

# Messenger and Visitor

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## Canadian

### Defence.

It is stated that the Dominion Government will, shortly, set about the erection of such fortifications in the harbor of St. John, as will enable the port to defend itself against attack from the sea side. The chief battery will be built this season upon the highest ground of Partridge Island, which may necessitate changing the site of the present lighthouse there. The guns are now on order and will probably be delivered before the summer is over. They will be of sufficient range and calibre to cope with men of war. The work will be carried on under the most competent supervision so as to insure its execution in the most substantial manner. The location of the proposed battery has already been approved by officers who made a special study of such questions. It is understood that General Lord Dundonald is anxious also to secure the erection of batteries to protect the harbor of Vancouver, B. C., which is in such a defenceless position today that a single hostile warship could destroy property worth millions of dollars without herself running the least risk of damage.

### Who Are Guilty.

In Victoria, B. C., two Chinamen, named Wong On and Wong Gow have been convicted of the murder of a Chinese theatre manager of the city and have been sentenced to death. According to a despatch from Rossland, B. C., some interest has been aroused there by the story of a prominent Chinaman of the place who contends that the men under sentence are not the guilty parties and that their conviction is the result of intrigue on the part of the Highbinders. This Rossland Chinaman whose name is not given but who is said to be a Christian, and who shows a certificate of membership in the Young Men's Christian Association of Victoria, is reported as declaring that the conviction of Wong On is a part of the Highbinders' attempt to punish Chinamen who accept Christianity; also that the Highbinders, to protect their own guilty members, who left the country immediately after the killing, have fastened the guilt on Wong On, who since accepting Christianity has frustrated various murders. By securing the conviction of Wong On, through the alleged intimidation of friendly witnesses, the Highbinders, according to the statement of Chinamen at Rossland, secure revenge for the old scores and provide an object lesson to Christian Chinamen, many of whom are said to be wavering in their faith as an outcome of the trial. The Chinese at Rossland who are several hundred strong are said to be thoroughly worked up on the subject and anxious that the matter shall be further investigated by the authorities before the capital sentence is executed.

### Russia and Japan

#### Compared.

Recently in the City of New York a Japanese and a Russian met on the same platform and made speeches in English, each upholding the cause of his own country in connection with the present war in the Far East. The following report of their remarks is given by the *Montreal Witness*: "Mr. Moriva, (the Japanese) contended that Russia had forced Japan to go to war by her encroachments. The national integrity, even the independence and existence of Japan, were threatened by Russia, and she had no recourse but an appeal to arms. Mr. Molinsky (the Russian) did not oppose this statement, but blamed the war and all other evils under which the people of Russia are suffering, on the party in power, consisting of the governing class and the bureaucracy. Comparing the two nations, he did not see that Japan was more civilized or superior in any way to Russia, nor was he aware that the Japanese had produced such men as Turgenief, Tolstoy, and Gorki, or possessed a literature such as these have created. If Japan had made wonderful progress in the last half century, Russia also had made giant strides in the arts of civilization at the same time. But while Japan was a united country, Russia was divided, owing to the mistaken and tyrannous policy of its rulers. In the United States and Britain the whole nation was not condemned for the bad policy of the party in power, nor should all Russia be blamed for the errors of a party. But what Mr. Masliansky found most admirable in Russia were the many noble and heroic men and women who every year sacrificed fortune, liberty and life in the cause of a free, united Russia. 'Well might he grow eloquent in declaring that no nation in the world deserved

sympathy more than Russia in its struggles for freedom. If sorrow was felt for the hundreds of brave men who went down with the 'Petropavlovsk,' should not regret follow the endless clanking chain of exiles to Siberia, all of them, jailors as well as convicts, victims of a cruel despotic system? Japan has made no such sacrifices for freedom, and it is doubtful if her people would, through a century of tears and sorrow, continue a struggle with no prospect but that of imprisonment, agony, and death before them. Mr. Masliansky concluded with the prayer that rule in Russia would go over to her noble, liberty loving children, and then Russia would be one of the greatest and best countries on earth. That these are the views largely held by the educated, non-official class in Russia there can be no doubt."

### Ice-Breakers

#### for the St.

#### Lawrence.

The Dominion Government has placed in the estimates for the coming year the sum of \$300,000 for an ice-breaking vessel to be employed on the St. Lawrence river with the purpose of lengthening the period of navigation. It is said to be the opinion of men who have given attention to the subject in the light of what has been accomplished elsewhere in the way of ice-breaking, that by this means the season of navigation on the St. Lawrence may be extended two weeks in the autumn and perhaps as much more in the spring. It is considered that such an addition to the season of navigation would be of any considerable importance to the port of Montreal, as much wheat now exported by way of Buffalo and New York would then probably go by the St. Lawrence route. Messrs. Armstrong, Whitworth & Co. of Newcastle-on-Tyne are mentioned as the probable builders of the ice-breaking vessel or vessels which it is proposed to place on the St. Lawrence. They are the builders of the Ermak which was built for the Russian government to maintain winter navigation from the Baltic to Cronstadt and St. Petersburg and summer navigation in the Kara Sea in order to reach Northern Siberia. The Ermak has ten thousand horse-power and five thousand tons coal capacity, its cost was \$875,000, and it is reported to have answered very satisfactorily the purpose for which it was

### Thibet.

The trouble in Thibet appears to be growing more serious. The Young-husband Mission is practically besieged at Gyangste, and the Thibetans are bringing a larger force and heavier artillery to the attack. The British expedition is to be reinforced with half a battalion of Fusiliers and half a battalion of Naval Infantry with four ten pounder guns from India, and the Chinese and Thibetan authorities have been informed that the British Mission will advance to Lhasa unless they will negotiate at Gyangste within a given date. Replying to Lord Spencer in the House of Lords on May 17, Lord Hardwicke, under Secretary for War, said that Great Britain is now at war with Thibet, and until she had by force of arms vindicated her position he did not think the Government should be called upon to give a definite pledge as to what form of settlement would follow the conclusion of hostilities.

### Antidote for

#### Rattlesnake

#### Poison.

A Japanese physician claims to have discovered a positive antidote for the venom of rattlesnakes. It was announced at the annual banquet of the Association of American Physicians, held in Washington, D. C., on May 10, that the antidote had been discovered by Dr. Noguichi of Japan as the result of researches made by him under a grant made by the Carnegie Institution. The announcement was made by Dr. S. Weir Mitchell, of Philadelphia, who read a letter from Dr. Noguichi who is now in the Serum Institution in Copenhagen where he has been engaged in his researches for several months past. From the nature of the announcement it is believed by the physicians who were present that the serum which Dr. Noguichi says he has discovered will be of great value in human therapeutics. It appears that Dr. Mitchell himself when a young man devoted a good deal of time unsuccessfully to the problem which is now said to have been solved by Dr. Noguichi. The letter to Dr. Mitchell from the Japanese

physician did not contain a great many details, but said that the serum had been obtained from the blood of goats and could probably be secured as well from horses, as in the case of serums in use at present. In Dr. Noguichi's experiments he found that guinea pigs that had received injections of rattlesnake poison up to twelve times the amount necessary to produce death and had then received injections of the anticrotalic serum experienced no evil effects from the poison. Dr. Noguichi also believes that this discovery will lead shortly to the discovery of serums for other poisons, and that it will not be long before the serums will be placed on the market particularly in regions where the rattlesnake is always a factor to be reckoned with.

### The War.

Several quite serious disasters have been sustained by Japanese battleships and cruisers during the past week or two. One cruiser is reported to have been disabled by the daring exploit of a few Russians on a steam launch, which managed to creep in near to the Japanese ship and torpedo her. Several Japanese vessels have been destroyed by mines. Two are reported to have been lost in this way while endeavoring to remove mines in Talienswan bay, and on May 15th one battleship was sunk and another seriously crippled by coming in contact with floating mines off Port Arthur. It is reported that navigation in that vicinity has become exceedingly dangerous by reason of these floating mines which appear to have broken from their moorings and are drifting about the sea. The entrance to Port Arthur appears not to have been effectually blocked after all the efforts of the Japanese to that end, since the Russians have been able to send out torpedo boats and even a cruiser. It is very difficult from all the reports received to form any definite idea of the position of the opposing forces on the Liaoting peninsula. A large body of Japanese crossed the Yalu river from Korea, other bodies have landed in Manchuria on the east and on the west side of the peninsula, and it was supposed to be the purpose of the Japanese to concentrate a large part of the forces at Liao Yang, a position on the railway south of Mukden. The rainy weather which has prevailed in the country has probably prevented the Japanese carrying out their plans as rapidly as they expected, the roads being in such condition as to make the moving of artillery difficult if not impossible. A Japanese force of 30,000 which had advanced westward from Feng Wang Cheng some sixty miles, encountered a larger force of Russians well posted and retired rapidly, though it is said in good order. There appears to have been no general engagement of these forces, but the skirmishing resulted in some loss on both sides. It is understood to be General Kurapatkin's intention to withdraw his forces northward to Mukden and perhaps to Harbin, and as the rains have had the effect of preventing a rapid concentration of the Japanese forces, it is probable that the Russian commander will be able to effect this without risking a general engagement. It is expected that the Japanese will immediately turn their attention to the reduction of Port Arthur. The Russians profess to believe the place impregnable, but the Japanese will be able to bring great forces in men and artillery to bear against it, and as it is a matter of the utmost importance to them, they will doubtless sacrifice blood and treasure freely to accomplish its reduction. It is at present writing uncertain whether the wharves, docks, and buildings at Dalny upon which the Russians have lavished millions during the past two years, have been destroyed or not. It was reported that the Russians had blown them up before evacuating the place, but this report has been contradicted. It is reported that a Japanese torpedo boat was hit by a shell from the Russian forts at Port Arthur on Friday last, with the result that one officer and twenty-five men were killed. Alluding to the recent disasters to Japanese ships from floating mines, the *London Times* correspondent on board the steamship 'Haimun' says that the Russians, realizing that they were effectively isolated at Port Arthur, "made their desperation an excuse for sowing the whole gulf of Pe Chi Li with floating blockade mines. It is reported that they sent the launches and junks to drop mines in the paths of the Japanese warships and transports. The mines drifted to the high seas and to Chinese waters, constituting the gravest danger to neutral shipping. Yesterday the 'Haimun' passed two floating mines within six miles of Wei-Hai Wei. Even if the act of a desperate garrison this must be in violation of the law of nations."

## More About the Bible.

BY E. M. SAUNDERS, D. D.  
INTRODUCTORY.

Everything has been frank, fair and honorable, as far as I am concerned. A member of the Bible class asked the pastor, if it would be a fair interpretation of his views of the Bible, to give the Bible to a man, and say to him a part of that book is inspired and a part is not inspired. Take it, cast aside what you judge uninspired, and with what remains settle your relations with God.

As we in old times said of the front locks, the pastor hung fire. A D. C. L. present, a man used to courts of law said, "that is a fair question." The pastor replied, "I will answer it at another time." Three weeks after this, in the last minutes of discussing the methods of Bible study, he dictated for the class to write the answer to the question, "What is the inspiration of the Bible?" He dictated no more. That definition I sent to representative ministers, asking their opinions. I told the pastor I did so. I gave him the names of the men to whom I had written, and told him they had agreed with him. He had no fault to find with my course. But the pages of the *Messenger and Visitor* must not be unumbered with endless explanations. However, I still adhere to my first estimate of Brother Waring, although in his last letters he has heavily taxed my confident belief, but this shall be regarded as a black, fugitive cloud passing over the face of a bright serene moon.

The pastor might have saved himself the writing of four long letters by simply saying, "I believe the Bible is a book given to the world by God, and was written by men supernaturally inspired by God to write it. This or a like declaration, as far as I know, he has never made. Three sermons and a long discussion in the Bible class I have heard all professedly for the purpose of teaching the denomination the right views of the 'Bible inspired,' and how it should be studied, and strange to say, the pastor's own views have been studiously concealed, while the tendency of his questions and general statements has been to unsettle the minds of the people in the Bible as the inspired Word of God.

I have carefully listened to all the pastor has said, but no plain statement of his belief in the Bible, as a supernatural revelation, has ever fallen upon my ears. Most carefully have I read all he has written on the subject, even seeking with care in the links and loops and general enigmatisms of his long and involved sentences, for an explicit statement that, in his belief, the Bible is a supernatural revelation of God to man, but all in vain. No declaration of this character can be found in any of the pastor's utterances.

As it was in the three sermons in the church and the session at the convention, so it was in the Bible class. When a venerable deacon in the class, in great distress of soul, asked his pastor, "Is the Bible the Word of God?" no reply was given. The pastor will remember that I tarried after the class was dismissed, and kindly told him he should answer the deacon's questions—that all professors in theological schools frankly told their students what they believed. The pastor will remember that he said, if he were a teacher in a theological school, he also would give his classes his own views. But he continued to conceal his belief from the class. I am conscious that these statements will be read by members of the class—lawyers, merchants, a large number of intelligent men and women.

### ADMISSIONS REMOVED.

Mr. Waring seems to think his methods of Bible study have been opposed by Dr. Saunders, which in part are: (a) Getting the meaning the authors intended to convey; (b) Getting and arranging historically the facts in and back of the author's thoughts; (c) Getting the truths in and back of their thoughts.

Not publicly, not privately have I said or written one word against any method of Bible study. Sam Butler says, "No argument like matter of fact is here: there are the facts." As Brother Waring has repeated the statement so often by lip and by pen, I am coming to think that he, as a victim of an oft-repeated caprice, is led to believe it true. Now for the facts. For nearly fifty years I have studied Biblical theology. But little time has systematized theology got out of me. T. H. Rand and I, when students, with our paragon Bible, began the study of the Bible book by book. At Newton, Dr. Hackett's impatience with systematic theology, and his unsurpassed skill in the examination of the Bible, taking a book at a time, holding it up in the light of contemporary history, in the light of the character and aim of the writer, the prevailing prejudices, racial and religious, wholly captivated me. Added to this, was the keen, thorough examination of the text in the original language. That was license in method sufficient to satisfy any infidel. I have never narrowed it. But I look to the Holy Spirit as the great Teacher of spiritual truth. Young men in my Bible class of about one hundred at Berwick, could rise and from memory recite Paul's missionary journeys and stand an examination in relating them to Geography and History. After reading the twelve volumes of Grote's History of Greece and other literature, I gave in the light of this reading, a lecture on Paul's speech on Mars Hill. The book of Job also was the subject of

sermons and a lecture, as were other books, also the lives of distinguished men of the Bible. In these studies every light possible to me was turned upon these Scriptures. In Job, for instance, the time of its production, the family, social, and religious life, the hints at the habits and industries of the people; the literature and poetry of the book, were not overlooked in our humble efforts. Some young people encouraged me in my work by telling me that after hearing the lecture on Job, given in different parts of the Province, they spent the night in reading the book. In Cornwallis and in Halifax, the Genesis, the Romans, the Hebrews have been studied in this way. Many years ago, when calling attention to the Messiah and the Messianic prophecy of the Old Testament in some sermons at Fredericton, the Rev. W. E. McIntyre, one of our ablest and most appreciative men was good enough to encourage me by telling me that the sermons were a help to him. I may say too, that I have used mostly German commentaries, because they are so free and patient in turning every light upon the text of the Bible. If Mr. Waring will look in the College records of June, 1881, he will find there a resolution introduced by E. M. Saunders, and seconded by Dr. T. H. Rand, and carried unanimously by the Board of Governors, that the Bible be introduced as a subject of study into the curriculum of the College. Acadia College was, as far as I know, the first college in America to introduce the Bible into its course of study. One of the arguments I used was, that the history of the Scriptures should be woven into the course of ancient history taught in the college; and that for the purpose of giving the students the advantage of studying the Scriptures historically. Here is the germ of the conservative higher criticism. Now, I hope this will disillusion Brother Waring, and save him the trouble of further pelting an image of straw. Use any methods you like, thought of or unthought of, but be you sure of this, the typical Baptist will reserve to himself the right to review both your methods and your results.

This disposed of, let us now turn to the real question, "Does Mr. Waring teach that the Bible is a supernatural revelation from God, given through men supernaturally inspired for their work—the only supernatural revelation given to the world by God?" This is the question, and a bad one it is, too.

### THE OCCASION OF MY WRITING.

No minister could wish for a reception more hearty than the grand old First Church gave to its pastor in January, 1903. It was an occasion brimful of joy. The cup was running over. Include me, please, in this statement. For seven months there was comfort. Then came the three sermons on "The Bible inspired." Discerning minds were filled with apprehensions, and carried to their homes heavy hearts. It was mildly suggested to the pastor, that it was a risky and perilous thing to attempt to unsettle the essential beliefs of the church and denomination.

Then came that hour of agony in the Convention. And what an hour it was. Never anything like it before in the life of the Convention. Heads went down, ministers left the house, old and young. Some wondered, others groaned. The house was sown thick with distrust. All hearts ached because the customary vote of thanks could not be passed by the Convention, coupled with a request for the publication of the sermon in the *Messenger and Visitor*. The enterprising reporters failed to get satisfaction. All loved Brother Waring and love him still. Hope bore up all hearts that he would, on reflection, recede from the dangerous ground taken. He received faithful admonitions from his brethren. After this, the subject of inspiration was again raised by him and discussed in the Bible class; and in this discussion Brother Waring said repeatedly that "the denomination must face the issue." I then decided it was my duty to take my part in "facing the issue"; consequently my lecture followed, and in a revised form, appeared in the *Messenger and Visitor*.

### THE OBJECT OF MY WRITING.

My purpose in writing was to turn the attention of the denomination to the Bible, as containing a revelation from God, on which rests our faith and practice; to prepare the mind of the body for the further discussion of the subject of inspiration by the pastor of the First Halifax church; to help by suggestion and otherwise any brethren who might need help. Had Brother Waring been satisfied with his three sermons in Halifax and the hour in the Convention, not a line, in my opinion, would have been written on the subject. All would have assumed that the suppressed storm of dissent in the Convention, had led him to reconsider his views, and to quietly get into harmony with the denomination. It was the pastor's persisting in forcing his views on the denomination that drove me, much against my inclinations, to oppose, as far as I could, his evident plan to have the old view of the Bible give place to the evolution theory of the Higher Criticism, to the Unitarian theory. This is evidently the ground Mr. Waring occupies, and which he would have the denomination occupy.

### AN ADMISSION.

Mr. Waring, in effect, says that I approach the Bible as true; and that he approaches it as neither true nor untrue; that I hold it innocent until it is proved guilty; that he holds it guilty (it must be that there is no middle ground) until it is proved innocent. In this way we are opposed at

the outset in its examination. Well, this is no method, it is a condition. I accept the position he assigns to us respectively. The great Hebrew and Roman codes of jurisprudence, and all the codes of the civilized nations of today are emphatic in regarding every man innocent, in the eye of the law, until his guilt is proved by evidence, thoroughly sifted. If fallible man is by law held innocent until his guilt is proved, I feel bound to stand by the Bible—God's word—as innocent until it is proved guilty. Mr. Waring may approach the Bible as untrue. I shall continue my examination of it as God's Word. If it is proved to my satisfaction that it is a human, fallible book, I will give it up; if not, and may I be pardoned for the suggested possibility of human authorship, then I shall stand by it.

After all that the Bible has done for the millions in Heaven and on earth; after all it has done for the world, am I asked to regard it as a collection of myths, legends, fables, and idealistic notions of brilliant minds, and this, too, declared to be smeared with vulgarities? Am I required to sit down with these Philistines and say to them, that if they will suspend their judgment that the Bible is a fraud, I will suspend my judgment that it is the infallible word of an infallible God, and on these conditions we will study it together? Never, NEVER, NEVER.

Twelve sons sit around their aged mother, beautiful in the simplicity of old age. There she is, her sweet face radiant looking upon her manly sons for whom she has made every sacrifice. Then one of them says, there are some people who say our good mother is bad. Let us gather them in, and, if they will suspend their judgment, we will suspend ours; and we will have an examination. An indignant protest is in the eyes and faces of the eleven brothers. They say to the twelfth brother, your proposition is a fiction as cold as a block of ice from the North Pole. Search the Old Testament. Did Jehovah tell the prophets to go to the surrounding nations with this cold-blooded proposition? Tell all, small and great that the Bible is the Word of God, which commands all men everywhere to repent, or they shall all likewise perish.

"For evangelical purposes," the Parliament of Religions was useless. Ten years have shown that no good effect was produced by it in heathen lands. Paul and our missionaries denounce the superstitions of the heathen, and admit any truth they hold, while holding up to them the gospel system; but to do this, one thing and to sit down with the heathen as these Higher Critics would have the missionaries do, and admit that our Bible is myth, legend and a literature evolved from the brains of "Hebrews, Jews and early Christians," is quite another thing. In teaching a Sabbath School class of Chinese in California, a young lady gave the class an account of Jonah. The Orientals matched it with a Chinese miracle, that pu' Jonah in the shade. But, if Brother Waring can get any comfort from his grotesque scheme for popular use, nobody will wish to rob him of his enjoyment.

### DR. SAUNDERS "BLOCKED" THE WORK OF THE BIBLE CLASS.

Well, I confess I asked some questions and with the result of a question asked by an old deacon. The colored preacher had graphically described the making of Adam. The Lord moulded him, head, arms, body and legs out of clay; and then stood him up against the fence to dry. "Who moulded that fence?" inquired the old deacon, jumping to his feet. "Sit down brudder, sich questions spies my theology."

Well, brother Waring thinks I have "hit" him, also another good brother. For this I am sorry. Every brother in the ministry, I would help, not "hit." This is my apology. In the last six months, I have been shooting at the radical critics, who in their, "winter palaces," before a good fire have been penknifing the Bible. If Brother Waring and the other brother have been standing too near these people, they may have been hit. My advice to them is the advice of the Quaker on the stage in the play of Uncle Tom's Cabin, standing in all gravity with gun in hand, the Quaker, seeing the slave-hunter on Eliza's track, and brings his gun to his shoulder and says to Eliza's pursuer "I advise thee to remove from the place thou now occupiest, for I am going to fire just where thou standest."

These "hits" have driven my brother to his "knees." Well, the more we do of that, the better; but perhaps it should not be published. However, I see slim chance here for martyrdom; but if any, pinch-beck cheap.

(continued next week.)

## St. John Letter.

The time flies, and it has already been some weeks since a report of the workings of the churches in this city has appeared in the *Messenger and Visitor*. As a city we have been wrestling with civic and religious problems for of small calibre. We are trying to get ready for the summer opening for the Grand Trunk Railroad now projected, and if it fails to come this summer to be ready for it when it does come. A strong committee is making arrangements for the Champlain Tercentenary to be held here this summer. Dr. Raymond, pastor of St. Mary's Church, (Epis.) has written an extended history of the discovery of the St. John River, and from that we find that we have been in this country three hundred years. One important feature of this celebration, which will be marked by aquatic, athletic, trades, and other celebrations, will be an Old Home Week

with excursions from all parts of the Provinces and New England. Our city fathers newly elected are taking upon themselves the responsibilities of the Municipal Government. Dominion politics do not figure very largely in our local elections, but just now the question is water—whether the city shall put up with the present diminishing supply, or instal a gravitation plant, which will give us water for the next 25 years. On account of the low pressure of water in the city, the Insurance Companies have added a flat rate of 40 cts. on general fire insurance which has aroused our citizens to public demonstration, and the new council is now grappling with the problem. In brief these are a few of our civic problems.

The winter's work has not been marked by any special features. We have no Baptist churches in the city now without a pastor, unless it is the Victoria St. F. B. church, which has given its pastor, Rev. David Long, a leave of absence for four months, and who, together with his wife and daughter, goes for a vacation in the West. Mrs. Long's health has not been very good, and after serving with this church for seven years they are taking this much needed rest. He expects to return and assume his pastoral charge the first of September. Brother Long is well and favorably known in all the churches of this city as a brother of sterling worth and excellent spirit. He has been commended to the Canadian Baptists by letters of introduction from individual ministers, and from the Baptist Minister's Conference. We commend him to all who may meet him during his well earned vacation.

Of the two other Free Baptist churches in the city, Rev. R. W. Ferguson has succeeded Dr. Hartley as pastor of the Carleton church, and Rev. C. F. Phillips is Bishop of the Waterloo Street church. It is needless to say that these brethren are members of the Baptist Minister's Conference, and that the kindest feeling prevails between the two denominations of Baptists in this city, and indeed throughout the Province. We hope the day is not far distant when the two may become one, without any unnatural dislocation of church interests, nor any mal-adjustment of the truths of the Gospel. There is so little difference between the two Baptist bodies today that we fail to distinguish between one another either in the darkness or in the light. Of our Baptist churches it might be said that the work is progressing favorably.

Brother Nobles is after one week of special meetings rejoicing in a new energy and spiritual life, which is a marked feature of the regular services of his church.

Rev. A. T. Dykeman has been laboring assiduously throughout the entire year, having enjoyed a blessed season of revival, assisted by our veteran, apostle, and missionary, Father Wallace. May the Lord bless and use this dear old man for the next generation, and may his mantle fall upon some of us, so that we may take up his work. His name will always be a happy memory, fragrant and ripe in the pages of the history of the denomination in these provinces. A number were baptized in the Fairville church, and the work progresses favorably there.

In the work of Germain St. church Dr. Gates reports, that the congregations are good, the Sunday school in a flourishing condition, and the offerings for benevolent purposes large. They have recently introduced a new singing book for the congregation, which is the English Baptist Hymnal, Canadian edition. Many of the friends speak very highly of the music in this hymnal. It would be a great boon to the denomination, if we would not have to go outside to adopt other books, but as we do not have hymn and tune book combined, Germain St. thought it wise and necessary to introduce this English book.

Leinster St. has also introduced the "Sarsum Corda," and with it have done away with the choir. One could wish that we might have one hymn book for all of our churches, and that hymn book one of which we could be proud. We hope the day is not far distant when those who have the matter in charge can report fully and favorably on our revised Canadian Hymn and Tune book. Brother Burnett has just finished his second year's pastorate in the Leinster St. church. The work of consolidation of all the departments of the church has progressed remarkably during these two years. At the anniversary occasion Dr. Gates preached the sermon on Sunday evening the 24th, and they had a public meeting on Wednesday evening, the 27th, and last year the Leinster St. church spent \$1400 for repairs upon their church edifice.

Rev. A. B. Cahoe is well on into the work in Brussels St. with energy and wisdom. The finances of the church have strengthened considerably; two new deacons have been appointed, Brother John Sherwood and Charles Vail. The work of the church is progressing favorably, and pastor and people are much encouraged.

Bro. Stackhouse is now well settled in his old pulpit at the Tabernacle. The problem of the Tabernacle is principally a financial one. Brother Stackhouse has finished the work required of him in the Chicago University and expects to receive the degree of B. D. soon. We shall expect to hear of larger accomplishments in the work of the Tabernacle, now that he is free to give his full attention to his parochial duties.

The work of the Main St. church is moving along an even course, presenting features of encouragement to both pastor and people. The Men's League has been organized under the leadership of Mr. E. M. Sipperell and is a very encourag-

ing feature of the work, and well attended by the leading business men of the congregation. The ladies Bible Class under the leadership of Mrs. Roach is another new permanent feature of the Sunday school work. A junior B. Y. P. U. was reorganized last week with two departments. The superintendent of the Sunday school has been laid aside through illness for several weeks, and but for this some very encouraging reports for the Sunday school could be made also. The congregations are large. H. H. R.

## From the Northwest.

(Continued from last week.)

Our soil is rich in extreme. It is of the black loam type. There is little or no grit. A spade cuts through it almost as noiselessly as it would through so much meal. Its productiveness is marvelous. This explains the fact that land seekers cannot now get "homesteads" much under 60 miles from the town. Land which was the gift of the government to the homesteaders a few years ago, is selling now from \$5 to \$50 per acre. A steady stream of immigration is still coming, mostly land seekers. Two thousand English settlers are looked for within the next fortnight. The hotels are now crowded to the utmost limit. The significance of all this to the country is most apparent. Do you wonder our representatives—Brothers Young and Stackhouse—talk with large vision. It has become quite the custom to discredit the west. An eastern paper recently made personal reference to a commercial man who had gone east as one "from that country from whose bourne no truthful man ever returns." Such expressions savour more of humor, than of knowledge or of good judgment. Some men have come west and seen nothing, but it is no great credit to them to tell it, some have come west and left in disgust for other quarters, but have been glad to return to the very quarters they discredited to shape their fortunes, wiser and more sober. The men whom the boards have appointed to represent Baptist work are men of vision. That is why they are chosen. But they have ample occasion to have that vision stirred. Brother Stackhouse talks in the west just as he does in the east, and men of mind here appreciate his presentation of the opportunities just as they do in the east. He recently presented the case to us at Strathcona, and this young four year old (self-sustaining) church made him an offering of \$100.00. He was talking to men who knew. Your money spent in N. W. missions is well invested, and more than that a tremendous responsibility rests on the established churches of Canada to provide liberally for the work here which we cannot think of keeping up with under present provision. Every train coming even to this extremity, these spring days is crowded with new settlers who scatter to various points of this great land. The two thousand English settlers expected will alight from the train here in one party, en route to the Barr colony.

The Strathcona church is only a young church of only 76 members, and a larger portion of these are non resident than can be found in any of our Maritime churches. I thought in coming west to get to the land of no "non residents"—but alas, it is worse here than in the east in this regard. The land policy of "homesteading" is favorable to this. "Land-seekers" locate in the towns till they find land and in many cases earn enough to settle at farming. Then they go. Thus we have a large non-resident membership. You would be surprised if I should tell you what this handful of people is doing.

How many eastern churches would face the prospect of a new parsonage and a new church in the one year. That is before us for this summer. Our plans are about matured and we will soon turn the sod. We have lately had to abandon the old church for larger accommodations in a hall. But strong men have been planning wisely and we will soon be in possession of commodious quarters. In the infancy of the church a school-house was purchased with two lots for \$400. The house was removed to more central lots and put in shape for a church. Last week the two original lots sold for \$800.00 and we have an offer of \$1500 for the old building and the lot on which it stands, which lot was given to the church by the C. and E. railway company. Four of the finest lots in the town for church purposes have been financed through and now are in possession of the church for building. We will have thus available assets alone of \$3000 to begin our building project with. This is the result of wise financing of devoted men with whom the church is exceptionally blessed.

These facts indicate that we have men of strength. One of our officers is the representative of this territorial district in the local legislature, and is deputy speaker of that body, and is a man strong in the councils of the liberal party; another officer is the conservative candidate to contest the seat at Ottawa in the coming election; (these strong party leaders, by the way are firm friends and brotherly.)

Another is the head of a large flour milling establishment and has served the town effectively and acceptably as mayor another (the son of our pioneer pastor Rev. A. McDonald is the editor of our local paper. These are not only men of busy and influential public life, but take time to give energy with the rest of the church not only to its finances and Sunday services, but also to its prayer meetings. From what I have met here and observed elsewhere in the Western

work our Churches are reaching out in the work and are joining hands worthily in the great enterprise to which Eastern Baptists have committed themselves. These Western churches are one with you.

The question of unification of our Canadian work is receiving some attention otherwise than from the missionary point of view to which you recently referred. The editor of the "Northwest Baptist" is out in an interview in the daily press of Winnipeg in favor of the unification of the Canadian Baptist press. Brother Vincent talks favorably of one great Baptist periodical for all Canada. Those who know him realize that he does not speak without judgment. From our new field we realize the necessity of the greater oneness in our work than ever before, and believe the time is not far distant when the difficulties in the problem will be met and solved.

Thanking you for space and with Christian regard for you and your readers.

I remain,  
Yours in the one service,  
C. W. COREY,

Strathcona, Alta, May 6, 1904.

## Home Mission Notes.

On May 10, the H. M. Board met in the parlor of Zion Baptist church. A good representation was present. The Treasurer's report showed an almost empty treasury. Constant begging for money is most unpleasant for Board, pastor and people. Sermons upon the duty and measure of giving are looked upon by the people as a part of the pastor's duty and will not elicit liberal response. What then is the more excellent way? Much has been said and written on the subject. The apostle Paul has had his say also. Please read 2 Cor. 8:1-7, where Paul defines liberality as a grace. As the brethren at Corinth abounded in faith, knowledge, diligence and love, he says, "see that ye abound in this grace also." Failing to see liberality as a grace we make it a duty and a burden. As a grace in the heart, it struggles for an outlet in acts of benevolence, "as a duty it has to be urged, as a grace it bubbles up as a natural spring. As a duty it has to be brought up out of the soul by mechanical force.

This grace like all other Christian graces is obtained by consecration and prayer. A consecration that does not put all on the altar is not true, and this want of consecration keeps thousands from enjoying this grace of liberality. We pray for love, joy, faith, we want to pray for liberality, that we may see Jesus, see his claims and wants, then the claims of self will dwindle before his. This grace needs cultivation by systematic exercise. Systematic beneficence is as much a duty as singing and praying. Such system would soon develop the grace of liberality, and instead of the pastor spending time in collecting money, the people would pray him to receive their gifts and thus the work of the Lord would be carried on. I believe the financial question of the church is to be settled by the people of God upon their knees praying for the grace of liberality. Brethren it is worth the trying, don't pass it by without a trial.

LUNENBURG CO.

We would note some things about our work in Lunenburg Co.

New Ross.—Bro. Asaph Whitman is the faithful pastor of this church, his labors are abundant. They are erecting a church building that is a credit to place and people. It will cost about \$2500. We hope it will be dedicated to the Lord sometime during the summer. When completed this church will have a magnificent church plant.

Lunenburgtown and Dayspring is ministered to by Bro. W. S. Hurman. Bro. S. has walked right into the hearts of the people, gracious revivals have taken place in both churches, a goodly number have united with the respective churches, and there are others to follow. We hope that Bro. S. in a short time will lead this group from under the H. M. Board or nearly so at least.

New Canada and Chelsea.—Rev. Geo. H. Beaman of New Brunswick has lately settled with these churches. Bro. Beaman comes to us well recommended, we hope he will be greatly blessed in his present large field of labor. This group should be self-supporting.

Kempt, Queens Co. is still without a regular pastor. Here is a grand field for an energetic man. These kind progressive people, although without a pastor are building a neat comfortable church home and carrying on the church work with a good degree of earnestness. May the Lord send them a good faithful pastor to help carry on the Master's work.  
N. W. BROWN.

Our personality is not a closed circuit. It dips deep into God. It is rooted in him, as the tree is rooted in the soil. That which comes up from within is none the less from that which comes down from above.—Willard B. Thorp.

Give a man such a heart as the Son of God describes in the Beatitudes, and a whole universe of sorrow cannot rob him of his blessedness.—C. H. Spurgeon.

The will of God will be done; but O the unspeakable loss for us if we have missed our opportunity of doing it!—Brooke Foss Westcott.

## Messenger and Visitor

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B. McC. BLACK

Editor

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### SYMBOL AND SUBSTANCE.

The symbol is related to the thing symbolized, as the shadow is related to substance. Its value is in the fact that it points to something beyond itself. We must not say then that because a symbol is not a reality it is, therefore of no value at all. We cannot say that the shadow, because it is not substance, is without any significance whatever. The shadow may be of great significance because it indicates substance, and indicates, too, in a more or less definite way, the character of the substance and the direction in which it is to be found. If one is in great need of human help it will gladden him to see the shadow of an approaching friend, though the friendly form itself he may not yet be able to see, for the shadow indicates that help is at hand. The symbol as a shadowing forth of spiritual realities may in like manner be of great significance. The symbol may be beautiful, impressive, educative and greatly helpful, if only we understand and interpret it as a symbol and do not attempt to transfer it to the sphere of reality and so make it an idol to corrupt our minds.

In spite of all the light which the New Testament and the progress of Christian knowledge have brought to bear upon this subject, it seems that a large part of what is called the Christian world is unable to draw a clear line of distinction between shadow and substance, symbol and reality, and many are missing the substance in the attempt to grasp the shadow. We have all heard of the dog which lost his piece of meat in the vain attempt to seize the reflection of it which he saw in the water. This is told of a dog in a fable. Real dogs have probably too much brute sense to do that sort of thing. Such foolishness is reserved for men, and for men especially in the sphere of the religious life, for in material things men are generally able to distinguish between shadow and substance. Sometimes, toting along close to a river's bank, one may see fruit laden boughs reflected in the water, but if one wishes to taste the fruit he does not reach downward for it but upward. It is said that in Switzerland there is a lake in the clear calm depths of which travellers may see the reflection of snowy mountain peaks not directly visible from their point of view, but no traveller, we may be sure, has ever sought to reach the mountain top by going to the bottom of the lake. If one went about in the physical world, unable to discover, or paying no heed to, the difference between substance and its shadow or reflection, he would find himself in constant difficulty, and he might be expected speedily to reach the end of his career. The shadow as we have seen, is not without its significance, for good, but it may mean death to him who regards it as substance.

It is the putting of shadow for substance in the sphere of religion that has worked confusion and corruption in the in the heathen world, and it is sad to think that the same mistake has worked and still works for confusion and corruption in what is called Christianity. But surely, if men do not distinguish in religion between shadow and substance, symbol and reality, their failure is not to be charged to the lack of Scriptural light upon the subject.

The tendency indicated is seen especially in the misuse of the Christian ordinances. The two ordinances of Christianity taken in their true symbolic significance, are beautiful, impressive and profoundly educative. There is the ordinance of baptism which, understood in its New Testament sense, is expressive of the disciple's repentance and his faith in Christ, signifying his surrender to Jesus as his Saviour and Lord, his burial with the crucified Christ in order to a resurrection in him unto newness of life. And thus understood, the symbol is a thing of impressive significance and healthful grace. But when men interpret the symbol as a reality, and regard baptism as being endowed with miraculous or magical power to regenerate the human soul, so that by the act of baptism a sinful being, even though unconscious of what is being done for it, is thereby transformed into a child of God, and an inheritor of the kingdom of heaven,—that is to destroy the true and wholesome symbolism of the ordinance, and so to misuse it as to delude the minds of men and corrupt the church.

Then again in the Lord's Supper we have a simple ordinance, an impressive symbol of realities profoundly significant, speaking to us as it does of Christ's sacrificial death, the fellowship of believers with their Lord and with one another and the anticipation of union with him by and by. The symbol is eloquent, full of sane meaning and comforting grace. But sacerdotalism, ignoring and denying the symbolic character of the Supper, perverts the simple ordinance into a real sacrifice, so that the simple and natural bread and wine of the communion tables are by priestly assumption transformed into the veritable flesh and blood of Jesus Christ, and men and women are taught to bow down to these symbols as their God and to believe that their spiritual life can be built up by their eating and drinking, under the appearance of bread and wine, the veritable physical body and blood of their Lord. This is surely the supreme illustration of the proneness and ability of human nature to pervert the meaning and the use of a symbol.

### THE LAST SUPPER.

In our Bible Lesson for the current week there are two things which stand in strange contrast with each other. There is first the revealed treachery of Judas and his defection from the company of the apostles, and secondly the institution by Jesus of the Lord's Supper, the symbol of perfect and vital union between the Lord and his disciples.

The glimpse which the gospel narratives give us of Judas suggests a life story deeply and terribly pathetic. What an awful and tragic story it would be if it could be set forth in full by the pen of a master! There must have been elements of goodness in the man,—how else can an account for his being attracted to the company of the disciples and of coming into so intimate relations with Jesus as to be chosen as one of the twelve apostles? We cannot doubt but that Judas had been strongly attracted to Jesus, that he had felt—perhaps had very strongly felt—the influence of the Master's personality upon his own life, and that his nature had in some measure responded to that holy influence. We find it difficult to believe that it was merely the grovelling spirit of petty avarice that led this man to betray his Lord. It has been suggested that Judas was a man in whom faith and ambition were struggling for the mastery, that recognizing the unique personality and miraculous power of Jesus, he had refused to believe in the possibility of his being put to death, and persuaded himself that when the Jewish leaders came to measure their strength against Jesus they would be confounded and his Messianic character would then be made manifest to the nation. However these things may be, it is surely a terribly pathetic thing to see this man who had come so near to the kingdom and who had walked in intimate association with the Saviour of the world, cutting himself off from the fellowship of Jesus to go down to his dark and awful doom. The possibility of such a life experience is a serious consideration for us all. Jesus had loved this man and had longed for him that he might choose the upward way. We see how gently he deals with him even to the last. If there was anything that could reach the heart of Judas, and save him from his own perverse spirit, it surely must have been the atmosphere of that last meeting with the Master and his disciples, when the Lord in heaviness of spirit declared to them that one of them should betray him. How tremendous are the issues which hang upon the exercise of the human will when a man can resist such influences and go down to his guilty doom from such a scene as that of the last supper!

In remarkable contrast with the dismissal of the traitor, Judas, is the institution of that ordinance which, as we have said, symbolizes the perpetual and vital union between Jesus and those who truly believe on him. The Lord's Supper is a memorial ordinance. It is to the Christian what the passover was to the Jews, a memorial of deliverance through divine grace. It speaks to us, not of the lamb slain in Egypt nor of those offered on Jewish altars, but of "the Lamb of God which takes away the sin of the world." The bread and the wine of the Supper, of which all partake, signifying fellowship in and with Jesus Christ. But it is fellowship in his sufferings and death. The broken bread is his body broken for us. The wine is his blood of the new covenant poured out for many unto remission of sins. This memorial ordinance sets forth the divine method of redemption. To fail to discern the broken body and the poured out blood of Jesus is to fail to discern God's remedy for sin. The redemption of the world demanded a costly sacrifice. The Son of God must put into this work the fullness of his being, and pour out his soul unto death, that with his blood he might redeem mankind. And if Jesus Christ has put himself so unreservedly into this work of redeeming man, need we be surprised if he demands that men shall be in earnest about their own salvation and the salvation of their fellowmen? There can be no true fellowship with Jesus which takes no account of his broken body and his shed blood.

That the bread and the wine in the Lord's Supper have a purely symbolic meaning would seem so plain that no one could be in danger of understanding them in any other sense, and it seems strange indeed that good and learned men could ever have found it possible to interpret them in

any other way. And yet a large part of the Christian world is being taught today that the words "my body" and "my blood" are to be understood not symbolically but literally. To receive this doctrine we should be obliged to believe that the disciples, while their master was visibly present with them and talking with them, were at the same time literally eating his body and drinking his blood, under the appearance of bread and wine.

### Editorial Notes.

—Rev. William Howe, D. D., of Cambridge, Mass., completes his 98th year on May 25. He is still able to go about and visits Boston quite frequently. The Union Baptist church of Boston, now Tremont Temple, was founded under Dr. Howe's ministry.

—The Rev. S. Weston Jones, who lately presented the claims of King's College, Windsor, to a St. John audience, said that \$100,000 was needed for the College. This cannot be considered an extravagant demand considered in connection either with the needs of the College or the ability of the Episcopalians of the Maritime Provinces. If our Anglican friends are at all earnest and unanimous in their effort to maintain their College they will not let the matter of \$100,000 stand between them and success.

—The announcements found in our columns in reference to the Acadia anniversaries indicate that, during the coming week, there will be much of interest for the visitor to see and to hear and to participate in. As usual no doubt, many Baptists from various sections of these Provinces will seize the opportunity to make a trip which offers so many attractive features. Those who visit Wolfville at an anniversary occasion for the first time are apt to meet with agreeable surprises and to get an enlarged idea of the educational work of the denomination.

—Rev. W. H. Robinson, M. A. has kindly consented to visit Cape Breton in the interest of the MESSENGER AND VISITOR, and it will be very much appreciated if subscribers whose subscriptions are over due will pay the same to him, and if pastors and others interested in the denominational organ and the dissemination of Christian literature will aid him in his efforts to make additions to our subscription list. There must be many new comers in many localities whose homes would be the better for the weekly visits of the MESSENGER AND VISITOR and we hope that our brother will receive the encouragement he deserves as a successful and beloved pastor and a representative of the paper.

—For some years past there has been much bad feeling between different members of the Baptist denomination in Texas. This unseemly feud appears to have its chief representatives in Dr. J. B. Cranfill, editor of the *Baptist Standard*, and Rev. S. A. Hayden of the *Baptist Herald*. It is reported that in a sleeping car going to the Southern Baptist Convention at Nashville, a quarrel occurred between Dr. Cranfill and Mr. Hayden, which grew so hot that a pistol was drawn by Dr. Cranfill and two shots fired. "Without regard to the merits of either side," says the *Watchman*, "we say that this quarrel is a disgrace to religion and ought not to have gone to such lengths among Christian men. Somebody ought to have been willing to suffer wrong rather than bring such reproach on the cause of Christ." This is a sound principle which might apply to many another quarrel.

—The Southern Baptist Convention assembled at Nashville, Tenn., May 13. A writer in *The Examiner* says of this Convention that in the territory covered by it there are 779 Associations, 20,431 churches, with a total white membership of 1,805,889. The number of baptisms reported in the Association minutes of 1903 was 103,241. These churches have a church property valued at \$22,828,672. There are 11,479 Sunday Schools, with an enrolment of 761,059. Then in this same territory the National Baptist Convention of colored brethren report a membership of 1,909,139. These latter figures may be somewhat exaggerated, but it may be safely said that within this territory there are three and a half million of Baptists.

—In connection with the Southern Convention there are three Boards,—a Foreign Mission Board, located at Richmond, Va., a Home Mission Board, located at Atlanta, Ga., and a Sunday School Board at Nashville. The Foreign Board has missions located in China, Japan, Africa, Italy, Mexico, Brazil and Argentina. On these fields there are 180 churches and 294 outstations. The report shows that on these fields there were last year 2,076 baptisms. In all the Board has 63 male and 75 female missionaries, 68 ordained and 115 unordained male and 32 unordained female native helpers. The total membership of the mission churches reaches 9,969.—The Home Mission Board has 626 missionaries at work who have performed during the year 20,815 weeks of service. They have baptized 7,526 persons and received 9,271 by letter. The Sunday School Board is doing an important publishing business.

**McMaster University.**

There were 188 enrolled in Arts and Theology during the session of 1903-4. The graduating classes were notable for the number of promising young men in them. This was especially true of the graduating class in Theology. In earnestness of purpose, loftiness of aim and loyalty to evangelical life the session just closed was perhaps superior to that of any former session. By the blessing of God the testimony given by the McMaster University Evangelistic Band during the session has resulted in the conversion of nearly one thousand persons. During the summer the Band will hold meetings in different parts of Ontario, one section of the Band working east of Toronto and the other west, with Messrs W. A. Cameron and J. R. Coultas as leaders respectively. The Band is composed of students from both the Arts and the Theological department of the University.

Every year makes some advance in the teaching power of the University and it is this for which we seek earnestly and constantly, believing that a great teacher is worth more to a university than perfection in buildings or superiority in equipment. This year the notable advance is in Political Economy. The great and growing importance of this subject, especially in a new country like Canada, has impressed upon us more deeply each year the duty of providing for our students the opportunity to do more than they have been able to do in the past. We have happily solved our problem by appointing as Lecturer in Political Economy, Principal A. L. McCrimmon, LL. D., of our Woodstock College, who will spend two days of each week at McMaster. At the same time we have added greatly to the work in this subject, giving general and special courses in the Junior year and a general course in the Senior year, with the intention of adding special work in the Senior year after 1904-5. Dr. McCrimmon is one of the most brilliant of the graduates of the University of Toronto, a teacher of remarkable power and an orator of growing reputation, and that he will give distinction to the teaching of Political Economy in McMaster University is certain.

One of the encouraging features of our work is that our professors are bent on strengthening themselves to the full extent of their power in their work. The Board of Governors, to facilitate a purpose of this kind, grants a leave of absence for a year to one and another, to give the opportunity for study and travel. The salary of the professor is paid just as if he were teaching, and the only expense to which he is put in connection with his university duties is to provide for such of his work as cannot be taken by his colleagues. These help each other as much as possible both from good will and because they can look forward to their own turn later. At present Professor Ten Brocke, our learned, loveable, and able philosopher is in Germany. Since going away a year ago he has heard lectures at Harvard and Oxford as well as in Berlin. Before returning he will visit other centres of thought and teaching. Professor Ten Brocke, besides gaining a masterful place in the confidence and admiration of his students, is becoming known as a man of wide and profound learning. Before coming to us he had graduated in Arts at Middlebury, Vermont, in Theology at Rochester, had spent three years at Yale, taking his Ph. D. there, and had studied for a year or more in Germany. After eight years of teaching he felt the need of further observation of the great teachers of philosophy, and when he returns to us next October he will have had nearly a year and a half further of travel and study.

Another of our professors is planning to be away next year. It is our hope that hereafter at least one will be absent in this way every year. The effect of this policy upon the university is unmistakable and salutary. The tendency towards narrowness and provincialism among professors and their students can be dealt with no more effectually than by giving the professors an opportunity to see other institutions and countries.

Another member of our educational family who is away at present is Principal McCrimmon, who has spent the year at the University of Chicago in the study of Political Economy. Two years ago by arrangement of the Board of Governors he spent three months in travel in England.

Among the promising facts in connection with our University is the devotion of the alumni. During commencement week this year meetings were held on three days, with strong and helpful discussions on subjects of vital interest to religion and to the university. A plan was adopted, too, for adding substantially to the income available for the purchase of books for the library. We have a library of about thirteen thousand volumes, and are spending only a few hundreds of dollars annually for the purchase of new books. The Alumni will see that we are greatly strengthened at this point. At Woodstock College we have decided to raise our fees, and at the same time to introduce a system of scholarships and self help which shall place the privileges of the school within the reach of any capable, worthy young man. In this way the poor will have a chance to make their own way, while the sons of the rich will be required to pay something approximating to the cost of their education. Our fees at Woodstock, though higher than heretofore, will still be less by from eighty to one hundred and fifty dollars a year than the fees at some other leading boys' schools in Ontario.

At the opening of the Fourth term at Moulton College this year every room was occupied and one pupil was waiting for the first vacancy. The prospects point to a crowded school next September.

The raising of the fees may affect somewhat the attendance at Woodstock College, but the prospects of this school also are bright. We have spent about twenty thousand dollars at Woodstock during the year in a new heating plant and in making modern the lavatory system of the College. As soon as possible we shall build a fine gymnasium in connection with the college, the present gymnasium being a wooden building and old.

The tidings concerning the institutions in Wolfville which the MESSENGER AND VISITOR has brought to Ontario from time to time has interested us and led us to rejoice. I send to the Maritime provinces this information concerning our educational work in Ontario with the hope that our friends of Christian education there will be glad to know of our progress and to rejoice with us. O. C. S. WALLACE.  
Toronto, May 7, 1904.

**The Maritime Baptist Historical Society.**

We are glad to notice in an editorial of the MESSENGER AND VISITOR a short time ago, that some churches were being moved to have their histories written, even though in brief sketches. We sincerely hope that a movement is on that will make more important the history of the local church, as well as that of our denomination as a whole.

We shall be pleased to communicate with any Baptist churches that have prepared historical sketches, with a view of having them preserved in proper form in the Library of Acadia College. The suggestion of the editor of the MESSENGER AND VISITOR concerning a committee of the Historical Society in whose hands all historical and historical sketches might be lodged is a good one. It will doubtless be acted on at the next meeting of the convention in Truro. This committee might meet at stated times, carefully examine all sketches in hand, supplement or revise the work when found desirable, and after further consultation with the churches sending unfinished or imperfect sketches forward them to the library at Acadia for preservation. In the meantime I shall be very glad to communicate with churches having sketches either in printed or written forms and advise with them concerning them.

Moreover on page 30 of the Year Book will be found a list of the members of the Historical Society as distributed among the Associations. Will each brother whose name stands first in the different groups please consider himself the chairman of the group for his Association, confer with the other two brethren there named, and arrange to have the work of the society brought to the notice of his Association at its next annual meeting (the purpose for which the society has been organized is quite fully stated on page 26 of the Year Book). In this way steps may be taken to gather up all the historical records in the hands of Association clerks and elsewhere so that they may be preserved for the use of future historians.

It is likely that an arrangement will be made at the next Convention for all material to go through the hands of a central committee before being laid up among the archives of our churches. J. W. BROWN, Secretary.  
Hopewell Cape, May 13.

**To the Alumnae of Acadia Seminary.**

As the day for another Reunion draws near it may be well to make some appeal to your interest in the Alumnae Association, and to your regard for its prosperity, through the medium of the MESSENGER AND VISITOR.

A large attendance at the Reunion is desired, and that the time may not conflict with any other meeting of the anniversary programme, the hours are set from five to seven p. m., thus no longer conflicting with the exercises of the Academy closing as heretofore.

Financially a very special effort should be made this year. Since the funds of the Association are being devoted towards the debt on the Seminary's furnishing—and thus towards the Second Forward Movement—Mr. Rockefeller duplicates every dollar raised by the Society. Remembering that every dollar sent in means two for the Seminary, will not the members of the Association give as liberally as possible this time? Some are far in arrears as regards annual fees, and to them especially is this appeal sent. Accompanying your money, send a word of greeting to the Alumnae if you are unable to be present, for to learn of each other's progress and to cheer each other in the endeavors of life was one of the reasons for the formation of the Association.

It should be generally understood that any former student of the Seminary, during all stages of its growth, may become a member by the payment of one dollar annually, and any lady may become a life-member by the payment of twenty-five dollars.

Let each Alumnae pledge herself in her heart to take renewed interest in the Association, and by that interest, combined with whatever material assistance she can give, to aid in carrying out the purposes for which the Society was formed—the mutual pleasure and benefit of its mem-

bers, and an opportunity to give expression to the respect and gratitude due to our Alina Mater.

L. W. ANDREWS,  
Treas. Alum. As.

Wolfville, N. S., May 18th, 1904.

**Baptist Union.**

The committees in union of the Baptist bodies met in the F. M. Rooms, St. John, on 17th and 18th insts. and completed their work for the present. A full report for the basis and working plan of organization drawn up will be presented to both the Free Baptist Conference of New Brunswick and the Baptist Convention—perhaps also to the Associations of New Brunswick. It is to be noted that the question of consolidation before the committee applies only to New Brunswick. Some regret was expressed by brethren present that more time had not been taken to afford consultation with the Free Baptists of Nova Scotia, in order to a general union for the Maritime Provinces. The whole ground so far as a provincial union is concerned was gone carefully over, and those present are hopeful of good results. W. E. MCINTYRE, Sec'y.

Waterville, Me., May, 1904.

Dear Editor—I have no desire to enter your lists of controversialists, but I do not like to see a good man's name misused. Evidently Bro. Chipman hasn't placed Dr. Burton. He speaks as if Burton were still at Newton and seems to imply that he teaches O. T. matters. Prof. Burton left Newton eleven years ago (in 1893) so no student could have come from Newton and Prof. Burton's class a few summers ago, unless twelve be a few. Bro. Chipman ought to correct his letter.

Yours cordially,

H. R. HATCH.

**Jubilee.**

Phoenix Division No. 113 S. of Temperance celebrated its 50th anniversary at Bridgewater, April 28th, in connection with the session of Grand Division. Of the sixteen charter members of April 4th, 1854, W. J. Gates, P. M. W., and of the National Division, who was present, is the only one of the sixteen connected with Phoenix. Rev. Dr. J. W. Manning's father and grandfather were also charter members, as was also Rev. James V. Tober 94 years old, now living in Maine, and still occasionally preaches the old Gospel. He was a former successful Baptist pastor at Bridgewater and vicinity, and contemplates a visit to the province this summer. ONE PRESENT.

Some time ago a slightly intoxicated individual was initiated into the Order, he had formerly been a fine fellow. He said having made up my mind to join your Order, and become sober something drove me to drink to prevent me carrying out the promise I had made. What a powerful address he delivered such as I never before listened to except from the famed John B. Gough. How he thanked the members for receiving him; thus throwing about him a good influence. He said he would not disgrace them nor has he that, with divine aid he would keep his pledge and try and be a man again. My face said he, you see, all cut to pieces, by falling only yesterday when drunk. Oh the sin of rum drinking rum selling and rum licensing too, for blood money. How sad to see a man enstamped with the Divine image degraded by rum and all it represents, and how earnestly should temperance people especially Christian people labor to reclaim such by kind words and kind acts. I do believe, many a now lost one might be saved to himself and family by kind words, generally but few such word are spoken. I fear, our duty is to seek and save the lost. Reader go and do likewise and save your erring brother, and Christian voters vote as you pray and pray as you vote. W. J. G.

THE NINETEENTH CENTURY AND AFTER. Edited by James Knowles. Published Monthly.  
Contents for May, 1904.

- I. An Imperial Maritime Council. By Sir George Sydenham Clarke, K. C. M. G., F. R. S. (late Governor of Victoria)
- II. The Black Peril in South Africa. By Rudrick Jones (South African Editor, Reuters)
- III. Anti Clericalism in France and England. By Sir George Arthur, Bart.
- IV. Dr. MacLagan and his Great Work. By Sir William Broadbent, Bart., K. C. V. O., M. D., F. R. S.
- V. The State and Scientific Research. By Sir Michael Foster, K. C. B., M. P., F. R. S.
- VI. Against a Subsidised Opera. By Hugh Arthur Mount.
- VII. Lord Actons Letters. By the Right Hon Sir Stuart Stuart Elphinstone Grant Duff, G. C. S. I.
- VIII. Bird Life at Bingham's Melcombe (concluding the series). By R. Bosworth Smith.
- IX. The Church in the Colonies. By The Right Rev. Bishop Welldon.
- X. "An Ex-Prisoner on Professional Criminals": A Rejoinder. By Sir Robert Anderson, K. C. B., LL. D.
- XI. A National Park for Scotland. By Charles Stewart.
- XII. "The State Registration of Nurses." By Eva C. E. Luckes (Matron of the London Hospital.)
- XIII. The Army and the Fsher Scheme. By Lieut-Colonel I. Alsager Pollock (Editor, United Service Magazine.)
- XIV. South Africa and her Labour Problem. By Charles Sidney Goldmann.
- XV. Last Month:

- (1) By Sir Wemyss Reid.
- (2) By Edward Dicey, C. B.

—Leonard Scott Publication Company, 7 & 9 Warren Street, New York.

## \* \* The Stry Page \* \*

### The Five Dollar Gold Coin.

BY A. E. CALDWELL.

"Your change, sir!" and the clerk at Loring Graham & Sons handed over the counter a number of coins with a neatly done up package. "Thank you," and he stepped in his alert, business like way to another customer who had just entered the large hardware establishment, while Cary started toward the door with the package containing his new skates, at the same time slipping the change left over from the crisp five-dollar bill into his trousers' pocket.

"Haven't you counted it?" asked Uncle Tom, who had aided Carl in the selection of the bright nickel skates.

"Why, no; I never do. What's the use—the clerk does that! It isn't at Loring Graham & Sons as it is at some stores; they're honest here—never heard of anyone's being cheated!"

"It isn't that so much as it is the liability of one's making a mistake. A person never ought to receive any change—however small the amount—without counting it over on the spot. You can hardly expect a mistake to be rectified after once having left the store, however reputable the firm."

"But it makes lots of bother," argued Carl, "when one's in a hurry!"

"It makes no difference—its business; and every boy ought to train himself early in strict business principles and live up to them."

"Aren't they a dandy pair—my Ice Flyers—that's what I'm going to name them!" exclaimed Carl, adroitly changing the subject. "There isn't a fellow in Shirley that's got a prettier pair."

"They are beauties; no mistake. I think you got them too, at a very reasonable figure. Now don't forget my boy, hereafter about counting your change," and Uncle Tom, without waiting for reply, entered his place of business, a few blocks from the hardware store.

"It's all nonsense taking so much trouble! That's just the way lots of folks do; they stand and count ten and five—fifteen; and three—eighteen; and two's twenty; when they give a quarter for a five-cent lead pencil!" declared Carl to himself, going down the walk. "And they know the clerk would give them the right change. I'm not going to do it—it's too foolish!"

During the fall and winter Carl Bradford obtained his spending money by making himself generally useful, an hour each night and morning, to his uncle's firm. Their "pull-up-chinks" man had been Carl's designation of himself, and now he was known to all the clerks in the establishment as "F. C."

A bright morning in early winter, as Carl was about to leave, his Uncle Tom called him into the office.

"I wish on your way home, Carl, you'd call at the freight office and pay this bill. It's twelve dollars," handing him a twenty dollar note. "You may bring the change back after school."

"Yes, sir," and Carl took the money and went whistling on his errand.

After he had paid the bill Carl took the change that was handed him—he remembered afterward it consisted in one note and the rest in coin—and slipped it in his vest pocket.

"I won't be so liable to lose it there," he thought.

It didn't again enter his mind until his uncle asked him in the evening if he had taken a receipt.

"O, yes; and the change—I'd forgotten all about it! Here it is," and Carl handed the receipt and money to his uncle just as he had received them at the freight office.

"Why, this isn't all," said Mr. Bradford, slowly counting the amount a second time. "The receipt's all right, but the change—there's only three dollars here—a one-dollar bill, two halves, and four quarters."

"It's just as I took it," declared Carl, positively.

"Did you count it before you put it in your pocket?"

"No-o; I—I didn't think! I supposed 't would be all right," coloring.

"But it isn't, Carl; it's five dollars short!"

"It ought to be there," and Carl emptied all his pockets, and then went through them again. "I—I didn't take it!"

"Of course you didn't, my boy; no Bradford would do such a thing as that! 'Twas a mistake made at the freight office, owing to—"

"My not counting it when 'twas given me," interrupted Carl desolately.

"Perhaps if you go over early in the morning, by their looking over their accounts they may be able to rectify it—though it's doubtful. They're closed now."

But when Carl went over on his way down town they insisted they had given him the correct change the day before and, bitterly disappointed, Carl reported to his uncle.

"I—I'll pay it," faltered Carl, out of his earnings. "I'll take ten weeks—but by going without everything else I can do it."

"It's my business, my boy," declared Uncle Tom, encouragingly. "I'm sorry, but it may—"

"Teach me a lesson—it will," and Carl smiled grimly as he spoke.

During the following weeks Carl saved every cent he earned to pay back the five dollars to his uncle's firm.

One morning—'twas at the end of the ninth week—Carl carried the vest he was accustomed to wear to his mother to mend.

"It needs two buttons—and the pockets leak," playfully.

"Leave it on a chair, dear, and I'll see to it and stop the holes; I'll have it ready by noon," and his mother smiled with her "love-to-work-for-my-boy" smile, as he laid down the garment.

"See what I've found!" she exclaimed at dinner. "A bright five-dollar gold coin!"

"In—'twasn't in the vest—was it mother?" and the expression on Carl's face was a mingling of hope and incredulity.

"Indeed it was—hidden away down in the corner where the unsuspected leak hole had dropped it!"

"Then it's the change—the five dollars of that freight money! Hurrah! But," more soberly, "I'm glad now it got lost a while, for by it I have learned one of Uncle Tom's business principles—and I'll not forget it!"—N. Y. Advocate.

### The Special Thanksgiving of Hate-Evil Hobbs.

BY HOWARD B. GROSE.

I.

This story that I am about to tell you is about Hate-Evil Hobbs and how he had a special Thanksgiving. You must know that the Widow Hobbs had come over to Plymouth colony in the same good ship with Elder Brewster and his company of men, women and children. She was not a widow then, for Moses Hobbs her husband, was with her and a good man he was, too. But on the long voyage Moses Hobbs had taken sick of a fever and died not long after the company landed, so the Widow Hobbs had to face the new life and the privations of the colony all alone. That is not quite alone, for she had a little boy who had been named Hate-Evil Hobbs by her husband, who wanted his boy to hate evil, and thought nobody could forget that if he put it in the boy's name.

Hate-Evil Hobbs was now a lad of twelve and not a very happy boy, if truth must be told. For his mother was exceedingly poor, and it was hard work to keep the wolf from the door of the little cabin that was their home, to say nothing of keeping the cold out. Then the other boys made fun of him because of his name, and even the girls he thought winked at each other as he went by. But probably he only thought they did, for he was as nice looking as any of the boys. And one of the politest of them all. Truly he did hate evil, including his own name, and often wondered why his mother and father didn't think how queer it would sound. Still it wasn't as bad as Praise-God, Barebones, and his mother often told him, nothing was so bad that it mightn't be worse. He thought not much worse for the Thanksgiving Day was coming and he couldn't see what they had to be thankful for. They had little to eat little to expect, little wood to burn, and little chance to earn any money.

Hate-Evil, however, had been taught to pray and trust, and he was bound to help his mother to better times by and by, when he got to be a great man like Elder Brewster, and had a wig to wear, and a high pulpit to preach in. Hate-Evil thought it was a good deal easier for Elder Brewster to keep himself awake while he was preaching his two hour sermons than it was for those to keep awake who had nothing to do with it but sit still and listen.

The night before Thanksgiving had come, and Widow Hobbs was very sorrowful as she told her boy that they would have to be contented this year with a very simple dinner of Indian mush and molasses, which was all she had for it was a hard winter for the colony and work was scarce. Hate-Evil said nothing, though he felt a good deal, more for his mother than for himself, however.

Presently he said with a little quavering in his voice, "I wouldn't mind the dinner, mother, if only the boys and girls would be kind to me, but at the singing school they laugh at me and don't let me into any of the fun, and sometimes I wish I could go away and die. Why don't they like me, mother? Is it because I have no father or because we are so poor?"

The poor widow couldn't answer that, and there were tears in her eyes as she thought of other days when they were happy in their English home. But she never questioned that her husband was right in starting for the new land where he could worship God according to his conscience. So she said nothing; but kissed her boy instead, which comforted him more than words.

II.

Now you must imagine yourself in the home of Elder Brewster, in the large living room and kitchen, with its huge fireplace and warm fire glowing out comfort. And you must fancy a group of boys and girls gathered before the

fireplace, earnestly talking. There was the hostess, Thankful Brewster, and Submit Carter, Deliverance Wentworth, Mercy Palfrey, and Prudence Ellis, with the boys; Stability Williams, Praise-God Barebones and Methuselah Howland. They were planning a great surprise, and this was their final meeting. Their parents had approved what they intended to do, and it was all the pleasanter because it had been kept such a secret.

It was due to Mercy Palfrey who was just like her name and loved by everybody because she was so kind to everybody. Mercy had noticed how rudely most of the boys treated Hate-Evil, and her heart was sorry for him. She always tried to speak pleasantly to him, to make up for the others, and Hate-Evil thought she was an angel instead of just a sweet loving-hearted little girl. More than that, Mercy heard her mother say that she wondered how the Widow Hobbs got enough to eat and meant to send her over something for Thanksgiving. That gave Mercy a thought, and at once she set out for Thankful Brewster's, for her and Thankful were chums. Thankful thought it was just splendid, and so did Submit Carter and Deliverance Wentworth when they were called into consultation. Then some of the boys were taken into the secret and they thought anything was good that these girls wanted to do, and they owned up that they hadn't treated Hate-Evil right, and they felt mean enough when Mercy Palfrey told them what she heard poor Hate-Evil say to his mother as she was passing them after church. The boys agreed to do better, and Stability Williams said that any fellow that was mean to Hate-Evil would have to answer to him, and as he was the stoutest boy of them all, things looked brighter for Hate-Evil.

III.

From talking the girls presently went to working, and it was fun to watch them as they packed a large basket with what would not only make as fine a Thanksgiving dinner as one could see and eat, but many another meal as well. There was plenty of everything, and when all was done and ready, the boys took the great basket, which was heavy, I warrant you, and carried it out to the sled that was waiting.

But before they started off with it, all had a merry-making for a time, and the boys enjoyed it so much that they said they wished Thanksgiving came once a month, and they could always make up a Thanksgiving basket. Though I suspect the reason was to be found in the red cheeks and sparkling eyes of the Pilgrim maidens, rather than in the turkey or the potatoes and other eatables. And as for the girls they enjoyed it quite as much, especially Mercy Palfrey, who was thinking what a glad day it would be for Hate-Evil.

In the darkness of the night when the widow and Hate-Evil were fast asleep, some boys with a sled made their way to the widow's humble home, quietly led a large basket at the door and then as quietly stole away.

IV.

The sun was brightly shining on Thanksgiving Day when the Widow Hobbs and Hate-Evil sat down to their simple breakfast; for the widow thought the longer they remained in bed that morning the less wood they would need to burn to keep them warm. Hate-Evil had been thinking wistfully of the dinners which he knew folks would have in many homes, and sighed as he said to himself that perhaps God had forgotten his mother and him. How could that be strange when He had so many to remember. The widow had offered her prayer of thanksgiving, but Hate-Evil couldn't help asking what they had to be thankful for—though he wouldn't have dared to ask his mother that.

After breakfast he started to get some wood which he had cut, and as he opened the door hurriedly he almost tumbled over something in front of the doorstep.

"Come, mother," he cried, "somebody has left a basket here by mistake."

But when he had brought it inside they found their names on the packages, and a neat note wishing them a joyous Thanksgiving, from their friends who did not forget them and did not wish them to be lonely on Thanksgiving Day. Then came the names and as Hate-Evil read that of Mercy his face flushed and his heart beat like a trip-hammer.

"I know—she was the one who thought of it," he said and so she was.

Very likely you can guess the rest of the story, for in those days it was not considered natural for everything to turn out badly. As a matter of history, that Thanksgiving Day was the beginning of a new life for Hate-Evil who was to become one of the strong men of the colony. Not only were hope and cheer and faith reborn in his heart, but the boys and girls treated him so differently that he grew to be one of the merriest of them, and a general favorite—especially with Mercy, who was still like a good angel to his vision. It was no wonder that in after years, when she was the light and joy of his fireside, they loved to recall that special Thanksgiving and its surprise.

It is just possible too, that Merey's surprise was the beginning—at any rate it was pretty near it in our New England—of the beautiful Christian custom of remembering those in need on Thanksgiving Day.—Watchman.

**A Day's Quarrel.**

BY ELIZABETH PRESTON ALLAN.

As Dr. Meade rushed out of his front door in a great hurry to pay a visit six miles away, he almost stumbled over little Ben, sitting alone on the porch step.

"Hello, Captain, where's your mate?" asked the doctor. He always called Ben "Captain," and the little boy next door, his "mate"; this little boy's name was Blake.

"He's at home," Ben answered, mournfully.

"Have you and your mate quarrelled?" asked the doctor. Ben nodded. Two big tears were making his eyelashes heavy, and he had to wink hard to keep them from rolling down his cheeks.

"Jump in the buggy and go to Whistle Creek with me. You can tell me about it as we go along."

And this was the story Ben told of his quarrel with Blake: "You see, father," he said, "Blake and I are keeping a bird list, to see who knows the most birds, and yesterday while we were playing mumble the peg, a Carolina wren came and sat in the locust tree, and sang like everything."

"How did you know it was a Carolina wren?" asked the doctor.

"Why, father! I've known the Carolina wren for the longest time. Miss Robbins taught me. But Blake says he knows a Carolina wren, too; Jack Foster showed him one while it was singing. He says the bird in the locust tree looked like one, but he knew it wasn't, because the Carolina wren sings this way"—Ben whistled something like "Sweetheart, Sweetheart." His father was surprised to hear how much like a bird it sounded.

"And how did the bird in the locust tree sing?" the doctor asked.

"Oh, something like this,"—and Ben whistled a loud, clear, bubbling strain, not at all like "Sweetheart."

Now, Dr. Meade knew very little about birds, so he couldn't decide the quarrel, and Ben didn't listen much to his good advice about its not making any difference how the Carolina wren sang.

But while Ben held the horse at Mr. Pyle's door what did a little Carolina wren do but perch on a lilac bush and sing both ways, first the sweetheart way and then the other!

So then Ben agreed that he and Blake were two foolish little boys, and he begged the doctor to drive home real quick; he wanted to make up.—Ex.

**The New Baby.**

Yes, I've got a little brother,  
Never asked to have him, nuther,  
But he's here,  
They just went away and brought him,  
And last week the doctor brought him,  
Weren't that queer?  
When I heard the news from Molly,  
Why, I thought at first 'twas jolly,  
'Cause you see,  
I s'posed I could go and get him,  
And then mama, of course, would let him  
Play with me.  
But when I once looked at him,  
"Why," I says, "Great Snakes, is that him,  
Just that mite?"  
They said, "Yes," and "Ain't he cunning?"  
And I thought they must be funnin'—  
He's a sight.  
He's so small, it's just amazin',  
And you'd think that he was blazin',  
He's so red.  
And his nose is like a berry.  
And he's bald as Uncle Jerry  
On his head.  
Why, he isn't worth a brick,  
All he does is cry and kick,  
He can't stop.  
Won't sit up, you can't arrange him—  
I don't see why pa don't change him  
At the shop.  
Now, we've got to dress and feed him,  
And we really didn't need him  
More'n a frog;  
Why'd they buy a baby brother  
When they know I'd great deal ruther  
Have a dog?  
—Kansas Farmer.

**April Mottoes.**

Learn patience from the lesson,—  
Tho' the night be drear and long,  
To the darkest sorrow there comes a morrow—  
A right to every wrong. —J. T. Trowbridge.

I cannot always know and understand  
The Master's rule;  
I cannot always do the tasks he gives  
In life's hard school;  
But I am learning with his help, to serve  
Them one by one,  
And, when I cannot understand, to say—  
They will be done!

Character is made by many acts  
It may be lost by a single one! —Sel.

**The Young People**

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

**Officers.**

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

**Our Aim**

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

**Reports From Societies.**

CLARENCE, N. S.—Our B. Y. P. U. is in a fair condition and doing a good work for the Master. Among other work accomplished, we have lately raised by private subscription \$25 toward "our" missionary's support, which has been forwarded to Bro. Lawson. Our meetings are well attended and we are praying for an outpouring of the Holy Spirit. T. E. SMITH, Cor. Sec'y.

**Prayer Meeting Notes.**

We are very sorry that Bro. Youngs' notes for next issue have not yet come to hand. As our manuscript must go into the printer's hands today, we have been obliged to substitute the notes prepared by Dr. Conley, of Omaha, which we know will be found very suggestive and helpful.

**Home Readings.**

Morday.—Hannah's Song of Praise. I Samuel 2:1-10.  
Tuesday.—O Magnify the Lord. Psalm 34:1-5.  
Wednesday.—Great Things Hath He Done. Ps. 71:14-19.  
Thursday.—He Satisfieth the Soul. Psalm 103:1-5.  
Friday.—The Lord is Merciful. Psalm 89:1-14.  
Saturday.—Promise Fulfilled. Isaiah 7:10-14.  
Sunday.—The Angelic Message. Luke 2:10-14.

**Prayer Meeting Topic—May 29th.**

The Message in Mary's Song. Luke 1:49-55.  
This song has been well called "The Magnificat" from the opening words, "My soul doth magnify the Lord." We hear from it the call, which David long before uttered, "O magnify the Lord with me and let us exalt his name together." It is a message of the greatness, the compassion and the goodness of the Lord. A careful study reveals here a fourfold message.

**A MESSAGE OF GRATITUDE.**

It is a song filled with the overflowings of a grateful heart. "My spirit hath rejoiced in God my saviour" Mary was moved with thankfulness at the thought of his gracious salvation. And then she adds, "He that is mighty hath done to me great things." Her soul was stirred with a profound appreciation of God's immeasurable goodness to her. We need more of this spirit of gratitude. We dwell too much upon our trials and disappointments and not enough upon our blessings. Our salvation and the great things which he is constantly doing for us should fill our hearts with thanksgiving.

**A MESSAGE OF CONFIDENCE.**

The whole spirit of the song is that of complete reliance in God. There is not a trace of distrust or questioning. She was resting underneath the shadow of the Almighty. It is not so much the words of the song as it is the atmosphere of it that reveals this perfect confidence. She had surrendered all to God and the peace of God which passeth all understanding reigned in her heart. She might have questioned and feared and trembled, but she simply trusted. Here is a lesson which we all need to learn more perfectly. We have not yet learned to trust as we ought. We are constantly giving way to complaining and doubting, and so fail to find the peace which he wants to give.

**A MESSAGE OF ENCOURAGEMENT.**

Mary was deeply moved with the thought that she, so lowly, so weak, so unknown, should have been so lifted up and blessed of the Lord. "He hath put down the mighty from their seats and exalted them of low degree." "He hath regarded the low estate of his hand-maiden." "God hath chosen the weak things of the world to confound the things which are mighty." You may feel that you are unable to do anything for God, that you are weak and unprepared and unknown, but take courage, his strength is made perfect in weakness. Moses thought he was unfit to stand before Pharaoh, but the Lord knew best, and mightily used him. The forces of sin may seem very strong, but he can put down the mighty from their seats. When the young man's eyes were opened at Dothan and he saw the mountains filled with the chariots of God, he knew that he and

the prophet of God were safe. The work is great and the church may be very weak, the young people's society may be just a handful, but never give up. Let this song come to you filled with the message of encouragement, and let it sing a new inspiration into your soul.

**A MESSAGE OF HOPE.**

There is a glorious forward look in this song. "From henceforth all generations shall call me blessed." God had begun a work that should go on with increasing blessing throughout the coming generations. "His mercy is on them that fear him from generation to generation." Prophecy spoken long ago to Abraham and to the fathers is being fulfilled. There are gracious triumphs ahead. We are still in the midst of the years. But the skies are brightening. "Our God is marching on." Let us sing our songs of hope, and push forward to complete an everlasting victory. Omaha, Neb. J. W. CONLEY.

**Some Practical Don'ts**

BY JOSEPH E. WESTON.

Don't forget that your first duty is to find out just what your duties are.

Don't think that you can get along and do your best work without the Baptist Union. If you already take it and read it you know it just bristles with practical points for workers; and if you do not take it and read it you are behind the times.

Don't be afraid to take risks in doing the Lord's work. Dead uniformity, however excellent, will prove disastrous. Do new things even if you do make mistakes. The man who never makes mistakes never makes anything worth the making.

Don't imagine that you can have first-class meetings in your society without doing a vast amount of preparatory work. If you are afraid of hard work, you had better go to bed and stay there.

Don't croak and whine and scold over the absentees. Thank God for those who are present and show that you appreciate them.

Don't be satisfied with "popcorn meetings," that is meetings in which almost everybody pops up and says something but in which few people say much that is worth saying. Meetings of this character are well enough occasionally or even semi-occasionally, but you do not want them as a staple. The effervescing of soda water or ginger ale is very nice on a hot day, but a hungry man must have something more substantial.

Don't babyize your meetings and don't make them so dismally learned, on the other hand, that no one can understand them. Be simple without being silly, and be bright and sprightly without being irreverent. "Christ said feed my lambs, not feed my giraffes."

Don't be discouraged when the meeting does not come up to the usual standard. The most earnest and painstaking pastors and the most capable and resourceful leaders cannot always "strike fire." Do the best you can in helping the leader before the meeting, and during the meeting, and then if the meeting seems to fall flat, do not worry, but try to do better next time.

Don't encourage, indeed positively discourage, stereotyped, cant words and stock phrases. We must have transparent truthfulness in our meetings. Better have bad grammar from broken hearts than elegant phrases that spell a lie.

**How to Conduct the Prayer Meeting.**

BY DR. E. W. RICE.

1. See that each comer is welcomed at the outer door, with a manly handshake and a cheering word. He wants a manly welcome; not a slap on the shoulder or a punch in the ribs, savoring of the familiarity of the saloon, but a warm Christian, manly greeting. Let him have a similar greeting at the inner door.
2. Fill the front seats first. Have the audience compact, close together. Turn over the back seats at first if necessary until the front ones are filled.
3. Always announce a topic or subject for prayer a week in advance, and assign Scripture passages to be read also. The men will come prepared because they will think about the topic or subject.
4. Arrange for good singing. Have a leader. Have special hymns or verses always in reserve to give out should the meeting at any moment lag.
5. Urge punctuality, the leader giving an example by beginning promptly. In opening the meeting he should give the keynote briefly, never speaking over five minutes.
6. Whoever has a request for prayer, or a thought or a petition to offer, let them have it in mind, and as soon as the meeting is open rise promptly and give it.
7. Pray for one thing that burdens your own and others' hearts. Speak of the one thing that you or some other one needs. Let the prayers and remarks not exceed three minutes each. Come in the spirit of the Lord looking for a blessing.—Rev. Edwin Rice, D. D.

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 MAY

For Parla Kinsely, that the spirit of power may graciously descend upon the lonely missionary, Miss Harrison. For the helpless schools and outstations and that the halting one may decide for Christ. For God's blessing upon Grande Igne and the French in Nova Scotia.

A Festival Car

In the month of July occurs a feast, when, in a large car, three of the most hideous of all the ugly images these people call gods, are drawn through the town. Their features are out of all proportion; they have no lower limbs, and one has no arms, while the other two have only the upper part of the arm. Their names are Jagannatha Swami, Ballaramada, his brother and Sabudra, his wife (the one with no arms at all).

Regarding this duty, as about every one in the Hindu pantheon, there are various stories. One I have been told is that Jagannatha Swami is one of the incarnations of Vishnu. At one time a war was raging between gods and demons when Vishnu espoused the cause of the gods. This enraged the wife of one of the demons and fearing her curse Vishnu cut off her head. In consequence of this, her husband pronounced a curse upon Vishnu, he was to die and be born again seven times. In one of the births he appears as Kishnu with Ballaramada, his brother, and Sabudra, his sister. In this incarnation he committed most heinous sins, because of which he was next born without arms or legs. In accordance with the curse of some women whom he had treated unjustly, we find Sabudra as his wife in this new life.

days. But the carpenter had fled and there remained three unfinished idols, arms and legs gone. Again Jagannatha appeared to the king and told him not to grieve, for he would deign to assume so hideous a form. The king next went to Brahma to ascertain the auspicious day for enduring these images with life and placing them in the temple built for them. But Brahma was engrossed in performing penance; and the golden age gave place to the silver, and that again to the brazen, while following it came the present, the iron age, before Brahma granted the king's request and named the auspicious day. In the meantime, Jagannatha had lived in Mount Nilachalam, and the king invited him to his temple he replied that he could not think of dwelling in temples made by men; but, in consideration of the great preparation the king had made, he would consent to dwell in the temple built for him nine days of each year, and those who worshipped him during that time would receive as much merit as if they had worshipped him throughout the whole year.

So each year the ponderous car is taken to the temple on or near Mount Nilachalam, the three idols placed therein and drawn to the great temple at Povri, where for nine days one of the largest of feasts takes place. Long, stout ropes are fastened to the massive vehicle and men, women, and children vie with each other in their endeavor to obtain merit by tugging at the ropes. Even the bent, tottering old man and woman will strive to get their hands upon the ropes, that they may not miss this golden opportunity for gaining favor with the gods by helping to pull them and their priests through the streets. More meritorious still is it, to throw one's self in the road and allow life to be crushed out by the heavy wheels of this immense car. Formerly every feast witnessed the death of more than one such enthusiast; but Government has since prohibited the practice and policemen are especially detailed to see that no one voluntarily sacrifice himself in this way. But if in the jostling and confusion attending the endeavor to get hold of

otherwise, all are on the same plane, and must eat the same food. I am told that one thousand seers of rice are daily prepared and, along with other food stuffs, set before the idols; then placed in a common bazaar when the sales may be the low-caste barber, but the brahmin does not scruple to touch his despised brother of a lower caste in his eagerness to buy of this food which has been presented to the gods. To eat any other at this time were sin. It is claimed that the rice is boiled in seven pots one placed above another, and the gods show their power by causing the rice in the topmost pot to be first ready to be taken from the fire. Like many another wonderful story, the people accept it as a fact without satisfying themselves that it is really so. Whatever food remains unsold is dried in the sun and then made up into little packets which, together with small strips of the cloth which were during the feast on the idols, sold throughout the country; thus giving those desirous of so doing an opportunity to have their sins pardoned.

The priests who officiate during these feasts sing the vilest of songs and commit the most outrageous sin, while the ease with which they deceive the people is simply astonishing. It is said that one of their common tricks is to lend money to those regretting their inability to make them presents take it all back in offerings from the same persons, and then sue them for payment if the money is not paid back at the promised time.

Can you think of men endowed with the power of reasoning and well educated, too, engaging in such superstitions, vain ceremonies, yes, and even zealous in their observance of the same! It does seem that having worshipped and served the creature more than the Creator, God has sent them strong delusion that they should believe a lie."

We regret to learn that Mrs. J. C. Spurr is going to leave P. E. I. For nineteen years Mrs. Spurr has been one of our most faithful workers doing all her strength and time would permit to sustain and extend the interest in missions. It is marvellous how a frail woman could accomplish so much. Her loss will be greatly felt on the Island and the church in Ealmouth may congratulate themselves on securing as their pastor Rev. J. C. Spurr with such an efficient helper.

Miss Wadman of Charlottetown has kindly consented to take Mrs. Spurr's office as Prov. Secretary until the end of the year. He would ask the secretaries of W. M. A. S. and Mission Bands to do all in their power to make the work easy for Miss Wadman by sending in their reports promptly and striving during the coming 2 months to make up by extra effort for the lack of public meetings during the very cold, stormy winter.

If the Lord's cause shall not suffer there must be a great deal of real self-sacrificing effort put forth during the next few weeks. Will not each one enquire what the Lord would have her do?

Bureau of Literature

The Bureau of Literature contains the following exercises with music for the observance of "Children's Day."

The Beautiful City, Children of the Temple, Jesus of Nazareth, Emblem of Praise and The Little Missionary at five cents each.

The following missionary Exercises have recently been added, Little Lights and Watchman what of the night at two cents each, The Story of the Dolls, three cents.

EVA McDORMAN

Tiuro, N. S.

Little Acts of Kindness - A Lesson.

On May 23rd, 1897, 600 Gslatians were entrained at "Deep Water en route for Winnipeg. Hundreds of citizens visited them, passing through the cars chiefly out of curiosity. One however was heard to say "Even though I cannot understand their language I will see what simple kind recognition will do. The speaker passed along, bowed, patted the little ones kindly on the head, and gave each a coin, I could see in the eyes and lit-up kind expression of the parents and some even hard looking persons, that sympathy was contagious. The little ones pressed to the side of the stranger as he slowly passed along grasping, pressing and kissing his hand, as though he was a person to be venerated, all politely bowed their thanks as the coin dropped into their hand. By a sweep of the hand and the raising of four fingers it was interpreted that the newest arrival was four days ago. So the new comer had to secure a larger show, "The last shall be first."

LESSON.

Kindness, in whatever form, and sympathy find a response in the hardest hearts, and still more so in those of more tender emotions. Oh; to be kind to men, "wherever man is found" (and to the brute as well) is all important. A "nod" or touch of sympathy or even a smile where no word is spoken, as in the above case, how such acts act on all concerned. What useful lessons may thus be learned as a life's journey is pursued. "I may pass this way but once," may truthfully be said, then let us leave behind some good token of our journey and going, carry with us some good received towards "home" and so make this beautiful world all the better for our journey through it. W. J. G. Halifax, May 7, 1904.



Another legend is that Jagannatha Swami, bearing another name, was in ancient times the chief God of the Orissa land. On one occasion the king of a certain town went to visit him, but the god had disappeared. While bemoaning his misfortune, Jagannatha appeared to the king in a dream and comforts him by saying that he would descend to appear in the form of a wooden image and dwell forever on earth. He commanded the king to build a temple for him. Shortly after this, a large stick of margosa wood, bearing unmistakable signs of having come from the gods, was seen floating in the sea. It was procured but all the efforts of the carpenters to carve from it a deity were in vain. Finally a carpenter afflicted with elephantiasis appeared and agreed to carve the idol if he should be left in a room, alone with his work, for twenty-one days. The door of his room was to be fastened on the outside and not to be unlocked. Through the curiosity of his wife, the king was induced to open the door at the end of fifteen

the rope, one should be accidentally thrown beneath the car and killed, he is not mourned for, I am told.

This feast is celebrated on a smaller scale in many towns throughout India. Even here in Bimli we have a Juggernaut car. Each year it is taken to the temple where the idols are kept permanently (corresponding to that at Nilachalam) and they are brought to another temple for the nine days. On the tenth day an immense crowd of people conduct them back to the first temple. The procession always passes the mission house. A year or two ago while this feast was going on in the small town of Palkonda, two men were killed beneath the car. Of course it was circulated that it was the result of an accident, but some were inclined to think it one of those accidents that are premeditated.

At the great feast in Povri, to which thousands from all parts of the country flock, all caste distinctions are entirely disregarded. The outcasts are not allowed to attend; but



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The cough that holds on in spite of all remedies needs energetic and above all thorough treatment. A mere cough mixture won't do. Root out the cold that causes the cough.

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People who have used Scott's Emulsion will not be satisfied with any of the numerous substitutes that are offered in the form of wines, extracts, cordials, etc. When life and health are at stake it is unwise to experiment with unknown and untried preparations.

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

**Notices.**

OUR TWENTIETH CENTURY FU \$50,000.

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

Rev. J. H. BARRS, Wolfville, N. S. Treasurer for New Brunswick and P. E. Island.

Rev. J. W. MANNING, St. John, N. B.

Field Secretary, Rev. H. F. ADAMS, Wolfville, N. S.

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

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

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

The N. S. Central Association will convene with the Lower Aylesford church at Tremont the "first Tuesday after the third Saturday in June," at 10 o'clock, a. m. See Year Book, page 156. H. B. SMITH, Sec'y.

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

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

**ALBERT CO. QUARTERLY.**

The next session of the Albert Co. Quarterly meeting will be held with the Baptist church at Prosser Brook May 30-31. The first session will be held on Monday the 30th at 2 p. m. Bro Addison leading the conference meeting. Rev J. W. Brown will preach the quarterly sermon. Addresses on stewardship will be given by Pastors Brown, McNeill and Addison. A large delegation is expected. J. B. GANONG Secy.

**N. S. WESTERN ASSOCIATION.**

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

**ACADIA ANNIVERSARIES.**

**TRAVELLING ARRANGEMENTS.**

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

The Intercolonial Railway will issue tickets on the days named above from all their stations. Purchasers of tickets must be careful to get Standard Certificates which must be signed by me in order to secure a free return. Through tickets can be via Windsor junction or Truro. Tickets good up to and including June 14th.

The Midland Railway will grant same favors as I. C. R.

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

The Halifax and South Western Railway (formerly Nova Scotia Central) will issue excursion return tickets same as the Dominion Atlantic Railway.

A. C. COHOON, Secy. Ex. Com. Wolfville, N. S. May 3rd.

The next session of the Digby Co. quarterly meeting will be opened at Little River, Digby Neck, on Monday evening, May 30th at 8 o'clock. A. J. ARCHIBALD.

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

J. A. HUNTLEY, Chairman Com. Arrangement.

The 37th annual meeting of the P. E. Island Baptist Association will be held with the East Point Church commencing on Friday, July 1st at 6 o'clock p. m. All letters from the churches to be sent to the Secretary not later than the 30th day of June. ARTHUR SIMPSON, Secretary. Bay View, 14th May, 1904.

**N. B. WESTERN ASSOCIATION.**

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

B. S. FREEMAN, Clk. of W. N. B. Asso.

**CARLETON AND VICTORIA QUARTERLY.**

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

**ALUMNAE ASSOCIATION.**

The Annual Business Meeting of the Alumnae Association of Acadia Seminary Hill be held in Classroom A, on Monday, May 30th, at 2.30 p. m. The Re-union will take the form of an "At Home" in Alumnae hall, from 5 to 7 p. m. You are urged to attend these meetings if possible. C. L. MITCHELL, Secy.

Stratford, 4th Aug., 1893.

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

**PAINFUL RHEUMATISM.**

This Trouble is Caused by an Acid in the Blood, and Can Only be Cured Through the Blood.

Rheumatism is caused by an acid in the blood. That is a medical truth every sufferer from this trouble should bear in mind. Liniments and outward applications cannot cure what is rooted in the blood—the disease must be cured through the blood. That it the reason rheumatism yields almost like magic to Dr. Williams' Pink Pills. This new blood conquers the painful poison, sweeps out the aching acid, soothes the nerves, loosens the muscles and banishes rheumatism. Mr. Robert Morrison, one of the best known and most esteemed residents of Guelph, Ont., gives striking testimony to the truth of the statements made above. He says:—"My trouble came gradually and was pronounced muscular rheumatism, and was located chiefly in my neck and shoulders. I can hardly tell you how much I suffered. I was confined to my bed for fifteen months. A great many friends came to see me during that time and I think I am safe in saying that most of them had very few hopes that I would get better. I tried a great many remedies without any lasting benefit. Then I tried Dr. Williams' Pink Pills, and I am thankful to say that through the use of these pills and the indefatigable nursing of my wife I am again on my feet. My neck is still somewhat stiff, but the pain is gone. I am now in my 79th year and I feel that I owe much to Dr. Williams' Pink Pills.

These pills have cured thousands of the very worst cases of neuralgia, rheumatism, sciatica, lumbago and backaches, and they can do the same for you. Sold by all medicine dealers or sent by mail at 50 cents a box or six boxes for \$2.50 by writing the Dr Williams Medicine Co., Brockville, Ont.

**Personal.**

Rev. W. A. Snelling has accepted a call to the Walton and Majland field, Hants Co. N. S., and will begin his work there the first of June. Mr. Snelling requests his correspondents to note that his new address is Walton, Hants Co., N. S.

From a communication which appears in another column from Rev. E. A. McPhee it is learned that on account of continued hoarseness, he has felt obliged to give up pastoral work for a time. All will hope that with a short rest Brother McPhee may be able to resume his work in the ministry.

Last Sabbath morning the Main St., St. John, congregation heard with much pleasure Rev. A. A. Fanjoy, Listowell, Ontario Pastor Fanjoy is the son of Edward Fanjoy, valued member of Main St. Church, and is visiting his boyhood home after an absence of several years, resident in Ontario.

**Anniversary Week Programme.**

MONDAY, MAY 23RD.

Pianoforte and Vocal Recital, Alumnae Hall, Acadia Seminary, eight p. m., by members of the Seminary Graduating Class. Admission by invitation.

WEDNESDAY, MAY 25TH.

Pianoforte and Elocution Recital, Alumnae Hall, Acadia Seminary, eight p. m., by members of the Seminary Graduating Class. Admission by invitation.

FRIDAY, MAY 27TH.

Pianoforte and Vocal Recital, Alumnae Hall, Acadia Seminary, eight p. m., by members of the Seminary Graduating Class. Admission by invitation.

SATURDAY, MAY 28TH.

3.00 p. m.—Class Exercises of the Seminary Graduating Class, Alumnae Hall, Acadia Seminary. Admission by invitation.

8.00 p. m.—Elocutionary Recital, by Prof. Walter Bradley Tripp, of the Emerson School of Oratory, Boston. Under the auspices of the A. A. A., College Hall.

SUNDAY, MAY 29TH.

11.00 a. m.—Baccalaureate Sermon in College Hall, by the Rev. Prof. Calvin Goodspeed, D. D., Toronto, Ont.

7.00 p. m.—Address in College Hall, under the auspices of the College Y. M. C. A., by the Rev. J. H. Jenner, M. A. Halifax, N. S., (Class of 1891.)

MONDAY, MAY 30TH.

2.30 p. m.—Field Sports on the College Campus.

2.30 p. m.—Business Meeting of the Alumnae Association of Acadia Seminary in Alumnae Hall.

4.30 to 6.00 p. m.—Informal Reception at the home of the President of the College. Parents and friends of students cordially invited.

5.00 to 7.00 p. m.—Reunion of Alumnae Association of Acadia Seminary in Alumnae Hall.

MONDAY, MAY 30TH. (continued.)

7.30 p. m.—In College Hall, Closing Exercise of Horton Collegiate Academy. Address by Rev. Prof. A. W. Sawyer, D. D., LL. D.

9.30 p. m.—Business Meeting of the Senate of the University, College Chapel.

TUESDAY, MAY 31ST.

10.00 a. m.—Class Exercises of the College Graduating Class, College Hall.

1.00 p. m.—Alumni Dinner in Dining Room of Chipman Hall. Open to members of the Alumni Association and invited guests.

2.30 p. m.—Inter-Class Tennis Tournament: College Classes. Campus.

3.00 p. m.—Annual Business Meeting of the Alumni Association of the College, College Chapel.

TUESDAY, MAY 31ST. (continued.)

7.00 p. m.—Preliminary Meeting of the Board of Governors College Chapel.

7.30 p. m.—In College Hall. Closing Exercises of Acadia Seminary. Address by Rev. L. D. Morse, B. A. Wolfville, N. S. (Class of 1888.)

WEDNESDAY, JUNE 1ST.

10.15 a. m.—In College Hall. Commencement Exercises of Acadia College. Address by Members of the Graduating Class. Confering of Degrees. Addresses by Distinguished Visitors.

3.00 to 6.00 p. m.—Seminary Art Exhibition, Alumnae Hall.

WEDNESDAY, JUNE 1ST. (continued.)

8.00 p. m.—In College Hall. Conversation.

THURSDAY, JUNE 2ND.

9.00 a. m.—Adjourned Meeting of the Board of Governors, College Library.

**Wanted at Once.**

For the Province of Nova Scotia Energetic Salesmen to sell the Unique Borden Clothes Reel, patented, now ready to be placed on the market. Model furnished, absolutely nothing like it. No competition and every home needs one. Large commissions to salesmen. The right man can make from \$5.00 to \$10.00 a day. For particulars and territory apply at once to

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for children. A few drops in  
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Sick Headache, Jaundice, Heart-  
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Dyspepsia, Sour Stomach, Water  
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Muddy Complexion.

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Sweeten the breath and clear away all waste  
and poisonous matter from the system.  
Price 25c. a bottle or 5 for \$1.00. All Dealers  
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Ont.

### CONSIDER

Why it is that three students of other  
schools doing similar work, have applied  
to us to secure them employment. It is  
simply this: They find that maritime  
qualification is the standard in most  
offices.

### MORAL:

Attend our school and get a good  
training.

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Chartered Accountants,  
MARITIME BUSINESS COLLEGE,  
Halifax, N. S.

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

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

## The Home

### COLLARS.

One can hardly have too many pretty  
stocks or collars for summer use, and no  
matter how many one has no two need be  
exactly alike, for with so many designs  
worked out in so many ways, one is sure of  
variety. The shops show an abundance of  
them at all prices and of all degrees of  
attractiveness, and one's tastes can surely be  
gratified in purchasing the desired supply.  
Yet with fairly skilled fingers one can make  
extremely pretty ones at home at much less  
cost. Fagoting remains a favorite decoration  
for collars, and the narrow bias bands in  
white, black and some colors for making  
them can be bought ready made at a trifling  
cost. A few fancy lace stitches, some of  
which are easily acquired, add, to the effect.

The embroidered collar in various designs  
and shapes is very attractive, and will be  
much worn with the short waist suits of linen  
or cotton wash materials. Stamped collars  
can be bought ready to embroider—as can  
also other styles—for a small sum, as it is  
the hand work that mounts up the cost.  
Lace and lawn stocks, linen with lace insets  
and medallions of lace skilfully put together  
with fancy stitches, all make charming neck-  
wear. Small buttons and beads are success-  
fully applied on silk and banded collars and  
French knots and cut out work add much to  
the decorative effect.

Plain, high linen collars, open in front,  
with a ribbon bow will be worn on plain  
shirt waists, and the simple turnover collar  
will be used for the same purpose. More  
elaborate turnovers are of lace or embroidery  
in fancy stitches. Many of these collars have  
cuffs to match. These are but suggestions  
of all the fascinating methods for making  
collars which a clever needle and a nimble  
wit can be sure of making successfully, as  
well as others inspired by those mentioned.—  
The Examiner.

Thick, sour milk will polish silver without  
trouble of rubbing. Put the silver into a  
pan, cover with the sour milk, and let it  
stand for half an hour. Wash and rinse as  
usual. Every little crevice will be found  
bright and shining.

A housewife with a perchant for the frag-  
rance oforris root is said to place a piece of  
the root in the bottom of the boiler on wash  
day. The delicate odor clings to the clothes  
even when they are dried, ironed and worn.

If the new leather and the soles of new  
boots are well soaked for three days before  
use in linseed oil, to which a few drops of  
castor oil have been added, and then allowed  
to stand for a few days to dry, they will last  
nearly twice as long.

### RECIPES

#### THE BEST OF ALL CAKES.

Seed and chop a quarter of a pound of  
dates; mix with them one cupful of seeded  
raisins, and dust them with half a cupful of  
flour. Dissolve a level teaspoonful of baking  
soda in two tablespoonfuls of warm water;  
add it to half a pint of very thick sour cream  
stir a moment and add one cupful of brown  
sugar, half a tumblerful of currant or black-  
berry jelly, a tablespoonful of cinnamon, a  
teaspoonful of allspice, and two cupfuls and  
a half of flour; beat thoroughly; add the  
fruit; mix well, and turn into a greased  
square bread pan. Bake in a very slow oven  
for one hour and a half. Keep in a cake-box  
one week before cutting. If the cream is  
thick and sour, this cake will be quite equal  
to plain fruit-cake.

#### NUT CREAM CAKES.

Add a quarter of a cupful of butter to half  
a pint of boiling water. Boil until the  
butter is melted; then stir in hastily half  
a pint of flour. When the dough is smooth,  
stand it aside to cool. When cool, add one  
egg, unbeaten; mix; add a second egg; beat  
and then add a third egg. When the mix-  
ture is light and creamy drop it by table-  
spoonfuls in greased pans. Bake in a mod-

erate oven for half an hour, or until the cakes  
are very light in weight. While they are  
baking beat a quarter of a cupful of butter  
and half a cupful of powdered sugar until  
very light; add the yolk of one egg; beat,  
and stir in half a cupful of mixed chopped  
nuts. When the cakes are cool make an in-  
cision at one side and put in a teaspoonful  
of the nut mixture. Dust the cake with  
powdered sugar. These must be used the  
day they are filled. The cakes may be kept  
a day or two, but must be rewarmed before  
filling.

#### FIG CAKE.

Wash and chop two pounds of pulled figs.  
Beat half a pound of butter to a cream; add  
the same weight of sugar; beat again and  
add five eggs well beaten, without separat-  
ing. Dust the fruit with half a cupful of  
flour. Add half a cupful of grape juice, the  
juice of an orange, and half a nutmeg;  
grated, to the sugar mixture; mix, add one  
pint of flour; beat and then stir in the fruit.  
Bake in a five-pound fruit cake pan, in a  
moderate oven for four hours.

#### DELICATE MUFFINS.

Excellent muffins are made of graham  
flour and are fried instead of baked. Mix  
one cupful and a half of graham flour, one  
and a half cupfuls of wheat flour, half a  
teaspoonful of salt and three even teaspoon-  
fuls of baking powder and a spoonful of  
sugar. Sift the ingredients together and  
return the siftings to the sifted part and mix  
them. Beat two eggs well, add a cupful of  
milk, then take up a spoonful of the batter  
and slip it into a kettle of fat hot enough to  
fry doughnuts. Let each of the muffins fry  
for ten minutes. Serve them after draining  
from the fat.

#### WHOLE WHEAT BREAD.

To make whole wheat bread, scald one  
pint of milk; when lukewarm add a pint of  
water, a teaspoonful of salt and one com-  
pressed milk cake dissolved in two table-  
spoonfuls of water; add sufficient flour to  
make a batter that will drop from a spoon;  
beat continuously for five minutes; cover  
and stand in a warm place (75 degrees Fah-  
renheit) for three hours. Then add sufficient  
flour to make a dough; knead at once into  
loaves, put in small greased pans, cover and  
stand in a warm place for an hour; then  
bake in a moderately quick oven for forty-  
five minutes.

Quickness in repartee is credited to Pad-  
erewski by the New York Times. A gentle-  
man once introduced the pianist to the  
champion polo-player of England, and ad-  
ded: "I trust you will be good friends; for  
you are both leaders of your separate profes-  
sions, though they are, of course, very dif-  
ferent." "Not so very different," quickly re-  
sponded the pianist. "My new friend is a  
dear soul who plays polo, whereas I am a  
dear Pole who plays solo."

#### WIDOWS OF JAPAN.

Widows in Japan, of whom there will soon  
unfortunately be a greatly increased number,  
cut their hair short and comb it back plainly  
without a parting, unless, indeed they are  
prepared to accept fresh offers, in which case  
they give a broad hint of their inclinations  
by twisting their hair round a long shell  
hairpin placed horizontally across the back  
of the head. Marriageable maidens dis-  
tinguish, and as it were, advertise themselves  
by combing their locks high in front and  
arranging them in the form of a butterfly  
(which is something to be caught), or a fan  
half open, and adorning these significant  
designs with bright colored balls and gold  
or silver cord. Speaking generally, the  
dressing of the hair, which is changed at  
intervals from childhood upward, is an in-  
dication of the age and position of the  
simple-minded and fascinating female Jap.—  
London Modern Society.

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**SETTLED IN THE KIDNEYS,**  
**BUT IT TURNED TO DROPSY.**

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It May Do You or Your Friends Some Good to Know About It.


Miss Agnes Creelman, Upper Smithfield, N.S., writes:—About 18 months ago I caught cold. It settled in my kidneys, and finally turned into Dropsy. My face, limbs, and feet were very much bloated, and if I pressed my finger on them it would make a white impression that would last fully a minute before the flesh regained its natural color. I was advised to try DOAN'S KIDNEY PILLS, and before I had used half a box I could notice an improvement, and the one box completely cured me. I have never been troubled with it since, thanks to DOAN'S KIDNEY PILLS.

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**Cocoa and Chocolate.**

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**Could Not Sleep At Night.**



Had Palpitation of the Heart and Loss of Appetite—  
Are You One of Those Troubled in this Way?  
If you are, MILBURN'S HEART AND NERVE PILLS will Cure You—They Cure Nervousness, Sleeplessness, Anæmia, Faint and Dizziness, General Debility, and all Heart or Nerve troubles.

Read what Mrs. C. H. Reed, Cobocook, says about them:—Over six years ago I was troubled with palpitation of the heart and loss of appetite. I was so nervous I could not sleep at night. I took MILBURN'S HEART AND NERVE PILLS. They cured me, and I have not been bothered since.

Price 50c. per box, or 3 for \$1.25; all dealers or The T. Milburn Co., Limited, Toronto, Ont.

The Sunday School

BIBLE LESSON.

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

APRIL TO JUNE.

Lesson X. — June 5 — Christ's Trial Before Pilate. — Mark 15: 1-15.

GOLDEN TEXT.

Then said Pilate to the chief priests and to the people, I find no fault in this man. — Luke 23: 4.

EXPLANATORY.

THE TRIAL BEFORE PILATE AND THE ROMAN AUTHORITIES. — Vs. 1-15. FIRST TRIAL. — Vs. 1-3. Jesus brought before Pilate. A STRAIGHTWAY IN THE MORNING, after the formal condemnation of Jesus by the Sanhedrim, on the charge of blasphemy, that is treason against God and the Jewish commonwealth. THE CHIEF PRIESTS HELD A CONSULTATION WITH THE ELDERS AND SCRIBES AND THE WHOLE COUNCIL. This was an informal consultation as to the best way of bringing their case before the Roman court. For the Jews were not permitted by the Romans to put any one to death, and the death of Jesus was essential to their cause. BOUND JESUS. "He had been bound at the time of his arrest (John 18: 12) but the manacles or cords had, probably, been removed while he was in the high priest's house; now that the streets had to be traversed again, they were replaced." DELIVERED HIM (UP) TO PILATE, at his judgment hall.

ART THOU THE KING OF THE JEWS? As these Jews claim you pretend to be. In all four Gospels these are the first words of Pilate to Jesus, and in all four the emphasis is on THOU. Dost Thou, forlorn, despised, poor, insignificant, claim to be King of the Jews? HE ANSWERING SAID UNTO HIM, THOU SAYEST. "Quite so." "I accept your statement." Yet, according to Professor Thayer, it is not quite the same as saying "yes," but allows room for modification as to the extent of the reply, and neither unqualifiedly asserts or denies. It was true from one point of view, and not true from another. See John's fuller and graphic account (John 18: 33-38).

3. ACCUSED HIM OF MANY THINGS, as shown above. HE ANSWERED NOTHING, for they would pervert everything he said, and no reply would have the least effect on those who had determined on his death for other reasons than the charges they brought against him.

5. PILATE MARVELLED. Jesus' silence and his whole attitude were so different from that of other prisoners.

SECOND. THE TRIAL BEFORE HEROD. — Luke 23: 5-12. The leaders were so angry and fierce at the acquittal of Jesus by Pilate and reiterated the charges with such passion and fury, that Pilate hesitated about releasing the prisoner. In their charges they mentioned Galilee, which suggested to Pilate a way of escape from his dilemma. Pilate, therefore, sent Jesus to Herod as the one who should have jurisdiction over this case. This was the Herod who had murdered John the Baptist, and thought in his terror that

WHAT THE KING EATS

What's Fit for Him.

A Mass. lady who has been through the mill with the trials of the usual housekeeper and mother relates an interesting incident that occurred not long ago. She says:

"I can with all truthfulness say that Grape-Nuts is the most beneficial of all cereal foods in my family, young as well as old. It is food and medicine both to us. A few mornings ago at breakfast my little boy said: "Mamma does the King eat Grape-Nuts every morning?"

"I smiled and told him I did not know but I thought Grape-Nuts certainly made a delicious dish, fit for a King." (It's a fact that the King of England and the German Emperor both eat Grape-Nuts.)

"I find that by the constant use of Grape-Nuts not only as a morning cereal but also in puddings, salads, etc., made after the delicious recipes found in the little book in each package it is proving to be a great nerve food for me besides having completely cured a long standing case of indigestion." Name given by Postum Co. Battle Creek, Mich.

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Jesus was that prophet risen from the dead. Herod received Jesus lightly, expecting to see him work some miracle. But Jesus refused even to speak to him.

THIRD. FINAL TRIAL BEFORE PILATE. — Vs. 6-15 — Jesus was returned by Herod to Pilate's jurisdiction. That attempt to escape the responsibility of condemning an innocent man had failed.

6. NOW AT THAT FEAST HE RELEASED (WAS WONT TO RELEASE) (Matthew) UNTO THEM ONE PRISONER. This custom, of which we have no other definite record, was not peculiar either to the Jewish nation or to the Roman province. It was, in fact, a natural outcome of a time of national rejoicing, as, in modern times, it is not uncommon for an amnesty, more or less general, to be proclaimed on the accession of a monarch.

7. THERE WAS ONE NAMED BARABBAS. A notable prisoner (Matthew.) MADE INSURRECTION . . . COMMITTED MURDER. He was a ringleader in the frequent, fierce, and fanatical insurrection against the Roman domination, in which, under cover of patriotism, predatory bands lived by plunder, and committed every atrocity.

8. AND THE MULTITUDE CRYING ALOUD. Rather as in R. V., "went up." That is, they thronged about the hall and were clamorous. DO AS HE HAD EVER DONE. That is, release a prisoner.

9. WILL YE THAT I RELEASE UNTO YOU THE KING OF THE JEWS? This expression "was probably an attempt to enlist the patriotic feelings of the multitude."

10. The reason why Pilate appealed to the people directly is now given. Pilate knew that the chief priests had delivered Jesus for envy, on account of his influence with the people which threatened their own power. If Jesus was such a favorite with the people, perhaps they would vote for him to be the one chosen for release.

11. THE CHIEF PRIESTS MOVED (stirred up, persuaded) the people to choose BARABBAS. It is easy to see how a popular hero and warlike man, like Barabbas, would appeal to the people more strongly than the peaceful teacher with spiritual ideals and hopes. Moreover, by this choice they could express their hatred to the Romans.

12. WHAT WILL YE THEN THAT I SHALL DO UNTO HIM WHOM YE CALL THE KING OF THE JEWS? He should have asked it of his conscience, of justice, of right, of truth, of honor, not of an excited mob. So men now ask questions about duty in the same wrong way.

13. AND THEY CRIED-OUT AGAIN, CRUCIFY HIM. A tumultuous shout. "To the cross, the cross." Then follows the picture of a wild scene, an excited mob screaming, gesticulating, shouting "Crucify him," the silent Jesus standing bound within their sight, and Pilate vainly endeavoring to quiet them by declaring the innocence of Jesus.

14. PILATE SAID . . . WHY, WHAT EVIL HATH HE DONE? Why do you insist on crucifying an innocent man? Pilate insists on some ground for proceeding against Jesus! But the crowd were frenzied and unreasonable.

The verdict again was Jesus is innocent of fault and crime.

15. PILATE, WILLING (wishing) an active decision of the will, TO CONTENT THE PEOPLE, for he was in danger of losing his place, if not his life, on the charge that he was not Caesar's friend, since he spared one who claimed to be king.

The Sentence. DELIVERED JESUS . . . TO BE CRUCIFIED. After the most awful scourging with the loaded thongs of the Roman scourge, and after being again mocked by the soldiers.

The late William M. Everts once discovered E. Dalafield Smith, the well-known lawyer, singing in church with all his heart. He whispered to a friend, "Why, there is Smith singing 'I want to be an angel.' I knew he wanted to be a district attorney, but I didn't know he wanted to be an angel." The remark was repeated to Mr. Smith, and quick as a flash came the retort, "No, I have never mentioned the matter to Everts, knowing that he had no influence in that direction!" — Christian Register.

"A lawyer named Strange," said an American to his English friend, "said he would put on his tombstone only the words, 'Here lies an honest lawyer'; and then everybody will say at once, 'That's Strange!'" "Excellent, bah Jove!" responded the Englishman, and carried the story to his club, where it was retold as follows: "An — eccentric solicitor directed that they should carve — ah — on his — er — monument, you know, 'Here lies an honest lawyer'; and folks said, you know, 'Ah how extraordinary!'"

WORKERS AND SHIRKERS.

BY FRISCILLA LEONARD.

"Come on!" cried the brook, as it hurried along.

"There's ever so much that waits to be done; There are meadows to water, and mill wheels to turn, And more things to work, as the farther I run!"

"You can go, if you choose," said the pond, "as for me, I will stay where I am; I hate effort and strife;

I've no fancy for work — no, indeed, not a bit! I shall lie here the rest of my life."

"Well, good-by!" said the brook, and was off and away, To play with the children and freshen the earth;

It dimpled and rippled and sang at its work, And brightened the land with its toil and its mirth.

But the pond lay there idle, and slept at its ease, And thought itself clever, until one fine day,

The farmer espied it, all stagnant and green, And — alas for its comfort! — he drained it away.

TIRED OF MASQUERADING.

"Didn't you have a pleasant time at Cousin Maria's?" the grandmother was asked when she returned several days earlier than was expected from a long-talked-of visit.

"Y-e-s, O yes," but she breathed a little sigh of relief as she looked about her at the home belongings. Everything was nice at Maria's and she and the girls as kind and hearty as could be, but it was all a front-door sort of life — just studyin' how things would look from the front door — and seemed like I wanted to get home again. I didn't mind sleepin' on a bed that had looked like a piano all day, nor keepin' my clothes in a box that was rigged up for a sofa, nor eatin' my meals on a table that slid out from what looked like a fireplace — you see, they live in a flat, and Maria says all them things is conveniences; I s'pose they are. But both the girls work down town, and when Anna packed her patterns and dressmakin' tools into something that looked like a music roll, and Lily put up her dinner in a box that looked for the world like a camera, seemed 'sif I'd got into a place where I didn't belong. I wanted to get back where things are real; where good honest work ain't a thing to be ashamed of, and the food it earns is a blessing to be thankful for." — J. R. Miller.

DAISY LIFE OF THE CHRISTIAN.

The best proof of the divinity of the Christian religion is the daily life of the Christian himself; not his words and professions, but his conduct and spirit; not his Sunday garb and service, but his everyday tone; not his church ways but his home walk. In the first third of the first century the world saw the incarnate God — the Word of God "made flesh and dwelling" in human form among men. The nineteenth and twentieth centuries need no less than this. They must see "God manifest in the flesh," that human eyes may now behold and human hands now handle the Word of life; that the supernatural may be brought within our easy reach; that to all inquirers the church may now say as Jesus said to the disciples of John:

"Go, tell the things which ye do hear and see;" not deeds of healing wrought in flesh, but "greater works than these" — works of healing in the spirit evil passions subdued, bad habits broken, burdens of sin removed, blessings of spiritual life bestowed, steadiness of purpose and experience through all outward vicissitudes made to a witnessing world. A life thus setting forth the power of Christ in this present time is worth more than all the books of argument and all the sermons and lecture courses of a century in favor of Christianity. It is a silent present, unsharped, unanswerable demonstration. It makes doubt impossible. Men simply feel its force, and are silent; then turn to pray. — Bishop John H. Vincent.

If we could only close all our public houses the forces of true religion would be in the ascendant everywhere. The Rev. Hugh Price Hughes.



Mrs. Rosa Adams, niece of the late General Roger Hanson, C.S.A., wants every woman to know of the wonders accomplished by Lydia E. Pinkham's Vegetable Compound.

"DEAR MRS. PINKHAM: — I cannot tell you with pen and ink what good Lydia E. Pinkham's Vegetable Compound did for me, suffering from the ill's peculiar to the sex, extreme lassitude and that all gone feeling. I would rise from my bed in the morning feeling more tired than when I went to bed, but before I used two bottles of Lydia E. Pinkham's Vegetable Compound, I began to feel the buoyancy of my young days returning, became regular, could do more work and not feel tired than I had ever been able to do before, so I continued to use it until I was restored to perfect health. It is indeed a boon to sick women and I heartily recommend it. Yours very truly, MRS. ROSA ADAMS, 819 12th St., Louisville, Ky." — \$5000 forfeit if original of above letter proving genuineness cannot be produced.

FREE MEDICAL ADVICE TO WOMEN.

Don't hesitate to write to Mrs. Pinkham. She will understand your case perfectly, and will treat you with kindness. Her advice is free, and the address is Lynn, Mass. No woman ever regretted having written her, and she has helped thousands.

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Agents Wanted.

**From the Churches.**

**DENOMINATIONAL FUNDS**

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

The Treasurer for New Brunswick. Rev. J. W. HARRIS, D.D., St. JOHN, N. B. and the Treasurer for P. E. Island is Mr. A. W. STERRAS, 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. STERRAS.

LEINSTER ST., ST. JOHN.—Two persons were baptized on Sunday May 15th by Pastor Christopher Burnett.

CARLETON.—Since last report three have been received into our fellowship one by baptism and two by letter.  
May 17. B. N. NOBLES.

ROSS WAY, DIGBY FIRST.—We began meetings in this place on the 11th inst. Tomorrow 15th, we expect to baptize one happy trusting child of God, a young lady. We are praying for God's blessing here. Pray for us.  
S. LANGILLE.

HOULTON, ME.—Rev. J. A. Ford, M. A. received 62 persons into the First Baptist church, Houlton, during the months of March and April. This makes 125 additions to the church in a little over two years.

PEREQU.—On May 15th a large audience assembled at the river and saw ten persons follow their Lord in baptism. We expect others of "like precious faith" to take their step in the near future. More than twenty of our young people have entered upon the Christian life since January. This is a reason for rejoicing and thanksgiving.  
A. I. CORRETT.

SURREY, N. B.—The Lord is blessing us. It was my privilege to baptize fifteen believers, five a week ago and ten yesterday. Others are seeking the Lord. I wish also to mention the kindness of the people. In February a large number of the church and congregation met at the parsonage and made us a donation amounting to nearly \$50. May God's blessing rest upon the people.  
MILTON ADDISON.  
Surrey, N. B., May 16th, 1904.

PORT LORNE.—At the Havelock conference on May 4th, the brethren made the pastor a present of \$18, mostly in cash. We very much appreciate their kindness. May great grace rest upon them. On Sunday the 8th, nine were baptized at Havelock. Bro. Adams preached to a crowded house. His words were timely and helpful, after which the candidates received the hand of fellowship. The Lord's supper was observed on the 15th, one sister was received at Port Lorne by baptism. To God be the praise.  
R. B. KINLEY.

IMMANUEL CHURCH, TRURO.—Baptized a young woman on the 15th. Others are awaiting the ordinance. Rev. A. T. Robinson gave us a very stirring and practical address on "The Industrial Guild" on the evening of the 13th. His visit has done much toward awakening greater interest in the great problem of world-wide missions. It seems most desirable to continue Bro. Robinson's services until "The Guild" has been organized in all of our churches.  
M. A. MACLEAN.

TRURO, N. S., May 17, '04.

UPPER NEWCASTLE, N. B.—Lord's Day, May 8th, I had the delightful privilege of baptizing two rejoicing souls into the expansive waters of the Grand Lake at Lower Newcastle. We have been holding some special meetings in connection with the Upper Newcastle church. The attendance has been good. A goodly number of the young people have come out on the Lord's side and are testifying for Jesus in every meeting. We have had no baptism here yet and are not pressing that matter. Some we feel who are taking a part, will in all probability not make their church home with us, and yet we could much desire that they should, as we feel that it would be better for them and more helpful to the cause here.  
M. P. KING.

PORT HAWKESBURY, N. S.—It is with much regret that I have to inform readers of the "MESSENGER AND VISITOR" of my resignation of the pastorate of the church here, and my retirement from the ministry for a few years. For years I have suffered much discomfort and distress from hoarseness, which has now almost become chronic, for since last fall my voice has never been clear. Fearing lest permanent injury and loss of voice may result from continued use, I have very reluctantly decided to leave the pastorate, in the hope that a few years rest may fully restore my throat to its former strength, so that I may again enter upon the work I love. We ask for a continued interest in your prayers, and we shall ever remember and pray for our pastors and churches.  
E. A. McPHEE.

CLEMENTSPORT, N. S.—I shall conclude my work here early in June. Had made plans during the past year for some special studies at the close of my work here, but circumstances cause me to reluctantly relinquish that privilege, and therefore I hope to enter upon another pastorate soon. The field here offers a very desirable summer work, and is in one of the most beautiful parts of the province, with many excellent people connected with the churches. Rev. R. D. Porter has recently come to reside at Smith's Cove, and with his family will be a welcome addition to the force of workers. There is at present a good opportunity for progressive work at Clementsport, and with the residue of its people at the old church at Upper Clements. At Clementsport we are now stronger than either of the other two body of Christians. Extensive improvements at both these sections are now contemplated.  
May 19th. WARD FISHER.

SANDY COVE, 3RD DIGBY NECK BAPTIST CHURCH.—April 18th we found our way to the home of our much beloved Dr. G. C. Morse. At once we commenced special work for God. Soon it was manifest that the Lord was in the midst to receive his people and save precious souls. On April 24th it was our happy privilege to baptize 5 happy trusting young women whom the Lord has saved. These have already proven themselves to be a great help in the church. One is our organist. They are beautiful singers, they will be of great help in the Sunday School. Again May 1st, 6 were baptized, some of these were young men of noble worth. Again, May 8th, one was baptized, among those were two school teachers, Miss Starratt of Port Lorne, and Miss Messenger of Brookline, Annapolis Co. Again we expect on May 22nd at this place to baptize 5 or 6 more. So God has most wonderfully blessed this little church. I want to say I never saw a place so moved by the power of God, all the people seemed to be moved with great uneasiness, so much so that other churches began to ring their bells calling these people together. It seemed something like the olden times, when the people brought their books of curious art and burned them. We heard of 6 packs of cards burned in their homes, others were found scattered along the roadside and were converted into bonfires and the people forgot all about dancing but lost none of their gracefulness. Sandy Cove is a very pretty little village, beautiful homes nestled by the hillsides. Here Nature has placed one of the most beautiful Baptistries in the province. No wonder that here Dr. Morse loved to live and wants to die. The readers of our beloved MESSENGER AND VISITOR will be glad to learn that Dr. Morse is real well, able most any evening to get to meetings and so rejoicing could not help speaking 3 times in one meeting. Oh for the strong faith and the bright hopes our dear brother is enjoying in this his old age.  
S. LANGILLE.

TIDNISH, N. S.—Since coming to this field to labor we have formed some very pleasant relations. The field is large, altogether too large for aggressive work. However I am glad to report a grand awakening all over the field. At Tidnish it was our happy privilege to hold a series of meetings;

**To our Friends Outside St. John,**

In order to place customers not living within calling distance of our establishments on an equal footing with those near at hand in the matter of selecting Furniture, House Furnishings of all kinds, Clothing, etc., we have gone to the expense of publishing:

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15 IN YELLOW WRAPPERS

It does not wreck the nerves like tea, coffee and alcoholic beverages—it strengthens them. It's a food as well as a drink.

notwithstanding bad roads and dark nights large numbers came out every night, and God blessed hungry souls. About 23 professed faith in Christ; quite a number of backsliders reclaimed and on Sunday, 15th inst, it was my joyous privilege to baptize in the name of the Father, Son and Holy Ghost. Thirteen years have passed since Tidnish has had such a spiritual awakening and the best of the work is that it still goes on. The field has no parsonage, and now we are taking steps to secure a house, which, if secured, will be a credit to our denomination and a pride to our people. We have personally received in cash values, pledge amounts exceeding \$500. Centerville, Linden and Amherst Shore all work harmoniously with this movement. We expect to start special meetings in Centerville next week. Brethren, pray for us, that God may use us in bringing sinners to the cross, and his name which is above every name shall have the praise.  
S. A. MACDOUGALL.

NORTH BLOOMFIELD, N. S.—The first Lord's day in May, I had the pleasure of baptizing a young man and welcoming him and a sister into the fellowship of the church.  
W. B. BEZANSON.

**HINT TO MOTHERS**

If you have a child that is sickly, fretful, nervous, restless at night, or suffers from any stomach or bowel troubles of any sort, give it Baby's Own Tablets. Don't be afraid of this medicine—it is guaranteed to contain no opiate or harmful drug. Give the Tablets to the sick child and watch the quick relief and rapid strength. Thousands of mothers are using this medicine for their little ones and they all praise it. What stronger evidence can you want? Mrs. D. A. McDairmid Sandringham, Ont., says: "Baby's Own Tablets certainly fill all the claim you make for them so far as my experience goes. I consider them as a perfect medicine for children and always keep them in the house." You can get the Tablets from any dealer in medicine, or if you write The Dr. Williams Medicine Co., Brockville, Ont., they will send you a box by mail postpaid for 25 cents.

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

Invest in a bottle of

**Amor's  
Essence of  
Cod Liver  
Oil.**

It is nice to take and the results are wonderful.

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Say So.

THERE IS NOTHING LIKE **K.D.C.** FOR NERVOUS DYSPEPSIA. HEADACHE, DEPRESSION OF SPIRITS, AND OTHER NERVOUS AFFECTIONS. PREPARED BY DR. J. C. KENNEDY, M.D., 1111, WILSON ST. TORONTO, CANADA.

**MARRIAGES**

**WILKINS-McDONALD.**—At Port Lorne, on May 9, 1904, by Rev. R. B. Kinley, assisted by Rev. H. F. Adams, Jas. Albert Wilkins of Port Lorne, to Mrs. Annie McDonald of Bridgetown, N. S.

**JONES-BURNS.**—At Springhill, N. S., May 17th, 1904, by Rev. H. G. Estabrook, Benjamin Jones and Miss Amelia Burns, both of Springhill.

**McKINNON-DURDEN.**—At Fairville, N. B., on the 13th of May, by the Rev. A. T. Dykeman, James C. McKinnon of Souris, P. E. I., to Mary Durden of Lot 7, P. E. Island.

**MULLEN-MULLEN.**—At New Tusket, May 4th, by Rev. J. T. Eaton, Asa McGray Mullen to Mary Jane, daughter of Whitfield Mullen, all of Digby Co., N. S.

**HARRINGTON-FORSYTHE.**—At the parsonage Kentville, May 17th, by Rev. C. H. Day, John Herbert Harrington of Kentville, to Bessie Jane Forsythe of Greenwich, Kings Co., N. S.

**BISHOP-EATON.**—At the residence of the bride's parents, Highbury, May 18th, by Rev. C. H. Day, Austin Haswell Bishop to Leah May Eaton both of Highbury.

**McGRATH-TILLITS.**—At the residence of Mrs. Edward Tillits, by Rev. M. P. King, May 10th, Mr. Charles McGrath to Miss Dora Tillits, all of Little River, Sunbury Co.

**DEATHS**

**ANDREWS.**—Mrs. Letitia Andrews departed this life in the 76th year of her age, at her home in Little River, Sunbury Co.

**DYKEMAN.**—At Jemseg, Queens Co., on the 24th December, William H. Dykeman, aged 70 years.

**GRAHAM.**—Mrs. Thomas Graham, departed this life in the 83rd year of her age, at the home of her son John, Upper Newcastle, April 28th, 1904.

**REECE.**—At Cumberland Bay, on the 10th inst.; Mrs. Ann Reece, aged 80 years. Our sister was baptized many years ago by Rev. Elias Kierstead, and lived a consistent member of the church all her days.

**WASSON.**—At Jemseg, Queens Co., on the 20th April, Lulu Wasson, aged 16 years, beloved daughter of Capt. James Wasson, Esq.

**TITUS.**—At Jemseg, Q. C., May 19th, Dorcas Ann Titus, aged 80 years, widow of the late Deacon Benjamin Titus of blessed memory.

**WADE.**—At Bear River, N.S. Julia, wife of Obadiah Wade, May 17th, aged 43 yrs. A cheerful spirit, an earnest worker, a faithful friend, she will be greatly missed by the church and a large circle of friends to whom she had endeared herself. She was stricken with paralysis a week previous to her death, and never regained consciousness here. "So he giveth his beloved sleep."

**FREEZE.**—Died at the home of Freeman Freeze, his nephew, Havelock, May 9th, Mr. Harvey Freeze, aged 83 years. Early in the winter he was taken with a grippe from which he never recovered. The long and tedious illness was borne with Christian fortitude and patience looking forward to future and final rest in heaven. He was the last of a family of five and was highly respected by all who knew him. The funeral service was conducted by Rev. E. C. Corey of Petitcodiac.

**PERRY.**—At Havelock, April 26th, Isabella, widow of the late Gardner Perry, aged 73 years. Mrs. Perry had just returned from the States where she had been living with her children, came home to visit her old friends and died two days after her arrival. She was a faithful member of the Baptist church and beloved by all who knew her. Two sons and two daughters survive to cherish her memory. The funeral service was conducted by Rev. E. C. Corey of Petitcodiac.

**McMILLAN.**—At Isaacs Harbor, on the 14th inst. Margaret, the beloved wife of Allan McMillan, postmaster, aged 61 years. For many years our sister had been a faithful member of the Baptist church and had shown much zeal in seeking to serve her Master in every relation of life. Her death came unexpectedly, but she manifested no anxiety about the future having placed all her hopes firmly upon the "sure foundation." Her funeral was attended by a large number of friends and relatives and was deeply impressive.

**PARISH.**—At Woodville, Kings Co., N. S., after a lingering illness, Mrs. Rupert S. Parish, aged 51 years. She was a daughter of the late A. Michael Rockwell of Woodville. She was baptized 33 years ago at Berwick by pastor E. O. Read. Subsequently, 1878, she became a member of the church at Pitttown. She was a true Christian woman whether in the family, the community, or the church. In all these the loss will be deeply felt. The large gathering at the funeral service was indicative of the high esteem in which she was held by her numerous friends and acquaintances. Her remains were the first to be interred in the new cemetery at Billtown.

**KEITH.**—Died at Havelock, May 15th, Owens Keith, aged 80 years. He was stricken with paralysis and after two days passed

away to his eternal reward. He united with the Havelock Baptist church under the ministry of Rev. J. A. Smith over 40 years ago, and was a faithful attendant until the close of life. In his death the community have lost a worthy citizen. One son, Dr. Keith of Harcourt, and two daughters Mrs. S. Perry of Havelock, and Mrs. J. Ritchie of St. John survive to cherish the memory of a kind father. A large congregation filling the Baptist church attested the high esteem. An appropriate sermon was delivered by E. C. Corey from Eph. 1: 18.

**CHAMBERS.**—At Truro, N. S., May 8, 1904, at the age of 78, Ines Agnes Archibald Chambers, beloved wife of the late Robert Chambers. Death of our sister was release and promotion. She had been ill for very long. Weakness was her constant companion. Her illness though was not unilluminated. She never lost her interest in the world about her nor in her immediate family who always looked up to her. Moreover she had the presence of her Saviour. Jesus Christ was very precious to her. She was a charter member of the Prince St. Baptist church, and in our sister's call to higher service another link is broken with the past. Our sister was interested in a large way in the work of the denomination. Her sons and loved ones have the memory of a good, faithful Christian mother.

**BRIGGS.**—Many will regret to hear of the death of Miss Alice Briggs, third daughter of G. W. Briggs of French Lake, who passed away to her eternal home on Friday last. Miss Briggs died with that terrible disease consumption. Although she suffered for over 5 months, Alice had a strong hope in her Saviour and smiled over the thought of death and anxiously awaited the hour for her departure. Although in early womanhood she was willing to leave all the bright prospects of this life behind her, to be with her Saviour, Miss Briggs was highly esteemed by all who knew her and she will be greatly missed in the community, she was a good Christian and died with a strong trust in her Redeemer. She is gone but not forgotten. Her mortal remains were laid to rest in the Methodist cemetery there to await the bright morning of the Resurrection. The funeral was largely attended, the Rev. H. Harrison of the Methodist circuit officiated at the house, church and grave last Sunday.

**DEDICATION AT NORTH EAST MARGAREE, C. B.**

Lord's Day, the 15th inst., date of the above dedication was one of joy and rejoicing to the Baptists of this place. The weather and roads were all that could be desired. Teams came with friends from all directions and some from long distances. Mabou, Baddeck, Middle River, Margaree Harbor and Inverness were all represented by friends of different denominations and large congregations were in attendance.

The preacher of the dedicatory sermon Rev. J. H. McDonald, M. A., pastor of the church at Fredicton N. B., a native of this place, and son of our honored deacon Donald McDonald was as usual, in fine spirits, and his discourse on the advantages and privileges of the sanctuary, based on Psalm 73 and 17, was listened to with close attention and deep interest by all present. Mr. Albert Ingraham, chairman of the building and secretary to the finance committee gave a statement concerning the commencement and completion of the building of the new edifice from which it appeared that the church commenced operations in April 1903. With by no means a bright financial outlook, that encouragement had been given them from several directions, often from those not members of the church that the total cost of the building was in the vicinity of \$4,400, of that amount some \$3,200 had been subscribed, or paid for the pews; of the last sum named about \$2,500 had been contributed by the local church and congregations and that the property was mortgaged for \$1000; until Sept. 1905 leaving floating liabilities unprovided for of \$150.

The pastor asked for a collection during the day of \$200, the balance over the liabilities to be used in insuring the building for three years for \$3,000. To our great joy the collections of the day exceeded the sum asked for by \$37 00. The officers and trustees of the church then came to the platform, and the solemn dedicating service was rendered and prayer offered by the pastor; the officers and church assenting.

The afternoon was devoted to a platform meeting at which congratulatory, encouraging and instructive addresses were delivered by Revs. R. Hay, (Congregationalist)—Bleesdale, (Methodist) and—McPherson (Pres-

byterian.) One pleasing feature of the afternoon service was the presentation of an address by the pastor on behalf of the church to Mr. Amos Ingraham the builder, a native of this place, who came from his home in Boston to superintend the erection of the building, and at considerable sacrifice remained to its completion expressive of the church's hearty appreciation of his services and skill as a workman, and his deep interest in all that pertained to its completion and stability. Mr. Ingraham made an exceedingly appropriate reply.

At the evening service Rev. J. H. McDonald preached a very impressive sermon on the final judgment. An after meeting followed in which a number participated. The choir rendered valuable aid, Miss Bleesdale assisted them at the evening service by rendering a solo "Saved by Grace."

Thus closed one of the brightest days from every standpoint that has ever been known in this beautiful valley. Those interested are highly gratified at the completion of the enterprise to which many have given to their power, yea and beyond their power both of time and substance but it has all been done cheerfully and ungrudgingly. When all have done so well, it would seem unwise to make distinctions which might appear to be invidious, but it is but fair that a word of hearty commendation should be said of the labours of Mr. Albert Ingraham. Chairman of the building committee whose labours have been incessant and unifying and who has borne much of the burden, but all with cheerfulness and hopefulness.

The church is but small, its resident membership about 70 and none of them by any means wealthy, but "The people had a mind to the work" and therein lies with God's blessing, the secret of their success.

The edifice is one that would grace a city in architectural design it is Romanesque. The main audience room is 34x50 feet, the vestry which adjoins the end is connected with folding doors, will seat about one hundred. The chancel for organ, choir and preacher is on the broadside of the main building, the platform rounding well out toward the pews. The latter are circular in form and will seat comfortably about three hundred, they are of native ash filled and varnished so that the handsome grain of the wood is well developed and are of the latest design. The window sashes are filled with ground glass with colored trimmings. The floors are stained and varnished. The entrance lobby is 10 feet by 10 feet, with large double entrance doors to the South and West.

The whole building is lined throughout with ash of an inch thick closely nailed, filled and varnished. A sweet toned bell in the tower calls the people together, and can be heard for a long distance.

The foundation, steps,—two sets, and their buttresses are of concrete. The entrance is painted white with dark green sashes and doors. The tower is surmounted by a graceful spire.

Several valuable presents have been made to the church that are worthy of mention.

A handsomely bound Bible containing the old and revised versions by Rev. E. S. Mason, the last pastor. A memorial window in the chancel in memory of their deceased sister Laura, and a brass rail with standards and drapery, by the Misses Prienella and Pheobe, daughters of deacon Irad Ingraham of this place. These two latter gifts cost upwards of \$80, and are worthy examples to others. Another warm friend of this church, and a native of this place, is Rev. George McPherson Pastor of Bethany Baptist church, Yorkers, New York, and superintendent of gospel tent work in New York city. Brother McPherson has already contributed \$124 to the building fund, and in a recent letter to the church has promised the last \$50 of debt when they have the rest in hand. Other friends whose names are not before me have given generously, and the Lord has their names, and their gifts before Him for remembrance. Thus we have great reason to "Thank God and take courage." May the earnest prayers in song and prose offered on dedication day, be abundantly answered in the Holy Spirit filling the temple of worship and the hearts of the people with His presence and power.

North East Margaree. A. E. INGRAHAM.

**Real Estate  
Real Estate.**

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

1. Farm, 222 acres, 9 acres in orchard, cuts 30 tons hay. Two-story house, furnished throughout. Buildings all in first-class repair.
2. First class farm, 200 acres 11 acres in fruit trees. 1100 fruit trees set out—Apple, Plums, Pears and cuts from 35 to 40 tons hay. Fine two and a half story dwelling finished throughout and an outbuilding also, has a fine block of timber.
3. Farm, handy school, church, post office, store 10 acres, 10 in orchard, latest set out, 15 to 20 years, buildings all in good repair, with 100 acres of wood and pastured land.

Farm—No. 6—50 acres, 5 acres of splendid orchard, containing 300 apple trees all in bearing. Varieties, Gravenstein, Baldwin, Golden Russet, Kings Starks and other first class varie ties. 1 and a half story dwelling, 15 rooms finished throughout, barn, hen-house, and a first-class cellar. Also a pile cellar. Handy church and school. Price, \$2200 Terms Part can remain in mortgage, situated in Morristown, 4 miles from station.

No. 7—150 acres 1 cuts 30 tons hay. 7 acres orchard, 250 apple trees 45 plum trees. 60 acres in wood and timber—the balance in pasture and fields. New dwelling built 1901. Main house 16x25. Addition 16 x 23. Barn 30x40. Woodhouse, carriage house all in good repair. This is a rare chance to get an up-to-date farm at a very reasonable figure. In one of the best sections—school land church within one-third mile, two good wells water.

No. 8—125 acres 4 and one-half acres in orchard. Apple with Plums, Pears, Peaches (cuts 20 tons hay), a very fine wood lot, consisting of Hardwood, Poles and timber, one and a half story house, main house 26x30, ell, 16x27. This house was built 1897 of first-class material and is finished throughout and has a very fine cellar under the whole house. Height of cellar 7 and a half feet. Two wells of water. Barn 60x30 and addition 14x26.

This is considered a very fine farm and one of the best houses in this section. Farm beautifully situated in Morristown, school and church very near. Price \$5000, \$1000 can remain in mortgage.

No. 9 Farm 90 acres Fair house and barn. 2 acres in orchard has produced 110 bushels apples, cuts 5 tons hay. Plenty of wood and poles, good pasture, fine well water. This farm has plenty of land to clean up and could be made to cut very much more hay. Price, \$1,800.

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

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

**Society  
Visiting Cards**

For **35c.** 

**We will send**

To any address in Canada fifty finest Thick Ivory Visiting Cards, printed in the best possible manner, with name in Steel plate script, ONLY 35c. and 3c. for postage.

These are the very best cards and are never sold under 50 to 75c. by other firms.

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

Wedding Invitations, Announcements  
Speciality.



**A. Kinsella,**  
Steam Polishing Granite  
and Marble Works.

Having a large supply on hand parties placing their orders before the 1st of May will get a discount. Material and workman ship guaranteed.

All orders delivered free.

165 Paradise Row,  
St. John, N. B.

**WANTED.**

Wanted at once young Medical Doctor for good opening in growing town. Must be graduated from good school, some experience or hospital practice, be an active member of a Baptist church and otherwise well recommended. Apply to MESSENGER AND VISITOR.

# Extraordinary and Unparalleled Offer.

## GRAND OPENING

Of the largest and finest dental offices in Canada! Five Skilled Operators. Eight Dental Chairs. Best Workmanship. Lowest Prices. Teeth Extracted and Replaced the same day.

Last October the "Saint John Globe," under the caption "Dentistry Cheaper—Will it Materialize?" remarked: "If reports be true, and Dr. J. D. Maher's plan matures, everyone will be flocking to him for artificial teeth. It is said he will make teeth for \$5.00. He will undoubtedly have followers before long, but to him will belong the credit of first establishing the rates in the public interest."

We have thrown open to the public the largest, best equipped and most up-to-date offices in Canada. We have converted the whole building, at 527 Main Street, into dental offices.

Five skilled operators from England, United States and Canada have been engaged. Eight dental chairs are being installed and we expect to add to this number in the near future.

We have placed in electric engines, dental lathes, heat regulators and all the latest dental appliances.

There will be a lady in charge on each floor. Both floors have been elegantly furnished and thoroughly lighted by gas and electricity. Our offices will remain open from 9 a. m. until 9 p. m. A staff of dentists will be on hand evenings in order to enable those who cannot come during the day to avail themselves of the opportunity of having work done at low fees. In order to introduce Our New System of Dentistry we make until further notice this extraordinary and unparalleled offer, never before made by reliable dentists:

### PRICE LIST

Gold Filling	from \$1.00	A good set of teeth warranted	
Silver and other fillings	.50	to fit	\$5.00
Gold Crowns	\$3.00 to \$5.00	Extracting by the Famous Hale	
Teeth repaired while you wait	.50	Method which can only be used by us in this city.	.25

Consultation,  
Famous Hale Method for Painless Filling and Extracting,

**Free.  
15  
cents**



In order to demonstrate our wonderful Painless Method we will until further notice extract teeth without pain for the nominal fee of

We administer Gas, Ether, Chloroform and every known anesthetic.

Crown and Bridge Work or TEETH without plates at the lowest prices ever quoted.

Here is an Exceptional Opportunity Which May Not Last.

Don't fail to avail yourself of it while it does. offer gives all an opportunity who wish reliable dentistry at low fee. TERMS CASH. You know the quality of our workmanship. The above

During the past twelve years thousands and thousands from all over the Maritime Provinces have had dental work performed by us; and the testimonials we have from leading Governmental officials of New Brunswick, leading clergymen, physicians, etc etc., and which have from time to time appeared in public print, is the best evidence of the satisfaction we have given. We do all kinds of high-classed work. We make gold, silver and aluminum plates; we regulate teeth, place gold teeth on artificial plates or insert gold fillings in artificial teeth. Here is a chance to get a gold crown that is a gold crown at a moderate price.

Only Offices 527 Main Street, St. John, N. B., (North).

Boston Dental Parlors, J. D. Maher, Proprietor.

**This and That**

**SIMPLE METHODS.**

The young ladies of a fashionable school were one day told that they must review a course in arithmetic. "I don't see any sense in it," said one haughty maiden. "I don't know how to subtract, and I don't know how to multiply, but I probably never shall need to."

"Then you can't even buy a yard of ribbon and be sure you have the correct change," said the teacher.

"Yes, indeed!" was the reply. I always know how to manage that, I give the clerk a large bill and he gives me something back.

A similar simplicity of method is noted by the New York Evening Post in an answer from an examination paper.

The candidate had applied for an appointment as patrolman, and was asked: If you were in the vicinity of the general postoffice, and wished to go to the Zoological Garden in the Bronx, how would you set about making the trip?"

"I should ask a policeman," was the answer written apparently in good faith.

**"BULLS" ON TEMPERANCE PLATFORMS.**

Temperance speakers are occasionally guilty of Irishisms.

One speaker alarmed an audience by saying: "I stand prostrate with astonishment!" Another, speaking of the influence of example in gaining temperance converts, declared that it was, "The utterance of the silent word that did the most good." Then there was the picturesque orator, who asked: "Suppose a modern balloon dropped upon an uninhabited island, what would the natives say?"

**THE UNKINDEST CUT.**

Ex-Senator Wolcott, of Colorado, says that the most humiliating experience of his career befell him once when he visited Denver on important business. He did not want to have his visit generally known, and meant to slip into town quietly. Consequently he was much surprised to find a large crowd and a brass band waiting in the depot. As a United States Senator he could not refuse to notice this evidence of public favor, so he hastily began to think out a little speech of thanks. Just as he was about to begin his remarks he discovered that the demonstration was in honor of a popular prize fighter, who had been his fellow passenger on the train.

**COULD BELIEVE SOME OF THEM.**

An amusing story is told of a new England minister who often speaks in behalf of a cer-

**CLEVER DOCTOR**

Cured a 20 Years Trouble Without any Medicine.

A wise Indiana physician cured 20 years stomach disease without any medicine as his patient tells:

"I had stomach trouble for 20 years, tried allopathic medicines, patent medicines and all the simple remedies suggested by my friends but grew worse all the time.

"Finally a doctor who is the most prominent physician in this part of the State told me medicine would do me no good only irritating my stomach and making it worse—that I must look to diet and quit drinking coffee.

"I cried out in alarm, 'Quit drinking Coffee!' why, 'What will I drink?'"

"Try Postum," said the doctor, 'I drink it and you will like it when it is made according to directions, with cream, for it is delicious and has none of the bad effects coffee has."

"Well that was two years ago and I am still drinking Postum. My stomach is right again and I know doctor hit the nail on the head when he decided coffee was the cause of all my trouble. I only wish I had quit it years ago and drank Postum in its place." Name given by Postum Co., Battle Creek, Mich.

Never too late to mend. Ten days trial of Postum in place of coffee works wonders. There's a reason.

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

tain charity in which he is greatly interested. He has a fine voice and a graphic way of telling incidents both humorous and pathetic so that his hearers are often "moved to laughter or to tears."

At the close of one meeting, at which he had spoken with great effect, and a large gain for the charity had been the direct result, a little old lady approached the minister.

"Oh," she said, earnestly, "I've been so interested in hearing about those poor dear children! And I suppose a great many of those stories are really true, aren't they?"

**ARGUMENT AGAINST WAR.**

Peace leagues and societies for the prevention of war may be able to use an argument which Current Literature says was advanced by a pupil in a primary school in the Southwest.

At the beginning of the war with Spain the teacher told the class something about the circumstances, and asked all who favored the war to hold up their hands. Up went every hand but Jack's.

"Well, Jack, why are you opposed to the war?" asked the teacher?

"Cause, Miss Sophie, war makes history, an' there's more now'n I can ever learn."

**EVIL EFFECTS OF SMOKING.**

If one goes through the dormitories of some of the larger institutions of learning in this country he is always impressed with the singular odor of tobacco; it would seem as though the vast majority of students smoked the pipe. The writer has known of students who have written home to their parents, asking that the pledge of 'no smoking' be eased up so as to permit them to move freely among the fellows in their "chum life. The other reason given was that only the very few refused to join in the social pipe. Now and then some one has come forward declaring against the habit, not only on the ground of filthiness, but because the effect mentally is evil, and evil only. Just now there is another physician who speaks strongly against tobacco. Dr. Seaver is physical director in the Yale Gymnasium. He states that few high-stand men at Yale indulge in smoking; that the smokers are all mediocre men. "He thinks that either the use of tobacco reduces mental activity in Yale students, or else to the inclination to use tobacco betokens the kind of mind that will be graded low in intellectual tests." He also says that "smoking inevitably lowers the standard of cleanliness, and begets a disregard for the rights of others that seems to have its roots in selfish indulgence."

And so the chapter is being told while smoking seems to be on the increase.—Union.

"What were you about to remark?" she asked. "Oh, it is of no consequence," he returned. "I know that," she retorted, "but what was it?"—Chicago Evening Post.

Hoax—"I thought you said that man was a musician?" Joax—"Nonsense." Hoax—"You certainly told me he wrote melodies." Joax—"I told you he was a composer of heirs. He sells soothing syrup."

Our neighbors I well, they're hard to beat I hate to make complaint; But half the people in our St Would aggravate a St. —The Philadelphia Press.

"Willie, did you thank Mr. Speedway for taking you to drive?" said the mother of a small boy, solicitously. No answer. The question was repeated. Still no answer. "Willie! do you hear me? Did you thank Mr. Speedway for taking you to drive?" Yes, whispered Willie, "but he told me not to mention it."—Life.

Public opinion says that a South African constabulary commander wrote to a local troop officer, asking if there were any donkeys in camp. The reply came in the troop officer's handwriting, "Yes, one—R. H. Symes, Captain."

Did she marry the young heir to the estate? No; she married the attorney.—Cleveland Leader.

**DISCOMFORT AFTER EATING**

December 4, 1903

Radway & Co., New York.

People who suffer after eating, feeling oppressed with a sensation of stuffiness and heaviness, and who frequently find the food both to distend and painfully hang like a heavy weight at the pit of the stomach, or who have Constipation, Inward Piles, Fullness of the Blood in the Head, Acidity of the Stomach, Nausea, Heartburn, Headache, Disgust of Food, Gaseous Eructations, Sinking or Fluttering of the Heart, Choking or suffocating Sensations, when in a lying posture, Dizziness on rising suddenly, Dots or Webs before the Sight, Fever and Dull Pain in the Head, Deficiency of Perspiration, Yellowness of the Skin and Eyes, Pain in the Side, Chest, Limbs and Sudden Flashes of Heat, should use a few doses of

Gentleman—in regard to "Radway's Pills," I wish to say, that I have never found any remedy that can equal them.

For the past two years I was suffering from nervous dyspepsia and constipation. After eating I would have a sensation of heaviness in the stomach, feel like vomiting, pain and dizziness in the head, and then I would become nervous. I tried everything that was recommended to me. My physician told me I had chronic constipation and a sour stomach. He could relieve me somewhat, but still did not cure me. I was almost in despair. At last a friend persuaded me to try "Radway's Pills," which I did. And I am glad to say, that they not only relieved me, but positively cured me. Even after taking them only a few days, a regularity of the bowels was established, and the dyspeptic symptoms have already disappeared. Now I feel like a new person.

May God bless you and your wonderful remedy. I remain,

Yours for health,  
B. S. TREXLER,  
Allentown, Pa.

**Radway's Pills**

Which will quickly free the system of all the above named disorders.

**RADWAY'S PILLS**

All purely vegetable, mild and reliable. Cause perfect digestion, complete absorption and healthful regularity.

For the Cure of all Disorders of the Stomach, Bowels, Kidneys, Bladder, Nervous Diseases, Piles, Sick Headache and all disorders of the Liver.

Price, 25 cents per box. Sold by all druggists, or sent by mail on receipt of price.

**RADWAY & CO., 7 St. HELEN STREET MONTREAL.**

Hang on to a pure hard soap. Always use **Surprise** if you wish to retain the natural colors in your clothes. **Surprise** has peculiar qualities of washing clothes, without injury and with perfect cleanliness. Remember the name Surprise means a pure Hard Soap.

**INTERCOLONIA RAILWAY**

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

**TRAINS LEAVE ST. JOHN**

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

**TRAINS ARRIVE AT ST. JOHN.**

9—Express from Halifax and Sydney	6.20
7—Express from Sussex	9.00
3—Express from Montreal and Quebec	13.50
5—Mixed from Moncton	15.20
3—Express from Point du Chene	16.50
25—Express from Halifax Pictou and Campbellton	17.40
1—Express from Halifax	18.40
81 Express from Moncton (Sunday only)	24.35

All trains run by Atlantic Standard Time 24.00 o'clock is midnight.

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

**Wanted at Once.**

For the Province of Nova Scotia Energetic Salesmen to sell the Unique Borden Clothes Reel, patented, now ready to be placed on the market. Model furnished, absolutely nothing like it. No competition and every home needs one. Large commissions to salesmen. The right man can make from \$5.00 to \$10.00 a day. For particulars and territory apply at once to

**Isaac Pitman's Shorthand The Best and Fastest in Existence.**

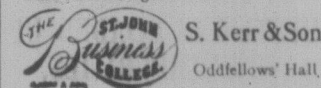
Exclusive use of the two best and most up-to-date systems of business practice—one of them devoted to advanced accounting methods.

Everything else tuned up to the same standard of excellence.

The fact that we have never made a promise we have not kept.

These are some of the reasons for our success.

No summer vacations. Students enter any time. Send for Catalogue.



**One of the Many**

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

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

This she did, also using Gates' Nerve Ointment on her hands. She has recently written us explaining how after 3 month's treatment she has been permanently cured of both diseases and she is recommending others to give these medicines a trial.

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

## 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.**

### For Sale.

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

For particulars write

A. A. FORD,  
 Berwick, N. S.

### Would

there be any demand for  
**45 Successive Years**

for any article unless it had superior merit

## Woodill's German Baking Powder

Claim this as 45 RECOMMENDATIONS to all who use BAKING POWDER. Ask your GROCER for it.

### Organ for Sale.

Suitable for Hall or Church Vestry. In good repair. A Bargain.

G. E. HALEY,  
 P. O. Box 49,  
 Yarmouth, N. S.



**LOADED UP WITH IMPURITIES.**

**IN THE SPRING THE SYSTEM IS LOADED UP WITH IMPURITIES.**

After the hard work of the winter, the eating of rich and heavy foods, the system becomes clogged up with waste and poisonous matter, and the blood becomes thick and sluggish.

This causes Loss of Appetite, Biliousness, Lack of Energy and that tired, weary, listless feeling so prevalent in the spring.

The cleansing, blood-purifying action of

## BURDOCK BLOOD BITTERS.

eliminates all the pent-up poison from the system, starts the sluggish liver working, acts on the Kidneys and Bowels, and renders it, without exception,

**The Best Spring Medicine.**

### NEWS SUMMARY.

Mr. J. Isreal Tarte has been summoned to Montreal by the serious illness of his wife.

Sunday was a record-breakers day in the history of the port of Quebec, 4,013 immigrants being landed from three steamers.

The Ottawa City Council has renewed the contract with the Ottawa Electric Company for lighting the city at \$52 per annum per light.

The press party, from St. John reached St. Louis on Saturday morning and the ticket agents reached the Exposition city in the afternoon.

Hon. Benjamin Rogers, of Alberton, P. E. Island, is prominently mentioned in connection with the governorship of the Island Province, which is soon to become vacant.

The Senate of the University of Toronto has awarded the first of the Cecil Rhodes scholarships going to Ontario to E. R. Paterson, B. A., a Toronto graduate of two years' standing.

Eli Cook, a former well known old time axe-maker of Fredericton, N. B., celebrated his one hundredth birthday at his home in Belfast, Me., on Saturday. He is still in comfortable health.

Charley Cummings, a negro, nineteen years old, was taken from jail in Appling, Georgia on Sunday morning, and lynched by a mob of seventy-five to one hundred masked men. He had assaulted a young white woman.

Cross River rebels have been completely crushed, after an obstinate fight, by a British force in the territory of Southern Negeria. The British losses were heavy. Thirteen officers and non-commissioned officers were killed.

J. A. McGee, fourth son of J. J. McGee, clerk of the Privy Council, Ottawa, who was thrown from his horse last Monday, died in the hospital Saturday evening from his injuries. He was a member of the Geological Survey, a popular athlete and twenty-five years of age.

Just a hundred years ago Napoleon Bonaparte became Emperor of France and the March on Moscow was foreshadowed. This year Louis Napoleon, exiled prince of the Second Empire, is a leader in Manchuria of the cavalry of the Czar. This is one way in which history plays her grim jokes.

Sixteen thousand emigrants have sailed for Canada since January, 1,000 more than during the same period of 1903. The steamers sailing within the next few weeks have full lists. General Booth's scheme of colonization is progressing. Some hundreds of emigrants have been sent out principally to Canada.

There died in Paris recently Count Emile de Keretry, who could boast that his grandfather, born in 1699, was a page in the household of Louis XIV. The former page married his second wife at 70 years of age, and had a son, who was Emile's father. He was born in 1767, and lived till 1852. Three lives bridge 205 years.

On page 14 of this issue will be found the large advertisement of Dr. J. D. Maher, Boston Dental Parlors, 527 Main Street, North End, St. John, N. B., Dr. Maher employs the largest number of skilled operators of any dental establishment in the lower provinces if not in the Dominion, which wonderful growth is a guarantee of the quality of the work and popularity of the institution with the public.

### A Free Path to Knowledge.

We are giving a FREE SCHOLARSHIP in every school section in Canada. Open until June 30th next. Instruction to commence when desired.

#### DO YOU WANT IT?

You may learn general agriculture, Poultry raising, small fruit and vegetable gardening and other branches of agricultural science under expert Teachers and by the most modern methods. Write at once for particulars of our offer. Be sure to state course you would like to take.

Ambition and energy are all you need to secure this scholarship. Address "Free Scholarship Dept."

CANADIAN CORRESPONDENCE COLLEGE LIMITED  
 TORONTO, ONTARIO.



### The Society Woman

*Though hurried and rushed in society's whirls,  
 Her complexion is rosy and fresh as a girl's;  
 Well she knows, though she dances far into the night,  
 "Abbey's Salt" in the morning, will make her all right.*

Society people recognize the value of ABBEY'S SALT as a health preserver and complexion beautifier. ABBEY'S SALT takes away the baneful effects of hasty, irregular eating—overcomes the ravages of late hours and bodily fatigue.

ABBEY'S SALT is a gentle, mild, yet perfect tonic laxative. It regulates the stomach and bowels—keeps the blood pure—the eyes bright—and the skin fresh and beautiful.

**Abbey's Effervescent Salt IS NATURE'S BEAUTY DOCTOR**

### Clean Home Dyeing

You can dye perfectly and quickly at home now, in the modern way, with Maypole Soap, without disorder or uncertainty about the results you'll get.

Maypole Soap is sold in all colors—they are absolutely fast and they are brilliant. It dyes to any shade. Leading Druggists sell it.

Book all about it—free by applying to the Canadian Depot, 8 Place Royale, Montreal.

Made in England but sold everywhere.

**Maypole Soap**



## The Granger Condition Powders

The only Powder that has stood the test of quality.

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

Price 25 cts.

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

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**Red Rose Tea is Good Tea.**