

# Messenger and Visitor

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## Niagara From

### Beneath

It is said that visitors to Niagara Falls this summer will have a new feature offered them, so novel and thrilling that it cannot fail to appeal to lovers of the grand and awe-inspiring scenery. A new scenic tunnel has been constructed from the Table Rock House out under the Horseshoe Falls, conveying visitors to a point where man has never been before. The tunnel has been driven by the Ontario Power Company for the Queen Victoria Niagara Falls Park Commission with this end solely in view. It has cost over \$25,000, and was inspected by the engineers and park authorities on Saturday. A shaft was sunk from the interior of the Table Rock House for 127 feet, and from the bottom a tunnel was run following the contour of the horseshoe, and coming out at a point where a great volume of water pours over the cataract. This main tunnel is over 800 feet long, and has lateral tunnels running into the gorge, affording magnificent views from the different points of observation reached. At the various observation points large rooms, with glass ends for viewing, will be constructed, and here, lounging in easy chairs, the visitors to Niagara can look upon the submarine wonders of this great cataract without fear of being wet or in any danger of their lives. Such awe-inspiring and terrible views of the force of the falling waters has never before been vouchsafed to man as those disclosed by the enterprise of the park authorities. An Otis electric elevator has been installed in the shaft capable of accommodating ten persons. It is operated by a 15 horsepower motor, direct current.

## What Japanese

### Soldiers Eat.

According to the statement of a correspondent of a London newspaper the food of a Japanese soldier in campaigning time consists of rice and dried fish. The preparation of the food is thus described: The rice is boiled until quite thick and glutinous. Next it is placed on a ceramic slab, rolled out and cut into squares. The squares are then placed in the sun to dry and often turned. When hard as sea-biscuit and greatly reduced in weight they can be stored. All he has to do is to break up a square in boiling water and to add the dried fish. In a few minutes he has what seems to him a delicious thick soup. If he cannot procure boiling water he simply eats his rice-cake dry. In the fruit season he substitutes fruit when he can obtain it for the fish. The Japanese soldier, M. Pichon tells me, has muscles like whipcord, is a sure shot, has an eye for landmarks and a memory for locality. He can do with three hours' sleep out of twenty-four, is clearly, attends to sanitary instructions, is ardently patriotic, holds his life cheap and runs up hills like a goat. He costs the state about 4½ a day and thinks himself well off.

## Another Witness.

Rev. Dr. Morrison, a Presbyterian Missionary to the Congo Country from the United States adds his testimony to much that has previously been given in support of the charges of inhuman cruelty practiced on the natives of the Congo country by native soldiers in the employ of the King of Belgium. Speaking at Louisville, Ky., Dr. Morrison is reported as saying: "Leopold has there a native cannibal army of twenty thousand men, officered by white Belgians, and armed with repeating rifles. These men are forced into this military service. In turn this cannibal soldiery is used to compel the natives to bring in enormous tribute of ivory and Indian rubber. It is worth noting that the King of Belgium is today reputed to be the largest dealer in ivory and rubber in the world. As a result of this forced labor and military service, great and unspeakable cruelties are practiced on the native people. I have seen a number of times at least fifty thousand people fleeing into the forests to escape from the cannibal soldiers of King Leopold. I have seen these soldiers scouring through the forests and, after catching a number of men whom the government wanted as laborers, going away with the captives tied together by ropes around their necks. Raids upon villages are being constantly made, some of the people are killed and eaten, others are carried away into captivity and sold, others are forced into military service. I can buy all the slaves you want at Luebo at ten dollars and fifteen dollars apiece. When these raids are made the most awful cruelties are practised.

Innocent women and children are killed or captured, hands are cut off to be taken back to the white Belgian officers to show that the work has been well done and great sections are being depopulated. One of these raids was made near one of our mission stations—one of our missionaries went to the scene and counted eighty-one hands cut off and drying over a fire to be taken back to the Belgian officers; forty-five dead bodies were counted lying nearby."

## Fruit Outlook In the Niagara.

Considering the very unusual severity of the past winter, it would not be surprising if the prospect for the fruit crop in the Niagara district of Ontario was not of the brightest. But the actual prospect, so far as can be gathered from reports, is not at all discouraging. It is said that, speaking generally, from all indications that manifest themselves to the trained observer, fruit trees have wintered well. Peaches suffered some in the more exposed places, and, as is always the case, some buds were destroyed, but there are still enough left to secure a bountiful peach crop if no untoward conditions intervene between now and harvest time. Apple trees stood the winter well and a fairly good crop is looked for. Little is yet said about pears, plums and small fruit. Some anxiety is expressed about strawberries in locations where the snow was blown off by high winds.

## A Revolution in Weaving.

An invention which has taken the form of what is called the rotary loom seems to be destined to effect a revolution in weaving. The following from an article in the Toronto *Globe* will give some idea of the principle upon which this new kind of loom is constructed and of its superiority to the looms now in general use. "The driving of the shuttle back and forth between the alternately lifted threads of the warp has been the principle of all weaving as far back as the art can be traced. The rotary loom introduces a new principle, the idea of which was derived from the knitting machines now in general use. While the ordinary loom turns out from 25 to 30 yards a day, it is claimed that the rotary loom can turn out 150 yards. With the new loom there is no stopping to fill the shuttle. It occupies less floor space, is comparatively noiseless, simpler in construction, and more easily operated. The attempt to require each weaver to operate two of the old looms led to a strike in the New England mills, but it is claimed that one operator can attend to five of the new circular looms. The patent for this invention was issued in June last, and one machine has already been built and put in operation in Providence, R. I. Another claim for the new invention is the greater variety of patterns and weaves it can produce, and the many ways it can blend different grades of yarn. It may not be satisfactory for the woollen and cotton interests to contemplate a revolution in their industry. But if the claims for the new looms are reasonably sustained it will effect a complete transformation. Better work, more varied in pattern, at many times the speed, and requiring far less skilled attendance, are achievements that would change the aspect of this industry. John Stuart Mill doubted whether labor-saving machinery had ever shortened the daily toil of a human being; and it would be over-sanguine to anticipate any such result from the perfecting of a new process of weaving. But all such changes must ultimately bring more or better cloth within the reach of the average citizen. The object of all such economic changes and all economic legislation is to increase the personal results and rewards of effort. As a promise of a manifold increase in the productive power of labor in woollen and cotton mills the new device will be regarded with deep interest."

## India And Its

### Food Supply.

Famines have occurred in India for centuries past, and they may be expected to occur at intervals for an indefinite period to come. Much indeed is being done under government direction by the construction of irrigation works and in other ways to increase the food supply of the country and also to provide for its better distribution. But so long as the population of India remains as dense as it is periods of great scarcity and suffering may be expected. Still the resources of India, if properly developed and distributed are quite sufficient, we are told, for its present population even in times of famine. The land already cultivated are sufficient to furnish food for a larger population under normal con-

ditions and there is yet a vast area of fertile land untilled. There is always enough somewhere in India, says a recent writer on the subject, for everybody even in times of sorest distress, but it is not distributed equally, and those who are short have no money to buy from those who have a surplus. The exports of grain and other products from India continues regularly in the lean as well as the fat years, but the country is so large, the distances are so great, the facilities for transportation are so inadequate, that one province may be exporting food to Europe because it has to spare, while another province may be receiving ships loaded with charity from America because its crops have failed and its people are hungry. The results of seed time and harvest in India depend very largely on the north-west monsoons which ordinarily in all the northern part of India bring copious rains in April, May and June. These rains water the earth abundantly, and much water is drained into artificial reservoirs from which the fields are irrigated later in the summer. More than 80 per cent of the population are engaged in farming. They live from hand to mouth, having nothing to fall back upon in time of need, and as they have no money they have no means of importing food for themselves or their cattle from more fortunate sections of the country. As a rule the monsoons are very reliable, but every few years they fail, and a famine results. The government has a meteorological department, with observers stationed at several points in Africa and Arabia, and in the islands of the sea, to record and report the actions of nature. Thus it has been able of late years to anticipate the fat and lean harvests. It is possible to know almost precisely several months in advance whether there will be a failure of crops, and a permanent famine commission has been organized to prepare measures of relief before they are needed. In other words, Lord Curzon and his subordinates are reducing famine relief to a system which promotes economy as well as efficiency.

## The Anglo French colonial Treaty.

The Anglo-French Colonial treaty which was signed in London on Friday last comprises three instruments. The first deals with Egypt and Morocco, the second with Newfoundland and West Africa, and the third with Siam, the New Hebrides and Madagascar. By the terms of the treaty, according to the cabled accounts, the present situation in Morocco and Egypt remains unchanged and a full agreement is reached respecting Egyptian finances. Great Britain recognizes the right of France to guard the tranquility of Morocco, while France will not impede the action of Great Britain in Egypt, and Great Britain adheres to the convention of 1888 for the neutrality of the Suez Canal. The treaty is said to contain a clause guaranteeing an equality of tariff duties in Egypt and Morocco for thirty years, and if the convention shall not be denounced before the expiration of that period, it is to remain in force for five years longer. In order to assure the freedom of the Straits of Gibraltar, it is agreed that no fortification shall be erected on the Morocco coast between Mellilla and the mouth of the Sebou river. In Newfoundland France surrenders her rights of sovereignty on the French shore, but retains the right to fish for bait. The bait bill of 1886 is modified so as to give Newfoundlanders the right to sell bait to French fishermen. In return for the concessions of France in this connection, indemnities will be paid to the owners and employes of French establishments and also to the French Government, the amount of these indemnities to be determined by the Hague tribunal. As nothing is said about the small islands, St. Pierre and Miquelon, it is to be presumed that they remain in the possession of France. In West Africa, by a territorial adjustment on the Zambesi, France gains access to the portion of the river navigable by ocean-going ships. She also gets a number of islands and a readjustment of the frontier line between the Niger and Lake Tchad, giving a route through a fertile territory. In reference to Siam, the two countries confirm the declaration of 1895 determining its precise meaning with regard to pre-existing differences. With respect to the New Hebrides, a joint commission will decide the land disputes between the inhabitants. Concerning Madagascar, Great Britain withdraws the protest made at various times against the French economic regime there. The London papers very generally express satisfaction at the conclusion of the treaty. It is felt that the concessions made to France, which are not unimportant, are far more than compensated by the guarantee of peace and amicable relations between the two nations, which the treaty has secured by the removal of all the causes of friction. Much praise is given to King Edward for having initiated the endeavor for more friendly international relations, and to President Loubet for having received the overture in a corresponding spirit.

## Give Grants to Missions Schools in India.

BY MISS FLORA CLARKE

A paper on this subject appeared in the columns of the M and V of Dec. last. I trust the patience of your readers will not be too severely taxed if the subject is again referred to. The question has been presented from one point of view, it may not be amiss to look at it from another.

In our mission we have at present the following schools:—Girls School at Bobbili, Manager, Mrs. Churchill, Boys School at Buripatam, Manager, Mr. Golson, Primary school at Vizianagram, Manager, Miss Blackadar, Primary school at Chicore, Manager, Miss Archibald, Primary school at Teppali, Manager, Miss F. Clarke.

The schools at Vizianagram, Chicore, and Teppali are primary schools. Those at Bobbili and Buripatam take up more advanced work and are attended by pupils from all over the mission. Why do we establish these schools at our various stations? They are established chiefly for secular education of our Christian children. Some of our Christians in our various mission fields are living at out stations where it is impossible to get schooling for their children. They must be cared for as must also the Christian children living in the town. At great labor and expense these children are won from heathenism and it is surely the missionary's duty to guard them as carefully as possible. Should they attend the schools of the town they will be constantly exposed to heathen influences, heathen feast days must be observed as holidays, every thing will tend to weaken their faith and nothing whatever will be seen or heard that would help to strengthen it. Some of them come from the very lowest castes. Their presence in the school would be anything but acceptable to the teachers or to many of the pupils, and we doubt if anything like justice would be done to them. It would be utterly impossible for many of them to pay the fees asked in the Government schools and they would be forced to attend the paid schools which do not pretend to give very much of an education. Again, many among our Christians are not capable of caring for their children. They have no idea of the responsibility that rests upon them as parents, and if left to themselves would never see that their children attended school anywhere. They would be left to roam the streets, form what companionships they chose and engage in all the wrongdoing they had a mind to. The missionary often has to take charge of both parents and children and save them from themselves and from one another. God has commended him to shepherd the flock of which he has the oversight and a true shepherd must care for all that pertains to the welfare of his flock. Others again, among the Christians, are very anxious that their children should obtain an education and consult with the missionary about it. Accordingly he seeks to have a school established in which he can place all the Christian children no matter how low their caste may have been, nor where they came from, and demand that all be treated alike. In order to do this he must assume the management himself. There is no one among the Christians capable of doing so. By assuming the management he has the right to say, who shall be employed as teachers and dismiss them should they prove incapable or unworthy the trust. He occupies exactly the same relation to the school as the Board of Trustees occupies to the schools in the home land.

The school is not confined merely to the Christians. It is open to all who care to attend—heathen and Christians alike and arrangements are made to provide a good secular education for all.

Should these schools be established primarily as evangelizing agencies? We answer no. They should be established chiefly for the secular education of the Christian children who have been already evangelized. Are they denominational or sectarian? No, only as far as the fact that they are supported by funds from home makes them such. Christianity is taught—and Denominationalism is not.

In the school at Bobbili there is an enrolment of over one hundred. Of these thirty-two are Christians; seventy or more are Hindoos. A head master and an assistant are employed. At Tekkal we have an enrolment of forty-six. Of these twenty are Christians; twenty-six are Hindoos. Two teachers are employed. At Vizianagram the enrolment is thirty or over. About two-thirds are Christians. At Buripatam there is an enrolment of about one hundred and seventy-five. Of these forty-three are Christians, the remainder are Hindoos. Seven teachers are employed. These schools are not private schools. They have all asked for and received Government recognition and are visited by the Government inspector who examines the pupils according to the course of study prescribed by Government. In every case the manager of the school applied for Government recognition for his or her school. No one else had the power to do so. The teachers of the schools are all working for the Government inasmuch as they are imparting secular education to the boys and girls whom the Government is seeking to educate. A half hour or an hour a day of religious instruction is given by the missionary. The giving of this religious instruction in no case infringes on the time required for secular work by the laws of

the land. The regular school hours are observed and the regular school work is done. It will be seen that the number of heathen attending our schools is in every case greater than the number of Christians. This large attendance, made up largely of heathen children, makes it necessary for us to employ more teachers than we otherwise would. A large number of India's sons and daughters receive their education in our schools. Who should pay for this? Many of our missionaries say, unhesitatingly, the Government of the land. But in the case of most of our schools who is paying for it? The Baptists of the Maritime Provinces! Is this part of their work? Is it a duty binding on them as disciples of the Lord Jesus Christ? We cannot think so. It is their duty as God's children to give the gospel to India but not to educate them. That is a duty that India owes to her subjects and the Government is willing to provide it for all Christians and heathen alike.

The writer of the paper above referred to says:—"Shall the man who claims to be the Lord's messenger with the Lord's message, claim rights as a citizen and also draw money from the Government treasury and establish a school, the prime object of which is, under the guise of education, to convert his Hindu brother." We certainly think the missionary should claim rights as a citizen and be interested in all that pertains to the welfare of the people with whom he has cast his lot. As far as he possibly can he should seek to see that justice is done to those oppressed and down-trodden people. He should be the foremost man in the place in which he lives. The Government officials in the land are not above enriching themselves at the peoples expense. The high cast men hate and scorn the men of low caste and will mete out to him scant justice. The missionary should be not a mere nonentity, but a man to be feared and looked up to. He should be known as one who is conversant with the laws of the land and who is interested in the welfare of the people on whose account he left his own country and came to this land of India, and who intends, as far as in his power lies to have justice done. Does this make him any less an ambassador of the Lord Jesus Christ or his messenger? Oh, surely no. Let him claim rights as a citizen and let him be, in the highest sense of the word a citizen. The question goes on to ask if the missionary shall draw money from the Government and establish a school the prime object of which is, under the guise of education, to convert his Hindu brother. We have already stated that the schools are established primarily in the interests of our Christians as they are not capable of seeing to the matter themselves. What is our object in caring for the secular education of our children? Is it to train and educate them to be mission helpers, who will devote themselves exclusive to religious work? We answer, no. Some of them will probably become mission helpers. We hope they will, just as many of the young people in our schools in the home land, become monitors of the gospel of Jesus Christ. Many more of them will not. Just what they will do and what they will become in after years we cannot say. Neither can we tell whether they will remain with us or go elsewhere. We have no mortgage on them and the fact that they are liable at any time to leave us and move to another field, or enter another mission or engage in government work is all the more reason why the Baptists of the Maritime provinces should not be called upon to educate them. We hope they will be good citizens, wherever they go; but whether or not we consider it our duty to do all we can for them while they are under our care. But our schools conducted as they are at present, cannot properly be called training schools for Missions though in connection with them, special religious training is given to those who show fitness in its helpers. In thus looking after the secular education of our people are we in any way untrue to our calling? We cannot see how we are. Some of us take time and go to considerable trouble to help some of our people in their efforts to get a living. One of our lady missionaries has taken the pains to teach a number of her women how to make nice lace. She oversees the work; gets orders for it wherever she can and sends a good deal of it to the home land. Another lady takes a great interest in the work of the Christian goldmiths where she lives and has secured large orders for their work. A brother has spent time and gone to a good deal of trouble to get work for a Christian carpenter, who belongs to his flock. The writer has found her patience more severely taxed and bothered herself more trying to teach some poor ignorant woman how to mend her clothes and dust her rooms, than she has in looking after the secular work of the school of which she has the oversight. Why do we do this? Why spend time and strength this way? Is it with the object of converting these people? No, for we trust they are already converted. Is it in order that they may be fitted to go forth and evangelize the heathen? Is it because they are so situated that they are unable to help themselves and the fact that they are Christians makes it very difficult for them to get work. We wish to develop in them character, ability, independence, and a desire to do for themselves rather than be supported by the mission, so we seek to help them to help themselves. With much the same thought in mind we concern ourselves about their secular education. Who shall say that in so doing we have ceased to be ambassadors

of the Lord Jesus Christ and become "mere educationalists." They may say it, he knows it is not so.  
(Conclusion next week.)

## Rev. Charles Lewis.

SHALL WE HONOR HIS MEMORY.

Rev. Charles Lewis was the son of Benjamin Lewis who came to Nova Scotia in 1760 when Chas. was about two years old. They are supposed to be of German descent, they removed to New Brunswick and settled near Petitediac—about 4 miles east of what is now Petitediac station. At this place Charles married Miss Lavina Stone, a sister to Rev. Titus Stone. The most of his children were born here. Their names are as follows:—Sarah, (Rev.) Charles, Job, Moses, Clark, Mary, Benajah, Elijah, Elisha, Lavina and Joseph.

Rev. Charles Lewis removed to New Canaan very early in the century.

His attention seems to have been directed to New Canaan by Father Joseph Crandall who made his first visit to this place in the winter of 1800. He speaks of this visit in his diary thus:

"Not long after my return from St. John River, I visited New Canaan. A man and his wife came fifteen miles through the dense forest, not even a marked tree to guide them. They had heard of the Lord's work and their souls were in great trouble. This was the means of opening the way for my visit to that part of the country. I baptized these two souls and a great number besides. Truly the wilderness blossomed like the rose. All the beautiful valley of Butternut Ridge lying between Petitediac and New Canaan was a dense wilderness in those days, through which I used to pass to proclaim the Gospel of Salvation through the Blood of the Lamb."

(This is an extract from Dr. Saunders History.)

The names of Chas. Lewis and James McAfee are connected with that of Crandall's in the first two revivals in that place. Bro. Lewis was not ordained at the time. He was ordained in 1807 and was the settled pastor of the New Canaan Church until his death in 1837. Revs. Theodore Harding and Joseph Crandall officiated at his ordination. His work was much broken as he had a large family dependent upon him, and the remuneration he received from the Church was insufficient to sustain them; consequently much of his time was spent in other places and while at New Canaan much was necessarily spent upon his farm. He was accustomed to set out with Bible and hymn book and compass on snowshoes to preach to those he could reach. He went on one occasion to White's Point on the Washademoak through the woods, and not finding any settlers on the way he laid in the woods several nights. He continued his journey at this time up the St. John river to Andover in Victoria County, preaching to the people as he went. Early in his pastorate a meeting house was built at New Canaan, a plain building, accommodating about 200 people,—and a Sunday School was organized. The Church gradually extended her borders as the region of Butternut Ridge became settled. Quite a flourishing branch sprang up here which was formally set apart as a separate Church in Dec., 1836. He was thus the pioneer pastor of the region of Butternut Ridge and New Canaan and extended his labors to other parts of the Province as well.

He departed this life March 24, 1837. Rev. Jos. Crandall attended his funeral preaching from Isa. 51:11. It was a deeply impressive service. The people were moved to tears as they came to take the last sad look at their beloved pastor, through whose instrumentality they had been brought to Christ.

He was thrice married—his last wife being a widow Mullin. He was buried at New Canaan with his first wife and two sons Elisha and Joseph who were both drowned in the Canaan River on the same day.

Efforts are now being made to place a fitting monument over his grave. His grave is now marked by a rough slate-stone slab on which are roughly cut with a cold chisel these letters and figures:

D. 1837.

R. C. L.-A.

75 Y.

which we take to mean Died 1837, Rev. Charles Lewis Aged 75 years.

This does not seem a fitting monument for one of our faithful pioneer pastors. The Havelock and New Canaan Churches have undertaken to raise a fund to place a monument over his grave suitably inscribed to his memory.

His descendants are found in different parts of the province. It may be that some of them, or some others may light upon this article and feel moved to contribute towards this object. I have a small amount in hand, but am waiting for it to grow before carrying out the wish of the donors.

J. W. BROWN.

Hepewell Cape, N. B. Mar. 10.

## B. Y. P. U. Mission Movement and the Guild.

AN OPEN LETTER.

The aim of the Maritime B. Y. P. U. is to do Mission Work for the Local Church. Our Young People's Move-

ment stands for life and service within the Local Church, and for this work it is an auxiliary of the church. In sending Mr. Robinson into the field to organize Guilds, under the supervision of your Executive, we have put within your reach something that you can take hold of. Young people if you want something to do, here it is, and we hope with it will come the consciousness that you can do much more. The way to do is always difficult. We may understand the general principle, but stumble at the required steps.

Mrs. Hartley, wife of Col. Hartley of Florenceville, N. B. is a living example of what one woman can do. She has from her own means, built and sustained a school in India, all by method similar to the one we are proposing to you through the Guild.

If you would like to have Rev. A. T. Robinson, Middle Sackville, to visit you in April or May to explain the workings of the Guild, or to organize the same in your church, write him, or write to me, and we will endeavor to arrange it.

The principle underlying this Guild is psychological. An act should always accompany the thought to become a habit or a character. We have ignored this principle on most of the farms of our Maritime Provinces and that is our reason why many of our best young people have forsaken us for the United States. In most cases these same young people were earnest and eager to do something to bring something to pass to couple their thoughts and ambitions with acts and achievements. The work of suppression of young life is very discouraging to them. They must have opportunities to work out the initial principles of strong vigorous life. The one who believes that a boy is fit only to be a drudge, and the girl has nothing special to do, definitely dwarfs the realization of womanhood and manhood. In young life they must acquire the habit of bringing something to pass. They must have high ideals, and they must have opportunities and be encouraged to undertake methods, whereby they can accomplish something. This should be the product of their own efforts, and should be given to them in the form of suggestions, and the results will be something worthy of their pride, and which they can look upon as all their own. There is involved here the evolution of the boy and the furtherance of a great cause. If we desire to educate the young to Christian service, in which they shall require the missionary spirit, and if the supreme object is the kingdom of Jesus Christ, why not combine this matter of education, with the thought of the kingdom and develop it through Christian service. We must set the great mass of young people at work, so as to both educate them, and yoke them up in some practical form of Christian work. Young people are visionary and therefore are dreaming of great things to be accomplished. I know of one youth that used to dream dreams. These same young people are by training and habit, frugal and practical. Ask them to give to missions, and you have required them to offer something of which they have very little, and which worse still, is not backed up by any principle of sustained thought or active will in making their offering to God. But on the other hand, suggest something that will appeal to the youths optimistic imagination, and youth is always optimistic, and you can easily aspire them to high purposes, and harness him to some form of physical effort to realize his ideals. Thus the psychological circuit in him is completed, and the psychological habit which God intended has become fixed, and that which we call the Christian character, has been created and adjusted to life and to God. Assume that faith exists before this process takes place. With this undertaking you will have youth, whose wills bow to the requirements of their Lord, and whose bodies are enlisted in his service.

We can scarcely over-estimate these facts in this question. We can scarcely over-estimate the value of such a new idea upon the imagination of the young people. The novelty and newness of it is in its favor, and is not to be ignored. Let a little child have ten dolls, and give her but one more, and that an insignificant one, and she will be wild with delight over the new gift. Mark the pride of the young boy with his first pair of pants, later over his college diploma, or a new wife, or it may be the first achievement for his Lord, and you have the key to the law governing these things. We may inveigh against them if we please, but in so doing we put forth our hand to stay that which belongs to nature, and legitimately to the highest nature of man placed there by God. No one supposes the newness is everything, but the idea of newness in the Guild is just in line with the nature of youth, both natural and supernatural, and the object and purpose of it all is certainly very high. The purpose of the mission movement of the B. Y. P. U., is to raise the salary of Mr. Freeman. Entering the field with this as a beginning, we propose to go forward. We propose the Guild as an idea to draw out the young people of these provinces in this great work. They have certainly a good idea. One that commends itself alike to theorist, and to practical men. We are not anxious that it shall be forever permanent, but are more anxious that the great ideal which the young people of our Churches should set before themselves to remain forever fixed, is the one thing for which we are born, viz., the salvation of our fellows and the glory of God.

Mr. Robinson is now open for engagements, and is ready to begin his work on the 22nd of April. We shall be glad to enter into correspondence with anyone desiring to know more of this movement.

Your President,  
H. H. ROACH.

St John, N. B., March 29th, 04.

**"Hear my prayer oh Lord!"**

Father guide thy stumbling feet—  
The way is rough—I cannot see the light,  
And far adown life's western slope I hear  
The beating of the surf along the shore  
Where the silent boatman waits—  
I know thy art—I know that thou art near,  
For through the darkness I have touched thy hand  
And rested 'neath the shadow of thy wings.  
Still lead me on!  
The day declines—and through the gathering mists  
Long silent voices call—and nearer rolls  
The beating surf along the shore  
Where the silent boatman waits—  
I see the light from off the farther shore  
That shines across the sea, but I would see thy face  
And hide me close within thy circling arms,  
Until the dawning of the day.

(SARAH J. N. NEALE.)

**A Prophecy.**

The pleasure just beyond our grasp  
Is what we reach for and would grasp;  
To thoughts that tremble on the verge  
Of speech the seeking mind doth urge.  
The vision just beyond our sight  
Is that we look for through the night,  
Is that we long for while we wait  
The advent to a higher state,  
This looking through a half closed door,  
This reaching out for something more,  
Is what? A prophecy of light  
And life beyond our growing sights  
A promise to the soul that strength  
And vision clear will come at length.

ARTHUR D. WILMOT.

**Why the Pastor did not Leave.**

BY J. B. GAMBRELL, D. D.

Here is a true story for the times. A noble country pastor was on his last visit to the church for the year. Two deacons paid him up the little promised for the year, and told him they had been compelled to double up to do it, and they were certain the church could not do so much another year. "All right, brethren," said the preacher, "I think I am called to preach; I know I am called to support my family. The church can get a man who lives near by to preach for much less than I can afford to preach for and come so far." "But everybody wants you," the deacons said. "Not much," said the pastor, "or some of them would show it. You tell me a very few of the members have paid anything." "You don't mean to say that you are going to quit us, do you?" "Certainly I do." "Well, if I come on, and the church does as it is doing, that will break my family up, and I am called of God to see that my family is not broken up." The deacons were greatly stirred up over the idea that the pastor, beloved by all and so blessed in the building up of the church, was to leave them. It was Saturday, and Sunday was the pastor's last day. They went out to see some of the brethren. Their first call was on Brother S., who did not feel well, and had not been at the conference. One deacon said, "Well, brother S., we are about to lose our pastor." "You don't say?" "Yes, he is going to quit us tomorrow." "Laws sakes, what ails him? Is he mad with us?" "Not a bit, he says." "Well, what's he going to quit for?" "Well, we told him most of the members didn't pay anything, and it was hard on a few of us, so we would have to come down on his salary next year." "And he is going to quit. I didn't know he preached for money. What are we all coming to anyhow?" "No, that is not the way he put it. He says it is his business to support his family." "To be sure." "And people expect him to pay his debts." "Of course." "And he can't take the time from his work to come so far unless the church pays him." That is it, is it? Well, brethren, he is right; but it will break us up to lose him. What on earth are we going to do about it?"

About this time Sister S. came in, and Brother S. said: "Old woman, heard the news? Our preacher's about to leave, going to quit tomorrow, certain as shooting." "You don't say? What's the matter?" "He says his folks is hungry and we won't feed them while he feeds our souls." "Well, old man, he is right, if you was a preacher and went off preaching and left me and the children to suffer, I'd quit you and have you clurched too." One of the deacons said: "We have talked it over, and I concluded to double our contributions, and see if some others would not. The pastor says all ought to help, that is the scripture." Brother S. said it was a good idea, he had been giving \$5 a year, and he could give \$10, and he would do it before the pastor should quit. Sister S. said: "Old man, what do you count me good for?" "Why, old woman, I have just put down for the whole of us." "Old man, I have been studying over what the pastor preached about everybody giving and he is right. You can let your \$10 stand for

yourself, and I will give \$5 myself." "Sakes, you don't mean it, do you?" "I mean it, old man." A deacon said, "Brother S., do you think she can pay it?" "Pay it? You don't know her. She can't be beat. I wouldn't live with a woman with a yard full of chickens and a pen full of cows if she couldn't make up \$5 a year for the preacher."

It was agreed now that they would go for a contribution from each member. The mother said, "That will take in our three children. They were each agreed to give a dollar each and work for it. Here was a lump sum of \$18 against \$5 the year before. The whole company was hilarious, and it was agreed that they were on the right track. They went over to a neighbor's farm and told his things were and what they had done. The spirit was contagious. Next day the pastor told the church he would not come back and explained why. A deacon rose and said the church had not done its duty, but if the pastor would give them a month, and come back, they would undertake to see that the members were all seen and urged to do their duty. The pastor agreed and the deacons, with the help of the enlisted members, went to work.

The month went by, and the pastor returned to find such a turnout on Saturday as he had never seen. Nearly the entire community was out, and everybody was happy. The deacons reported that their subscription was sufficient to pay for two Sundays in the month instead of one as heretofore, with a liberal rise. Almost every member had subscribed, and they had in many cases paid, half in advance, that the preacher might be able to pay cash and have no debts.

A strange thing had happened. Several strong men, not members of the church, had voluntarily gone to the deacons and made liberal subscriptions, saying now that the church was doing its duty, they wished to help.

That is why the pastor did not leave the church, and it is why the church grew and waxed strong. This is an all essential particular is a true story. We know the preacher and the church and have talked with the members. They were good missionaries in their part of the country. "Why brethren" they would say, "supporting the pastor is the easiest thing in the world, if you go about it God's way." In supporting the pastor they put life and vigor in the church. It is always so that we do one good thing. There are churches looking for help, here and there to their ruin, when they only need to look after their own people and do their duty in a plain way according to God's word. Let others read this and do likewise—Missionary Worker.

**Gladstone.**

The publication of the Life of Gladstone by John Morley has thrown new light upon the character of this remarkable man. It is the unbeliever Morley who with conscientious faithfulness brings clearly to our knowledge and bears tribute to the depth of Gladstone's religious convictions and life. The Hebrew scribe did not any more truly than did Gladstone pray, "if thy presence go not with me, carry us not up hence." On his twenty third birthday his diary contains this entry: "One conclusion theoretically has been much on my mind—it is the increased importance and necessity and benefit of prayer—the life of obedience and self-sacrifice. May God use me as a vessel for his own purposes, of whatever character and results in relation to myself. . . . May the God who loves all, still vouchsafe me a testimony of His abiding presence in the protracted, though well nigh dormant life of a desire which at times has risen high in my soul, a fervent and a buoyant hope that I might work an energetic work in this world, and by that work (whereof the worker is only God) I might grow into the image of the Redeemer."

In 1891, Mrs. Gladstone tells Morley "that whoever writes his life must remember that he had two sides—one impetuous, impatient, irritable, and the other all self control, able to dismiss all but the great central aim, able to put aside what is weakening or disturbing; that he attained this self mastery, and had succeeded in the struggle ever since he was three or four and twenty, first by the natural power of his character, and second by incessant wrestling in prayer."

In 1854, and here the date, Morley adds, matters little, for the case was always the same he noted in his diary what in hours of strains and crisis the Bible was to him:—

On most occasions of very sharp pressure or trial, some word of scripture has come home to me as if borne on angels' wings. Many could I recollect. The Psalms are the great storehouse. Perhaps I should put down some now, for the continuance of memory is not to be trusted. 1. In the winter of 1837, Psalm 122. This came in a most singular manner, but it would be a long story to tell. 2. In the Oxford contest of 1847 (which was very harrowing) the verse—O Lord God, Thou strength of my health, Thou hast covered my head in the day of battle. 3. In the Gorham contest, after the judgment: "And though all this be come upon us, yet do we not forget Thee; nor have ourselves frowardly in Thy covenant. Our heart is not turned back; neither our steps gone out of Thy way. No not when Thou has smitten us into the place of dragons; and covered us with the shadow of death." 4. On Monday, April 17, 1852 (his first budget speech), it was: "O turn Thee then unto me, and have mercy upon me; give Thy strength unto Thy servant, and help the son of Thy handmaid. Last Sunday (Crimean war budget) it was not from the Psalms for the day: "Thou shalt prepare a table before me against them that trouble me; Thou hast appointed my head with oil and my cup shall be full."

Who can wonder at the power of Gladstone! The dry dust of finance because aglow and luminous when touched by coals from the altar of his faith. Neapolitan and Hungarian oppressed were his brethren and neighbors, and found in him their good Samaritan. One other great name among Englishmen of action is recalled—Oliver Cromwell. True it is that to some even to day Cromwell and Gladstone were hypocrites; but communion with the Scrips and their Author makes, despite narrow detractors, these men and their achievements imperishable.

HENRY T. ROSS.

## Messenger and Visitor

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### GOD IS LIGHT.

The Apostle John goes to the heart of things and gives utterance to a saying of immeasurable significance when, in his attentionous way, he declares that "God is light, and in him is no darkness at all." This luminous word the Apostle delivers as a message received from the Master himself. The language is figurative, and yet so plain that a wayfaring man or a child can hardly mistake its meaning. Light is everywhere the symbol of truth and purity, and accordingly the statement that God is wholly without any shadow of darkness declares the absolute holiness of God. Such a statement may sound in our ears like a platitude. It is indeed a familiar Christian doctrine, but it is none the less fundamentally significant for all our faith and hope. Belief in the absolute purity and goodness of God must ever be essential as an inspiration to pure religion and even to morality on the part of men, for it is vain to expect men to endeavor to make the earth or their own hearts pure if they do not believe that the heavens are clean. How shall a man agonize for purity in his own life if he does not believe that his Creator and the Ruler of the universe is holy?

For lack of the assurance of this message which John declared in the name of Jesus Christ the world was perishing. The ancient polytheism pictured its gods as lustful, cruel, envious and unjust, as beings possessed of the impure natures and degrading vices of their worshippers. The worship of such divinities could of course effect no regeneration of heart or renovation of character. No wonder, then, that ancient paganism grew more and more corrupt, and no wonder if modern heathenism has followed its impure gods down into an even deeper degradation. Even the Jew, taught as he was of Moses and the prophets, lacked much of the full Christian conception of God. How much the world needed that message of Jesus with the revelation of God as the Holy Father!

The holiness of God is fundamental and essential to all effective human faith Godward. For how should men believe and trust in a Being whom they could not reverence as holy as well as just and true? The holiness of God is no less an essential condition of all hope of holiness on the part of men. On the basis of the divine holiness the apostle proclaims a great hope of blessing for mankind. It is the hope, the blessing, of the divine fellowship. It is something no less exalted and divine than the fellowship of the Father and the Son. Into this highest and holiest communion men in their weakness and imperfection may enter through faith in Jesus, and their fellowship shall be with the Father and with Jesus Christ, his Son. They shall walk in the light even as He is in the light, they shall have fellowship one with another, and the blood of Jesus Christ, His Son, shall cleanse them from all sin. Entrance into this high fellowship involves on man's part the confession of sin and the forsaking of darkness for light. The man who denies that he is a sinner deceives himself and makes God a liar, for all the divine revelation of the Old Testament and of the New proceeds upon the ground that man has sinned and that his prime and paramount need is a new heart and a right spirit. The gospel of holiness is also the gospel of forgiveness. "If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

It is a fellowship that means help for men. It means that in the largest possible significance of the word. How, indeed, could it be otherwise when man comes into harmonious and loving relation with God? Then the divine fullness goes forth to the supply of all human need. The divine love undertakes the cure of sin. Divine compassion listens to the story of man's sin and affliction and comforts his sorrow. Divine strength helps his weakness and enables him to set his heel upon the serpent's head. And, if in some hour of strong temptation, he falls into transgression, he has a brother and an advocate in the Son of God, whose divine life throbs in his being and whose blood washes away his sin.

### THE TRANSFIGURATION.

The story of the Transfiguration, which affords the theme of our Bible lesson for the current week, seems less adapted than do many other passages of Scripture to the purposes of the Sunday School Teacher. It is a story to be wonderingly and reverently pondered by the Christian, but it is somewhat difficult to define its meaning in one's own consciousness, and still more difficult to make its lessons practical and effective for the class room. It is like some sublime picture or some glorious piece of music, which lifts and thrills us, but leaves us incapable of telling in any adequate way what we have seen or heard.

It is recognized, even by scholars of the advanced critical school, that the story of the Transfiguration has an historical basis. The synoptic evangelists, Matthew, Mark and Luke, all give the main features of the incident in practically the same terms. It is told in the simple brief sentences characteristic of the evangelists. The report of the random words of Peter, who in his dazed condition, not knowing what to say, must still need say something, seems a real touch of nature. It would be difficult indeed to explain how such a record found place in the gospel narratives except on the ground of its genuineness.

If we enquire closely into the character or method of the miraculous manifestations connected with the story of the Transfiguration, we are met with difficulties in the face of which we can only confess our ignorance. It may be asked, Were Moses and Elijah really in bodily presence on the Mount with Jesus and the disciples, or was it a vision purely, in which there was no physical object corresponding to the mental impressions which the disciples received? The voice that was heard from the cloud, was it a real voice, causing pulsations in the air and reaching the senses of the disciples in accordance with the laws of sound or did the divine power act immediately on the consciousness of the disciples with the same result as if words had really been spoken? We cannot answer these questions, and however interesting they may be, it is not in the highest sense important that we should be able to answer them. It is to be observed that according to Matthew's narrative our Lord in descending the mountain with the disciples spoke of what they had seen as "a vision." But whether we are to think of what they had seen and heard as objective realities, or as the result of divine power acting directly upon their minds, matters little for the understanding of the lessons involved.

The reasons for the Transfiguration seem clearer than the method of it, and more important. It is instructive to note that it occurred only about a week later than the teaching of our Lord, recorded in last week's lesson, in reference to his rejection and death at the hands of the leaders of the people. It could hardly be but that this doctrine, so new and strange, would have a sadly depressing effect on the minds of even the best instructed and most faithful of the disciples. This dark enigma of a rejected and crucified Messiah could not yet be made plain to them. They were not yet able to apprehend God's plan of redemption. But it was possible for them to get such a vision of the glory of their Lord as would lift them above their present perplexities into a serene atmosphere of faith, a vision the memory of which must have come to them again and again with gracious sustaining power in all the dark experience through which they were to pass before their hearts should thrill under the revelation of the mystery of the Cross of Jesus. In this vision of their Master transfigured with heavenly glory and attended by Moses and Elijah—representatives of the law and the prophets—and in the voice which proclaimed him the beloved Son of God, there was to these sadly perplexed disciples an unquestionable assurance that, in spite of all the mystery of the way in which they were being led, it was indeed the way of life and hope, and that there could be but one thing for them to do—that was to follow their Master whithersoever he led. And is it not true that still there are for the Christian disciple visions of transfiguration in which a light shines on his way and a voice speaks to his soul, rebuking all his doubts and assuring him that, in spite of all life's perplexities and all the world's devotion to its earth gods, the way to life lies by the Cross of Jesus?

We have thus far spoken of the Transfiguration in its reference to the disciples. But doubtless it was not for them alone that the vision was given. It was for the Master as well, a time of trial. He was passing now definitely within the shadow of the Cross, and for the remainder of his ministry it was to loom ever nearer and darker before him. It was as he was praying, as Luke tells us, that the fashion of his countenance was altered and the divine glory irradiated all his person, and it is Luke also who tells us that Moses and Elijah talked with him of the decease that he was about to accomplish at Jerusalem. It does not seem to us contrary to the teaching of the gospels to suppose that at this crisis of his ministry our Lord felt the need of help from above, which quickly came in answer to his prayer and in which the disciples shared according to their need and as they were able to receive.

### Editorial Notes

—Rev. Dr. Lorimer who has had a somewhat serious illness, which has necessitated his resting for a number of weeks, was able to resume his ministry in his own pulpit,

Madison Avenue, New York, on Easter Sunday. Dr. Lorimer has many friends and admirers in the Maritime Provinces, who will be glad to hear of his recovery.

—"The attempt of the Legislature of Kentucky to make Berea College cease educating both whites and blacks or to place the departments twenty-five miles apart," says *The Watchman*, "will benefit the school in the end. It has gained a large number of new friends. Andrew Carnegie has given \$50,000, and other contributions are coming in. The law forbidding the education of whites and blacks in the same school is to be tested in the highest courts, and will enable the school to continue as it is for at least two years more."

—The heading of the article by Miss Flora Clarke, which appears on our second page, should read "Government Grants to Mission Schools in India." A typographical error, which unfortunately was not discovered until most of the edition had been struck off, changes the title somewhat. The mistake occurred through the word "Government" being written in an abbreviated form. It may be worth while to remark in this connection that many annoying blunders would be prevented if correspondents were always careful to write out their words plainly and in full.

—There appears to be some probability that a Pan-Baptist Congress, the practicality of which has been for some months past, under discussion, may materialize in London in the summer of 1915. The proposal has received favorable consideration by Baptists in England and Scotland. *The Baptist Argus*, of Louisville, Ky., has taken a prominent part in advocating the Congress, and the Ministers' Baptist Conference of New York has written to Rev. J. H. Shakespeare, Secretary of the British Baptist Union, favoring the Congress and promising to co-operate in any line of action in the matter that may be commended by the Northern Baptist Anniversary meetings to be held in Cleveland next month. So far the Pan-Baptist proposal, it must be confessed, has not aroused much enthusiasm. It is likely, however, to come up for consideration in the Southern Baptist Convention, as well as in the Cleveland Anniversaries and in the May meetings of the British Union, and the fate of the movement is likely to be decided by the attitude assumed toward it by these several bodies.

—The war news of the past week has reference principally to the situation in northern Korea and on the Yalu. It seems to be a well-established fact that the Russians have evacuated Wiju, and that the town has been occupied by the Japanese. It is reported also that the Russians have abandoned Korea entirely and have withdrawn from the Yalu river where it was supposed they were strongly entrenched and would offer a vigorous resistance to the Japanese advance. According to a despatch from St. Petersburg, the first line of defence for the Russian forces will be at Feng-Wang-Chang, a point forty miles from the Yalu on the Pekin road, and sixty miles from Wiju. It is reported also that Japanese forces have already crossed the Yalu. The withdrawal of the Russian forces from Korea, if a fact, will be of advantage to the Japanese by enabling their transports to land at points nearer to the front. If the Russians have actually retired from the Yalu, it is doubtless because they believe they will be able to offer battle under more favorable conditions to themselves in other positions. There appear to be no new developments in connection with Port Arthur.

—The British Antarctic expedition in the steam ship "Discovery" has reached Lyttleton, New Zealand. For three winters the "Discovery" was frozen in the Antarctic regions. Last year she was visited by a relief ship, the "Morning" with supplies, and last autumn the "Morning" accompanied by the "Terra Nova," went south to release the "Discovery" from the ice. This purpose was accomplished by blasting a channel through the pack ice by means of dynamite. Captain Scott and two other men of the expedition, leaving the "Discovery" in the ice, started toward the Pole with sledges, and succeeded in reaching 82 degrees and 17 minutes, the highest latitude reached in the Antarctic region. The best previous record was 78 degrees and 50 minutes, made in 1895 by Nordenskiöld. The highest latitude reached within the Arctic circle is 86 degrees, and 34 minutes, the record of the Duke of Argyll's expedition in the same year. Victoria Land, along the coast of which Captain Scott and his party travelled, is a vast continental plain 5,000 feet above the sea level. The results of the expedition are expected to be of considerable scientific interest.

—We have received a copy of the first issue of *The Baptist Review and Expositor*, a quarterly published in Louisville, Ky. It is under the editorial control of the Faculty of the Southern Baptist Theological Seminary, with Dr. B. H. Carroll, of Waco, Texas, Dr. D. F. Estes, of Hamilton, N. Y., Dr. J. H. Farmer, of Toronto, Ont., Dr. A. H. Newman, of Waco, Texas, and Dr. H. C. Vedder, of Upland, Penn., as associate editors. The position of the new quarterly may be expected to be carefully conservative, but not without an open mind toward the theological and critical questions of the present day. Considering the diversity of opinion to be found in the constituency which the quarterly aims to serve, "it is inevitable," as the editors say, "that considerable diversity of opinion will appear."

Among the articles which appear in the first number are the following:—"The Purpose and Meaning of an Educated Ministry" by Professor Milton G. Evans, D. D.; "Symbolism in the New Testament" by Rev. W. T. Whitely, L. L. D.; "The Virgin Birth" by Prof. Frederick L. Anderson; "Is Jesus the Author of Religious Experience?" by E. Y. Mullins, D. D.; "An Analysis of the Sermon on the Mount" by Prof. J. H. Farmer, L. L. D.; "The Code of Hammurabi and the Laws of Moses" by Prof. John R. Sampey, D. D. There are also a number of reviews of recently published books. The price is 60 cts a single copy, \$2.00 a year. Address Baptist Review and Expositor, Norton Hall, Louisville, Ky.

**First Questions First.**

Before correcting the false impressions left by Dr. Saunders' "Some Criticisms" (March 30th) and as introductory to the correcting of them, I purpose to give in this my first number a short history of our "large and intelligent Bible class." Last fall we were considering the International Lessons. In answer to some questions, especially concerning the difficulty of harmonizing Samuel and Chronicles, I was trying to lead the class to a satisfactory way of answering the questions for itself. My effort however was blocked and the work of the class brought to a standstill. This occurred several Sabbaths and mainly through Dr. Saunders' opposition to the first step in what I believe to be the right method of study. This step, as can be seen in the first part of the answer to question 20 in my "Summary," is (a) Getting the meaning the authors intended to convey. The other two steps, as given in the summary, are (b) Getting and arranging historically the facts in and back of the author's thoughts, (c) Getting the truths in and back of these facts and thoughts.

My method of studying the contents of the Bible is then to begin by seeking the authors' thoughts and from these thoughts to proceed, as best we can, to God's truth. Dr. Saunders' contention was that what might naturally seem to be the authors' meaning, if it were not God's truth could not be the meaning of the passage. Back of this was the assumption that the Bible was inerrant. The difference in the way Dr. Saunders and I approached the study of the contents of the Bible was that the Dr. approached with the assumption that they were inerrant, and I did not. On the other hand I did not and do not teach the class that the Bible is inerrant. I simply do not place myself in the difficult position of one who asserts its inerrancy. My great purpose is to help those who cannot be made to believe in its inerrancy to nevertheless believe in and study it.

Though later the Dr. seemed to waver as to whether he would claim that the original writings were certainly, probably or possibly inerrant, yet, in answer to persistent questioning he committed himself to the belief that the original documents were without mistake. He claimed this on the ground that they were inspired. The Dr. laid much more emphasis than I upon the question of the inspiration of the Bible and so kept the subject before the class that we could not complete our series of 25 questions.

A word about these. Because the work of the class on the International Lessons was being blocked, we found it necessary to at once start into a series of questions on "What's the Bible and how should it be used?" This heading, mainly because we did not have time to take up our last questions on Biblical Meditation, was in the summary changed to: "What is the Bible and how should it be studied?" My method permitted us to approach the Bible to find out its meanings, whether or not we had any definition of inspiration; and I taught in the class that a definition of inspiration was by no means the most important thing. My definitions were given as definitions to be given to those who did not have our high view of inspiration, and as a means of inciting them to the study of the Bible. From the very beginning of our study, and in the presence of Dr. Saunders, I repeatedly emphasized that our purpose was to get a presentable view of the Bible that could not be gainsaid by those who do not have our views of it and yet a view that, as far as it went, would not be contrary to any high view of it that any of us might hold.

One day near the close of the lesson period the Dr., as was quite common with him, physically "rose to the occasion" and in addressing the class incidentally said he would like to have an hour. I at once, because of the possibility that the Dr. would thus definitely face the real work of class, requested him to take the hour. It was decided to take an evening for the discussion. The Dr. was to take one hour and I another if necessary. My remark then to the class was that the Dr. would be indefinite and my request at the close of the class was that the Dr. would be definite. My fears were realized. Though it was an eloquent and vehemently given lecture and contained much choice truth, in which we all agreed yet it was interestingly indefinite on the points at issue. Even when very considerably revised and published in the MESSINGER AND VISITOR, it was not (as you may have noticed if you had and took the time to read it) the most definite and clear cut effort you ever saw. Its opening paragraphs are works of art. Let me quote them. "A lecture on the Inspiration of the Scriptures, given by the Rev. E. M. Saunders, at the special request of the Rev. H.

F. Waring and a large number of his church members, in the school room of the First Baptist Church, Halifax, on the evening of the 3rd. (24th) of December." That is true—but it is not the whole truth. If in place of "his church members" the reference had been made to the members of the Bible class (a number of whom, by the way, are not members of the church) it would have been truer and would not have left the wrong impression it did. It is to be remembered too that my "special request" was that the Dr. be definite.

In the second paragraph the Dr. wrote: "It is to be distinctly understood that in the following articles which are intended to reproduce the substance of the above named lecture, no reference is intended to the sermons preached by the Rev. H. F. Waring in his own pulpit and to the Baptist Convention in St. John in August last." In view of this it will be interesting for you to learn that in the Halifax Herald, and written by the Dr. himself an I given to the paper by another, there appeared this item, a similar one to which was written by him for the Morning Chronicle: "The Rev. H. F. Waring having preached to his own people and at the Baptist Convention in St. John on the Inspiration of the Scriptures, Rev. Dr. Saunders has been requested to give his views on this important subject, which he will do this evening in the school room of the First Baptist church." The theme upon which I preached here and in St. John was "The Bible as Religious Literature—inspired and inspiring."

In the rest of the paragraph we read "Neither does the author profess to represent the opinions of the church of which he is a member, or the denomination of which he has the honor of being connected. He simply states views of his own and does not expect that they will agree in all respects with the views of the scores of brethren both in the ministry and in the membership of the churches with whom he is in happy association. He however trusts that they may by suggestion or otherwise be of some service to the churches so dear to his heart." I find that many have difficulty even yet in finding the views of his own that the Dr. "simply states" in over twenty columns of the MESSINGER AND VISITOR, whatever their "service to the churches so dear to our hearts, the Dr's articles have not, and mainly "by suggestion" been fair either to the work of the class or to me.

It may be before the discussion is through I shall, as I hope, review this lecture. First, however, my hope be not realized, let me quote from a Baptist scholar and exegete of whom we as Baptists are all proud and than whom in New Testament studies there is no greater among us. Professor Ernest Dewitt Burton, D. D., writes: "Where is the evidence in the Bible, or out of it, that the didactic portions of the book are severally and in every part guaranteed to us as the very thoughts of God, ultimate truths, uncolored by the human minds through which they have passed, and unaffected by the limitations of those to whom they were first addressed? Undoubtedly there are certain portions of the Bible for which a claim very like this is made. Such a claim must not be ignored. A reverent and scientific theology will doubtless feel itself compelled to enquire into the history of the transmission of these portions to us, and even to try the spirits whether they be indeed of God, but it will not ignore the claim with which such teachings are put forth. But to consider or to admit the claim by no means establishes the larger postulate which we are considering. Aside from the necessity for the testing of such a claim, what is to be said of those large portions of the Bible which are put forth with no such claim? What shall be said of those parts wherein the prophet or apostle expressly claims to be addressing a particular group of hearers or readers; and, by implication at least, to be adapting his message to their situation? Even a divine message may take shape and form from the circumstances to which it address itself, and may require a translation out of local and temporary terms into universal terms before it can be employed by theology. The Old Testament legislation furnishes a familiar and unquestioned illustration. No portions of the Bible contain any more distinct claim to be given by divine authority than the statutes of the Old Testament law. Yet the words of Jesus and of the apostles compel us to regard many of them as temporary statutes, having no validity for the Christian age, even if they had such for their own. But when this principle is recognized as applicable in this instance, its applicability to other portions of the Bible must at least be inquired into, and then we find ourselves face to face with the necessity for an interpretation of facts in their relation rather than merely of sentences in their connection."

"Nor, indeed is this quite all that must be said. Adaptation of teaching to the circumstances of those that are taught, though it may make that teaching unadapted in its original form for use in systematic theology does not involve error. But the possibility of even positive error in some portions of the Bible cannot be excluded on a priori grounds. It is true that certain passages of the New Testament have been interpreted as making a claim of entire freedom from error for the whole Old Testament, and that this claim has been carried over, by the argument, from less to greater, to the New Testament. In an extended discussion of the subject such an argument would demand fair and full consideration. It must suffice at this time to point out briefly certain serious, if not fatal, objections to it.

(a) It assumes at the outset the very fact to be proved by taking for granted the entire and absolute correctness of the New Testament. (b) It applies to the New Testament without warrant statements which the New Testament makes about the Old Testament. (c) It misinterprets the meaning of the New Testament passages. (d) It involves a conception of the Old Testament which the evidence certainly does not sustain, and which, according to the judgment of many fair-minded students of the Old Testament the evidence disproves. (e) It contradicts the teaching of Jesus concerning the Old Testament." This is something not simply to be read but to be pondered. Compare the Dr's ten articles and my "summary" with it.

Suffice it for me now to say further that though given the opportunity to take up the work of the class, the Dr. practically omitted all open reference to it, but gave instead many subtle insinuations against it. Though the Dr. spoke about two hours instead of one as we expected, there was enough time left for me in reply to say that the Dr. had avoided the real question at issue between us which was one of method and to request that sometime later he would take it up. Let us clearly understand what the question at issue was. Our quest in the class was: "What is the Bible and how should it be studied?" In the beginning of our quest we sought (but only in a general way that average minds could understand) what place the Bible had in the literature of the world, i. e., recognizing that it was literature, we attempted to define it as such. My contention is not that the viewing of the Bible in this general way is necessary in order that it be a mighty power for good with us. My contention is simply that by viewing it in this way, not only scholars but men with ordinary training are better able to see and use the right methods in Bible study. I have not gone very deeply myself into the study of comparative religion and I have no thought of urging the average man to go into it to any considerable extent or of saying that it is absolutely necessary for him to go into it at all. I am anxious however that he be not incited to blindly oppose that which through its Christian specialists will help many other average men as it has helped mine to get a truer appreciation of what the Bible is and how it should be studied. Is this method of finding out, though in a general way, what the Bible is and for the purpose of seeing and using the best methods of studying it, a right method or a wrong one, and why? If right, just what help does it give? These are the important questions, which we have asked the church, denomination and Bible class to face first in order that we might be helped by this increased understanding of the Bible, to better methods of interpreting it. The Dr. has not fairly faced those questions. When he does we may be better able to see eye to eye concerning the inspiration of the Bible and the right methods of interpreting it.

The Dr. writes: "The denomination, I assume, cares but little about methods and processes of investigating the Scriptures; but the results of such investigation are of vast importance and should be clearly stated. Upon any definition so far given, it is scarcely necessary to state, that a system of evangelical truth cannot be founded." To this reply, I assume the denomination, in its wisdom does as it ought to care more than a little about methods and processes of investigating the Scriptures; and just because the results of such investigation are of vast importance and should be clearly stated. Are systems of evangelical truths founded upon definitions? My system of evangelical truth is not founded on definitions of the inspiration of the Bible. If the Dr's system is and he looks upon the definition of the inspiration of the Bible as of so much importance as his extensive writing concerning it would suggest, what an opportunity he lost in his nearly thirty columns that he did not somewhere give us very clearly just what his own definition is or even a "good working definition."

Dr. Denny writes: "Truth in short is the only thing which has authority for the mind, and the only way in which truth finally enters the mind is by taking possession of the mind itself. It may be that any given truth can only be reached by testimony—that it can only come to us by some historical channel, but if it is a truth of eternal comfort, if it is part of a revelation of God the reception of which is eternal life, then its authority lies in itself and in its power to win the mind, and not in any witness however trustworthy. Hence in speaking of the Atonement whether in preaching or theologizing it is quite unnecessary to raise any question about the inspiration of Scripture, or to make any claim of authority either for the Apostles or for the Lord. Belief in the inspiration of Scripture is neither the beginning of the Christian life nor the foundation of Christian theology; it is the last conclusion—a conclusion which becomes every day more sure—to which experience of the truth of Scripture leads." In Dr. Saunders own phraseology: "Be sure to mark this: all readers of the MESSINGER AND VISITOR, Dr. Denny, whom Dr. Saunders recently gave such a high place as a theologian who agreed with him—Dr. Denny says that: "Belief in the inspiration of Scripture is neither the beginning of the Christian life nor the foundation of Christian theology." In view of this and the uncertainty of ever getting from him a clear-cut definition of the Inspiration of the Bible may we not hope that Dr. Saunders will be moved to fairly and openly face what I have historically shown are the first questions to be discussed in an honest criticism of my views as far as they were given in my "summary."

**Reply to "Baptist Blacksmith."**

"Baptist Blacksmith" will find the fullest and most satisfactory reply, to his enquiries in the writings of Sir J. W. Dawson. No one of whom I have knowledge would carry so much weight with him as Sir William. As a Geologist he has no superior. "Baptist Blacksmith" will please read in THE EXPOSTOR, Fifth Series, Vol. I, page 411; Vol. II, pages 54, 93. Fourth Series, Vol. IX, pages 16, 109, 276, 362, 440. See especially Fourth Series, Vol. X, page 161. E. M. SAUNDERS.

## ✿ The Story Page ✿

### The Reflex Influence of a Farther Lights Circle.

By GRACE DICKERSON.

"Well, I do think this is the dullest town I ever was in!" exclaimed Elizabeth as she closed the screen door and entered the cool living room with the morning mail. "Oh, it's the dearest place in the world for us girls to come to, with you, Aunt Alice, to have a lark and learn to cook and keep house; but I mean for the people who live here. Why, they look as if they didn't know anything of what is going on in the world, and didn't care."

"Yes," echoed Lucy, "they are perfectly impossible. I know there's only one man in town who reads a daily paper."

"Well, it would give me softening of the brain to stay here a year," and Elizabeth picked up a copy of "The Crisis."

"What took you so long going to the postoffice?" asked Lucy.

"Why, I stopped to take those sheets and things to old Silas and Eben Bates. I'm glad I got them finished. You wouldn't believe how pleased and grateful they were. I knew they'd take them, even though they are too proud to ask for anything. Poor old fellows! It is forlorn for them to live there alone, and they look as if no one cared anything about them. They really are in desperate need of ever so many things."

"Oh, is it so?" asked Mrs. Phillips, a little absently, looking up from her letters. "I must try to find a few things for them."

"I wish those baby clothes I ordered for Sarah Foster would come," continued Elizabeth. "I stopped there, too, and it's perfectly dreadful. That little baby has only two tags of slips to its name."

"Well, why don't some of the people here do for her then?" asked Lucy.

"I suppose because they are too slow and stupid to find out the need."

The girls picked up their books again, and Mrs. Phillips wrote busily at the secretary in the quiet of the quaint old room. The scent of fresh hay came over the broad meadow, which sloped down to the river, and the only sound was that of distant cow bells.

Suddenly Elizabeth's book dropped in her lap as she exclaimed: "Lucy, I've got an idea! I'm going to wake up this deadly old place for once. I'm going to give them a lecture."

"Oh, Elizabeth, you are so energetic," growled Lucy. "Can't you ever rest? You really tire me."

"Why, I've been resting for weeks, ever since we all came back from Europe, but I'm afraid if I give away completely I may rob the spirit of the place and never recover. I think it's beginning to affect you," she added with a twinkle in her eye.

"Well, that was a famous dinner I cooked yesterday, you can't gainsay that," retorted Lucy.

"Yes, that's true; and you didn't drop the fish on the floor trying to get it to the platter, as I did," laughed Elizabeth. "But, anyway, I'm going to give a lecture on the Philippines. I have those new books here, and I can find material enough in them, and I'll make Ted rent some slides, and when he comes up on Friday he can bring his lantern, and we'll have the thing illustrated by stereopticon. Why, people's eyes will fairly pop out of their heads!"

Lucy was inclined to look upon the suggestion as a joke, and Mrs. Phillips seemed a trifle shocked at the idea of her niece delivering a lecture even in that tiny hamlet. However, Elizabeth's enthusiasm carried everything before it—even her brother's objection to managing the lantern for her—and the lecture was written and given. It proved to be most entertaining and informing, and awakened an amount of enthusiasm from the sleepy townsfolk, quite astonishing.

"It only shows," said Elizabeth, "how starved the poor things are, and what possibilities are here if some one would take a little pains."

Aunt Alice and Lucy were not to be outdone, and before long another evening was planned, and proved equally enjoyable. Mrs. Phillips gave a talk on some of the foreign countries she had visited, and Lucy contributed the musical part of the programme.

"Well," she sighed, as they were talking it all over before going to bed, "I do hope Elizabeth you are satisfied now. We certainly have succeeded in giving the town a good deal of pleasure and a thorough waking up. Still, I suppose they'll relapse into the same comatose state as soon as we depart."

"Yes," assented Elizabeth, as she smoothed out her Roman sash, "that's just what is worrying me. These people won't make any effort for themselves. The minister's wife was talking to me the other day and she said they got awfully discouraged sometimes over the young people. 'If we could only get them interested in something else besides

themselves and get them to do for others,' she said. Do you know, I believe I'll ask her to let me organize a Farther Lights Circle. I suppose they are usually started for the sake of the heathen in foreign lands instead of for the heathen here but never mind," she laughed, "I'm going to do it. It won't reform the town at once, but it will be a beginning, and it will do those girls more good than anything else."

"That's the best suggestion you've made yet," said Lucy quite unexpectedly, "and I'll help you to carry it out. Oh, I'm not really so pessimistic as I sound."

"No," replied Elizabeth, "I discovered that long ago. You and I can show them and we'll help them plan their programmes and think up ways for them to earn money and you see if the study of missions and the knowledge of the world's need doesn't make a great difference in the minds and hearts of those girls."

So it was settled, and did it pay, and were their hopes realized? Why, the way they grew, and worked for those around them, and for the heathen in this and far off lands, and the energy they displayed in earning money would astonish you; but, as Kipling says, "that's another story." Standard.

### ✿ The Chipmunk ✿

The first chipmunk in March is as sure a token of the spring as the first blue-bird or the first robin, and it is quite as welcome. Some genial but searching influence has found him out there in his burrow deep under the ground, and waked him up and enticed him to come forth again into the light of day.

The red squirrel has been more or less active all winter, his track has dotted the surface of every new fallen snow throughout the season. But the chipmunk retired from view early in December, and has passed the rigorous months in his nest, in strict seclusion, beside his hoard of nuts, some feet underground.

Hence when he emerges in March and is seen upon his little journeys along the fences, or perched upon a log or rock near his hole in the woods it is another sign that spring is at hand. His store of nuts may or may not be all consumed; it is certain that he is no sluggard to sleep away those first bright, warm days.

Before the first crocus is out of the ground you may look for the first chipmunk. When I hear the little downy woodpecker begin his summer drumming, then I know the chipmunk is due. He cannot sleep after that challenge of the woodpecker reaches his ear.

The chipmunk is quite a solitary creature; I have never known more than one to occupy the same den. Apparently no two can agree to live together.

What a clean, pert, dapper, nervous little fellow he is! How fast his heart beats as he stands on the wall by the roadside, and with hands spread out upon his breast, he regards you intently! A movement of your arm and he darts into the wall with a saucy "chip-r-r!" which has the effect of slamming the door behind him.

On some still day in autumn the nutty days, the woods will often be pre-empted by an undertone of sound, produced by their multitudinous clucking as they sit near their dens. It is one of the characteristic sounds of fall.

The chipmunk has many enemies, such as cats, weasels, black snakes, hawks and owls. One season one had his den in the side of the bank near my study. As I stood regarding his goings and comings one October morning, I saw him when a few yards away from his hole, turn and retreat with all speed. As he darted beneath the sod a shrike swooped down and hovered a moment on the wing just over the hole where he had disappeared. I doubt if the shrike would have killed him, but it certainly gave him a good fright.

It was amusing to watch this chipmunk carry nuts and other food into his den. He had made a well defined path from his door out through the weeds and dry leaves into the territories where his feeding ground lay. The path was a crooked one; it dipped under weeds, under some large loosely piled stones, under a pile of chestnut posts, and then followed the remains of a old-wall.

Going and coming his motions were clock-work. He always went by spurts and sudden sallies. He was never for one moment off his guard. He would appear at the mouth of his den, look quickly about take a few leaps to a tussock of grass, pause a breath, with one foot raised then slip quietly a few yards over some dry leaves.

He would pause again by a stump beside a path, rush across the path to the pile of loose stone, go under the first and over the second gain the pile of posts, make his way through that survey his course half a moment from the other side of it, and then dart on to some other cover and presently beyond my range, where I think he gathered a corn, as there were no other nut bearing trees than oaks near.

In four or five minutes I would see him coming back, always keeping rigidly to the course he took, passing at the same spots, darting over or under the same objects, clearing at a bound the same pile of leaves. There was no vari-

ation in his manner of proceeding all the time I observed him.

He was alert, cautious, and exceedingly methodical. He had found safety in a certain course, and he did not at any time deviate a hair's breadth from it. Something seemed to say to him all the time "Beware! beware!" The nervous impetuous ways of the creatures are no doubt the result of the life of fear which they lead.

My chipmunk had no companion. He lived by himself in true hermit fashion as is usually the case with this squirrel. Provident creature that he is, one would suppose that he would long ago have discovered that and therefore may be economized by two or three nesting together.

One of the enemies of the chipmunk as I discovered lately is the weasel. I was sitting in the woods one autumn day when I heard a small cry and a rattling amid the branches of a tree a few rods beyond me. Looking thither I saw a chipmunk fall through the air and catch on a limb twenty or more feet from the ground. He appeared to have dropped from near the top of the tree.

He secured his hold upon the small branch that had luckily intercepted his fall, and sat perfectly still. In a moment more I saw a weasel—one of the smaller red varieties—come crouching the trunk of the tree and begin exploring the branches on a level with the chipmunk.

I saw in a moment what had happened. The weasel had driven the squirrel to his retreat in the rocks and stones beneath, and had pressed him so closely that he had taken refuge in the top of a tree.

But weasels can climb trees too, and this one had tracked the frightened chipmunk to the topmost branch, where he had tried to seize him. Then the squirrel had, in terror, let go his hold, screamed and fallen through the air, till he struck the branches just described.

Now his bloodthirsty enemy was looking for him again, apparently relying upon his sense of smell to guide him to the game.

How did the weasel know the squirrel had not fallen clear to the ground? He certainly did know, for when he reached the same tier of branches he began exploring them. The chipmunk sat transfixed with fear, frozen with terror not twelve feet away, and yet the weasel saw it not.

Round and round, up and down he went on the branches exploring them over and over. How he hurried! lest the trail get cold. How subtle and cruel and fiendish he looked, his snake-like movements, his tenacity, his speed.

The weasel seemed baffled; he knew his game was near—as to that he could not be deceived—but he could not strike the spot. The branch upon the extreme end of which the squirrel sat, ran out and up from the tree seven or eight feet, and then turning a sharp elbow swept down and up at right angles with its first course.

The weasel would pause each time at this elbow and turn back. It seemed as if he knew that particular branch held his prey, and yet its crookedness each time threw him out. He would not give it up, but went over his course time after time, time after time.

One can fancy the feelings of the chipmunk, sitting there in plain view a few feet away watching its deadly enemy hunting for the clue. How its little heart must have fairly stood still each time the fatal branch was struck.

Probably as a last resort it would again have let go its hold and fallen to the ground, where it might have eluded its enemy a while longer.

In the course of five or six minutes the weasel gave over the search, ran hurriedly down the tree to the ground and disappeared. He must find a breakfast elsewhere.

The chipmunk remained motionless for a long time; then he stirred a little as if hope was reviving. Then he looked nervously about him; then he had recovered himself so far as to change his position.

Presently he began to move cautiously along the branch to the bowl of the tree; then after a few moments delay he plucked up courage to descend to the ground, where I hope no weasel has disturbed him since.—Youth's Companion.

### ✿ The Bobbin-Mill ✿

Charlie Crosthwaite lived at the Bobbin-mill. Now, the Bobbin-mill was at the head of a long, twisting, narrow lane, deeply cut with ruts made by carts going to the mill. By the side of the road was a jolly little mountain stream that splashed and prattled and sparkled and helped to turn the great creaking wheel that turped the machinery.

Charlie used to watch the men chop up the wood into proper shapes, and then make them into reels or bobbins, as they called them. He liked the click-clack of the old machinery and the nice tidy little reels made out of the wood.

Charlie generally played behind the mill, where there was a waterfall. Fancy having a real, true waterfall to play by! And at the side of the fall was a deep pool and a lovely cave. This was a splendid place to play robbers, and pirates, and savages, and all sorts of fine things.

Charlie's mother used to say sometimes:

## \* The Young People \*

"It's not safe for a child to play by that deep pool."  
But father used to answer:  
"Tut, tut! mother. The boy mustn't be coddled. He must learn to look after himself."

It was a beautiful spring day, after many hours of ceaseless rain. The stream was very full of water, and the fall sounded quite angry as it dashed down. The pool at the foot looked black, and ugly, and silent. Charlie stood at the top of the fall watching the unhappy scraps of wood and refuse that were being swept along whether they would or no.

Suddenly he was startled by a little frightened cry. He looked up, and there, being carried along in the middle of the stream was a little lamb. The poor little creature was not yet drowned, but in a minute it must be carried over the rocks and be dashed down, down into the deep pool beneath.

Charlie did not stop a moment. He crouched down upon the bank, and then leant as far as he could over the stream.

The little white body was coming nearer and nearer, but alas! it must miss Charlie's eager fingers. In his anxiety he stretched further, further! He felt the soft, wet fleece between his fingers, grasped it quickly, and then found that he too was struggling in the water.

Charlie could remember nothing more, but a confused buzzing din in his ears till he suddenly found himself in his own little warm bed, with his mother, the doctor, and a stranger standing by the bedside.

"There now, that's fine!" said the doctor: "drink some of this." And he put a cup to his mouth with something warm in it.

Charlie drank, and tried to speak, but his voice sounded very funny to himself.

"How's the lamb?" he murmured.

"Bless the lad," said the stranger: "he's thinking of the lamb! Well, I declare!"

But Charlie's mother told him that the lamb was being cared for in the kitchen, and was getting warm and dry.

Then Charlie looked wonderingly at the stranger. He was dressed in very rough clothes, but he had a kindly face.

"He's wanting to know who I am," he said, smiling. "I found you and my little lamb struggling in the water together, and had you out in no time, both of you, with my shepherd's crook. I saw you try to save the wee lambie, and jolly plucky it was too; and I shouted to you but you did not hear, for the stream was making such a noise."

It was some days before Charlie was quite well again. He used to sit by the fire in the kitchen, and the little lamb lay in a basket at his feet. Every other minute he would call out some news about the lamb to his mother.

"Oh, mother, the lamb is trying to drink some milk!" or, "Oh, mother, the lamb is trying to play with my finger!"

The kind shepherd said that as Charlie had saved the lamb's life, he should have the little creature for his very own. So the lamb was called Daisy, because she was so white, and she became so fond of Charlie that she wanted to follow him everywhere, even to school and to church, and seemed quite unhappy when he was away.—Little Folks.

### The Happiest Little Boy.

"Guess who was the happiest child I saw today?" asked papa, taking his own two little boys on his knees.

"Oh, who, papa?"

"But you must guess."

"Well," said Jim, slowly, "I guess it was a very wick little boy, wif lots and lots of tandy and takes."

"No," said papa. "He wasn't rich; he had no candy and no cakes. What do you guess, Joe?"

"I guess he was a pretty big boy," said Joe, who was always wishing he was not such a little boy; "and I guess he was riding a big, high bicycle."

"No," said papa. "He wasn't big, and of course he wasn't riding a bicycle. You have lost your guesses, and so I'll have to tell you. There was a flock of sheep crossing the city today; and they must have come a long way, so dusty and tired and thirsty were they. The drover took them up, bleating and lolling out their tongues, to the great pump in Hamilton Court to water them. But one poor old ewe was too tired to get to the trough, and fell down on the hot, dusty stones. Then I saw my little man, ragged and dirty and tousled, spring out from the crowd of urchins who were watching the drove, fill his hat and carry it—one, two, three—oh, as many as six times! to the poor, suffering animal, until the creature was able to get up and go on with the rest."

"Did the sheep say 'Tant you!' papa?" asked Jim gravely.

"I didn't hear it," answered papa. "But the little boy's face was shining like the sun, and I'm sure he knows what a blessed thing it is to help what needs helping."—Christian Observer.

Mrs. Stone—What is the difference between an investment and a speculation, dear?

Mr. Stone—If you lose, it's a speculation.

#### 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.

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TO

We are pleased to give our readers the privilege of reading the interesting letter of Bro. Gordon of Charlotte-town. We bespeak for it a careful and prayerful perusal.

#### DAILY BIBLE READINGS.

Monday.—Out of the Horrible Pit. Psalm. 40: 1-5  
Tuesday.—At the Beautiful Gate. Acts 3: 1-8.  
Wednesday.—A Changed Life. I Timothy 1: 12-17.  
Thursday.—Life from Above. John 3: 1-16.  
Friday.—Risen with Christ. Colossians 3: 1-17.  
Saturday.—A new Estimate of Things. Philippians 3: 7-14.  
Sunday.—A Life of Blessing. Psalm 32.

#### Prayer Meeting Topic.—April 17.

How Christ Transforms Lives. Rom. 12: 1-2. Philippians 3: 20-26.

These two selections from Scripture include nearly everything in connection with Christian life and experience. The one from Romans refers to the moral and spiritual transformations which take place within us, while the passage from Philippians relates to the transformation which takes place in the physical body at the second coming of our Saviour. Paul wanted the Christians at Rome to reflect the spirit, the character, and the works of Christ their Master.

I. Notice Paul's appeal. Rom. 12: 1.  
(1) He appeals to them as brethren. The brotherhood of man is a great truth, but the brotherhood of Christians is a greater. Men today are organized into all kinds of Brotherhoods, but they all have to do with life on earth, and will one day cease to exist. The only brotherhood which time cannot effect nor death destroy is the brotherhood of Christians. Do we all belong to it?  
(2) Notice the ground upon which Paul bases his appeal, "the mercies of God." God's mercies how numerous they are! What would life be without them? How dependent we all are upon them. If God should withdraw them from any of us how swiftly the end of life would be reached.

(3) Consider further the purpose of this appeal. Paul appeals to the Roman Christians as brethren to do what? To present a sacrifice. What kind of a sacrifice? A living sacrifice. And of what is that sacrifice to consist? Your bodies." Yes God requests that the whole body be given up to him in concentration. He wants every member complete, yet each member doing its work simply lovingly, obediently; the whole body alive, but controlled, disciplined and turned to brightest and sweetest ability." Such a surrender as this Paul declares is a reasonable, or rational service. Have we all complied with this appeal? If not, why not?

II. In the 2nd verse Paul addresses to us an admonition. This admonition is twofold. It is both negative and positive.

(1) We are not to be conformed to the world. What a power for good the church would be if all her members heeded this admonition. A worldly Christian is a danger signal turned the wrong way. Do we as Christians realize how much depends on our being not conformed to the world?

(2) Positively we are to be transformed. "The work implies a radically, thorough, and universal change." It is the word used to describe the unfolding of the chrysalis into the butterfly. The means by which the transformation is accomplished is by the renewing of the union.

III. In Philippians 3: 20 the apostle reminds us of our changed state, "Our citizenship is in heaven."

(1) From this statement we learn that the Christian is closely related to another and nobler world. Once belonging to this present evil world he is now redeemed from it. He is a citizen of heaven. As such he has privileges to enjoy and duties to discharge.

IV. Further, notice the expectation contained in Philippians 3: 20. We look for the Saviour the Lord Jesus Christ. He who once appeared to put away sin by the sacrifice of Himself will in the future again appear to be glorified in His saints, and to be admired in all them that believe.

This is the hope of the church. For his coming we wait. May he come quickly.

V. The 21st verse of Philippians 3, speaks to us of the transformation of the body.

(1) Notice the present character of the body. It is described as the body of our humiliation. As yet it has not

been redeemed from bondage to corruption. For the present it is oftentimes the seat of sin, the home of sickness, and if our Lord delay his coming will be the prey of death.

(2) But observe its transformation. It shall be changed. When? At the coming of Jesus. And when changed what will be its appearance? It will be fashioned like unto Christ's own glorious body.

Then God's great purpose in redemption will be realized. "We shall be like Him, for we shall see Him as He is."

#### Little Things That Christ Makes Great.

I Cor. 1: 25-29.

Human nature sets a standard of value to which only those things that are great need here to attain.

Our first and oftentimes our final estimate of worth is based on relative bigness. Physically, mentally, morally, and above all in this 20th century, financially, this is the case.

With us the little things are not deemed worthy of any degree of serious attention. Are we right?

Have we any right to regard anything in the universe as trivial?

On trifling events oft hang the destinies of men and nations.

The old, threadbare story of the capitaline geese, whose cackling saved Imperial Rome, the Scottish thistle, whose keen needles under the naked foot of the Dane caused an outcry, awakening to vigilance and victory the army of the Scots, both come to mind as instances of little things used to mighty ends.

On the service and consecration of individuals—be they never so small and humble depend events of mighty moment.

Well worthy of note is the importance of the one, seemingly weak man or woman throughout sacred history.

Moses—mistrustful of his powers—afraid to go into the presence of mighty Pharaoh—but obeying His Lord's command—and with the unseen presence at His right hand is transformed into a mighty man of valor—and a leader, to whose glory ages have but a dead lustre.

The Shepherd lad, weaponless save for his sling but dauntless in his trust in the God of battles, wins a mighty victory for his country—and still keeping firm hold upon the power of God, ascending his country's throne he becomes her grandest leader.

Helpless captive, the little maid of Israel, in her weakness was able to point the great Syrian General to a cure for his leprosy.

Shall we not in our weakness be at least able to point the way to a healer for the leprosy of sin?

Obscure ascetic John the Baptist does the duty that lies nearest him, prepared the way before one whose success seemed John's failure. Imprisoned, persecuted, put to death—he wins the highest need of praise ever given to mortal.

These all, through service are made great.

A trickling rivulet, through the Coerebaugh dyke, caused the Johnstown flood which swept thousands into eternity.

The hand of a little Dutch boy, pressed against just such a leak, saved a whole country-side, and thousands of souls.

Michael Angelo, in answer to a criticism of his work "but these things are trifles" says "true, but trifles make perfection and perfection is no trifle."

"The little more and how much it is."

"The little less and what worlds away."

Tennyson spent years elaborating, poem after poem, until some of his crude youthful ideas now stand as flawless gems in the castle of English literature.

The total of life is the product of many little things.

Trifling chances, insignificant exercises of will, unimportant acts often repeated, these are the thousand sculptors carving the block of our lives, moulding it to beauty and completeness or to deformity and uselessness.

The Master glorified little things, in illustration, sermon and parable he made them great by the touch of his own divinity.

Even so will he take our every thought, word, action, so far as consecrated to him, and by this use, and this approval make them great indeed.

J. GORDON.

#### "A Friend in Need, is a Friend Indeed."

DEAR EDITOR DYKEMAN.—In MESSENGER AND VISITOR of 9th inst. I noticed your "selection" by Dr. Banks, and was reminded of an interesting event, which recently occurred in this city, and which called forth the above quotation from an insane church member on his diving bed: A Christian benevolent man had come to the relief of the man and his wife—paid rent, supplied coal, provisions and cash to forty dollars; and over to "tide them over." The man in his worry became insane, and did not recognize any one about him; the benevolent brother called to see him, the wife said "I wish you would speak to my husband and see if he will know you," which he did. The invalid, on hearing a familiar voice, opened his eyes and looking up said, in measured tones, "a friend in need is a friend indeed;" he then closed his eyes and not very long after passed away into the sleep of death.

"Kind words (and acts) can never die  
God gave them birth."

W. J. GATES.

Halifax.

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 APRIL

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

Miss Ida M. Newcombe sends the following letter to the "Bands" and "Aids," who sent anything in the "box" for India last Autumn.

"Kindly announce there will be no school this afternoon until 1 o'clock and then there will be the distribution of prizes." This event has been in our minds a great deal since the beginning of the term. We put it off until the home boxes came and brought the response to our request for garments for the children from the dear home land. We wish we might tell them just how sweet it is to be remembered in this land, so different from theirs, where nothing but the love of Christ constrains us to remain. We so much appreciate the bit of home you sent us.

But there were other parcels not for us personally, in which we were just as much interested. Well it has been a success! Look at these jackets and these lagulu (pants)! They have done well! Just see the bright colours! How they will please the children! And these handkerchiefs, "Well, they got our idea splendidly! Just see the pencils, lead-pencils, pens, rubber balls, etc. We shall be able to have a fine prize giving. This we exclaimed again and again, as we examined the contents of each parcel and read the names attached to them. How tired we were when night came and we had finished packing and put away the things. A jacket for each of the 25 boarding boys, a pair of pants or lagulu for each boy in Christian homes, a doll for each little girl. How pleased they will be!

So, soon as we could, Mrs. Gillison and I got our prize list and spent two or three evenings in writing tickets, selecting prizes, etc., until at last everything was ready, and the announcement with which this letter begins, was made.

In the afternoon, long before the hour named, the pupils began to gather, and were with difficulty kept from the room where we were trying to do a little decorating. There must have been about 170 present and when all were seated the school showed a marked increase during the past two years. Mr. Gullison, manager of the school, Mrs. Turis (a Scotch lady who has taken a great interest in this work) and Mr. Higgins addressed the children. Three of the Christian boys sang a Telugu hymn. Then followed the event of the day, the awarding of prizes.

The little tots who passed in their Bible exams, were called to the front and given a pair of lagulu (pants). They went back to their places anxious to examine their prizes and the 1st standard children were called. This class was small last year, but seven deserved prizes, and were given a little jacket. These two classes were taught a catechism on the Creation of Man, his Fall, and the life of Christ. Next came the 2nd standard, numbering nine and they were in turn delighted with a pair of lagulu, as also were part of the 18 boys of the 3rd standard. Those for whom we thought the lagulu were not suitable, were given three handkerchiefs each, while the little Eurasian lad, who has no English school to attend, so comes to ours, got the rubber ball some one sent and seemed very pleased.

These two classes had been taught 30 New Testament stories and with two or three exceptions were well remembered. Twenty-five of the older ones had learned them so well that they were given two slate pencils, a lead-pencil and a pen. Most of them are so poor they must have felt rich indeed when they received their prize. In the higher classes the boys were required to memorize the Sermon on the Mount, study one-half of Luke's Gospel, and each boy who recited the Sermon on the Mount well, was promised a prize—19 boys fulfilled the requirement. Fourteen of them belonged to the 2nd form and there were just 14 neat little "scholars' companions" in the parcels received, so each boy got one of them. The remaining five were given a book each.

Besides the above prizes, something was given to the boy in each class who had made the best general record through the year, and also to those who made the highest in the grading exams.

Once again we went to the box for the leader of the Infant Class and took the little "music box" some one sent. A box of picture blocks for another boy, so that

nearly all the prizes given were from the "home box" and were enjoyed all the more because they came from Canada. One of the pupils prepared a short paper in Telugu in which he spoke of how grateful they were for our school and the help they were receiving from it. The head master told the pupils the best way to show their gratitude was to study well and bring credit to the school.

Now I am looking forward to next year and I wonder if you would not like to help us give the boys another good time in this and other schools too? I very much want to have all done on Christmas Day this year. Mrs. Gullison says she will take charge of parcels and attend to getting a box away the first of September, so that it may reach here in good time for Christmas. I am sending you some patterns thinking you will be glad to help. I send two sizes of jackets and would like none smaller than the smaller size and none larger than the largest, but there may be two or three intermediate sizes. The same is true of the lagulu (pants).

The children are of fond bright colors, plaids and checks. Some of the garments sent them this year pleased them very much indeed. Gingham are very pretty and wear well, but any color from black to white will do, and the material need not of necessity be new. I have an idea many of the cast off clothes in our attics could be transformed into lagulu and also the smaller sized jackets and they would be pretty too. Wool goods please as well as cotton. I am sure there will be many who will be pleased to help and in this way do something for the Telugu children. Many of them are so poor they have not even a pair of lagulu to wear. I have now all the scrap books I need. But the lead pencils, slate pencils, scholars companions rubber balls and jack knives, will be most highly prized. The handkerchiefs were fine too. If you wish to help, please begin at once and have your parcel ready by the time our Convention meets in August, when Mrs. Gullison will want all parcels so as to send them in September.

Note: Any "Band" or "Aid" wishing to undertake this work can have the patterns by applying to Miss Hame, Dartmouth, N. S. The garments are exceedingly simple, and full directions sent by Miss Newcombe will be given with the patterns.

KINGSBORO, P. E. I.

On Sunday 27th March, a very interesting and successful "Missionary Concert" presided over by the Pastor, was given by our W. M. A. S. and friends. Excellent recitations by the Misses H. May Robertson, Bessie Brown and Clara Stewart and others being especially noticeable, also dialogues suitable to the occasion being well rendered; then readings by Mrs. Alf. Fraser (President) and Mrs. G. S. Robertson. The singing with the help of Mrs. Melville McDonald and daughters being much appreciated, altogether a most enjoyable evening was spent, and we sincerely trust that the Mission Spirit has been stimulated in our midst. The collection amounting to over \$6 for "F. M." was taken at close.

GUYSBORO, N. S.

On Tuesday 29th ult. the W. M. A. S. held their annual Mite Box opening in connection with a program consisting of music by the choir, missionary readings, and addresses by the President of the Society, Mrs. J. McE. Cunningham, and Mrs. C. S. McLean. This was the first occurrence of what promises to be an interesting feature of the Society's work. Several of the boxes, or jugs, have been given to children of the Sabbath School, and their eagerness to break their jug and have the contents counted recalled to older ones the enthusiasms of their own earlier years. What if the flame should never burn dim in these young hearts! What if their growing years but augment the inclination and confirm the emulation in Christian giving!

About \$35 was realized from the jugs; a collection brought the amount up to about \$38. Under the circumstances this is regarded as very satisfactory.

AMOUNTS RECEIVED BY TREASURER OF MISSION BANDS.

FROM MARCH 1 TO APRIL 2.  
Annandale, F. M., \$1.10; East Point, F. M., \$6; Port Hillford, F. M., \$2; Charlottetown, to constitute Miss Harriett Raymond life member, F. M., \$10; Germain St. support of native preacher, F. M., \$25; Osborne, H. M., \$3; Lower Woods Harbor, support of boy in Mrs. Gullison's school, F. M., \$15; Milton, Yar Co, for Bangarama, F. M., \$12, H. M., \$2; Chipman, a gift from Mrs. W. E. Nobles in memory of her darling "Roland," and to constitute Edgar a life member, also for support of another little "Roland" in India, F. M., \$15; Stony Beach, F. M., \$170; Mil'on, Queens Co, toward Miss Archibald's salary, F. M., \$5; Point de Bute, F. M., \$4; Barrington Passage, support of child in Mrs. Churchill's school, F. M., \$6.  
IDA G. CRANDALL, Treas. Mission Bands.  
Chipman, Queens Co., N. B.

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

FROM MARCH 23RD TO APRIL 6TH.  
Moncton, F. M., \$60, H. M., \$15, to constitute Mrs John

Scrofula

What is commonly inherited is not scrofula but the scrofulous disposition.

This is generally and chiefly indicated by cutaneous eruptions; sometimes by paleness, nervousness and general debility.

The disease afflicted Mrs. K. T. Snyder, Union St., Troy, Ohio, when she was eighteen years old, manifesting itself by a bunch in her neck, which caused great pain, was lanced, and became a running sore.

It afflicted the daughter of Mrs. J. H. Jones, Parker City, Ind., when 13 years old, and developed so rapidly that when she was 18 she had eleven running sores on her neck and about her ears.

These sufferers were not benefited by professional treatment, but, as they voluntarily say, were completely cured by

Hood's Sarsaparilla

This peculiar medicine positively corrects the scrofulous disposition and radically and permanently cures the disease.

Baird a life member, F. M. \$25; Digby, Tidings, 25c, leaflets, 25c.; Albert, F. M. \$8, Reports, 20c.; Hazelbrook, F. M. \$13.34, H. M. \$6.66; Long Creek, F. M. \$6; Wallace River, F. M. \$3; Tidings, 25c.; Halifax, 1st church, Mite Society, for Chicacole Hospital, \$25; Mrs. R. E. Hefell, Kendrick, Idaho, F. M. \$5; Upper Stewiacke, Miss Emily Cox, F. M. \$2.50, H. M. \$1.50; Halifax, Tabernacle church, F. M. \$1.50, H. M. \$12.56, to constitute Mrs. James Thompson a life member, F. M. \$12.50, H. M. \$12.50, Reports, 25c.; Acadia Mines, F. M. \$2.75, H. M. \$2.75; Brookville, F. M. \$1; Havelock, Leaflets, 7c.; East Apple River, Leaflets, 27c.; Wittenburg, H. M. \$2, Reports, 10c.; Salem Branch, F. M. \$5, H. M. \$1, Tidings, 25c., Reports, 20c.; St. John, Main St., F. M. \$12, H. M. \$14, to constitute Mrs. H. H. Roach a life member, F. M. \$25, Tidings, 25c.; Aylesford (special), H. M. \$19.80; Guysboro, F. M. \$2, H. M. \$18, to constitute Mrs. Burton Jost a life member, F. M. \$25; McDona d's Point, F. M. \$11, Tidings, 25c.; Boundary Creek, F. M. \$7, Tidings, 25c., Reports, 10c.; Jacksonville, F. M. \$6.50, H. M. \$1.54; Reports, 15c.; MARY SMITH, Treas. W. B. M. U. Amherst, P. O. Box 513.

20th Century Fund.

Leinster St church, H. D. Everett, \$5; Valley church, \$3; Hillsboro 3rd church, \$3; Hillsboro, 1st, Dr. B. A. Marvin, \$2; Middle Sackville, (Carnie Wheaton, \$3, Rev. A. T. Robinson, \$5, Mr. and Mrs. H. B. Read, \$2.50)—\$10.50; Carleton, (Mrs. L. Estabrooks, \$1.50, Arthur Estabrooks, 25c.)—\$1.75; Hillsboro, 2nd, Miss M. F. Fillmore, \$5; Elgin 1st, Rev. H. H. Saunders, \$5; Upper Gagetown, (H. D. Estabrooks \$3, Rev. R. Mutch \$2)—\$5; Chipman 2nd, Mrs. Milton McLean \$2; Hopewell, Gideon Bray, \$5; Pt. de Bute, Nathan D. Miner, \$1; Forest Glen, Mimmie Colpitts \$5; Andover, Mrs. J. E. Wright \$1.25; Brussels St., Mrs. J. B. Hamm \$10; New Maryland, Mrs. David Morgan \$1; Prince Wm. W. Saunders, \$1; Andover, Rev. Chas. and Mrs. Henderson \$2; St. George 1st, Rebecca M. Mann, \$4; Johnston 1st, H. J. Perry, \$5; Ledge, Mrs. Bertie C. Hannah, \$2; Moncton ch \$150. Total from March 1st to April 11, 1904, \$229.50.

P. E. I.  
Wigg S. S., \$1.55; Charlottetown (J. P. Gordon \$2, Mrs. J. H. Norton \$1)—\$3; East Point, Mr. and Mrs. Alex. McDonald \$1; Montague (N. J. McDonald \$2.50, Peter E. Campbell \$1)—\$3.50; Boushew, Bertha and Heath E. Crosby \$2; total \$11.05.

J. W. MANNING, Treas. N. B. and P. E. I. St. John, April, 1904.

DEAR EDITOR.—Notwithstanding your decision (wisely made) to apply the closure in regard to the long correspondence occupying your columns, I beg your grace to extend to a simpleton a square or two for a few questions. I am bewildered by the deliverances of our wise men, and I submit that not having dealt particularly with the subject, we poor brothers should not be left in the dark. I have been on the lookout for a definition of Inspiration. It would be handy to have, especially as we all fall back on old sayings.

I would like to know then just what is meant by the phrase used so frequently in your columns "The Inspiration of the word of God." I do not remember to have seen a statement that covered the case, and I have almost given up expecting one.

I want to know, Mr. Editor, whether the statement that "Men spake from God, being moved by the Holy Spirit" is not full and sufficient? Why perplex ourselves with trying to put it into another set of words that would sound more scientific?

Another question presses itself: Why seek to control the liberty of the children of the free spirit in the endeavor to find out what inspiration is? Why cannot any man be allowed to make an attempt in this direction? Is there no room for divergence of opinion among Baptists? Are we to be held up as heretics if we make an honest attempt to find out in what the inspiration of the word of God consists?

I may be a little lop-sided with charity, and content to hold speculative points without too close definition, or to bear patiently with blundering attempts at definitions, but I do not want to gibbet any of my brethren who may express himself in terms that are strange to me in regard to what I suppose is a somewhat grave matter. Probably there is still room for more attempts in the same direction.

SIMPLETON,



**HOW TO GAIN FLESH**

The life of food is the fat within it—the more fat the more real benefit from the food; that is why cod liver oil is a powerful builder of flesh.

Scott's Emulsion of pure cod liver oil solves the problem of how to take cod liver oil. That is one reason why doctors have been prescribing Scott's Emulsion for all wasting diseases, coughs, colds and bronchitis for almost thirty years.

One of the inducements offered in order to substitute something else for Scott's Emulsion is the matter of cost. You save a few cents at the expense of your health. Scott's Emulsion costs more because it does more and does it better than the substitutes.

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

**Notices.**

OUR TWENTIETH CENTURY FUND  
\$50,000.

Foreign Missions, India, \$25,000; Home Missions, Maritime, \$10,000; North West Missions, \$8,000; Grand Ligne Missions, \$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 Yarmouth Co., Baptist S. S. Convention will D. V. meet at Overton on Tuesday April 26th, at 10 o'clock a. m.  
E. J. GRANT, Sec'y

The next session of the Lunenburg Co., Quarterly Meeting will be held in the Farmington section of the New Germany church, Apr. 25, 26. As this is the annual meeting for the election of officers a large attendance is requested. A good program has been provided.  
M. B. WHITMAN, Sec'y.

**District Meeting.**

The Quarterly Meeting of Guysboro East, Port Hawkesbury and Antigonish District was held at Half Island Cove, April 5th and 6th. There were present pastors McLearn,

Carpenter, Snelling and Chipman, Field-Sec'y M. W. Brown of the Home Mission Board, Mrs. McLearn of Guysboro, H. Horton and E. G. Hendsbee of Canso and J. Snow of Whitehead. On Tuesday evening pastor Snelling of Country Harbor preached and a spirited testimony meeting followed. Wednesday morning was given to business and reports from churches. Special mention should be made of the report from Guysboro Church with which, under the leadership of pastor McLearn, a gracious revival has been in progress during the winter. The Queensport Church reported a desire on the part of a large and influential portion of its membership to form a separate organization. Thirty-five of its members had already secured letters of dismission for this purpose. This new church, to be known as the Half Island Cove Church, was duly organized in the afternoon. Following the organization of the church a short session was devoted to Missions, the speakers being Mrs. McLearn, Rev. M. W. Brown and Rev. C. S. McLearn. In the evening a recognition service was held at which the Chairman read the Covenant, Rev. M. W. Brown offered prayer, pastor McLearn extended the hand of fellowship to the church, through its pastor, Rev. W. E. Carpenter, and pastor Snelling gave the charge to the church. A sermon by pastor Chipman, followed by a brief social service, brought the meeting to a close.  
O. N. CHIPMAN.

**Wolfville Items.**

The Easter Services were of a high order. Special music was given in the Baptist Church under direction of Prof. Maxim.

In addition to the finely rendered anthems, solos by Miss Freeman and Miss Eaton were enjoyed by the congregations. The sermons by the pastor, Rev. L. D. Morse, were marked by exceptional spirit and power, and we are looking for a continuation of the revival spirit which is strongly manifested.

Special meetings of prayer are being held and several are coming forward to unite with the church.

While the streets here are yet far from what is desired, the citizens of Wolfville were pleased to note that automobiling is already in vogue. Councillor Black, accompanied by Coun. Fitch, rode through Main street this morning in his red flier, purchased from Mr. Munro, manager of Peoples' Bank.

**20th Century Fund—Explanation.**

In the last list of receipts to 20th Century Fund sent out with MESSENGER AND VISITOR subscribers will please note that amounts credited under separate churches, such as Lower Aylesford, Middleton, Caledonia, Canning etc., do not belong entirely to churches named, but there are named under each of these belonging to other parts of the Province, so that subscribers, who remitted between Jan. 4th and Feb. 15th will find their names recorded under one of the separate churches mentioned.

I regret the mistake of the printer, but as I did not see the proof I had no opportunity to correct before printing.

J. HOWARD BARSS, Treas. for Nova Scotia  
Wolfville N. S. March 31st, 1904.

**FREE BOOK FOR SICK WOMEN.**

The best book ever written for sick women is being given away to all women who suffer from ill health of any sort; by its author, Dr. Sproule of 7 to 13 Doane St., Boston, who on page 16 of this issue offers this exceedingly helpful book which should be in the hands of every woman who is suffering from nervousness, weakness or any of the troubles which so sap woman's strength and make her feel that life is not worth the living.

Careful drawings and pictures, showing how disease makes its inroads on the system illustrate the reading matter of this book in the most interesting manner, and make perfectly plain the danger of allowing any of these troubles to go unchecked. Any woman who suffers from female complaints of any sort should not miss this opportunity of learning how to get completely rid of them. The book is absolutely free, and Dr. Sproule wants every woman who needs this help to send for the book at once.

A pastor for some years a subscriber writes—"I appreciate more and more the work being done by the paper. It is a most welcome visitor and ought to be in every home of our denomination."

Two other pastors wish to have their names placed on our subscription list. Another sends the names of five new subscribers with a P. O. Order in settlement for first year's subscription. To these and other pastors and friends who send us words of encouragement we are grateful. The loyalty of Maritime Baptists to their denominational organ is too manifest to doubt, and the kindly words and efforts of pastors and others in behalf of the paper is a stimulus to make it a still greater influence for good. There are yet too many homes in the three provinces that it does not visit, much as we wish otherwise: An effort was made to increase the circulation by having an agent in the field, but it was found during the winter months especially, to be attended with too much expense and was discontinued, and we must continue to rely upon the aid of those interested in the extension of the Kingdom, the increase of morality, the advancement of home and foreign missionaries efforts and the prosperity of our educational institutions, whose interest the paper strives to serve, for assistance in increasing the number of our readers. In a few weeks our associational gatherings will convene, to be followed later by the Convention at Truro, and no better method can be adapted to awaken and increase interest in them and in our denominational work than through the columns of the MESSENGER AND VISITOR, and just in proportion to its popularity will be the zeal in Baptist aims and efforts.

In the Quebec legislature on Tuesday Premier Parent declared that there was no foundation for the report of his resignation or his intention to accept federal government office.

**SOUR STOMACH, FLATULENCE, HEARTBURN, AND ALL OTHER FORMS OF DYSPEPSIA**  
Promptly relieved and cured by **K.D.C. THE MIGHTY CURE**

**Wheeler's Botanic Bitters**

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

At all dealers 25c.

**DENOMINATIONAL FUNDS.**

NEW BRUNSWICK.

Mrs T Whit Colpitts, (H M \$3, F M \$5.)—\$7; Carleton and Victoria Co's, Q M, H and F M \$6; Cambridge, 1st Church, \$3; Fairville Church, H and F M, \$3.75; St Stephens Church, D W \$19.98; Florenceville Church, (T H Esty,) F M \$10; Leinster St Church, H and F M, \$18; Centreville Church, F M, \$3.11; (Hillsboro, 4th Church, D W, \$11.17; Caledonia Church, D W, \$7.43, per A A Rutleigh; Rev C Henderson, H M, N W M, Grande Ligne, \$3; Hopewell Church, D W, \$8; H P Smith Harvey, H M, N W M, Grande Ligne, \$1; Moncton Church, (D W \$12.41; H M, 75c; F M, \$14; N W M, \$15.85; Grande Ligne, \$14.50; B Y P U, support of Miss Clark, \$30)—\$87.51; Mrs C F Clinch, H and F M, \$5)—Total, \$194.15.

J. W. MANNING, Treas. N. B.  
St. John, April 11th, 1904.

**LITERARY NOTE**

Freshness and vigor characterize the contents of the Missionary Review of the World for April. The opening article is a pertinent presentation of the relation of the missionaries to the conflict in the Far East. Dr. Arthur J. Brown shows the attitude of the missionaries toward the contestants and the probable effect of the war on the missionary work. Another topic of greater interest nearer home is that treated by President George Bailey of Salt Lake City on "Mormonism and How to Meet it." The problem is treated fairly and fully and the illustrations add force and interest. No one can fail to be interested and instructed in this discussion. Still another problem of present importance is the "Religious Condition of English-Speaking Communities in Asia." Rev. Edward Wicher gives a forceful picture of the danger of leaving these communities without Christian care and appeals strongly that something may be done to save them from immorality and materialism. It is a subject which deserves attention. The other articles and editorials are of equal importance and deserve a careful reading. Pastors, missionaries, leaders of Christian work, and all who are interested in the progress of the Kingdom can not afford to be without The Missionary Review. Published monthly by Funk & Wagnalls Company, 30 Lafayette Place, New York. \$2.50 a year.

NO GUESS WORK about

**VIM TEA**

The Teas used in VIM are carefully selected with view to Color, Flavor and Strength; and blended together in such proportions that produce that Full, Rich and Mellow Flavor that has made VIM TEA noted for its Quality.

**EXPOSURE**  
to the cold and wet is the first step to **Pneumonia**. Take a dose of **PERRY DAVIS' Painkiller** and the danger can be averted. It has no equal as a preventive and cure for **Colds, Sore Throat, Quinsy and Rheumatism**. Always keep it handy.

**Don't Chide the Children.**



Don't scold the little ones if the bed is wet in the morning. It isn't the child's fault. It is suffering from a weakness of the kidneys and bladder, and weak kidneys need strengthening—that's all. You can't afford to risk delay. Neglect may entail a lifetime of suffering and misery.

**DOAN'S KIDNEY PILLS**

strengthen the kidneys and bladder, then all trouble is at an end.

Mrs. E. Kidner, a London, Ont., mother, living at 499 Gray St., says: "My little daughter, six years old, has had weak kidneys since birth. Last February I got a box of Doan's Kidney Pills at Strong's drug store. Since taking them she has had no more kidney trouble of any kind. I gladly make this statement because of the benefit my child has received from this medicine."

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

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

**ALLEN'S LUNG BALSAM**  
Cures Deep-seated Colds, Coughs, Croup, Bronchitis. LARGE BOTTLES \$1.99 MEDIUM 50¢ TRIAL SIZE 25¢

**CANADIAN PACIFIC LOW RATES**

From St. John, N. B.  
To Vancouver, B. C., Victoria, B. C., New Westminster, B. C., Seattle & Tacoma, Wash., Portland, Ore. \$56.40  
To Nelson, B. C., Trail, B. C., Rossland, B. C., Greenwood, B. C., Midway, B. C. \$53.90  
Until April 30, 1904.  
Proportionate Rates from and to other points.  
Also to COLORADO, IDAHO, UTAH, MONTANA, and CALIFORNIA.  
Call on W. H. Mackay.  
Or write to C. B. FOSTER,  
D. P. A., C. P. R., ST. JOHN, N. B.

**The Home**

**WHAT APPLES WILL DO FOR YOU.**

A new plan for retaining the charm of youth has been evolved. It requires a continual dieting, but one so easily followed that few inconveniences of most systems are present. Eat uncooked apples constantly, although, of course, in moderation, and drink distilled water only, and, according to the new theory, years will be added to your life while the evidence of age will be long in coming.

Professor Bluefern is the sponsor of the new theory, and his argument is based on the supposition that as age advances the deposits of mineral matter in the system increase, and that ageing is little more than a gradual process of ossification.

Phosphoric acid contains the least amount of earth salts, and for that reason is probably the nearest approach to the elixir of life known to the scientific world.

If you want to live long, to retain your youth at the same time, and to increase your brain tissue, eat plenty of apples (don't peel them) drink only distilled water, and eat as little bread as possible. A diluted solution of phosphoric acid is also recommended by the professor to those who care to take pains to follow the diet which he has outlined.—Sel.

**SYSTEM IN THE WORLD.**

There is an old saying that "Woman's work is never done," but if housework is systematized there is a fair chance for even the busy housewife to find some time which she may call her own. One great trouble in homes of moderate means is that the meals are made banquets, and therefore the housewife who must do her own work spends a good portion of her time in preparing elaborate dishes while the family would really be better off with simpler fare. Thus the nest egg of independence is consumed meanwhile the home maker is kept weary inventing and concocting each day some new dish never finding an hour of leisure in which to improve her mind or to seek some desirable recreation.

A housekeeper who has tried the plan of simplifying her work gives the following advice: Let the housekeeper settle upon the policy she wishes to adopt and then adhere to it modify it only where something seems better to offer or circumstances change, dealing rather with rather broad measures than petty details. Let her study all sorts of methods and conveniences by which the work in her home may be lightened often supplying the articles on the list of "the must haves" and not crossing them out to be put on the list of the "can do withouts."

In studying how to make home all that the word should imply, we must not forget that in the true home the household, and not the house is of primary importance. Wealth though it can purchase luxury, cannot buy comfort. The rich as well as the very poor are often without real homes. When the spirit of domestic disorder or unthrift enters the door, all the good angels fly out of the window; so when the genius of good management comes within household comfort follows soon after erects her shrine and distributes daily blessings to every member of the family.—Detroit News Tribune.

**A REACTION.**

A reaction against the ceaseless golf cycling and also the out-door doings which have been the setting in in English society and as a substitute the women of the great world have taken to embroidery and enamel work. Mrs. Percy Windham, mother of the Chief Secretary for Ireland, and Princess Louise of Schelwig Hoeslein are experts at enameling and the beautiful Countess of Lytton excels at needlework.—N. Y. Tribune.

**HOW TO BE LOVED IN OLD AGE.**

How seldom you see a lovable old woman whose age is as beautiful as was the bloom of her youth! And when you do, you wonder how it has happened? Well this is how: She learns how to forget disagreeable things.

She did not give way to her nerves, and inflict them on her friends.

She mastered the art of saying pleasant things.

She did not expect too much from her friends.

She made whatever work she had to do congenial.

She did not lose sight of her illusions and would not think all the world wicked and unkind.

She helped the miserable, and sympathized with the sorrowful.

She never forgot that kind words and a smile costs little and are treasures to the discouraged.

She did unto others as she would be done by, and her reward is love and consideration in her old age, and she has learned the secret of a long and happy life.—Goodsense.

**RECIPES.**

**DROPPED FISH-CAKES.**

One cup salt cod picked very fine, one half cup of milk, one teaspoonful of butter, two teaspoonfuls of flour, one egg, pepper to taste. Make white sauce of the flour, butter and milk, stir the fish into this, add the egg, beaten light, season and drop by the spoonful into boiling fat as is done with fritters.

**HERRING A LA MODE.**

This is the time when small herring are so plentiful and cheap I have just learned of a way of serving that does away with the bones, which spoil the sweet fish for so many. Split them down the entrail side clear to the tail, cut off head, remove entrails, then taking hold of the backbone pull it out. If the fish is fresh it comes out tail and all very easily without tearing the fish. Wash dip in Indian meal and roll up, skewering it firm with a toothpick. Fry brown in boiling fat. These little rolls look very nice especially when served with thin slices of lemon.

**SALMON TURBOT.**

Take two cans of salmon, remove skin and bones pour off the oil and pick the meat into small bits. Make a white sauce (or roux) of two tablespoonfuls of butter, one tablespoonful of flour and one pint, (full measure) of milk; season with salt and pepper, and pour over the fish meat; fill into ramekins, cover with breadcrumbs moistened in melted butter, and bake ten or twelve minutes standing the ramekins in a dripping pan half full of boiling water. Serve immediately. Any boiled fish may be used instead of salmon.

**C. C. RICHARDS & CO.**

Dear Sirs,—For some years I have had only partial use of my arm, caused by a sudden strain. I have used every remedy without effect, until I got a sample bottle of MINARD'S LINIMENT. The benefit I received from it caused me to continue its use, and now I am happy to say my arm is completely restored.

Glamis, Ont.

R. W. HARRISON.

**TOUCHING GRATITUDE.**

There is a good story told of a Scotch golfer. He was playing when he noticed the ragged condition of his caddie. Rather touched by this, he gave the boy something to get some food with, and promised him a suit of old clothes. Later, hearing about a dependent mother, he dispatched a load of coal and a round of beef. The lad was very grateful indeed for all this kindness, and, with his eyes brimming with tears, he tried to say something befitting the occasion.

"Please, sir," he began, and then he halted. "Oh, that's all right my boy," said the benefactor, cheerily, say nothing, be a good lad, that's all."

Then the caddie could no longer restrain himself. The kindly thought which lay at the bottom of his heart broke through.

"Please, sir," he cried, "I'm sorry you're such a bad payer."

**INDIGESTION CONQUERED BY K. D. C.**  
IT RESTORES THE STOMACH  
THE GREAT GASTRIC TROUBLE

**The TOILET IS INCOMPLETE WITHOUT POND'S EXTRACT**  
RELIEVES CHAFING, ITCHING OR IRRITATION. COOLS, COMFORTS AND HEALS THE SKIN, AFTER SHAVING.  
Avoid dangerous, irritating Witch Hazel preparations represent to be "the same as" Pond's Extract, which easily sores and often contain "wood alcohol," a deadly poison.

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**"The D.L." Emulsion**  
Trade-mark.  
Extensively used in Hospitals  
The most palatable Emulsion made  
Very easy to digest  
Gives strength to the body  
Increases the weight largely  
The best Remedy for General Debility,  
La Grippe, Anaemia, Consumption.

**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. WOODS' 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.

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

**The Sunday School**

**BIBLE LESSON.**

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

APRIL TO JUNE.

Lesson IV.—April 24.—The Mission of the Seventy.—Luke 10: 1-16.

GOLDEN TEXT.

Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest.—Luke 10: 2.

EXPLANATORY.

I. THE SEVENTY HOME MISSIONARY EVANGELISTS.—Vs. 1. AFTER THESE THINGS, recorded in Luke 9, and noted above, after his entrance upon his Perea work. THE LORD APPOINTED OTHER SEVENTY ALSO. Besides the twelve apostles who had been sent out once on a similar mission through Galilee (Luke 9: 1-16.) AND SENT THEM TWO AND TWO. In pairs as he had formerly sent the twelve. The plan was continued because it was the wisest plan. This made thirty-five different missionary operations carried on at once.

II. THE HARVEST FIELD.—Vs. 1, 2; Matt. 9: 37, 38. 1. BEFORE HIS FACE. In advance of his coming. INTO EVERY CITY AND PLACE. Walled towns and country villages without distinction. WHITHER HE HIMSELF WOULD COME. The time was short and the field was large, therefore the people should be prepared for the brief visits Jesus would be able to make.

2. THEREFORE. Because they were about to set out. Jesus gives to the seventy the same command he gave to the twelve when he sent them through Galilee (Matt. 9: 37, 38.) THE HARVEST TRULY IS GREAT. The fields were "white already to harvest" (John 4: 35.) Great multitudes of people were to be won to Christ, and they were in a condition to be won; that is the special significance of the word "harvest." The fields of Palestine were a picture of the moral field, planting and reaping often went on side by side. The fields were in all degrees of preparation for the harvesters. BUT THE LABORERS ARE FEW. Compared with the greatness of the harvest and the importance of the work. There are few who enter the work, and still fewer who qualify themselves for the work, and enter it with their whole soul. PRAY YE THEREFORE. It is instructive to note that the laborers themselves, and those who ought to be laborers, were the ones instructed to pray for more laborers. LORD OF THE HARVEST. God, to whom the rich, ripe grain belongs; who sends the sun and rain that changes the seed into the harvest; who has more interest than all others, and has the power to qualify and to inspire.

**ARMY TRIALS**

**An Infantryman's Long Siege.**

This soldier's tale of food is interesting. During his term of service in the 17th Infantry in Cuba and Philippines, an Ohio soldier boy contracted a disease of the stomach and bowels which all army doctors who treated him pronounced incurable, but Grape-Nuts food alone cured.

"In October, 1899, when my enlistment expired, I was discharged from the Army at Calcutte, Philippines, and returned to the States on the first available steamer that left Manila. When I got home I was a total wreck physically and my doctor put me to bed saying he considered me the worst broken down man of my age he ever saw and after treating me six months he considered my case beyond medical aid.

"During the fall and winter of 1900 and '01 I was admitted to the Barnes Hospital in Washington, D. C. for treatment for chronic inflammation of the stomach and bowels but after five months returned home as bad as ever.

"I continued taking medicine until February, 1902 when reading a new paper one day I read about Grape Nuts and was so impressed I sent out for a package right away.

"The result is quickly told for I have used Grape Nuts continually ever since with the best results, my health is so I can do a fair day's work, stomach and bowels are in good condition, have gained 40 pounds in weight and I feel like a new man altogether.

"I owe my present good health to Grape Nuts beyond all doubt for medical science was exhausted." Name given by Postum Co. Battle Creek, Mich.

Had he consulted any one of several thousand physicians we know of they would have prescribed Grape Nuts immediately.

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

THAT HE WOULD SEND FORTH (the Greek means sent forth with haste and urgency) LABORERS INTO HIS HARVEST. Note (1) God gathers his harvest by human instrumentality. (2) An increase of laborers can come both from an increase of members and from an increase of power in those already working.

III. INSTRUCTIONS.—Vs. 3-7; Matt. 10: 9-16. 3. GO YOUR WAYS. To the places where you are to work. I SEND YOU FORTH AS LAMBS AMONG WOLVES. Unarmed, defenseless, and innocent as lambs did these disciples go forth among their foes, cruel, crafty, and malicious as wolves.—the leaders of the Jews, the armed Romans, the reckless populace.

4. CARRY NEITHER PURSE. A small leather bag for carrying money. NOR SCRIP. Traveling-bag, or haversack, the word signifying a leather bag or wallet, used for carrying provisions when traveling. The English word 'scrip' was formerly used in that sense, but is now obsolete. They were to trust to the ordinary hospitality of the people. They were accustomed to travel in this way. They were to put on no airs of superiority like the rabbis and Pharisees. AND SALUTE NO MAN BY THE WAY. "The Jewish salutations, like those common in the Orient today, were elaborately formal, and occupied so much time as to be a serious hindrance when there was reason for haste." They were to be polite and give greetings as in vs. 5, but were not to stop by the way to interchange small gossip. St. Ambrose says, "Beautiful is salutation, but more beautiful is prompt execution."

5. INTO WHATSOEVER HOUSE YE ENTER. Where there were no inns. The people were accustomed to entertain travelers in their homes. FIRST SAY, PEACE BE TO THY HOUSE. "The common formula of salutation among the Jews, with whom 'peace' comprehended all blessing and welfare." They were to use the utmost sincere courtesy.

6. IF THE SON OF PEACE. "One inclined to peace." One favoring your work and message. YOUR PEACE SHALL REST UPON IT. Your coming will bring new peace and blessing to that home, like the ark in the house of Obed-edom. IF NOT, IT SHALL TURN TO YOU AGAIN. "As if it had been unspoken," or "it will come back with a blessing to the man who uttered it." The blessing will not be lost. The old proverb, "curses like chickens always come home to roost," is even more true of blessings than of curses.

7. IN THE SAMR HOUSE. Where you have been welcomed. EATING AND DRINKING SUCH THINGS AS THEY GIVE. "What the entertainers provide. They are to consider themselves as members of the family, not as intruders." They are to make no trouble for their entertainers, nor find fault with their entertainment. They were to look upon their food and shelter "as salary, not alms," FOR THE LABORER IS WORTHY OF HIS HIRE, and you bring to the house much more than you receive from it, for God will bless them through you. There are many persons whose presence in our homes is a great blessing, and whom we welcome with all our hearts. GO NOT FROM HOUSE TO HOUSE. The reason is very obvious to one acquainted with Oriental customs. They would receive many social invitations, which would take up their time, and hinder their preaching the gospel and healing the sick (vs. 9-17.) They were to give their whole time and strength to their mission, and hasten to the next town.

IV. THEIR TWOFOLD WORK.—Vs. 8, 9; Matt. 10: 7, 8. 8. INTO WHATSOEVER CITY YE ENTER. The same principle applies to the city as to a private house. A city as a whole may reject, as well as some private family in the city.

FIRST, 9. HEAL THE SICK. Only by the visible help for the body that costs us something it is possible to prove that our efforts for man's souls are sincere. Every miracle was an object lesson and a parable. Sickness and demon possess on were fruits of sin, object lessons of sin. Jesus came to undo the works of the devil.

SECOND, AND SAY. . . . THE KINGDOM OF GOD IS COME NIGH UNTO YOU. It was a peculiarly favorable time for the people to enter the kingdom of God. The Saviour himself was soon coming with all his attractive powers. Every individual and the whole world needed a new life, a new heart, new principles, and the new motives, the new reasons, the new hopes for this, as found in Jesus, were to be proclaimed.

V. HOW THEY WERE TO TREAT OPPOSERS.—Vs. 10, 11; Matt. 10: 14. FIRST, 10. IF THEY RECEIVE YOU NOT. GO YOUR WAYS OUT INTO THE STREETS. There is nothing to be gained by battle and contention, and it is useless to cast "pearls before swine."

Second. Bear your testimony against their conduct. 11. EVEN THE VERY DUST OF YOUR CITY. . . . WE DO WIFE OFF AGAINST YOU. "Not even the smallest thing of yours will be taken with us." It was a symbolic act, indicating that they renounced all responsibility for them, and would not keep a particle of the ruin which must come upon such engorged people, nor would they be defiled by their sin.

Third. Still tell them there is good news awaiting them if they will repent, and urge them to repentance by a picture of THE KINGDOM OF GOD. . . . COME NIGH UNTO THEM. It's blessings may "brighten as they take their flight." In these cities Jesus did not enter, but passed by them, showing how nigh the kingdom of God had come to them.

VI. WARNINGS TO THOSE WHO REJECT CHRIST.—Vs. 12-16. The 6 warnings served two purposes: (1) As a motive to the people to turn from their sins and receive the Messiah. (2) As a motive to the seventy disciples, to do all in their power to save these people from so sad a fate.

12. IT SHALL BE MORE TOLERABLE IN THAT DAY. The day of judgment (vs. 14; Obad. 1: 8; Joel 3: 18.) FOR SODOM. One of the cities of the plain, whose very name is a synonym for the vilest sensuality and wickedness.

13. WOE UNTO THEE. Not a wishing of woe to them, but a statement of the fact that woe must come to them if they had kept on doing as they had done. Men ring the fire bell not to burn people, but to warn them to escape from the fire. CHORAZIN. The site of this city is uncertain, but it was not far from Capernaum, northwest of the lake of Galilee. BETHSAIDA. Near the mouth of the Jordan, but exact site unknown. It was the birthplace of Peter, Andrew and Philip. These cities and Capernaum had already rejected them. IF THE MIGHTY WORKS. . . . WHICH HAVE BEEN DONE IN YOU. None are recorded in the Gospels, but many were done in their vicinity, and without doubt in these cities, for only selections from the mighty works of Jesus were recorded (Luke 4: 23; John 21: 25.) HAD BEEN DONE IN TYRE AND SIDON. Two large and wealthy Gentile cities of Phoenicia, on the coast of the Mediterranean Sea, in the north of Palestine. They had all the abominations of heathen immorality. THEY HAD A GREAT WHILE AGO REPENTED, SITTING IN SACKCLOTH AND ASHES. An Oriental expression for the deepest sorrow. Sackcloth is cloth of the coarsest and roughest kind.

14. IT SHALL BE MORE TOLERABLE FOR TYRE AND SIDON AT THE JUDGMENT. For those who sin against greater light and greater opportunities have the greater guilt, and, hence, must suffer the severest punishment (Luke 12: 47, 48.)

15. AND THOU, CAPERNAUM. On the Sea of Galilee, and Jesus' home for several months. WHICH ART EXALTED TO HEAVEN. In privileges and opportunities. But the true reading is that of a question as in v. 7, "Shalt thou be exalted unto heaven?" Do you expect, on account of your exalted privileges, whatever you do with them, that you will be high in the kingdom of heaven, honored and prospered, a capital city? SHALL BE THRUST DOWN TO HELL. To Hades, the abode of the dead; that is, shalt be utterly destroyed; as, indeed, there is left of the city but a heap of ruins, and even its site is disputed.

16. HE THAT HEARETH YOU HEARETH ME. Because these disciples were the representatives of Jesus, doing the same kind of works, teaching the same gospel, inspired with the same spirit.

**Tested by Time.—For Throat Diseases.** Colds and Coughs, BROWN'S BRONCHIAL TROCHES have proved their efficacy by a test of many years. The good effects resulting from the use of the Troches have brought out many worthless imitations. Obtain only BROWN'S BRONCHIAL TROCHES. 25 cts. a box.

**CABBY AND HIS BOOTS.**

Lord John Russell called a cab one evening to take him from the House of Commons to Chesham Place. To the cabman he gave a coin, but when at night he balanced his accounts he found that he was nineteen shillings short. He rightly concluded he had given his driver a sovereign in mistake of a shilling. On the following day the cabman was found. He knew all about it and acknowledged his rascality. Lord John suggested the immediate return of the money. "Can't be done, your Lordship," said the cabman grinning. "Can't! Why not?" "Why, my lord, I thought a great noble man like you meant to give me the money as compensation for the honor of driving you. So as my boots were old I went and bought a pair, and here they are," pointing to his somewhat shapely legs. They were very nice boots, my lord, some calls 'em Wellingtons, I calls 'em Russells."

Miss Nuritch—"Yes, indeed, he was so attentive to me, and he's a nobleman, too. Miss Question—"May Outwit met him, too, and she declares he's an actor." Miss Nuritch—"Not at all. He assured me he was a lord admiral of the Swiss Navy."

An Irishman wagered that he and another would consume a bushel of potatoes in half an hour. He won his bet. The other was a pig.



**Miss Nettie Blackmore, Minneapolis, tells how any young woman may be permanently cured of monthly pains by taking Lydia E. Pinkham's Vegetable Compound.**

"YOUNG WOMEN:—I had frequent headaches of a severe nature, dark spots before my eyes, and at my menstrual periods I suffered untold agony. A member of the lodge advised me to try Lydia E. Pinkham's Vegetable Compound, but I only scorned good advice and felt that my case was hopeless, but she kept at me until I bought a bottle and started taking it. I soon had the best reason in the world to change my opinion of the medicine, as each day my health improved, and finally I was entirely without pain at my menstruation periods. I am most grateful."—NETTIE BLACKMORE, 28 Central Ave., Minneapolis, Minn.—\$5000 forfeit if original of above letter proving genuineness cannot be produced.

If there is anything about your case about which you would like special advice, write freely to Mrs. Pinkham. She will hold your letter in strict confidence. She can surely help you, for no person in America can speak from a wider experience in treating female ills. She has helped hundreds of thousands of women back to health. Her address is Lynn, Mass.; her advice is free.

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

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## From the Churches.

### DENOMINATIONAL FUNDS.

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

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

**BRISTOL**.—The young church at Bristol, Carleton Co., has been successful in paying off the remaining debt on their meeting house.

W. H. SMITH.

April 4, 1904.

**TRURO, N. S.** Prince St.—On Sunday morning April 10th, it was my privilege to baptize fifteen believers in Jesus Christ. Childhood, youths and maturity were alike represented.

W. N. HUTCHINS.

**BRIDGETOWN, N. S.**—At the morning service yesterday the right hand of church fellowship was given to two new members received during the month, one by letter and one by baptism.

C. R. FREEMAN.

**MILTON, QUEBENS CO., N. S.**—Four men, one woman and seven boys by baptism, a man and woman by letter were received into the fellowship of the church on Easter Sunday.

H. B. SLOAT.

**SYDNEY MINES**.—The good work is still going on here, I baptized two others last Sunday morning and gave the right hand of fellowship to ten in the evening. We expect to administer the ordinance again next Sunday Evening.

A. H. WHITMAN.

April 5th.

**TRURO, N. S.**—I baptized four young men on the first Sabbath, the 3rd inst.; they were members of the Sunday school. On the evening of that Sabbath, I gave the right hand of fellowship to nine; four restored, four by baptism and one by letter. Others are yet inquiring the way, and the outlook is hopeful for yet larger blessings.

ADAM S. GREEN.

April 9, 1904.

**IMMANUEL CHURCH, TRURO**.—There has been a quiet work of grace going on here during the past three months. On Sabbath last eight new members were added to our number, five by baptism and three by letter. Evangelist Walden has been laboring with blessed results in First Church. He returns from a much needed rest at his home in Antigonish to commence a campaign in Immanuel Church on the 10th. It is expected that the two churches will unite in these meetings. There are many in both churches who are not far from the kingdom.

M. A. MACLEAN.

**CHESTER BASIN**.—The ordinances of baptism was again observed in this place on the morning of April 3rd when I had the privilege of baptizing and welcoming to the church two young people, a son and daughter of Ephraim Hennigar, of Chester Grant. These had been awaiting baptism for two months. We have recently held a fortnight of special meetings, which have been the result of the return of backsliders, and an increased zeal among many of our church members. On the afternoon of the fifth Lord's Day in January, a roll call of the church was held, and responses were given by 82, 76 of whom were present. Last Sunday evening was the occasion of a very successful Easter concert.

M. B. WHITMAN.

**DOAKTOWN, N. B.**—Through energy of Bro. Charles Betts, and kindness of the young men of our congregation we have been fortified against Jack Frost for next winter. They hauled and cut hardwood enough for church and Parsonage furnaces. The like was never seen here before. We are deeply thankful for this kindness. Last Sunday night an Easter service was greatly enjoyed by about 300 people. Sister B. Ellis the efficient leader of our mission assisted by a noble band of workers are deserving of great praise for the training of the young people. An excellent impression was left on the audience. Eleven dollars was received in the offering for missions.

C. P. WILSON.

April 8, '04.

**GLACE BAY**.—The hand of fellowship was given on Sunday last to ten new members

six of whom came in by baptism and four by letter. For the past five months we have received new members at each communion service and there are still others coming. The dear Lord is saving souls in our midst and for this we are grateful. A Young People's Society has been organized and though it is not yet a month old it now numbers fifty-four members. Our Sunday School has greatly increased its membership and efficiency; the social meetings have been a delight to those who are spiritually minded and though there are always some clouds in our sky we have very much to encourage and to be grateful for.

E. I. S.

**PARRSBORO, N. S.**—Easter Sunday was a good one with us. In the evening we symbolized the death and resurrection of our Lord by the baptism of two candidates who were "buried with Christ by baptism." The spirit of enquiry is still in our midst. On Monday evening, our friends in large numbers surprised us with what is commonly called a "pound" party, but in this case was a misnomer, unless it be the sterling. Such practical expressions of appreciation are of high value, and cheer the toiler. We thank God and take courage? Our interest at Diligent River has suffered an almost irreparable loss in the removal of Mr. and Mrs. Fleming, to Great Village. Happy the church with such workers, but the loss is doubly felt when having had them they have gone from us.

F. M. YOUNG.

**THE NORTH RIVER FIELD**.—Our long season of special meetings has ended. For thirteen weeks we continued the work, although the attendance was greatly interfered with by the extreme cold and the disappearance of tracks under heavy snowfalls. The meetings were kept up almost without interruption. How much good has been done by the faithful appeals of Brother Baker and the other agencies employed to advance the work, only eternity can reveal. Forty-three were received as candidates for baptism and church membership, as already stated at Long Creek. At Clyde River 26 came forward. There is likely to be a number more in each of these localities. While several were converted at North River and Kingston. These will be received when circumstances permit conference meetings. A dozen or more young people came out in our meetings, who are likely to unite with other denominations. The spiritual life all over this field has been stimulated. Everyone seems to feel the effect of this protracted application of consecrated energy. We may reasonably conclude that the future of this field will be far better than the best of its past. A very promising young man was baptized in Charlottetown last Sunday. But the others prefer to wait until the rivers are open, and then, as their fathers did, follow Jesus in His appointed way.

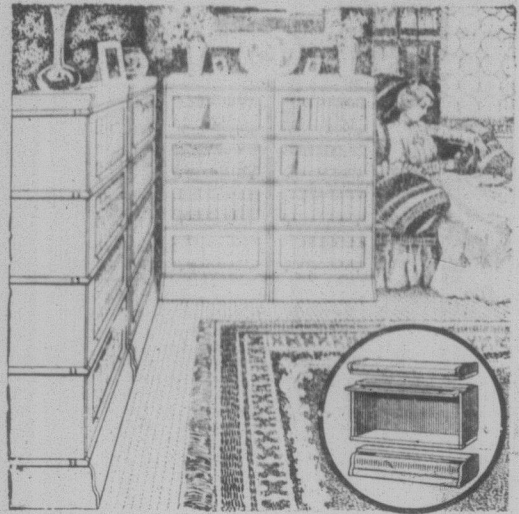
ADDISON F. BROWNE.

**NORTH EAST MARGAREE, C. B.**—The winter has been severe but not more so than elsewhere. The snow is disappearing, but "winter lingers in the lap of Spring." Like other country districts our church work has been seriously hindered by the severe cold and frequent storms, but we have lived through it all and have much to thank God for. We have a united energetic people and appreciative congregations. During the winter months we have held our religious services in the vestry of our new church and it has frequently been uncomfortably crowded. Young people form no inconsiderable part of our congregation. Our prayer meetings are increasingly interesting. Yesterday (3rd inst.) we had the privilege of solemnly setting apart by prayer and laying on of hands, our brothers, Irad and Absalom Ingraham to the work and office of deacon, to which they had been elected some time ago. A larger number were present at the Lord's Supper than for sometime past and an excellent spirit is manifested in the several departments of our church work. Our very handsome new church edifice is completed and Lord's-day, May 15th, has been decided upon as the date of dedication. The ladies of the church met recently and organized the Ladies Church Building Aid Society, the purpose being to raise money to assist in paying the debt on the new building. They purpose holding a bazaar and picnic early in July. The pastor has great reason to thank God and take courage.

A. E. INGRAM.

**GIBSON AND MARYSVILLE**.—Silence does not mean inactivity in the case of these churches. Since our last communication the churches

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**BENS'DORP'S**  
WAYS IN YELLOW WRAPPERS

But  
this cocoa is  
lly cheaper in the  
or it goes farther

and missions at St. Mary's and Nashwaakiss have been wonderfully sustained and blessed of God. Under their auspices the following meetings are being held weekly. Three regular preaching services, five prayer meetings, two B. Y. P. U.'s, three social meetings, one early morning prayer meeting, two Sabbath Schools, two Bible Classes, together with two Women's Missionary Aids, one Mission Band, and wing circles. We are pleased to report a steady increase in attendance and interest. The Marysville church during the past year has suffered the loss of many active workers by removal to other places, yet all branches of the work has been well sustained. At our last prayer-meeting three precious souls surrendered to Jesus. In the Gibson church on March 20th, three followed Jesus in baptism, and two were received by letter and two on experience. On March 27th, eight were baptized, among them the aged father and mother of Deacon Bailey. A large number are ready for baptism. On Sabbath last the Gibson B. Y. P. U. through the pastor presented the church with the sum of sixty-three dollars. The work in the Nashwaakiss Mission has so grown that the organization of church, for more effective work is contemplated in the near future. I have to thank my brethren in the ministry, the Deacons and members of the churches for the invaluable assistance rendered, without which it would have been impossible to conduct all the services on this extensive and growing field. Brethren pray for us.

W. R. ROBINSON.

**NICTAUX FALLS, N. S.**—Feeling that former pastors who have labored faithfully and acceptably on the old Nictaux field would like to hear of the prosperity of the church is why I now write. The first of November last we came to this field and soon found that we were located amongst a very highly intelligent, prosperous and kind hearted people. They soon made the pastor and his family feel very much at home. I consider that the Nictaux church is second to no Baptist church in the Annapolis Valley as regards good material in its membership. Feb. 3rd we began special services at Torbrook, an important section of the Nictaux church. From the very first there were signs of the Spirit's presence and power.

**JOHN SMITH**

had that tired feeling which most of us get at this season of the year. He talked with his doctor about it and the result was that he bought a 25c. bottle of

Amor's  
Essence of  
Cod Liver  
Oil.

This was a fortnight ago and he is now taking his third bottle. He says it is making a new man of him and that all who need a spring tonic should try it.

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

Feb. 28th we visited the Forbrook baptistry and baptized three candidates. March 13th I baptized 11. Thirteen others are now received and will be baptized April 10th. Among those converted are 14 young men, four of whom are heads of families. At time of writing the interest is still increasing and many more are inquiring after Christ. In view of this I am constrained to exclaim "This is the Lord's doing; it is marvelous in our eyes." But in the midst of our joy our souls being saved we have been called upon to mourn over the departure of some of our members among whom is Deacon Henry S. Charlton of North Williamston who departed this life March 10th. Our hearts have also been deeply moved in view of the removal of Dr. D. M. Welton whose very name in this valley carries with it a holy fragrance. Some of his near kin are members of this church. It was the writer's privilege to sit at Dr. Welton's feet for three years in homiletic studies at old Fort Hebron, which to me were three of the most profitable years of my life. Dr. Welton carried with him something that produced a most elevating atmosphere. We are very much delighted with the educational advantages of the "MacDonald Consolidated School" at Middleton three miles from our home. Convenient and commodious vans run to and from Middleton every day by which pupils are conveyed to and from school. The new school building which was publically opened on Feb. 1st is second to none in the province for convenience and comfort. Mr. McGill, Principal of the institution is the right man in the right place, this we hear on all sides of us. Mr. McGill is supported by a strong staff of thoroughly competent teachers. The moral character of this school I consider to be of a very high order. C. H. HAVERSTOCK.

April 7.

CHESTER, PA.—Emmanuel Baptist Church, Chester, Pa., has for the past five years had as its pastor Rev. Seldon W. Cummings, and on Easter Sunday the fifth anniversary was celebrated with appropriate and interesting services. The church was beautifully decorated with palms, potted plants and flowers. Immediately after the opening of the morning service the pastor baptized a large number of candidates and afterwards Dr. Henry G. Weston, of Crozer, Theological Seminary, preached a stirring sermon from the words "Behold he prayeth." Dr. Weston has preached the morning sermon at the church on every anniversary occasion since Mr. Cummings' pastorate, and he stated that it gave him particular pleasure to be present on this the occasion of the fifth year of a good work by a good man. At the afternoon service Rev. D. Woolston of the East Side Baptist church Philadelphia, preached from the words "The King's business requires haste." The sermon was eloquent and the preacher took occasion to say many pleasant things about Mr. Cummings and to congratulate him on the large success he had enjoyed in his work during the past five years. At the evening service Pastor Cummings presided and preached, the gathering being larger even than in the morning and the afternoon. Mr. Cummings' text was from the 20th chapter of John's gospel—"As the Father hath sent me even so send I you." Mr. Cummings referred to his pastorate and gave a brief resume of the growth of the church. He stated that during his pastorate he had baptized into the church 140 persons. A roll call of the men was made and the majority were present and responded. The Chester Republican to which we are indebted for the above facts, says: "Emmanuel Baptist Church was organized five years ago with 35 members. There have been 195 additions, making a total of 230. Fifteen candidates were baptized last evening, which will still swell the membership. Of the 140 persons baptized by the pastor 40 have been men. The church began in the small chapel on the east of the church edifice and just off from Potter street, on Fifteenth street. It has advanced so that now the beautiful edifice on the corner of Fifteenth and Potter streets is seldom without a large crowd at all services, and it is one of the most valuable church properties in the city." Music appropriate to the occasion added much to the interest of the services of the day. Mr. Cummings is a son of Bro. William Cummings of Truro, whose praise is in all our churches and Rev. S. W. Cummings is also well and most favorably known to many readers of the MESSENGER AND VISITOR.

**MARRIAGES.**

BELL ELLIOTT.—On March 22, at the home of Jas. F. Waugh, the bride's guardian, Henry J. Bell was married to Maude J. Elliott by Rev. W. H. Smith.

GRAY INGLIS.—At the Baptist Parsonage, Fairville, on the 5th inst. by the Rev. A. T. Dykeman, John Gray, of Fairville, to Mrs. Charlotte Ingles, of the same place.

TODD-ESTEY.—At Woodstock, N. B., at the residence of the bride's mother Mrs. B. Estey, March 30th, by the Rev. Z. L. Fash assisted by Rev. J. A. C-hill, Rev. F. S. Todd, and Ida B. Estey, both of Woodstock.

AKER-PROWSE.—At the residence of the bride's parents, Sydney, C. B. March 29th, by A. J. Vincent, Lindsay M. Aker of Sydney Mines, to Lotie Prowse, of Sydney.

GILBERT-PARKS.—At the Parsonage, Cambridge, N. B., April 4th, 1904, by pastor F. N. Athinson, Garfield Gilbert, of Johnstone, and Addie Parks, of Waterboro.

HARTTEN-HIRTTE.—In Lapland, N. S., April 2nd, by Rev. C. H. Freeman, Mr. Charles A. Hartten, of Milton, N. S., and Mary J. B. Hirtte, of Lapland, N. S.

HUNTER-ALLEN.—At Leomington, N. S., April 6th, 1904, by Rev. H. G. Estabrook, Millage A. Hunter of Leomington and Miss Josephine K. Allen of Northport.

CARD-CHAPMAN.—At West Somerville, at the home of her sister, March 30th, by Rev. A. F. Newcomb, pastor of Bethany Baptist Church, Boston, Mr. Joseph Card, of Reading, Mass., and Miss Ella A. Chapman, of East Amherst, Cumberland Co., Nova Scotia.

**DEATHS.**

LUMSDEN.—At Canso, April 4th, of consumption, Mrs. Jeremiah Lumsden.

NILES.—At Woodstock, N. B., March 25, Clifford Niles aged 3 yrs. 3 mos., son of Mr. and Mrs. B. Niles.

WALKER.—On March 22nd, 1904, Mrs. Pheobe Walker passed peacefully away, at the age of 87. She was a member of the Centerville Baptist Church for several years and will be greatly missed.

WOOD.—At Linden, on April 3rd, 1904, Thomas Wood, after a short illness passed away. He was a member of the Linden Baptist Church for some years. He leaves a wife and a large family to mourn the loss of a loving husband and kind father.

DE BRENNER.—Mrs. Ruth De Brenner, at Mt. Denison, passed away at the age of 84 years. She has been a mother to a great many people, and even this her illness which lasted all winter her mind was going out toward others. She leaves one son and three daughters.

COMSTOCK.—Annie, wife of George Comstock, the town clerk of Hantsport. After several years of intense suffering she passed to her long home March 26th. She leaves a husband and four children, also a mother Mrs. Harrie Coffell and three brothers. The family have the sympathy of their many friends and many prayers arise in behalf of husband and children.

DORMAN.—Ann Dorman died at Hantsport, March 13th, after years of suffering. Up to the end she was conscious and rejoiced in that which was shortly to come to pass. Her name is always coupled with the faithful ones. She was baptized by Dr. J. H. Saunders during his pastorate at Cheggogin some 30 or 40 years ago and was always true to her Saviour and his church. She was 67 years of age. She leaves two sisters and two brothers and a host of friends to mourn her loss.

BORDEN.—Eunice, beloved wife of William Borden, passed peacefully away on March 14. She was an active member of the Hantsport Baptist Church. Our sister was stricken down suddenly and only lingered two days after the doctor was called. She is greatly missed in her home and in the church where her voice was often heard. Her age was 53 years. She leaves a husband and four children.

SCHRIVER.—Mrs. Hiram of East Florenceville, who has been in failing health for over a year on account of heart trouble passed away March 29. The deceased was born at Peel, N. B., in 1831. She is mourned by a husband, three brothers, two sisters and by eight of a family of ten children. She was a consistent member of the East FVille Baptist Church. That she had many friends was evidenced by the large number of people present at the funeral services. The pall was borne by three sons and a son-in-law. Pastor Smith spoke from I Cor. 15:55.

GRIFFIN.—At Woodville, on March 28, Enoch Griffin passed away at the ripe age of seventy-eight, leaving a widow and five children, viz: Clarence G., who was graduated from Acadia, studied law and practiced his profession for some years, but has recently received the appointment of Police Judge at Tacoma where he resides. Brenton S., an insurance agent of Brooklyn, N. Y. Mrs. R. E. Rand, Upper Canard, Mrs. Gammage, of Woonsocket, N. J., and Mrs. H. Dickey, at whose home our brother died. The deceased was received by letter into the membership of the 1st Cornwallis Bap. Church in 1853 and throughout this long period of years has been characterized by commendable devotion to the interests of the church.

WELTON.—At her home, in Kingston Village, on Wednesday morning, March 30th, Mrs. Bessie Young Welton, beloved wife of Hon. A. P. Welton, passed to her eternal home in the 56th year of her age. Sister Welton was a life long member of the Lower Aylesford Church. She has left on record a

strong testimony for Christ in the quiet, godly, life she lived. She was always the pastor's friend. Her kind words and loving deeds have often brought encouragement to her pastor's heart. The funeral service which was very largely attended was conducted by Pastor Huntley assisted by Revs. E. H. Howe and H. H. Saunders. The remains were interred in the cemetery at Tremont. The home, church and the community will miss the sweet influence of her noble Christlike life. "For her to live was Christ; but to die was gain." May God comfort the sorrowing ones.

SCOTT.—At his home, Clyde River, P. E. I., March 14, John S. Scott, aged 27 years. Bro. Scott at the time of his death was a member of the Dartmouth Baptist Church, his membership being transferred from Clyde River. He passed to the unseen world trusting in Jesus. The day of his funeral was very stormy, and as his casket was lowered into the grave, even the nearest object was obscured by the thickly driving snow of winter. Thus his cold remains were returned to the colder earth. But his soul was safe in the Summer Land, safe in the arms of Jesus. John was the youngest and last son of William Scott Lic., two older brothers having passed away before him. In their repeated affliction Bro. and Sister Scott and their three daughters, have the sympathy of all who are acquainted with them—But their real comfort is in the precious knowledge that their loved ones have gone to be forever with the Lord, and as those of the family who remain are all Christians, hereafter they are sure to enter the rapture of eternal association, made effect in Jesus.

Mrs. Eliza J. Williams, Windsor, Ont., was found lying dead on the kitchen floor of her home on Wednesday. Her head was fearfully cut and crushed by many blows apparently inflicted with an axe. The police arrested Jonathan George, a neighbor and tenant of the dead woman, on suspicion of being implicated in the crime, or at least having valuable evidence in his possession.

The fire department of Berlin, Germany, is experimenting with a device called the "water hat," which consists of a rese-shaped helmet. When the helmet is attached to a common hose it will cover the body with a curtain of water from its jets, thereby scattering the smoke and supplying cool, fresh air to breathe.

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in a glass of water every morning and you will find that blotches and eruptions will give place to clear skin. Throw away the powder puff and rouge-pot—they are counterfeits of nature. Abbey's will cure constipation, the enemy of a clear complexion.

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

**Nerve Ointment**

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

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MIDDLETON, N. S.

**NO REST IN IDLENESS.**

A noted author says: "If you ask me which is the real hereditary sin of human nature, do you imagine I shall answer pride, or luxury, or ambition, or egotism? No; I shall say indolence. Who conquers indolence conquers all the rest." But indolence is so natural to many people that it can only be conquered in childhood; and there is far too much of letting children play, play, play, and run at their own sweet will. Instead of acquiring a habit of employing every one of the God-given minutes of life, they become more and more the slaves of their natural indolence. Any occupation is play to a child, and many parents have my idea of how much the small hands of their children could be made to lighten the daily cares of the household with both pleasure and profit to the little ones.

There is neither real rest nor real happiness to be found in complete idleness. The mind is always active, and it must be employed in some way or we become a burden to ourselves, and grow morbid, melancholy, diseased. When a person visits by some great affliction allows himself to dwell on it and gives himself up to inactivity; he soon becomes insane. There is no such cure for all diseases of the mind and nerves as constant usefulness; nor any such gerent of contentment and peace of soul. Where rest is desired, instead of folding one's hands and indulging in idleness, let the hands be employed with new occupations, and the eyes fixed on new scenes, and the thoughts directed in new channels, with frequent changes; but never let the hands be idle when life holds so much for each to do and the time is so short in which we may work.—Island.

**AN OXFORDMAN TRICKED BY A BOY**

The Sahebzada Nasir Ali Khan is a graduate of the University at Oxford, and at a supper party given recently in his honor, the talk turned upon the subject of cheating and deception, and thereupon the young man said: 'I suppose that our old story of the cheating sweetmeat vender is new here: It is a story with a good moral and therefore I will tell it to you.

"There lived in Rampur a vender of sweetmeats named Bahram, whose wife had weak eyes. One day this man went to see a friend at the bazaar and he left his stall in the woman's charge. Be careful mind you about the change," he said to her. But nevertheless when he returned home, he found that she had taken in a bad rupee piece. He could hardly sleep that night for rage and sorrow. In the morning he arose early and determined to get rid of the bad rupee he set out through the town. Soon he met a boy.

"Boy," he said, "do you know the sweetmeat shop of Ali?" (Ali was a rival vendor) "Well take this rupee, go to Ali's shop, and spend a piece for sweetmeats there. The sweetmeats you may keep I want the change." "The boy departed merrily, and in a little while returned with his mouth full. "So you got the change without trouble eh?" said the man, as he counted it. "And did Ali make an examination of the rupee?" "Oh," said the boy, "I didn't go as far as Ali's. I got the sweetmeats at Bahram's shop."—London Modern Society.

**HANDICAPPED BY MATERIAL**

"Is your wife one of those women who look at their husbands and say, "I made a man of him," asked the impertinent friend. "No," answered Mr Meekton. "Henrietta is very unassuming. She merely says she has done her best."—Chicago Journal.

**THE POWER OF LOVE**

"And ye don't drink any more, Jim?" The question came as two workmen walked along together.

"No." "And ye don't talk as ye used to, either—dropped a lot of swearing' that used to come pretty handy. What's up?"

"It's the wife and boy," answered Jim, half pleased, half embarrassed that the change had been noticed. "Ye see, the little one was nothin' but a baby when I went away, but he's gettin' to be a smart boy now. Lizzie believes in me. And that boy—he really thinks his dad is the best in the world. I'd sort of like to have him keep on thinkin' so, that's all."

"Trying to live up to some one's thought of him, some one's faith in him," was making his whole life higher and purer, as it has made many a life. It is an ignoble nature that is not at once humbled and uplifted at finding itself idealized by some loving heart. Almost unconsciously we try to be what we are expected to be. And it is this true, what volumes it speaks in regard to thinking, hoping, expecting the best of those round us!

**NO CLOUDS—NO GLORY.**

C. H. SPURGEON.

I watched a glorious sunset, marvelling at the beauty, wherewith the evening skies were all ablaze and adoring Him who gave them their matchless coloring. On the next evening I resorted to the same spot, hoping to be again enraptured with the gorgeous pomp of ending day, but there were no clouds, and therefore no glories. True, the canopy of sapphire was there, but no magnificent array of clouds to form golden masses with edges of burning crimson, or islands of loveliest hues set in a sea of emerald; there were no great conflagrations of splendor or flashing peaks of mountains fire. The sun was as bright as before, but for lack of dark clouds on which to pour out his luster, his magnificence was unrevealed. A man who should live and die without trials would be like a setting sun without clouds.

**WORDS WITHOUT WORK.**

A terrible wreck happened some years ago off the coast of Tuscany. In his report of the affair the Tuscan coast-guard remarks, with evident complacency, "I lent every possible help to the vessel with my speaking trumpet; but, nevertheless, many corpses were found upon the shore in the morning." What are words without work.

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Mrs. A. Lethangus, of Ballyduff, Ont., writes: "I believe I would have been in my grave long ago had it not been for Burdock Blood Bitters. I was run down to such an extent that I could scarcely move about the house. I was subject to severe headaches, backaches and dizziness; my appetite was gone and I was unable to do my household work. After using two bottles of H. B. B. I found my health fully restored. I warmly recommend it to all tired and worn out women."

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MY HOPE.

You ask me what my hope is. It is that Christ died for my sins, in my stead, in my place, and therefore I can enter into life eternal. You ask Paul what his hope was, "Christ died for our sins according to the Scripture." This is the hope in which died all the glorious martyrs of old, in which all who have entered heaven's gate have found their only comfort. Fate that doctrine of substitution out of the Bible and my hope is lost. With the law, without Christ, we are undone. The law we have broken and it can only hang over our head the sharp sword of justice. Even if we could keep it from this moment, there remains the unforgiven past. Without shedding of blood there is no remission."—D. L. Moody.

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**FAINT AND DIZZY SPELLS.**

**FELT WEAK AND NERVOUS.**

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She writes: "I was so run down that I was not able to do my work, was short of breath, had a sour stomach every night and could scarcely eat. My heart palpitated, I had faint and dizzy spells and felt weak and nervous all the time. My husband got me a box of Milburn's Heart and Nerve Pills but I told him it was no use, that I had given up hope of ever being cured. He however persuaded me to take them and before I had used half the box I began to feel better. Two boxes made a new woman of me and I have been well and have been able to do my work ever since."

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|---|-------|
| 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.**

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| 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 |

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

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**ST. NICHOLAS NOTES.**

In the April St. Nicholas will begin an account by F. H. Kellogg of "A Visit to a Colorado Glacier," made by a party of university students in the summer of 1890. Hallett Glacier, named after its discoverer, is the only known glacier in the interior of the country. This interesting field of snow and ice lies in an isolated, part of northern Colorado, on a spur from the Front Range of the Great Continental Divide. The nearest settlement is Estes Park; and from this point an expedition requires three or four days, for great difficulty is experienced in carrying the blankets and provisions necessary for so long a stay over the devious and difficult route which affords the only possible means of access to this range.

The April St. Nicholas will have a specially timely article in "A Japanese 'Middy,'" written by Teichi Yamagata, being recollections of his service in the mikado's navy. The writer is a nephew of Marquis Yamagata, Field Marshall of the Japanese army, and was recently an ensign in the Japanese Imperial Navy.

**NEWS SUMMARY.**

Every town in Mexico has a public bath house.

The Municipal Council of Bilbao, Spain, has prohibited under pain of a fine, the ringing of church bells.

Mr. Nosse, consul for Japan, emphatically denies the report that recruiting is going on in Canada by the Japanese army.

Jean Baptiste Paquette, post office employe at Ottawa, arrested for robbing the mails, was sentenced by Judge MacTavish to three years in penitentiary.

Mr. Cleveland has written another letter in which he declares that no combination of circumstances could induce him to be a candidate for the Presidency.

Dr. G. R. Parkin reached Montreal on Wednesday. He is visiting Canada to arrange for the examinations and says Canada will have a good representation at Oxford.

J. E. Duval, of the Canada Atlantic Railway, has been appointed by the Dominion government inspector to investigate railway accidents. He will be under the railway commission.

A major in the Russian army gets about \$450 a year. A major in the United States army gets \$2,500 a year the first five years and this is increased to \$2,750, \$3,000, \$3,250 and 3,500 at five year intervals.

The chemical committee of the British Royal Agricultural Society investigated some new "food" stuff which purported to be rice meal and was sold at the rate of \$20.60 a ton, and found it to consist of the ground up husks of the rice grain, and not worth \$2.50 a ton.

Henry Robinson, a commercial traveller, representing Debendam, Caldecott & Co., Montreal was found dead in the Queen Hotel Montreal, on Friday. He had been in the Lower Provinces for the past four weeks. Death was due to excessive drinking, the coroner decided.

A large number of operators employed at Toronto by the Great Northwestern Telegraph Company went out on strike on Tuesday owing to the refusal of the management to reinstate five operators who had been discharged because they were instrumental in the formation of a local union to which the company objects.

Atlantic steamship companies are refusing to make contracts at Montreal for shipment of grain owing to the low rates offered. So far only about one hundred thousand bushels of grain have been contracted for instead of several million as is usual at this time of year. The season's outlook is remarkably poor.

Among many gifts received by Lady Curzon, wife of the Viceroy of India, from every kind of person the world over, none perhaps is more remarkable than the gift of two black Shantung terriers from Sir Earnest Satow, the British minister at Peking. These terriers have three rows of teeth apiece, carrying one in the upper jaw and two in the lower jaw. So far these two specimens of a very rare breed of dogs have rigidly refused to associate with Europeans.

Premier Ross in the Ontario legislature on Tuesday introduced a bill for the taxation of railways, all proceeds of which go to the crown. Every steam railway company in the province must pay \$30 per mile for one track and \$10 per mile for each additional track. The bill further provides that truckage measurements shall not include switches, spurs or sidings. The present provincial revenue from railways taxation is \$35,000; under the new bill it is expected \$200,000 will be raised.

Worcester Spy: In studying the possibilities of the Panama canal one need not consider the revival of the old business around Cape Horn to see the necessity and profitableness of this canal. The building of the trans-continental railways in the United States practically destroyed the old business. The difference between a trip around the Cape and one across the Isthmus from New York to San Francisco amounts to a saving of 66 days one way and 45 days the other. It is possible that the sailing vessels can again be used profitably in the trade between the Atlantic and Pacific coasts.

Mlle. Berthe Jeandry, who lives in the Rue de l'Equerre, Paris, was aroused on Sunday by the door bell, which continued to ring in the most violent manner. Going down stairs she found Jean Dubus, her lover, hanging by the neck from the bell rope. She called neighbors in, who cut him down in time to save his life. Jean told the magistrate before whom he was taken, that Berthe had refused his addresses, and that he could not live without her. On hearing this, Berthe promised the unhappy youth her hand, and the magistrate allowed him to go.



**FREE BOOK FOR SICK WOMAN**

Woman is more liable to illness than man. This is because her organism is more sensitive. In man the muscular system is predominant. In woman the nervous sympathetic. Woman suffers in heart and brain and body a thousand things the average man can't understand. He knows nothing of the throbbing head, the aching back, the nerves all ajar by overstrain, the "want to be let alone" feeling, the weakness and prostration from the overwork, worry and cares of her self sacrificing life. Often indeed her wonderful love and courage make her hide from him until it is too late, and many sleepless nights followed by tired waking mornings, the wearing pain, the dragging weakness of female complainrs, all of which are increased at each period, the unutterable misery and weakness that darken her life and bring her to the verge of despair.

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to any sick woman who writes for it. She who reads about the weakness and diseases of her sex; all about her complicated nervous and physical conditions; all the necessities and requirements of her wonderful organism. Best of all, she will learn what is necessary to maintain health can be regained when lost.

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But remember, though Dr. Sproule has been to great expense in getting up the book it will cost YOU nothing. The doctor wants you to have it. He wants every woman to have that perfect glowing health without which she cannot fitly rule her kingdom. He feels it his greatest privilege to help in any way God's last and best creation—WOMAN. Send for this book at once. It will save you years of suffering. Write your name and address plainly on the dotted lines, cut out the Book Coupon and mail it to HEALTH SPECIALIST SPROULE, 7 to 13 Doane St. He will send you back the book.

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