COMMEND MY SPIRIT. This word teaches us how to die. AND GAVE UP THE GHOST. The spirit he had commended to his father. "Ghost" is Old English for "spirit."

Accompanying Signs. (1) 38. THE VAIL OF THE TEMPLE WAS RENT IN TWAIN. This was the great veil which stretched across the temple between the Holy Place, where the priests ministered in their daily service, and the Holy of Holies. This veil was sixty feet long, thirty feet wide, and of the thickness of the palm of the hand, and so heavy that it was said to require three hundred priests to manipulate it. The rending of the veil typified that the veil which shut out the vision of holiness from the hearts of the people had been taken away (2 Cor. 3 : 14-16) and the way into the Holy Place, the state

of Holiness, and the place of holiness was now opened.

39. THE CENTURION who had charge of the crucifixion, probably a heathen, SAID, TRULY THIS MAN WAS THE SON OF GOD, the Messiah he claimed to be. Others with him feared exceedingly, and smote their breasts, and joined in the same confession. Certainly this was a righteous man (Luke) and "they glorified God" (Luke) for such a life and such a death.

### PRESENCE OF GOD

Love God.—Be devoted to Him, and to Him supremely. Have no affection apart from Him. Delight to do His will. In all ways strive to grow into closer intimacy with God and into accord with His mind and spirit. There are blessed results flowing from a life thus spent in the practice of the presence of God. Such practice is the secret of peace. It is the secret of a life of happiness and joy. It is the secret of living a life of love and highest usefulness in the world. Guidance amid life's perplexities, wisdom for life's decisions, cheer for life's sorrows, and help over life's hard places come with it. Knowledge of God and resultant transformation into His likeness come with it. It is worth our while, both in view of the present and future blessedness it brings, to "practice the presence of God."—Dr. G. B. F. Hallock.

### RELIGION IN THE FACE.

A beautiful story is told of a young lady missionary in Japan, whose peaceful face witnessed for Jesus.

Miss B—— was travelling by steamer from one Japanese seaport to another. On the same boat was a Japanese merchant, whose business anxieties had so worried and annoyed him that he was seriously contemplating suicide. He noticed Miss B—— sitting quietly by, looking over the waters with such an expression of peace upon her face that he found himself turning to look at her again and again.

He did not know her, but he said to himself, "It must be that she is one of the foreign Christians. Perhaps it is something in her religion that makes her face so calm and bright."

Addressing her with profound respect, he made known his strange request and sorrowful reason for asking the way that gave the heart a peace so great that the face spoke it in every look. He listened to Miss B—— as she told him the Gospel story, and it made such a deep impression upon him that he resolved to accept as his own the Saviour whose gift is peace.

Does your face and mine bear testimony that we have been with Jesus?—Western Christian Advocate.

Paul, describing the Christian warrior's equipment, mentions the sandals of peace, the girdle of truth, the helmet of salvation, the breastplate of righteousness, and the shield of faith. All of these are for protection and defence. But the sword is an aggressive weapon. It may be used in defence, but it is intended chiefly for offensive warfare. So the Word of God, while affording protection and defence for the believing soul, has a still greater value in cutting away the defences of sinners and carrying straight to their hearts the divine call for their surrender.

Frail man glories in his strength.

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

"What's he going to call it?" "Portrait of a lady." "But it doesn't look like her at all!" "then he might call it 'Portrait of another Lady.'"—Life.



Miss Haggood tells how she escaped an awful operation by using Lydia E. Pinkham's Vegetable Compound.

"DEAR MRS. PINKHAM:—I suffered for four years with what the doctors called Salpingitis (inflammation of the fallopian tubes and ovaritis), which is a most distressing and painful ailment, affecting all the surrounding parts, undermining the constitution, and sapping the life forces. If you had seen me a year ago, before I began taking Lydia E. Pinkham's Vegetable Compound, and had noticed the sunken eyes, sallow complexion, and general emaciated condition, and compared that person with me as I am today, robust, hearty and well, you would not wonder that I feel thankful to you and your wonderful medicine, which restored me to new life and health in five months, and saved me from an awful operation."—MISS IRENE HAGGOOD, 1023 Sandwich St. Windsor, Ont.—\$5000 forfeit if original of above letter proving genuineness cannot be produced.

Ovaritis or inflammation of the ovaries or fallopian tubes which adjoin the ovaries may result from sudden stopping of the monthly flow, from inflammation of the womb, and many other causes. The slightest indication of trouble with the ovaries, indicated by dull throbbing pain in the side, accompanied by heat and shooting pains, should claim your instant attention. It will not cure itself, and a hospital operation, with all its terrors, may easily result from neglect.

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Agents Wanted.

## From the Churches.

### DENOMINATIONAL FUNDS.

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

The Treasurer for New Brunswick: REV. J. W. MANNING, D. D., St. JOHN, N. B. and the Treasurer for P. E. Island: Mr. A. W. STERNS, CHARLOTTETOWN. All contributions from churches and individuals in New Brunswick should be sent to DR. MANNING; and all such contributions P. E. Island to Mr. STERNS.

**GERMAIN STREET.**—A young man was baptized by the Pastor on Sunday morning.

**NEW GERMANY, N. S.**—We are now holding special meetings at Foster Settlement with encouragement. Last Sunday I had the privilege of baptizing Howard Mader. We expect baptism again soon.

May 26. H. B. SMITH.

**BURLINGTON, KINGS, N. S.**—On Sunday afternoon, May 22nd, five happy converts—all young ladies—followed their Lord in baptism. There is also evidences of a spiritual awakening in many church members. Pray for us in our further work.

PASTOR.

**AMHERST, N. S.**—Our dear Brother M. S. Richardson who has filled the position of assistant pastor of the Amherst church for the past two years taking charge of the outstations, and at times preaching at the centre, has concluded his labors among us and intends in the fall to resume his studies. During the summer he will be ready to communicate with any church needing a supply. His address is Amherst. COM.

**STONEY MOUNT, C. B.**—Since our last report we have given the right hand of fellowship to six others, who promise to be a great help to other churches here. Another young woman has been received and will be baptized next Sunday evening. The church is now considering the matter of building a parsonage. This is one of the great needs of this field and will, if satisfied, prove a blessing to pastor and people.

A. H. WHITMAN.

**POUNCE, P. E. I.**—On May 15th I baptized a promising young man and received him into the fellowship of the Uigg church; and on the 22nd received one by letter into the Hazelbrook church. On this field since last October nineteen have been added to the churches by baptism and two by letter. Having accepted a call to the pastorate of the Falmouth Baptist church expect to begin work there June 5th. The coming pastor will find here a kind and united people.

N. SPURR

**HILL GROVE, N. S.**—Our hearts have been made glad by a gracious manifestation of the saving power of God. For some weeks a good work has been in progress. A deepening interest in spiritual things was apparent. We began to hold some special services and from the first it was evident the spirit of God was working in the community. At the first opportunity several young people confessed Christ. The presence of God has been felt with power. More than twenty have witnessed for Christ. Last Sabbath was a great day for Hill Grove. Ten happy believers were buried with Christ in baptism in the presence of a large number of people, at our morning service the church was crowded with eager listeners and the ten baptized were welcomed into the church.

F. M. BANCROFT.

**1ST HILLSTON, N. B.**—As has already been noticed in the MESSENGER AND VISITOR I have resigned my pastorate here, to turn my attention for a time, in the direction of Sunday school work. I feel the hand of the Lord is in the movement and trust great blessing may result. To break away from the church here where our stay has been so very pleasant—and we believe profitable—is a more difficult task than we had anticipated. The work of the church has moved ahead in all departments. The present condition points to an era of enlargement and great blessing. The kindness of the people which has found

expression in many ways has tended to make the place and people both very dear to our hearts. The retiring pastor with the deacons have been appointed a committee to secure a pastor to recommend to the church and we hope soon to report that the Lord has sent us a man of his own choosing to take up his work here which is one of the most promising fields in the province. J. B. G.

### Shelburne Quarterly.

The Shelburne County Baptist Quarterly Meeting convened with the First Ragged Islands Baptist church at Osborne, Tuesday and Wednesday, May 17th and 18th. The first session on Tuesday forenoon was given up to a service of prayer which served as a good preparation for the meetings that followed. In the afternoon the County Sunday School Association held its annual session with President Poole in the chair. Bro. Poole was re-elected president, Sister Louise Locke was chosen as secretary and Rev. G. C. Durkee vice-president. Reports from the Sunday school indicated that the interest in this work is being maintained throughout the county. Interesting and helpful addresses were delivered by Rev. S. S. Poole on "The Conversion of Children" and Rev. G. C. Durkee on "The Scope of the Sunday School Teachers' work."

In the evening a practical and suggestive sermon was preached by Rev. D. H. McQuarrie from Daniel 3: 16-18. We were glad to welcome to our Quarterly Meeting Rev. M. W. Brown, Supt. of Home Missions who in this session gave a much appreciative address on the policy of the Home Missions Board and the results attending its work.

At morning services on Wednesday a committee was appointed to draw up resolutions to express the attitude that the churches of the County should maintain toward our denominational work. At a subsequent session the committee reported advising the revival of the old fashioned missionary meeting and recommending that pastors assist each other at these meetings. Reports from the churches indicated that on all the fields good work is being done. At Woods Harbour signs of promise are visible and at Jordan River a gracious revival is in progress. On Wednesday afternoon the W. M. A. Societies of the County held their annual meeting with Sister Woodland presiding and Sister Tryphena Doleman acting as secretary pro tem. Mrs. Bernard Gillin of Louis Head was chosen as president for the year. The report from the various societies of the County and the Mission Bands were truly interesting and encouraging. Two members of the Osborne band gave recitations. A paper on "Mission Bands" by Mrs. Bernard Gillin was read which showed the importance of this department of Christian work. Rev. M. W. Brown gave a helpful address on "The feeding of the multitude." Rev. J. W. Manning, D. D., who was with us in all the sessions of our quarterly conducted in this meeting, "a round table talk" on our Telugu Mission and answered satisfactorily all questions asked. In the evening Dr. Manning also preached to us from our Lord's words "The field is the world." It was a strong and effective sermon which made a deep impression on the congregation. Then closed one of the very best of our Shelburne County Quarterlies. The meetings were presided over by president Rev. J. B. Woodland who was re-elected to this office for another year. Rev. D. H. McQuarrie was chosen vice-president and the undersigned was continued in office as secretary. The meetings were well attended. E. P. COLDWELL, Sec'y.

Osborne, May 24.

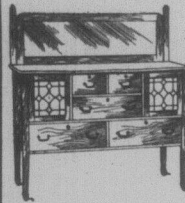
### DEDICATION AT SECOND FALLS, N. B.

June the 3rd will be the anniversary of the destruction by forest fires of our house of worship. On May 24th the new home was dedicated to the service of God with appropriate exercises.

In the afternoon the house was filled to overflowing with an audience of about 200. The dedication sermon was preached by Rev. G. O. Gates, D. D., of St. John, from the words, "And I, if I be lifted up will draw all men unto me." It was an impressive discourse and was listened to with great appreciation. The prayer was offered by Rev. A. H. Lavers of Milltown, Me, their former

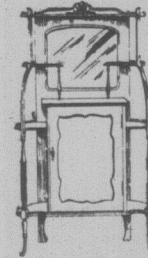
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pastor, and the Scriptures were read by Rev. F. B. Seelye of Coverdale. The pastor, Rev. M. E. Fletcher, also assisted. The choir rendered excellent music, and was assisted by Miss Marsh and Miss Magowan of St. George.

In the audience were two brethren who were present at the dedication of the old church some 70 years ago. These were Brother Thever Goss and Brother Pratt.

In the evening another service was held at which Rev. A. H. Lavers preached an acceptable sermon from the words, "The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts." This meeting was also largely attended by a host of friends who greatly enjoyed hearing their former pastor's voice again.

The house is 40 x 22 feet with 12 feet walls and an open roof adorned with hard pine rafters. A cornice of the same material runs along the sides and a wainscoting of 4 feet high of hard pine runs round the whole building. The platform occupies a recess at the back end of the church and the choir occupies a lower platform on the right. The pews are of ash and with the interior finish were the work of Messrs Haley and Son, St. Stephen, as also the pulpit. We cannot speak too highly of the excellent material this firm has furnished. Perhaps the most striking feature of the house is the imitation stain glass windows which are so beautiful as to lead everyone to believe it is real glass. Mr. E. Rankin deserves great credit for the artistic way in which this work has been done.

The building was put up by Mr. E. Bowden of Second Falls, who besides doing a thoroughly good job improved the appearance of the building by several suggestions of his own.

The total cost is about \$1800.00 and a debt of about \$150.00 remains. We cannot here mention by name all who came to our assistance in the hour of need. But may say that in answer to our appeal to the churches \$373.00 was received. Of this \$200.00 came from the First St. George. We feel deeply grateful to our Heavenly Father that we have been so well prospered in our efforts to rebuild. We feel proud of the beautiful little church which we have, and take this opportunity of thanking heartily all those friends who helped us. M. E. FLETCHER, Pastor.

Don't put off taking a tonic until you are so played out you have to go to bed.

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Cod Liver  
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It is nice to take and the results are wonderful.

Doctors  
Say So.

THERE IS NOTHING LIKE **K.D.C.**  
FOR NERVOUS DYSPEPSIA  
HEADACHE, DEPRESSION OF SPIRITS, ETC.  
FREE SAMPLE K.D.C. WILL WRITE FOR THEM.  
K.D.C. CO. LTD. 100, N. B. ST. ST. JOHN, N. B.



HOW TO GET WARM.

Warmth is a sign of life. That it is also a very desirable part of our comfort, is realized by many a one who reluctantly leaves a warm bed, and shiveringly meets the winter's cold indoors or out, on winter mornings. If there is an open fire or a heater near by, it is a great temptation to try to get warm by taking in all the heat we can get from such a source. But some have learned a better way. They shun heat from others and make it for themselves. By brisk exercise of their own bodies, by the healthy shock of a cold sponge, by an energetic walk before taking the car they make and give out warmth, and the cold demon is routed. And this is the better way in all spheres. Created warmth. Your own smile of greeting to another will bring more warmth into your life than you can get by depending on another's. Your own loving word, your own unselfish act, brisk and unhesitating, with perhaps its healthy shock as of a cold sponge, will set your spiritual circulation to tingling in a way that will warm you to the core. Try it some cold day. —St. Louis Christian Advocate.

THE RIVER OF DREAMS.

The river of dreams runs silently down By a secret way that no one knows; But the soul lives on while the dreamtide flows Through the gardens bright or the forests brown; And I think sometimes that our whole life seems To be more than half made up of dreams. For its changing sights and its passing shows And its morning hopes and its midnight fears Are left behind with the vanished years. Onward, with ceaseless motion, The life stream flows to the ocean, And we follow the tide, awake or asleep, Till we see the dawn on love's great deep, Then the bar at the harbor mouth is crossed And the river of dreams in the sea is lost. —Henry Van Dyke.

THE MARRIAGE VOW.

And so the words are spoken and the indissoluble knot is tied. Amen. For better for worse, for good days or evil, love each other, cling to each other, dear friends. Fulfill your course and accomplish your life's toil. In sorrow, soothe each other; in illness, watch and tend. Cheer, fond wife, the husband's struggle; lighten his gloomy hours with your tender smiles and gladden his home with your love. Husband, father, whatsoever your lot, be your heart pure, your life honest. For the sake of those who bear your name, let no bad action sully it. As you look at those innocent faces, which ever tenderly greet you, be yours, too, innocent, and your conscience without reproach. As the young people kneel before the altar-railing, some such thoughts as these pass through a friend's mind who witnesses the ceremony of their marriage. Is not all we hear in that place meant to apply to ourselves and to be carried away for every-day cogitation? —W. M. Thackeray.

IN GOD'S STRENGTH.

Well do I know the hypocrisy of my own heart. Often and bitterly does it complain of wanting strength, and yet in seeking to obtain it, builds its only hopes on such things as change of outward position, and all manner of extraordinary helps and expedients, whereas there can be no doubt that, in the very commonest means of grace, Thou hast laid up an inexhaustible treasure of counsel, strength and consolation, for those who truly desire them.

Man, however, is like the patient in a fever, who, as if the heat were without him and not within, fancies all would be well, could he but change his clothes, or get into another bed: Or he is like one who goes a searching on every side for the philosopher's stone, with which to manufacture gold, and yet, at the very moment, the mine is beneath his feet, and all he wants is industry to use the spade.

With industry, however, as we cannot obtain food for the body, so just as little can we obtain food for the soul. In all cases, by divine appointment, bread must be paid for by the sweat of the brow; and he who would enjoy the fire, must first endure the snuff. Lord, Thou art "a strength to the poor, a strength to the needy in his distress" (Isa. 25: 4). Fulfill to me Thy promise, and may I feel in my warfare that I war in Thy strength. I desire to be strong in no other strength but Thine; and if Thou take sword and buckler, to fight my battles, who is he that shall prevail against me? My loins I will gird about with sincerity and truth, that I may learn to

walk with certain step. I will put on the breastplate of righteousness, of that righteousness which is of grace and not of works, that I may be of good courage, even in the evil day. I will cover my head with the helmet of salvation, that salvation which has been purchased for me, but with no endeavors of mine, and is reserved in heaven. I will keep before me the shield of faith, which quenches all the fiery darts of the wicked one, and my right hand shall wield the sword of the Spirit, the Word of God which strikes even Satan dumb. —F. A. G. Tholuck.

"HE CAME TO SAVE"

Some years ago an itinerant minister was passing through a prison crowded with convicts showing every phase of ignorance and brutality. One gigantic fellow crouched alone in a corner, his feet chained to a ball. There was an unhealed wound on his face, where he had been shot while trying to escape. The sight of the dumb, giant figure touched the visitor's sympathy.

"How long has he to serve?" he asked of the guard. "For life."

"Has he anybody outside to look after him, wife or child?"

"How should I know? Nobody has noticed him all the time he has been here."

"Will you allow me to speak to him?"

"Yes, but only for a minute."

The minister hesitated. What could he say in a minute? He touched the man's torn cheek.

"I am sorry," he said; "I wish I could help you."

The convict looked keenly at him, and he nodded to indicate that he believed in the sympathy expressed.

"I am going away, and shall never see you again, perhaps; but you have a Friend who will stay here with you."

The small, keen eyes were on him; the prisoner dragged himself up waiting and eager.

"Have you heard of Jesus?"

"Yes."

"He is your Friend. You are good and true, and will pray to God to help you, I am sure he will care for you."

"Come, sir," said the keeper. "Time's up."

The clergyman turned sorrowfully away. The prisoner called after him, and, catching his hand, held it in his own while he could. Tears were in the prisoner's eyes.

Fourteen years passed. The convict was sent to work in the mines. The minister went down one day in a mine, and among the workmen saw a gigantic figure bent with hardship and age.

Who is that?" he asked the keeper. "The 'lifer,' and a steady fellow, the best of the gang."

Just then the "lifer" looked up. His figure straightened, for he had recognized the clergyman. His eyes shone.

"Do you know me?" he said. "Will He come soon? I've tried to be good."

At a single word of sympathy the life had been transformed, the convict redeemed. —Michigan Christian Advocate.

Mrs. Crockett and her daughter had gone to the exhibition and stood before a painting which represented a soldier, pale and exhausted, with hallow cheeks and staring eyes. On the glazed plate in the frame were the words, "After the Attack of Lutzen." "What is Lutzen?" Mary Anne?" asked Mrs. Crockett, in a hoarse whisper. Mary Anne admitted that she did not know. "Well, anyway," said Mrs. Crockett, with conviction, "it's a terrible disease. I can see that easy enough without anybody telling me."

A village postmaster, who did not like to confess ignorance of anything, was once teased by some young fellows from the city. "It's pretty dead up here, Mr. Pratt," said one. "I suppose you people don't know the war's over." "Oh, yes, we do," said the postmaster. "We read all that goes on in the papers." "There are some things that aren't in the papers," said another fellow. "I don't believe you know when Shakespeare died." "Well, no," said the postmaster, "I didn't know that he was dead; but I heard last week he was pretty low." —Exchange.

Six hours alone, athirst, in misery: At length in death one smote my heart and cleft

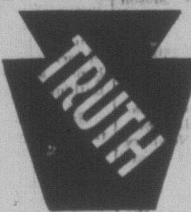
A hiding place for thee. Nailed to the racking cross, than bed of down

More dear, whereon to stretch myself and sleep;

So did I win a kingdom—share my crown; A harvest—come and reap. —Christina Rossetti.

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The combined circulation of the Periodicals last year was over 46,767,000 copies, and they are still growing.

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Our Little Ones (weekly) 4 1/2 " " 12 "
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Biblical Studies now complete, is printed in three parts: I. PREPARATION FOR CHRIST, 30 lessons in the Old Testament. II. PERSONAL PRESENCE OF CHRIST, 30 lessons in the Gospels. III. CHRIST IN HIS PEOPLE, 30 lessons in the Acts and the Epistles. Price, in paper cover: Parts I. and III., 15 cents each; Part II., 20 cents. The complete works, 40 cents.

American Baptist Publication Society

NEW ENGLAND HOUSE, 256 and 258 Washington Street, Boston, Mass.

WHO SUPPORTED ATLAS?

Not long ago the genial superintendent of a public school in England was asked by one of his youthful friends to listen to the latter's rehearsal of a lesson in which there was a reference to Atlas.

"Do you know who Atlas was?" asked the superintendent.

"Yes, sir. He was a giant who supported the world."

"Ah! Supported the world, did he?" went on the superintendent. "Well, tell me who supported Atlas?"

The little fellow looked as though he had not given the subject any particular attention, but showed immediate willingness to think it over. The superintendent stood looking on, trying hard to keep back a smile; but the younger one finally brightened up and answered:

"Well, I think he must have married a rich wife."

A girl about five years of age was wandering around in Glasgow, the other day, when a policeman espied her, and asked: "Where are you going, sissy?" "Going home." "Where is your home?" "I can't find it." "Can't you. Then I'm afraid you are lost." "Oh, no, I ain't!" she promptly replied. "I'm right here, but home is lost. I wish you'd be good and find it for me."

HAVE LATEST LOVER.

"Nell's just been over Shakespeare." "So he's her latest, is he? Where'd she meet him?"

SOON ANSWERED.

"Oh, doctor, I called you in about my brother; one of his legs is shorter than the other, and he limps. What would you do in a case like that?" "Doctor—'Limp, too.'—'Comic Guts.'"

"It was careless of me to say that I admired Bacon," remarked the young woman with glasses. "Did you offend some Shakespearian student?" "No. It was a Chicago pork packer. He frigidly remarked that he didn't care to talk shop."

Lever's Y-Z (Wise head) Disinfectant Soap-Powder is a boon to any home. It disinfects and cleans at the same time.

Church—I notice none of the Weather Bureau men ever carry umbrellas when they have predicted rain.

Gotham—No, after having predicted it. I suppose they feel as if they should do everything they could to encourage it.—Yonkers Statesman.

A SURPRISE.

When Freddie was a little boy He was not very wise. Nor very kind, because he liked To kill poor little flies. One day he heard a noisy buzz; And cried in greatest glee, "Oh, there is such a pretty fly! I'll catch it quickly. See!" He made a clutch, but soon drew back And howled in fearful pain, And it, of course, had used its sting On naughty little Fred. For what he thought a harmless fly Had been a bee instead, And it, of course had used its sting On naughty little Fred. —Sel.

Try so to live in the light of God's love that it becomes a second nature to you, tolerate nothing adverse to it, be continually striving to please him in all things, take all that he sends patiently; resolve firmly never to commit the smallest deliberate fault, and if unhappily you are overtaken by any sin, humble yourself and rise up speedily. You will not be always thinking of God conscientiously, but all your thoughts will be ruled by him, his presence will check useless or evil thoughts, and your heart will be perpetually fixed on him, ready to do his holy will. Jean Nicolas Grou.

JUST THINK.

What reams of paper, What floods of ink, A man will use Who doesn't think. —Philadelphia Ledger.

Tommy—Ma, wish you'd gimme some cake. Mother—Tommy! Dign't I tell you not to ask for any cake? Tommy—I ain't askin'; I'm jest wishin'. —Philadelphia Ledger.

"I believe that Mrs. Wadsworth would do almost anything just for the sake of being considered original. It seems to be a perfect mania with her. 'What is not latest?' She says apparently with absolute sincerity, that she doesn't want her daughter to marry titled husband." —Chicago Record-Herald.

MINARD'S LINIMENT is the only Lini-ment asked for at my store and the only one we keep for sale.

All the people use it. HARLIN FULTON, Pleasant Bay, C. B.

## This and That

### WHY TUMBLERS ARE SO CALLED.

How many times a day do we use words without stopping to think what they mean! Every day at luncheon and at dinner we drink out of a tumbler. But I, for one never thought why the large glass that holds our milk or water was so called until once upon a time I happened to have luncheon at All Souls' College, Oxford, where the curiosity of all the strangers present was excited by a set of the most attractive little round bowls of ancient silver, about the size of a large orange. These, we were told, were "tumblers," and we were speedily shown how they came by their name.

When one of these little bowls was empty it was placed upon the table, mouth downward. Instantly, so perfect was its balance, it flew back into its proper position, as if asking to be filled again. No matter how it was treated—trundled along the floor, balanced carefully on its side—up it rolled again and settled itself with a few grating skakings and swayings, into its place.—Selected.

### THE TALE OF THE PIGTAIL.

As the readiest test for distinguishing between a genuine Chinaman and a Japanese spy masquerading as such, the Russians pull the pigtail of the suspect. If it comes off in their hands the man is adjudged a Japanese. It is an ingenious test, and recalls the fact that until two hundred and sixty years ago the Chinamen did not wear his hair in a queue. Previous to 1624 the Chinese clothed themselves and dressed their hair as the Japanese do now. For the Japanese borrowed their national costume from China, and what is supposed to be Japanese native dress is really the dress of the Chinese under the Ming dynasty. Thus until the middle of the seventeenth century Japanese and Chinese dressed alike. Then the Manchu Tartars conquered China, and abolishing the old native costume, they imposed the pigtail upon the Chinese as a badge of servitude, while the Japanese have retained their old borrowed costume. Why the Tartars wore their hair in a pigtail is a curious question. As a race they depended almost for their existence upon the horse, and in respect for it the Tartar dressed his hair in imitation of a horse tail. They shaped their garments in eq line form also, and Chinese officials still wear coats with sleeves shaped like a horse's leg and ending in an unmistakable hoof.—Westminster Gazette.

### BOTH JAWS SHOT AWAY.

Still a Successful Business Man.

A man who had both jaws shot away had trouble eating ordinary food but found a food-drink that supplies the nutriment needed. He says:

"I have been an invalid since the siege of Vicksburg, in 1866, where I was wounded by a Minie ball passing through my head and causing the entire loss of my jaws. I was a drummer boy and at the time was leading a skirmish line, carrying a gun. Since that time I have been awarded the medal of honor from the Congress of the United States for gallantry on the field.

"The consequences of my wound were dyspepsia in its most aggravated form and I finally proved ordinary coffee was very hard on my stomach so I tried Postum and got better. Then I tried common coffee again and got worse. I did this several times and finally as Postum helped me every time I continued to use it, and how often I think that if the Government had issued Postum to us in the Army how much better it would have been for the soldier boys than coffee.

"Coffee constipates me and Postum does not; coffee makes me spit up my food, Postum does not; coffee keeps me awake at nights, Postum does not. There is no doubt coffee is too much of a stimulant for most people and is the cause of nearly all the constipation.

"This is my experience and you are at liberty to use my name." Name given by Postum Co., Battle Creek, Mich.

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

### EDUCATING A BOY.

The teacher in "Bonny Briar Bush," when standing before the rich laird, in behalf of the poor but bright Scotch boy whom he wanted to send to college, said: "Ye think that a'm asking a great thing when I plead for a pickle note to give a puir laddie a college education. I tell ye, man, a'm honorin' ye an givin' ye the fairest chance ye'll ever hae o' winning wealth. Giv' ye store the money ye hae scrapit by mony a hard bargain, some heir ye never saw'll gar it flee in chambering and wantonness. Giv' ye hed the heart to spend it lad o' pairts like Geordie Hoo, ye wad hae twa rewards nae man could tak fra ye. Ane would be the honest gratitude o' a laddie whose desire for knowledge ye had satisfied, and the second would be this: anither scholar in the land; and a'm thinking with auld John Knox that ilka scholar is something added to the riches of the commonwealth"—Sel.

### THE SMALL BOY POINTS A MORAL.

Wunst they is a man 'at's got a lot o' little boys; All the chinnern 'at he have they makes a lot o' noise. So he's always scoldin' 'em an' tellin' em to stop; Dest say "Don't!" no matter if they on'y run an' hop. Their pa he dest watches 'em an' keep on sayin' "Don't!" An' he say it lots o' times, because his chinnern won't! Well, an' so, he dest keep on, an' holler all the time— Holler "Don't!" whenever they plays ball or slide or climb, Or frow marbles at the cat, or seesaw on the fence— Anyfin his chinnern does, their pa he will commence "Don't!"—in 'at em—till at last—he's sorry nen!—one day All his chinnern they goed out an' hid an' runned away! Nen their pa when he ain't got no chinnern now at all, He dest hunts 'em ever' place—an' nen—an' nen—he bawl! Yes sir. Baw! 'At's what he do—an' go to the front door An' say if they'll dest come back he won't say "Don't!" no more, An' 'at they can run an' hop an' holler, too—an' nen— Nen—Wy all his chinnern they comed right back home again! —Chicago Tribune.

When the tired man entered the office, says the Philadelphia Ledger, he told the doctor he did not know what ailed him, but he needed treatment; he was pretty well worn out.

The physician put on his eyeglasses, looked at the man's tongue, felt his pulse, sounded his chest, and listened to the beating of his heart.

"Same old story!" exclaimed the doctor who was of the school of fresh air. "Man can't live hived up in an office or house. No use trying. Now, I could make myself a corpse, as you are doing by degrees if I sat down here and did not stir."

"I—" began the patient.

"You must have fresh air," broke in the doctor. "You must take long walks, and brace up by staying out-of-doors. Now I could make a drug store out of you and you would think I was a smart man, but my advice to you is to walk, walk, walk."

"But doctor—" interrupted the man. "Now my dear man, don't argue the question. Just take my advice. Take long walks every day—several times a day—and get your blood in circulation."

"But my business—" said the patient. "Of course your business prevents it; everybody says that. Just change your business so you will have to walk more. By the way what is your business?"

"I'm a letter carrier," meekly replied the patient.—Ex.

### SAD FATE OF THE RICH.

The poor millionaire chauffeur was again before the rural judge.

"And so once more they arrested you for scaring horses," said the sympathetic friend. "Why don't you give up the automobile and buy an airship?"

The wealthy man shook his head.

"It is no use," he said sadly, "If I had an airship they would arrest me for scaring birds"—Chicago News.

## To Intending Purchasers

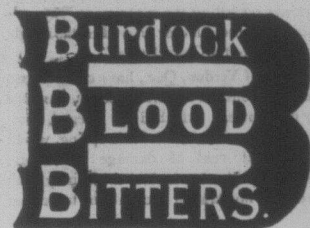
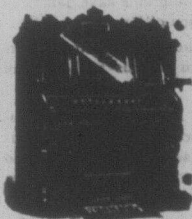
Do you want an ORGAN of Superior workmanship Beautiful in design, made of the best materials noted for its purity and richness of tone? If so you want the

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Turns Bad Blood into

Rich Red Blood.

This spring you will need something to take away that tired, listless feeling brought on by the system being clogged with impurities which have accumulated during the winter. Burdock Blood Bitters is the remedy you require.

It has no equal as a spring medicine. It has been used by thousands for a quarter of a century with unequalled success.

### HERE IS PROOF.

Mrs. J. T. Skine of Shigawake, Que., writes: "I have used Burdock Blood Bitters as a spring medicine for the past four years and don't think there is its equal. When I feel drowsy, tired and have no desire to eat I get a bottle of B.B.B. It purifies the blood and builds up the constitution better than any other remedy."

### SNOW & CO.,

Limited

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Halifax.

## INTERCOLONIAL RAILWAY

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

TRAINS LEAVE ST. JOHN	
6—Mixed for Moncton	6.30
2—Exp. for Halifax, the Sydneys and Campbellton	7.00
4—Express for Point du Chene,	13.15
26—Express for Point du Chene, Halifax and Pictou,	12.15
8 Express for Sussex	17.10
3 4—Express for Quebec and Montreal	18.00
10—Express for Halifax and Sydney.	23.25

TRAINS ARRIVE AT ST. JOHN.	
9—Express from Halifax and Sydney	6.20
7—Express from Sussex	9.00
3—Express from Montreal and Quebec	13.50
5—Mixed from Moncton	15.20
3—Express from Point du Chene,	16.50
25—Express from Halifax Pictou and Campbellton	17.40
1—Express from Halifax	18.40
81 Express from Moncton (Sunday only)	24.35
All trains run by Atlantic Standard Time	24.00 o'clock is midnight.

D. POTTINGER, ager. General Man.

Moncton, N. B., Oct. 9, 1903.  
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A GUARANTEED CURE FOR DYSPEPSIA OR MONEY IS FOUND IN BURDOCK BLOOD BITTERS



## HOMESTEAD.

### REGULATIONS

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

#### ENTRY.

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

#### HOMESTEAD DUTIES.

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

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

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

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

#### INFORMATION.

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

#### JAMES A. GATES.

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

## Would

there be any demand for 45 Successive Years

for any article unless it had superior merit

Woodill's German Baking Powder

claim this as 45 RECOMMENDATIONS to all who use BAKING POWDER. Ask your Grocer for it.

## Wheeler's Botanic Bitters

**CURE**  
 Biliousness  
 Headache  
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 Keep the eyes bright  
 and the skin clear.  
 They cleanse and  
 purify the system.  
 At all dealers 25c.

### For Sale

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

### One of the Many

Mrs. G. D. Allen, of Bois Verte Road, N. B., suffered from severe cramps for several years, obtaining only temporary relief from doctors. She was also greatly afflicted for 4 years, with Salt Rheum in her hands. She was advised to try

## GATES' Life of Man Bitters and Invigorating Syrup.

This she did, also using Gates' Nerve Ointment on her hands. She has recently written us explaining how after 8 months' treatment she has been permanently cured of both diseases and she is recommending others to give these medicines a trial.

For further information address  
**G. Gates, Son & Co.,**  
 MIDDLETON, N. S.

**O. J. McCully, M.D., M. R. S., London.**

Practise limited to

**EYE, EAR, NOSE AND THROAT**

Office of late Dr. J. H. Morrison.

163 Germain St.

N. B. HOME MISSIONS.

Students for summer labor have been designated to fields as follows:—

Grand Falls and St. Leonards, T. J. Kinley, Cardigan and Butt's Corner, W. L. Steeves; Boieston and Ludlow, C. O. Howlett; New Richmond, etc., D. J. Mac Pherson; Restigouche, Frederick Porter; St. Mary's and Buctouche, Fred A. Bower; Lutes Mt. and Shediac, A. C. Berrie; Coles Island, H. B. Killam; Musquash, R. F. Allen; St. Andrews, etc., J. H. Geldart.

These brethren are to begin work on the first Sunday in June. It is hoped the churches will heartily co-operate with the Board in their support.

Missionaries are urged to send in reports to June 1st so that full statistics of all fields may be given in the annual report. The Board meets on the 7th inst, and all returns should be in before that date, in order to be inserted in the printed report.

W. E. McNIYRE, Sec'y.  
 29 High St., St. John.

**A GUARANTEED CURE**  
 For **DYSPEPSIA** OR MONEY  
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### NEWS SUMMARY.

Nearly 40,000 immigrants have landed in Canada since the first of January.

An American syndicate is striving to purchase the Magdalen Islands in the Gulf of St. Lawrence.

The Canadian Pacific Colonization Department has received requests for information on the unsettled lands of Ontario from Ernest Thompson Seaton, the author and Frederic Remington, the artist.

The first academical year of the Rhodes scholars at Oxford is nearly ended. The Daily Chronicle, which has been making inquiries regarding the experiment, says the colonials, "though they arrived in the rough, soon got into the Oxford ways."

People of Verdun, Que., have claimed two hundred thousand dollars damages, from the city of Montreal, which it is alleged, is responsible for the flood of this spring, which did a great deal of damage to Verdun. Montreal says the fault lies entirely with Verdun in not taking precautions to protect itself.

The Montreal painters' strike has been declared off. None of the members of the Master Painters' Association has signed the union agreement, but the secretary of the union explains that as all members of the union had found jobs there was no use in keeping the strike on.

The inquiry into the grounding of the Dominion steamship Vancouver at Matane, resulted in a finding that Capt. Mpha had committed an error of judgment, but not sufficient to warrant censure. It was decided to recommend to the Government that a new fog signal be placed at Matane.

The death of Daniel N. Vanwart, senior member of the firm of Vanwart Brothers of this City deprives St. John of another prominent and successful man. The late Mr. Vanwart was a native of Kars, Kings Co. but has been for twenty-five years engaged in business in this City where he had many relatives and a large circle of friends that will sincerely regret his demise.

At New York, Monday, Giuseppe Obraco, his wife Maria, his daughter Angelina, 18 years old, and his sons, Vincent, 14, and Antonio, 11, had a can of peas for supper last Friday. A short time later they were all taken ill and grew rapidly worse. A physician advised that the family go to a hospital but they refused. Saturday Vincent, the elder son died; today Angelina died, and Antonio is beyond help.

It is semi-officially intimated in Belgrade that King Peter will be crowned some time during the present year. At first it was stated that the coronation would take place on June 15 next, which will be the first anniversary of his being proclaimed Serbian King; but as the crown, which will be a simple affair, made out of a bronze cannon which is kept as a relic from the time of his grandfather Kara George, cannot be ready for that time, the King will only be consecrated on that date in the old Servian Monastery of Zsiesia, and the coronation will take place sometime later with great ceremony in Belgrade.

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