

# Messenger and Visitor

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## Employer's Liability.

The interesting and important question, whether the liability of the employer under the Employers' Compensation Act applies in case of injuries sustained by the employe in consequence of disease contracted by him as a result of his work, has been decided by an English court in the affirmative. The judge held that the family of a workman who died from an infection causing malignant pustule while engaged in sorting wool, is entitled to damages under the Employment Liability Laws, just as in the case of an ordinary accident. It was contended on behalf of the employer that the case involved a disease risk which was to be distinguished from an accidental risk, but the court held that the disease excluded by the law means one which was already present in the workman and there was nothing to show that this man carried a disease with him to his work. The judge then could see no distinction in the principle between being hit by a deadly bacillus while at work and being accidentally hit by a spark from an anvil or the accidental squirting of a poisonous liquid into the eye. The judge's view appears to be a logical one. However the point is a nice one even for masters of the law, and it is expected that the case will be carried to the highest court.

## Rapid Transit for Mails.

Toronto has become a city of so very considerable distances that the need is felt of more rapid methods for distributing the mails throughout the different districts of the city. The large district in the northwestern part of the city, which is now rapidly filling up with manufacturing industries is several miles distant from the Union Station, and the time required to make the distance by present methods of transfer seems too great for business men who naturally wish to be in closest possible touch with their correspondents. It is said that the Postmaster-General is considering favorably the idea of establishing the pneumatic tube system for the despatch of mails to and from the leading postal centres of the city. The time consumed in conveying mail matter a few miles by the pneumatic tube system is almost inappreciable. If the system were introduced in Toronto, it is said that mails arriving at the Union Station at seven a. m. and destined for p. m. three or four miles distant would reach the distribution office in such districts in five minutes, and would be in the hands of the public as soon thereafter as the letter carriers awaiting them could deliver them. Similarly, mail matter from the outlying districts would reach the Union Station in a few minutes.

## Newfoundland.

The announcement that there is a good prospect that the long-standing difficulty in connection with the French claims in Newfoundland is in a fair way to settlement is received throughout Canada with great satisfaction, both because the settlement of this difficulty makes for the peace of the Empire and also because it is hoped that it may be preliminary to the incorporation of Newfoundland with the Dominion. It is doubtless of importance to the unity and preservation of British power in North America that Newfoundland, and that portion of Labrador which is connected with it, should become a part of the Dominion. There does not appear at present to be any prevailing sentiment in the colony in favor of confederation. But it is possible that such a sentiment may be developed if the way is cleared for union by the adjustment of the French Shore question. Public sentiment in the Dominion would probably justify the offer of very favorable terms to Newfoundland and the desire of the Imperial Government for the consolidation of the British possessions on this Continent might be expected to have weight with the legislators and people of the Ancient Colony. It is much to be hoped that the settlement of the international question will include the transference to the Dominion of the small islands, St. Pierre and Miquelon, now under the government of France. Their chief use to-day, as the Montreal Witness remarks: "is as a base for smugglers and poachers, and for offensive designs on the Newfoundland coast. Moreover, as long as they are not ours there remains the danger of their falling into other and still more encroaching hands. It would be a wretched pity if the present negotiations made only half a job of it and entailed upon us another generation of bickering."

## The Cigarette Question in Parliament.

In the Dominion House of Commons on Wednesday last, Mr. MacLaren of Huntingdon moved a resolution in favor of a bill to prohibit the importation, manufacture and sale of cigarettes. A similar resolution was presented to the House last year and was adopted by a majority of more than fifty, but the proposed legislation did not materialize. It will be interesting to watch the fate of the present resolution. We observe from a newspaper report of the debate on Mr. MacLaren's resolution, that both the Premier and the leader of the Opposition have declared themselves opposed to the principle involved in the resolution. They recognized juvenile smoking as an evil that should be dealt with but they proposed to deal with it, not by prohibiting cigarettes, but by inhibiting dealers from selling tobacco in any form to boys, and possibly also, in extreme cases, as Mr. Borden suggested, by sending juvenile smokers to a reformatory. Sir Wilfrid Laurier in his remarks proceeded on the assumption that the smoking of tobacco in the form of cigarettes is no more harmful than in any other form unless the cigarettes contained cocaine, morphia or other noxious substances, and if such cigarettes are being sold there is now, he said, legislation to prohibit their use or manufacture. This assumption on the part of the Premier would indicate that he has given very little attention to much that has been written by persons who have carefully studied the effects of juvenile cigarette smoking. It sounds very plausible to say that tobacco wrapped in paper is no more injurious than tobacco in a pipe or in the form of a cigar. But there is abundance of testimony to the contrary. There are probably cigarettes on the market which have been treated with drugs to make the narcotic effect more powerful. But it is a well-recognized fact that the pernicious effects of cigarette smoking are principally not to be charged to the tobacco of the cigarette being materially different from that in a pipe or cigar but to the fact that the cigarette smoker very generally acquires the inhaling habit. The tobacco smoke is thus drawn directly into the lungs, and the poisons with which it is loaded are deposited in the circulation with most disastrous effects to the smoker. No doubt but that tobacco in any form must be highly injurious to half grown boys, but in the case of the cigarette smoker the injury is vastly greater because, as we are told, he is almost sure to acquire the inhaling habit, a habit which once acquired is rarely if ever abandoned, even though the smoker may discard the cigarette for the pipe or cigar. We recently called attention to an article on this subject in *The Independent* by Mr. Charles Bulkley Hubbell, a leading educationist of New York. Mr. Hubbell who has given much attention to this matter declares emphatically that it is the inhaling habit, so generally induced by the use of the cigarette, which is the cause of most of the evil effects connected with the use of tobacco, and he holds that the cigarette and inhaling habit is more disastrous to the health and morals of the boys and young men of the United States today than any other vice that can be named. Legislation to prevent the sale of cigarettes to boys has been enacted in most of the Provinces of Canada, but such legislation is so easily evaded that it appears to have little practical effect. So long as a boy can obtain a package of cigarettes for five or ten cents, it may be expected that the army of juvenile smokers will rapidly increase, and that the evils consequent upon the vice of inhaling tobacco smoke will become more and more serious. As we have previously pointed out, the proposal to prohibit the cigarette does not interfere with any man's indulgence of his appetite for tobacco to the full. Such prohibition could not prejudicially affect the interests of any class of persons in Canada except the tobaccoists, and it appears to be a question whether the material interests of the tobaccoists or the highest interests of the country at large are to be preferred.

## The War.

Some interesting items have been reported from the Far East in connection with the war during the past week, but most of these items have had their basis in the fertile imaginations of newspaper correspondents whose business it is to manufacture news when there is none otherwise to be obtained. It has been announced that Port Arthur had been taken by the Japanese, also that the Japanese had succeeded in sinking six merchant vessels at the mouth of the harbor of Port Arthur in such a position as to effectually block its entrance and bottle up the Russian fleet there. There appears to be no basis in fact for either story. Certainly the Russians still hold Port Arthur, and Admiral Makaroff's fleet is probably free to go in and out as its commander chooses. The principal event of the week, which can be regarded as trustworthily reported is an attack upon Port Arthur by the Japanese fleet under Admiral Togo on the morning of March 22nd. The forts and the harbor were subjected to a heavy bombardment, but if the Russian official reports are to be believed, the damage sustained was not very serious. The Japanese commander on his part reports that no serious damage was sustained by his ships. If the despatches correctly represent General Kuropatkin who is now on his way to Manchuria to take chief command of the Czar's forces, he is very sanguine of his ability, supported by the forces of Russia, and with the favor of Heaven (which he seems to regard as a matter of course) to crush effectually the power of Japan. The Russian army when sufficiently reinforced will drive the Japanese out of Manchuria and Korea. Meanwhile the Russian fleet will be so strengthened as to overcome Japan's power on the sea. The Russian warships will sink the Japanese transports, as the soldiers of the Mikado endeavor to reach their native islands. Then Japan will be invaded by a Russian army, and in Tokio, and nowhere else, Kuropatkin, in the name of the Czar, will dictate terms of peace to Japan. So the great man proposes. Since the above was written news has been received that early on Sunday morning, the 27th, the Japanese made another attempt to close the entrance to Port Arthur by sinking in the channel four large merchantmen. Their purpose however was discovered by the Russians, and the combined attack of the batteries and the warships defeated the design of the Japanese. The vessels were sunk but not in a position to obstruct the entrance to the harbor.

## Mr. F. S. Spence on Government Control.

Mr. F. S. Spence, Secretary of the Dominion Temperance Alliance and well known throughout Canada as a strong advocate of prohibition, discusses in a Toronto paper Premier Ross' proposed measure for the abolition of the bar throughout the Province of Ontario and the restriction of the retail traffic to the sale of liquor in packages under Government control. Mr. Spence is not satisfied with the Government control principle as an ideal in temperance reform. He says—"A Government operated liquor-traffic is not a desirable institution. Whisky will do the same deadly work wherever it is sold for beverage purposes. It is destructive of virtue, morality, character, health and life if sold by a salaried State officer as well as if sold by the keeper of some respectable dive." But Mr. Spence recognizes that the Province has no power of absolute prohibition, and he thinks it best to deal with the problem in a practical way and with a view to securing the best results attainable. It is unwise in his opinion to take an impractical position, based on a strained interpretation of the expressions "Government control" and "partnership in the liquor traffic." He points out that at present, by virtue of the license system, the traffic is under Government control and the people are partners in the business. This is a very unsatisfactory condition of affairs, but it would be still worse if there were no restriction on the traffic. While as a system Government ownership and operation of the liquor traffic falls far short of the logical consistency and usefulness of prohibition, it is still, Mr. Spence contends, far superior in principle and methods to any kind of license system. "Under the license system the Government control is weak and ineffective and the seller is given opportunity and authority to push his business with the utmost energy and skill," which he generally does with disastrous results to the community at large. On the other hand, "Government ownership and operation mean Government control under circumstances and conditions that make the control effective, and hold the Government directly responsible for any violation of prescribed regulations and restrictions. It is a liquor business in which the people are the only partners and, from which the greedy, self-seeking man who derives personal profit is excluded. . . . Under Government operation the liquor seller has no interest in pushing the business he conducts. On the contrary, it is his interest to keep the business down and to see enforced the laws by which it is governed. Public opinion will impose on such a business restrictions concerning hours, persons and other matters such as would not be imposed or enforced upon men carrying on the business for private gain. Under Government operation there would be no Retail Liquor Sellers' League to fight the prohibition movement, to keep out local option by-laws, and to corrupt politics and politicians." Mr. Spence concludes that "where, for any reason, prohibition is not immediately practicable any permitted liquor business will be less mischievous under Government operation than under any system that gives private persons a profit from the carrying of it on."



## Why We Should Study the Bible.

BY REV. H. F. WARING.

As we appreciate the inspiration of the Bible we appreciate the importance of Bible study. The comparative study of religious literatures in their use as well as in their origin, by showing us the superior inspiration of the Bible in literature and life, strengthens the belief that the Bible was given by inspiration.

How great is inspiration in our literature especially the best. Its influence upon Milton was such that the presentation of his religious views have been so identified with the Bible that sometimes where they differ from or supplement it they are viewed as if taken from the Bible itself. To intelligently read Shakespeare and Tennyson implies a knowledge of the Bible that we learn many college students today do not possess. The pages of Macaulay and of Addison are brightened by it, and the eloquence of Gladstone, Webster, Burke, and Bright are heightened by it. Dickens inspired by Walter Savage Landor that he got the story that Landor praised. In the New Testament to be sure that he got more than his style from the Bible his writings frequently show. Its influence upon Thackeray was a great one. To Scott it was the Book. Through the whole range of English literature, which it has practically made, its influence is reflected not only in definite references but also in the making and the moulding of the greatest thoughts, and as with English literature so with those of other tongues.

Much might be written of its influence upon art also, but more important than its inspiration in art or literature is its inspiration in lives. The man who has fed upon its revealed doctrines Spurgeon listens to a "giant refreshed with new wine." "I am much interested in the people who made the Bible," said Dr. Parkhurst, "but I am more interested in the people whom the Bible makes, for they show me the fibre and genius of Scripture as no mental studiousness or verbal exegesis can do." What is the origin of the Bible's fibre and genius as thus revealed? Dr. R. W. Dale makes answer. "In every heart that is won from the love of sin to the love of God," etc., "by the writings of psalmists, prophets and apostles, I find evidence that holy men of old spoke as they were moved by the Holy Spirit." Putting in a sentence the gist of these strong utterances we would say that a great (if not the great) argument for the Bible as inspired literature is the results—inspired lives.

Think of the influence upon Jesus of whatever he had of it and of its influence since through him. How it fits "into every fold and crevice of the human heart." Because of this how its circulation has increased and in so many different languages scores of which have been reduced to writing for the one great purpose that the peoples using them might also use the Bible. The more impressive as coming from a liberal thinker are the eloquent words of Theodore Parker. "This collection of books has taken such a hold on the world as has no other. The literature of Greece which goes up like incense from the land of temples and heroic deeds has not had the influence of this book. It goes equally to the cottage of the plain man and the palace of the king. It is woven into the literature of the scholar and colors the talk of the street." Why? How great its power in both obtaining and retaining liberty! "The best of all allies that you can procure for us," said Garibaldi "is the Bible; that will bring us the reality of freedom." To another great soldier, General Grant, it was "the sheet anchor of our liberties." Why?

How it has made the prison walls to resound with praise to God and even the fiery tongues of martyrdom to tell of God's love and to sing with the psalmist the words quoted by the dying philosopher. "Thy God and thy staff they comfort me." How through it our fathers and mothers have been strengthened for their work, cheered in their sorrows, filled with unattainable peace, lifted at times by the ecstatic sounds of the more tones of heavenly joy, given grace in passing through the valley of the shadow of death and at last how they followed their heads upon its pinnacles and fell asleep in God. Why? As Handel in his production of the Messiah has obtained from the study of the Scriptures said of himself. "I do think I did see all heaven before me and the great God himself," so men throughout the ages through the study of the Bible that they might give to the world the inspiring music of a Christian life have beheld heavenly things and have felt the presence of God. Why? Why? I can but answer that I believe it was because the Bible contains revelations of eternal truths—revelations thrilling with the very breath of God, that it is inspired.

Believing that the best defence of the Bible is the Bible itself, that it might not only defend itself but win victories for righteousness, truth and God, my prayer is for a better knowledge of it, and to this end a truer interpretation of it, by all. To those who do not believe with us, in the special inspiration of the Bible or who may be somewhat uncertain concerning it we would say, we confidently submit the Bible, as we would submit any other literature, to your most critical examination. We simply ask that you be honest with it and with yourselves. Do not confound any particular theory of inspiration with the fact of inspiration. While we do not ask you to minimize the difficulties of the Bible we have a right to ask that you do not magnify them and, because though them you think you

can puncture an inflated theory of inspiration, to think that therefore the Bible is not inspired at all and to feel that it has no further claim upon your attention. We ask that you approach it not as a special pleader either for or against it, but simply to find out just what it is.

We are not only willing but are very anxious for you to compare it with other religious literatures, keeping in mind however that the different literatures in their different parts should be compared in the light of their different times, etc. Believing that the worst infidelity is fear for the truth, we ask simply that our scriptures be permitted to enter where there is a fair field, and no favor, for we ourselves want them only as they win by their own inherent worth. We are not only willing but very anxious for a comparison between the effects of the Bible and those of other literatures; only asking that it be the result not of a narrow study of a few loose living Christians so-called, or of the influence of only the difficulties in the Bible, but a broad study including those of course but very much more. Very important is the history of the making of the Bible, very important also the making of history by the Bible. Study both, trying especially to get the Bible's picture or pictures of Jesus Christ and its influence through Him. Then after you have with unbiased mind studied its contents and especially what it says of Him, and their influence upon the world especially through Him, we ask that you give an honest expression of your thought of the Bible and of Him; and that you strive to live according to the best they present to you. We think you will agree with us that the Bible belongs to the inspired movement of which Christianity is the religion of Jesus Christ, the "bright consummate flower"; that it is an inspiring supporter of this now, unnational, world-wide movement; and that its authority is the authority of truth revealed especially in and through Jesus Christ.

A word to those believing in the inspiration of the Bible. Let us not be afraid of investigation and comparison. Let us confidently invite them, insisting, however, that they be honest and intelligent. Let us not be afraid of comparative religion. Would it not be pathetic and pitiful for us to be filled with such solicitude for the welfare of that which we believe is inspired of God that we would seek in our littleness to defend it by an unscientific and unhistorical method of study that would not permit it to be honestly compared with other religious literatures. Remember the story of the mayor who in his solicitude for the welfare of a well armed regiment offered it the protection of four of his policemen in order that it might not on its way to the next town be overpowered by a few wayside robbers. Let us get the thought of a leading Hindu who said: "If I were a missionary I would not argue; I would give the people the New Testament and say, read that."

Keeping in mind the progressiveness of its revelation we have no doubt that the religion of the Bible is preeminently fitted to be the world religion. A significant feature of the so-called "yellow peril" in the Far East is that Buddhism (which is comparatively speaking so strong in Japan) is seeking to impress upon the Orientals that what Christianity is for the West Buddhism is for the East. Buddhist literature is being more widely circulated. Can we wish for anything better than that it be honestly compared with the Bible, and that its practically atheistic pessimism in the presence of the evil of conscious existence be compared with the Christian's optimistic belief in the Fatherhood of God, the Brotherhood of man and Eternal Life.

Let us not be afraid of Higher Criticism. Let us understand what it is. Condemnation of all higher criticism speaks an ignorance of what it is. A bright young man who had been listening to some indiscriminate tirades against it was asked: "What is Higher Criticism?" I am not sure about the adjective but his description of it was that it was some kind of an unclean or "vicious" beast." While Textual (Lower) Criticism aims to give us the original words as nearly as possible, Higher Criticism aims to give their authorship, dates, etc. Its work is necessarily of such a nature that it would be foolish to look for unanimity even among critics of practically the same theological views. While undoubtedly a number of them have been prejudiced (for instance against all that was miraculous) a number have come to conclusions without sufficient evidence; yet so many conscientious Christian specialists are now engaged in this historical and literary study that their work is more and more recognized as a means of getting a truer appreciation of the Book of Books.

As one who foolishly doubtless (but sorrowfully) lost his mother's Bible, to receive it again however and from the hands of those specialists and to be a richer treasury than before, let me say the critic most to be feared is not the so-called Higher Critic but the ordinary critic of the Bible as translated into our lives. Let not the triteness of the expression that Christians are the world's Bibles rob us of the appreciation of its truth. May the interpolations of the flesh be more and more eliminated, and as a sure token of the Holy Spirit's work may the world read in the language of our lives and in an increasingly felicitous translation: "love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control," etc. H. F. WARING.

Halifax, N. S.

## Some Criticisms of the Article by the Rev. H. F. Waring, M. A., which Appeared in last week's Messenger and Visitor.

BY E. M. SAUNDERS, D. D.

The Rev. Mr. Waring preached three sermons in the First Church, Halifax, on the inspiration of the Bible, subsequently gave the substance of them in his convention sermon, lectured on the same theme at another place, and then discussed the subject at length in his Bible class. Now we find his definition of the inspiration of the Bible given to the denomination through the MESSENGER AND VISITOR.

To forestall any incorrect impression, I wish to say that in my criticism of Brother Waring's views, it must not be inferred that our relations are strained. Quite otherwise. They are cordial. Brother Waring is a minister of exceptional gifts, of excellent Christian spirit, and wholly devoted to his work. Knowing that I differed from him on the subject of the inspiration of the Bible, he has repeatedly expressed the wish that I would criticise his views publicly, as I am now about to do.

At the conclusion of the discussion of the general subject in the Bible class, according to his promise, he gave the following reply to the question—one of the 25—"What is the inspiration of the Bible?"

"By the inspiration of the Bible, we mean that divine influencing of the Hebrews, Jews and early Christians, by virtue of which there was produced a literature, in revealing their religious conceptions, especially in and through Jesus Christ, finds when viewed in the light of their times, a higher response within us, and produces a greater effect upon us and the world, than does any other literature.

This, as will be observed, was not accompanied by any qualification. It was an unqualified reply to an unqualified question. It was taken as Brother Waring's definition of inspiration after his full discussion of the subject in public. I want, in the first place, to show the striking resemblance between this definition and the views of a number of living ministers, as given below:

The Rev. Paul P. Frothingham, Unitarian minister, Boston, says:—

"The Bible differs from other Scriptures only to the degree to which it has proved itself helpful. Inspiration is the spirit or mind of man attaining to the thought of God and, in this sense, all the great poets and writers of the ages have been inspired."

The Rev. Thomas R. Slicer, another Unitarian minister, says:—

"What is the test for these books of Hebrew religion? All the documents are anonymous. . . . That which finds me, that which inspires me, is inspired for me. . . . That is inspired which inspires. . . . Religion is no longer supported upon two great pillars, miracles and prophecy."

Rev. James Freeman Clarke, D. D., a very distinguished Unitarian minister has said as follows:—

"We do not say the writers of the New Testament were infallible. . . . We may assert that the writers of the New Testament have been where we have not been. We may say that they were placed by an inward influence on a higher plain of insight, so as to see spiritual facts and laws which we do not see. . . . What others have thought they have seen; what others report as opinions, they report as facts. . . . The height and depth of their insight indicates a peculiar inspiration."

Of the New Testament writers Dr. Clarke says:—"The living harmony of their opinions indicates a peculiar inspiration. . . . The New Testament writers nowhere claim to be infallibly inspired to write. . . . We look at the facts, at the traits in the New Testament writings which differentiate them from other books, and satisfy ourselves that the writers possessed some peculiar and special inspiration. . . . We now ask can any better view of inspiration be found? and how will it bear on the authority of the Scriptures, the rights of reason, and the teachings of the church? . . . We see by the Scriptures themselves, that this was the one and only kind of inspiration and this inspiration all Christians had. It was common to all. . . . The writers were inspired by a spirit which all true Christians have to-day."

The Rev. William W. Fenn, another Unitarian preacher and writer, says:—

"Biblical criticism arose to show us that the Bible is not infallible; and that the thought of Israel had developed in accordance with universal laws; and comparative religion [comparing the Bible with other religious literatures] made it evident that other nations beside Israel had been divinely taught."

The Rev. Charles Gordon Ames, Unitarian minister of Boston, formerly a Free Baptist minister, says:—

"The book lies wide open; and a careful scrutiny of its contents has made it impossible to regard it as infallible. . . . They are unwise friends of the Bible who speak of it as containing the truth, the whole truth and nothing but the truth."

The Rev. C. W. Wendte, still another Unitarian minister makes this statement:—

"We accept Christianity as altogether the highest and best revelation of religion that the world has ever known."



We subject the Bible to the tests of reason and conscience, and apply to it the same laws of literary value that govern other books. . . . Every race has its Bible, and all Scripture is given by inspiration. But, little as we know of the ethnic Scriptures, we know enough to see that the Jewish and Christian sacred books are greatly superior to them in literary, moral and religious values, and this because they flowed out of a higher conception of God and man and human duty, and out of a nearer converse with the Divine."

Now let us see what a few of our own representative Baptist ministers think of Mr. Waring's definition of the inspiration of the Bible.

The Rev. J. H. Saunders, D. D., writes as follows:—"The statement shirks the issue. Did Jehovah give a revelation of things spiritual to any man? It gives the Bible no authority."

The Rev. Calvin Goodspeed, D. D., Professor of systematic theology in MacMaster University, judges it thus:—"As it is to Hebrews, Jews and early Christians rather than to special men among them, it would seem a general evolution of thought rather than the medium of a supernatural communication. It may be even a naturalistic evolution at that. It was a help in revealing the religious conceptions, but the great question is, how came they by these conceptions? . . . How did these religious conceptions originate, and do they furnish a safe and infallible, because God-given guide as we face life and death and eternity? . . . The fact that this literature "secured a higher response" within and produced a greater effect upon us and the world than does any other literature," must be true to some literature, even though there be none that give us infallible guidance for there must be one that is comparatively the best. . . . It might do all this, and still give men no safe knowledge about the future life and the way to secure the highest good and destiny."

The Rev. W. L. Archibald, M. A., Ph. D., holds this opinion: "By the inspiration of the Bible we mean that special divine influence upon the minds of Scripture writers by virtue of which their productions, when interpreted in the light of their times, and by the illuminating power of the Holy Spirit, constitute a correct and sufficient rule of faith and action." "Inspiration is a supernatural fact."

The Rev. I. W. Porter, B. A., says:—"My second criticism would be that, according to the definition, nothing is authoritative, but what we in our finiteness determine to be so. Man, not God, seems to be made the seat of authority, or at least the basis of judgment concerning what is authoritative."

The Rev. R. Osgood Morse, M. A., says:—"As a definition of inspiration I consider it radically defective by incompleteness."

The Rev. W. C. Goucher, M. A., gives this view:—"I have always held that the inspiration that came to the writers of the Bible, was of a different kind altogether from the inspiration which accompanies the productions of merely intellectual genius. . . . What the Book says, God says, and what God would say the Book says. The Book says nothing that God did not wish to say. But after that, of course, I take into account that he speaks through the language of men to get it into the ears of men."

The Rev. J. B. Ganong, B. D., says:—"This definition makes the object of inspiration the ennobling of the Hebrew, Jews and early Christians to produce a literature which revealed their conceptions of religion, and which, as he says, "when viewed in the light of their times," exceeds any other literature in its influence upon us; whereas it seems to me the idea of inspiration was to reveal the will of God to men—his purpose of salvation of grace in Christ Jesus. "Holy men spoke as they were moved by the Holy Ghost," and when they spoke, they did not tell what their "religious conceptions" were: but what God himself told them to say."

The Rev. D. H. Simpson, M. A., makes these statements:—"It certainly does not define the inspiration of the canonical and generally accepted Scriptures. . . . It gives no divine authority to the sacred writings. It is a very sublimated theory that in no way meets the requirements of the claims of these Scriptures. It is no vague, indefinite, vapory, an "airy nothing," that leaves us no real revelation from God, no sure word of prophecy, no positive gospel to preach or personally rest upon. It leaves us in the fog, if not in the darkness of midnight."

Six weeks after this definition of "What is the Inspiration of the Bible?" was given, another question and definition prepared by Brother Waring, appeared in print, and which has been criticised by some of our representative ministers.

Two weeks after this version appeared, another one, in which further changes were made, was given to the public by Brother Waring. The first one has been considered, the second I shall omit. The third one appears in Mr. Waring's article of last week; and is here reproduced, and also the several paragraphs which serve to modify it.

It will be seen that both the question and the answer differ from those first given.

"What is the Bible, and how should it be studied?" As this generally raises the question of inspiration, I have sought to help you to a good working definition of the inspiration of the Scriptures—one that would not be contrary to even the view that they are absolutely inerrant, and yet one that you could successfully maintain even where you might not be able to clear away the difficulties that, at

least to others, are in the way of believing in the Bible's inerrancy."

"How do the "Specially Sacred Writings" of the most important religions affect us?"

To use Coleridge's expressive word, the Bible "finds" us as the others do not. While at least in the others there is much that we by no means look upon as God's word, i. e. God's communication or revelation, at least in the Bible there is much that comes to us in a rationally and religiously so authoritative and inspiring that we are impressed that it was "given by inspiration." In spite of (or even because of) the most critical investigations into the religious conceptions, etc., revealed in the Bible as compared with those revealed in other "specially sacred" writings, the more we compare them the stronger and more intelligent becomes our belief that to Hebrews, Jews and early Christians was given a progressive revelation from God, appreciation of the progressiveness of which helps to a better understanding of both the difficulties and the truths in the Bible; and so of its inspiration.

What then is the Inspiration of the Bible?

It is at the least that divine influencing of Hebrews, Jews and early Christians in virtue of which the Bible, as the "specially sacred" literature of Christianity, is morally and religiously so much superior to the "specially sacred" writings of any of the other most important religions.

The advantage of such a view as this is, that while it is not contrary to whatever narrower (though higher) views we may hold for ourselves, it gives us a vantage-ground that we may easily take and successfully maintain in our work with any who, while believing in divine influencing, may honestly doubt the truth of any less comprehensive view. Knowledge comes through comparison. While for the sake of the right method we should be willing, in our profound confidence in the result we may well be anxious, that the Bible be intelligently compared, for instance, with the Sruti, Tripitaka, or Koran. I believe that in its production the influence of the Holy Spirit was such that, when thus compared, the Bible—especially through its revelation of the Son of God, His teaching, vicarious death, etc.—will be found to (use a paradox) to be beyond comparison."

It will be observed in the above quotation that Brother Waring says that this last definition is "a good working definition of the inspiration of the Scriptures."

The Bible Brother Waring asserts, will be found to be superior to the sacred writings of other religions. To advance the gospel at home, the Bible should, therefore, be compared with the sacred writings of the ancients—the books of the Hindus, the Chinese, the Buddhists, the Persians, the Greeks, the Mohammedans and the ancient Romans. The impossibility of this, except for students under professors of comparative theology, is so apparent that it may be set aside without comment. For the use of the churches no argument is necessary to show that it is outside of the practicable.

It might be informing to enquire as to the practice of Paul in circumstances where it was possible to make such comparison with the ethnic Scriptures.

To the Epicureans and Stoics, before going to Mars Hill, he did not say, compare our Scriptures with the writings of the Persians, Egyptians, Hindus and your own system; but "he preached unto them Jesus and the resurrection."

On Mars Hill he did not suggest to that learned audience the comparison of the Scriptures with the sacred writings of the heathen; but he preached the great God, the Creator, the guilt of man and his accountability to God, the judgment day and the resurrection of Christ and hence of all men. Not one word about comparing the ancient heathen scriptures with the Old Testament and Paul's declarations of truth. He ignored them. He won a number of souls for Christ, among them were Dyonysius and the woman Damaris. Think of it! Paul telling these philosophers to compare the Hebrew Scriptures with the sacred works of the gentiles. It would have taken them years to have done it. By that time he had established churches all around the Mediterranean Sea. He believed Christ and him crucified would be to all classes, even the learned philosophers of Greece, the power of God unto salvation and he was not mistaken.

Our missionaries do the same. They follow Paul's example. They preach the gospel. They, as Paul did, denounce the doctrines and practices of heathen; but they never for once think of saying to the heathen "Let us sit down and compare our Scriptures with the systems of idolatry, with a view to prove that the Christian Bible is superior to the sacred writings of the heathen nations."

At home and in the foreign field, Brother Waring's definition of Inspiration is, in my opinion, worse than worthless. It is misleading, unsettling, and destructive.

For practical evangelical purposes, the only attempt to make such comparison was in 1893 at the Parliament of Religions in Chicago. To attend the meetings of this body, where representatives of all the great religions were heard, and where Buddhists, Brahmins, Persians, Shintoists and Taoists were lionized; and then attend the meetings in Haymarket Theatre and other places conducted by Mr. Moody, McNeill, Dixon and others, was to have demonstration to the eyes, of the utter failure of this practical comparison of the ethnic religions with Christianity. To begin with, there was on the wall leading to the large hall of meeting, a shocking prostitution of the religion of the

Bible, by having the name of Christ bracketed with those of Zoroaster, Buddha and Confucius. The thousands who frequented Moody's meetings were filled with holy awe, and great numbers were turned to the Lord in Chicago, then gorged with tens of thousands of strangers.

Dr. Buggs who got the full benefit of the reports of the heathen representatives on their return to India, denounced the Parliament of Religions in strong and unqualified terms at a meeting of the Maritime Convention at Bear River. He said in effect that the heathen representatives returned to India more expert in lying than ever they were when they left home. If after all this, any one thinks it duty to press the comparisons of religions with a view to determine the Inspiration of the Bible, I do not know that there is any help for it.

By carefully reading the varied and qualified definitions given by Brother Waring of the Inspiration of the Bible, it will be seen that, whatever his intention may have been in giving his first belief in respect to Bible Inspiration, it would now seem that not one of them or all of them taken together, express his views on this basal subject.

Now that our Brother has asked the attention of his church and the denomination again and again to this subject, in the pulpit and in the press, it does seem to me, that, if he has not already done so in his first definition, he now owes it to himself and to the interests of truth, to tell the denomination just what are his personal views of inspiration. The first definition, as has been shown, leaves his belief on Unitarian ground. The final one is seen, not only not to be of any practical value; but for general use unsettling and confusing. My brother is now face to face with a duty from which I am sure he will not shrink—to give the denomination his views on this subject of evened truth.

The denomination, I assume, cares but little about methods and processes of investigating the Scriptures; but the results of such investigation are of vast importance, and should be clearly stated. Upon any definition so far given, it is scarcely necessary to state, that a system of evangelical truth cannot be founded.

It is most gratifying to read above the independent and yet harmonious judgments given by some of our representative ministers on the inspiration of the Bible. These views indicate maturity of conviction after a careful examination of theories of the higher critics and of the rationalistic analysts. These brethren have evidently torn to shreds, webs of fallacy and dogma, and hold to sound views of God's Word, which vitalize their souls with the burning facts of revelation, especially the deity of Christ, the incarnation and the atonement, which tend to make them able ministers of the New Testament.

### In Everything Give Thanks.

Surely this is a hard saying? Am I to thank God for everything! Am I to thank him for bereavement, for pain, for poverty, for toil? I may believe that the time will come when I shall thank him; that is an act of faith. But am I to turn faith into fruition? Must I celebrate the victory before the battle? Must I lift up my hands over my head and cry, "Father I thank thee thou hast taken away my friend?" Is it possible? Is it human? Is it desirable? Is it the will of love that love should violate its own law? Is it pleasing to my Father that loss should be pleasant to me? Is my heart to make no distinction between the sunshine and the cloud? Is not one half of my joy just the absence of pain? If I cease to shrink from pain, how shall I keep my joy? Is it good that I should be told to give thanks for everything?

Be still, my soul; thou hast misread the message. It is not to give thanks for everything, but to give thanks in everything. It is not to praise God for the night, but to bless him that the night is not deeper. Bethink thee; thou hast never reached the absolute depth of any darkness, never come to the step which has no step below it. I have read of the Son of Man that he gave thanks over the symbol of his broken body. What does that prove? That he rejoiced in being sad? No, but that he was not perfectly sad. It tells me that the Man of Sorrows had not reached the uttermost sorrow. Not for the pain, but for the mitigation of the pain, did the Son of Man give thanks; not that his body was broken, but that it was broken for me. In thine hour of sorrow give thanks like Jesus. Keep thine eye, not on the step above, but on the step below—the step to which thou hast not yet descended. Look not up at the height thou has lost; look down on the depth thou hast not sounded.

There might have been no ram caught in thy thicket. There might have been no dream dreamt in thy dungeon. There might have been no bush burning in thy desert. Herod might have come without the sages; Bethlehem might have come without the angels; Judas might have come without the Passover; Calvary might have come without the garden.

Thy Father has never allowed the uttermost deep of misery to any human spirit; the cable may crack and strain, but it is anchored within the veil. God never fills the cup of Jesus to the brim; there is always a vacant space reserved for light and air. Is it not written that he has put my tears into his bottle; that quantity of thy griefs is measured; there is a bound which they cannot pass? Thank God for that boundary, oh, my soul.—Geo. Matheson.



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### UNION OF CANADIAN BAPTISTS IN FOREIGN MISSION WORK.

The attention of the readers of the MESSENGER AND VISITOR has recently been called to the proposal for a union of all the Baptists of Canada in Foreign Mission work. In our issue of March 2 was published a report of the Union Conference of the two Canadian Baptist Missions in India, written by Rev. H. F. Lallamie of Cocanada. This conference represented about 90,000 Baptist church members in Canada, and the joint mission field embraces some 3,700,000 Telugus who are solely dependent on Canadian Baptists for a knowledge of the gospel.

Among the subjects discussed by the Conference Mr. Lallamie makes prominent mention of a proposal looking to the formation in Canada of a Canadian Baptist Missionary Union—a union of all the Baptists of Canada from the Atlantic to the Pacific in Foreign Mission work. A strong resolution endorsing such proposal was passed unannounced by the Conference and has been forwarded to the F. M. Boards in Toronto and in St. John. The proposed union is desired not only unanimously but very ardently by the missionaries. Mr. Lallamie says—"The missionaries long for it with all the longing of a small force fighting fearful odds under disadvantages that are greatly increased by their division into two bodies when there is nothing to prevent their being one."

Last week we published an article from the pen of Rev. W. E. McIntyre warmly and ably seconding the proposal for a Canadian Union.

The advantages which are claimed for the proposed union are partly along the line of increased prestige or influence and partly along the line of increased efficiency in administration. The united mission would, it is claimed, command a larger measure of respect from the people of India than is possible for the two separated missions. It would also stand firmer among our people at home. The larger field, the greater number of missionaries and the larger range of missionary effort and results reported would tend to arouse and deepen interest in the work and call forth increased liberality. Then, as to administration, it is held that union would be immensely advantageous to the work on the foreign field. In respect to the placing of missionaries and native workers, the employment of funds, promoting the work of higher and theological education and in the general direction of the work of evangelization, a union of forces and a unity of system would mean great gain. There would also be, it is held, a corresponding advantage in the administration of the home part of the Foreign Mission work. It would bring to the direction of its affairs the united wisdom of the Baptists of the Dominion and would make possible a more effective organization. It would form a bond of union for all Canadian Baptists in one line of denominational work, thus promoting the sentiment of denominational unity, and perhaps preparing the way for a complete union by and by.

The proposal for union and the arguments which are advanced in support of it are, it seems to us, worthy of our respectful consideration. The reasons urged by our missionaries for union, so far at least as conditions in India are concerned, are obviously of great weight, and would be sufficient to justify consideration of the subject even if it were plain that no corresponding advantage to the interests at home could result from union. But the considerations advanced in favor of a united administration of the home work of our foreign mission enterprise are certainly not without weight. If a practicable plan of union can be found, we might reasonably expect that unity of administration would result in increased effectiveness in the home department of the work, a deeper interest, a larger enthusiasm, on the part of our people in the foreign mission work, and a deepening of the sentiment and reality of union among the Baptists of the Dominion. These are certainly important ends and worthy of being sought and attained if that is possible without prejudice to other important interests.

There are, we think, without doubt some pretty serious difficulties in the way of the proposal to unite our Foreign Mission work under one administration. There is the geographical difficulty in the first place. If the Maritime Provinces and Ontario lay contiguous to each other the reasons for union would be so strong that nothing would be permitted to stand in the way of it. But while the geographical difficulty is real and irremediable, it is perhaps not decisive against union. Perhaps a more serious difficulty is to be found in our denominational organization and the conditions under which some of our Foreign Mission funds are held. If there is to be a Central Board of management for the Foreign Mission work of Canadian Baptists, that Board must either be independent of all control or there must be some body, generally representative of Canadian Baptist interests in the F. M. work, from which it shall receive authority and direction. It seems obvious that such a Board could not be under the joint control of two or more conventions quite independent of each other, like those of Ontario and Quebec, and the Maritime Provinces. Of course it would be quite practicable for the Baptists of Canada to create a Missionary Union after the pattern of the American Baptist Missionary Union. It may be that to do this would not be unwise, but such an addition to our denominational machinery would certainly be somewhat out of harmony with the general plan of our organization both in these provinces and in the west. We shall not discuss the subject further at this time. It is perhaps sufficient for the present to show that while the proposal for Union in Foreign Mission work has much to recommend it, its accomplishment would be beset with some difficulty.

### HE COULD NOT BE HID.

In the Bible lesson for the current week the Lord is found in Phoenicia, and in Decapolis, his only excursion, so far as the gospel narratives inform us, into a gentile country. This journey into "the borders of Tyre and Sidon" evidently was not made for the purpose of preaching the gospel to the Phoenicians. His purpose was probably in part that he might secure a season of needed rest from exhausting labors and opportunity to instruct his disciples in the mysteries of the Kingdom, and partly also, probably, that time might be given for the subsidence of the ferment which his preaching had caused in Galilee. Jesus desired privacy and quiet, but Mark significantly says that he could not be hid. Even here beyond the borders of Palestine, some fame of his work had preceded him, and there was one woman at least whose importunity would not be denied and whose faith was sufficient to receive a blessing. The incident is significant as a prophecy of the world's need and desire for the help which Jesus alone can give. Our Lord limited his own personal ministry to the Jews, and when he sent forth his disciples at the first he sent them not into the way of the Gentiles but to the lost sheep of the house of Israel. But it was impossible that Jesus could be hid. The gospel of the grace of God was too large and too divine a message to be the portion merely of any one nation or people or tribe. The Son of Man was far more than a Jewish prophet and when the Gentiles heard the word of life they felt that the message was for them as well as for the Jews, and like the Syro-Phoenician woman, they would not be denied. And still Jesus Christ cannot be hid. The world's spiritual needs are met and satisfied in Him alone. Those who have received the gospel dare not withhold it from others, for they know that He is not for them alone. Jesus Christ represents the gift of God's love to the world, and to the world his gospel must be preached.

The apparent unwillingness of Jesus to grant the petition of the Syro-Phoenician woman in reference to the healing of her daughter stands in remarkable contrast to the readiness which he ordinarily manifested to respond to any such call for help. "Let the children first be filled; for it is not meet to take the children's bread and cast it to the dogs." These words which seem so brusque and unsympathetic are to be interpreted in the light of facts and circumstances. The mission of Jesus was to his own people in Galilee and Judea. In this way he could do most for all peoples, because in this way he could best fulfil the purpose of his coming into the world. All the time and all the strength at command were necessary that he might accomplish the work which had been given him to do. To enter upon a work of preaching and healing in Phoenicia was therefore impracticable. He must either refuse to exercise his powers of miraculous healing there or he must go away at once. He had wished for the first, but the importunity of the woman, her ready wit, her faith and true humility caused him to accept the second alternative. She does not regret being called a dog, if only she may secure this great boon for her daughter. The dogs do eat of the crumbs or scraps which fall from the table, and the children are not robbed thereby. It was impossible for the Master to resist such faith and love-inspired logic as that, or to send away a suppliant who pleaded with such humility.

It is indeed meet that the children first be filled. But there are always crumbs from Christian tables, and the children are not robbed because others share in the bounty. Provide for the home needs,—the home church, the home missions, the college, provide liberally. But Christian

charity, beginning at home, will find its way to other lands, and increasing as it scatters its bounties, will be able more and more to supply the needs of the peoples which are perishing for lack of the gospel. The bread of life has been given to us in Christ in measure so inexhaustible that we can be impoverished only as we withhold it from the world.

### Editorial Notes

—The *Guardian* says: "The Wesleyans of England will during the month of March complete their Twentieth Century Thank-offering, and will have in hand \$5,000,000 for aggressive work. No part of this money is to be paid on old debts, and the entire sum has been raised without abating the ordinary collections of the church."

—Our readers will peruse with interest the letter from Montreal, which appears in another column, both because of its intrinsic interest and because of their appreciation of the writer. As Chairman of the Church Extension Board and of the Grande Ligne Board Mr. Gordon is able to speak of the matters of which he writes from intimate knowledge. The news from Grande Ligne is especially gratifying.

—Our apologies are due to some of our valued contributors for whose articles we had fully expected to be able to find space in this issue, but which we have to hold over again. We hope that after the very extended discussion of Inspiration to which our readers have been treated of late, they may now be sufficiently established in that line of doctrine to permit the subject to rest for a little, and allow correspondents who have something to say on other matters a chance to be heard.

—As will be seen by a communication which appears in elsewhere in this paper, Pastor Hatt, of Canard, does not mince his words in reproving the Nova Scotia churches for their remissness in reference to the raising of denominational funds and in pointing out to the pastors their duty in this connection. No one who was not a pastor, we suppose, would venture to apply the prod so vigorously. But certainly the facts seem to indicate that it is high time for vigorous action on the part of the churches.

—President Harper of Chicago University has recently undergone an operation for appendicitis. The operation was entirely successful, and a complete and speedy restoration to health is expected. Dr. Harper is a man of remarkable vitality and of wonderful capacity for work. It is said, however, that during recent months there appeared to be evidence that the strain of many years of strenuous work was telling upon him. It is to be hoped that his recovery from the attack from which he has suffered will mean a new and lengthened lease of health and strength.

—The place of meeting for the Southern Baptist Convention this year is Nashville, Tenn., the date May 13th. The Northern Baptist Anniversaries will be held in Cleveland, O., beginning May 18. The Baptist Young Peoples Union meets in Detroit, Mich., July 7-10th. In 1895, *The Watchman* says, it is hoped that the Northern and Southern Anniversaries will be held in Washington, D. C., during successive weeks, and that at least one day may be given to a general convention of the Baptists of the country. This *The Watchman* cordially approves as an end worth working for, and says that such union in location for the great missionary meetings and a convention of all American Baptists ought to be continued every three years.

—The Mormon question which has lately attracted general attention in the United States in connection with the Smoot case, has a direct interest for Canadians also in view of the large influx of Mormon settlers into our Northwest. If it is true, as the *New York Post* seems to show conclusively, that polygamy is commanded under penalty of damnation in scriptures which Mormons receive as authoritative, and that it is therefore as much an article of belief with orthodox Mormons as any other part of their creed, it may be expected that the practice will assert itself in their communities so far as it may have any prospect of doing so successfully. This at least seems to have been the case in Utah.

—Dr. Frank W. Gunsaulus of Chicago, is reported as saying in a recent address: "I do not believe there is any agency more destructive of soul, mind and body, or more subversive of good morals, than the cigarette. The fight against the cigarette is a fight for civilization. This is my judgment as an educator." Dr. Gunsaulus by no means stands alone among educators in the condemnation which he pronounces upon the vice of cigarette smoking. And in view of this deliberate judgment from such a man as Dr. Gunsaulus, it should be evident that the demand for the suppression of the cigarette is much more than a sort of hysterical crusade supported chiefly by a lot of well-meaning but misguided women—as some of our legislators seem disposed to regard it.

—At the time of the last annual meeting of the Baptist Congress, a meeting was held, not, we believe, a regular session of the Congress, at which a resolution was adopted embodying a suggestion that the Baptists of the North and the South should arrange to hold their annual gatherings in 1905 at the same time and place. This was proposed, not with a view to discussing an organic union of the two bodies,



but rather with a view to Christian fellowship and in order that the Baptists of the United States as a whole might unite in an expression of sentiment on some subjects on which it was felt such an expression would have valuable results. *The Western Recorder*, a leading Baptist newspaper of the South published at Louisville, Ky., is apparently persuaded that no good can come of a proposal connected even indirectly with the Baptist Congress. The suggestion for a meeting of the Baptists North and South it regards as veiling some sinister design. It suggests to the *Recorder's* mind nothing more fraternal than the invitation of the spider to the fly.

—Objection to the Education Act in England still finds abundant expression in the Passive Resistance movement. Among those who have recently suffered the restraint of their goods for the purposes of the Act is the Rev. W. Burnett, of Halstead, Essex. Mr. Burnett is the father of Rev. Christopher Burnett, the highly esteemed pastor of the Leinster St. church, St. John. Some twenty-five persons were arraigned at the same time for the non-payment of what they considered an unrighteous tax, among them a Congregationalist and a Primitive Methodist minister. Mr. Burnett addressed the bench of magistrates, and in the course of his remarks spoke of the injustice of the provision of the Educational Act, which debarred Free Churchmen from an honorable branch of the Civil Service on religious grounds. It might be interesting to the court, Mr. Burnett said, to know that in the hands of his venerable friend, Mr. Tassell, was a walking stick made from a post to which the martyrs were chained in by-gone days, and it would be enough to make these men turn in their graves if they in the present day did not take the stand they did.

**Montreal Correspondence.**

DEAR EDITOR:—In compliance with a request of a representative of the MESSENGER AND VISITOR who recently visited our city, I have consented to send an occasional letter from this front firing line, which I trust may be of some interest to the readers of your paper.

They say that this winter, for the intensity of its cold and depth of its snow has beaten the record since 1792 which of course puts the oldest inhabitant out of business. It has cost Montreal over \$120,000 to keep the principal streets passably clear of snow. The sun has, however, during the last couple of days done more towards removing the snow, without respect to streets or persons, than all the carters in the city combined could do in the same length of time. As a result of this prolonged period of cold, I suppose, we are now having what might almost be called an epidemic of grip and kindred ills.

The Baptist pulpits in the city are all filled, and I believe good vigorous aggressive work is being done. The members of Olivet have sold their old church home to the C. P. R. and erected a new, comfortable and most convenient house in a central location and are now, under the wise leadership of Rev. J. L. Gilmour an united following of good loyal people, doing splendid work. The church at Westmount has marshalled her forces and compacted together in a charming way, and is ably led by the new pastor Rev. Frank Weston. Point St. Charles church is a young, vigorous organization, having an up to date chaste church building with comparatively small debt, good congregation, splendid field and wide awake pastor, Rev. J. R. Webb. The First Church of which I have the honor to be pastor, thanks to the consecration and liberality of the membership, by the blessing of God, is making good progress. The contributions last year exceeded \$33 per capita for current expense and over \$8, for the benevolent work of the body. Constant conversions. Over two years ago, feeling that greater work could and should be done, the Baptist churches organized a Church Extension Board, its aim being to direct the locating and fostering of missions in different parts of this growing city. There are at present five vigorous missions planted in promising sections of the city, in connection with each of which missions there is a Sunday School, midweek prayer meeting and Sunday evening service. This board has also the East End Tabernacle church, a new organization under its fostering care, toward the support of which it contributes about \$800 a year. The Rev. L. M. Mibell is pastor.

Your readers will be glad to learn that one of the most wonderful of the many wonderful works of grace in the history of Grande Ligne and Feller Institute, has been in progress during the last two months, over 70 having found the Lord, 34 of whom confessed their faith in him in baptism on last Lord's Day. Others are expected to follow soon. We are also glad to report that the last cent on the cost of building "the wing," \$56,000, has been paid. We still need help for furnishing some of the rooms.

These increased accommodations and enlarged blessings call for more earnest prayers and generous contributions in order that our Board may be able to follow up the providential indications.

J. A. GORDON.

Montreal, March 25.

DEAR EDITOR:—In your paper of Mar. 2nd, Bro. R. O. Morse asks you to tell him what subject or subjects Dr. Saunders has been discussing in his articles under the caption of the "Inspiration of the Bible." He asserts that they certainly do not deal with the question of Inspiration.

He says that if such articles had their proper title, that they would be interesting, timely and helpful. But under their present title they can be only misleading and harmful.

That is to say that, Dr. Saunders in these articles has been misleading us and doing us harm.

It seems strange that Bro. Morse after discovering that such articles under their proper title would be interesting timely and helpful, does not know what title to give them, but asks you to do it for him. For us plain Christian people, who have passed from death unto life, the title is all right. In our spiritual experience, our new heart, our pardon, our reconciliation with God, our love for God in Christ, our fellowship with God and with saints, we see such a fulfilment of Scripture Prophecy as makes our faith in the Inspiration of the Bible invincible. This is a reason for faith in the Bible, known only to the Regenerated Christian. To all others it is meaningless.

Dr. Saunders in his truly helpful articles has been leading (not misleading) us, to the river, the streams whereof make glad the city of God. "That sacred stream, God's holy word."

We thank Bro. Saunders for his painstaking and laudable effort to feed the Flock of Christ.

A. B. MACDONALD.

Cambridge, N. B.

**Acadia Seminary Notes.**

The Vocal Recital was an interesting exhibition of the careful and artistic work which is being done in the Vocal department under Miss Archer's direction. In spite of the prevalence of innumerable colds and "grips" affecting especially vocal students the work of the department as represented under adverse conditions was most creditable. The programme of the recital will be read with interest. The two readings by Miss Daniels and Miss Oulton were thoroughly enjoyed.

PROGRAMME.

- 1.—May Bells and Flowers, Mendelssohn  
Glee Club.
- 2.—Ariel's Song from the Tempest, Arne  
Miss Freeman.
- 4.—(a) Home Far Away, Mendelssohn  
(b) Wanderer's Night Song, Rubenstein  
Miss Mariel Colpitts,  
Miss Helena Hamilton.
- 4.—How the Deacon and the Parson kept New Years, Murray  
Miss Clara Daniels.
- 5.—The Arab's Bride, G. Marks  
Mr. Frank Adams.
- 6.—Carmencita, G. Lane  
Miss Grace Burgess.
- 7.—(a) Hark the Mavis, Lochr  
(b) Sweet and Low, Barnby  
Glee Club.
- 8.—Spinnied, Litoff  
Miss Evangeline Boggs.
- 9.—Noble Signors (Hugueno's), Meyerbeer  
Miss Gertrude Heales.
- 10.—Her First Appearance, Davis  
Miss Beatrice Oulton.
- 11.—Rejoice Greatly, (Messiah), Handel  
Miss Frances Burditt.
- 12.—The Singers, Gaul  
Miss Frances Burditt, Miss Louise Cunningham,  
Miss Mabel Johnson, Mr. Jack Heales,  
Mr. Frank Adams.

Even's of interest to which we are eagerly looking forward, are (1) the Piano Recitals to be given by the famous Pianist Edward Baxter Perry, on Friday and Saturday, April 29 and 30; (2) the Musical Festival, three concerts, May 11 and 12. This festival will be held by the Acadia Choral Club under Seminary auspices. No complete opera or oration will be presented, but a careful selection of the representative parts from the standard works. A chorus of 160 voices assisted by an orchestra of 22 pieces and four eminent soloists from Boston furnishes what promises to be the musical treat of the year. Tickets will be on sale by subscription. Fuller announcement will be made later.

Rev. F. G. Harrington recently gave a most interesting address before the Missionary Society, upon the problem of Japanese evangelization. The Principal is giving a series of informal talks upon the several phases of the death of Christ suggested by the announcement of John Baptist, "Behold the Lamb of God, who taketh away the sins of the world."

If plans do not miscarry, the Perian Society will publish 300 or 400 copies of the "Thistle," the Society paper, for distribution at the anniversary exercises, May 31. It is hoped that this anniversary number may be the beginning of many. Those desiring to secure copies should apply to the Secretary of the Society, Miss Sarah Elliott, Acadia Seminary.

H. T. DEWOLFE.

A correspondent asks whether it is correct Baptist doctrine and according to the Bible to teach that the wicked at death go to Hades, but not to their final place of abode until the day of judgment when they receive their final sentence and are sent to hell; also that Christians at death go to Paradise and after the judgment are received into their final abode in Heaven.

We suppose that this statement may be accepted as indicating, in a general way, what Baptist theologians have usually taught in respect to the state of the departed between death and the judgment. Dr. Hovey, for example, teaches that the dead, between death and the general resurrection and judgment (still indefinitely in the future) exist in a disembodied state, which is however a state of consciousness in which the wicked suffer and the good are happy, but only at the time of final judgment and the resurrection do the righteous and the wicked enter into

their final condition of happiness or misery. There is how ever at the present time probably a good deal of difference of opinion among Baptist theologians in respect to this subject. Dr. Clarke, of Colgate University, for instance, is inclined to discard entirely the doctrine of the intermediate State, so called, and to hold that the good and the bad enter immediately at death into the full rewards or penalties of the future life. It may be said in general that, while the doctrines of a future life, and judgment according to the deeds done in the body, are definitely taught in the New Testament, there is no explicit teaching in reference to the state of the departed between death and the resurrection.

**A Preacher's Story of His Work\***

The story told by Rev. Dr. Rainsford who for some twenty years has been rector of St. George's Church, New York City, is a very interesting one. One finds it difficult to lay the book down until the last is reached. It is a "told" rather than a written story, for, as the publisher tells us, Dr. Rainsford did not write it, but related it to listeners in his study at St. George's Rectory, and the narrative is given in the preacher's own words, with only such changes as were necessary in the interests of coherency and smoothness in translating from the oral into the printed form. The easy colloquial style and the narrative adds to the charm of what is intrinsically a very interesting life story. Dr. Rainsford was born in Dublin in 1850, and he lived in Ireland until, at the age of fifteen, he was sent to a school in England. Shortly after this his father, the Rev. Marcus Rainsford, an Episcopal clergyman of a pronounced evangelical type, was called to a parish in the West End of London. Young Rainsford had thought of entering the army, but at the age of seventeen he became interested in mission work in the East End of London. After a time it was determined to send a number of families from that part of the city to settle in Canada, and Rainsford was sent out to assist in locating them. After his work was finished he travelled in the west with a friend, camping among the Indians, shooting buffalo and meeting with some exciting adventures. Then he went back to England, and shortly afterwards decided upon the ministry as his life work. His father sent him to Cambridge. Dr. Rainsford thinks he worked pretty hard at the Unive sity but not so hard as he should have done, and on the whole he does not look back upon those Cambridge years with enthusiasm. After completing his studies at Cambridge, he was offered and accepted a curacy in the city of Norwich where his ministry was marked by great earnestness and industry and evidently attended with a good deal of success. He was evangelical in thought and evangelistic in method, and in his preaching insisted strongly on the necessity of the new birth. After a time he got into great trouble on the doctrine of infant baptism. He could not reconcile it with the doctrine of the new birth which he preached so emphatically, and he could find no warrant for it in scripture. His difficulties on this point finally led to his leaving Norwich and going back to America. How Mr. Rainsford finally reconciled his mind and conscience to the acceptance of infant baptism he does not make very clear. He appears however to have accepted the idea that "infant baptism" was a gradual growth of the custom of the church, following the example of Christ's disciples who baptized, and that afterwards the child having a natural place in the religious community came to be baptized." But if this consideration was sufficient to satisfy his mind, it seems strange that he should have had any trouble over the matter at all. After two years spent mostly in evangelistic work in cities of the United States, Mr. Rainsford came to Ontario in 1878 and held very successful meetings in London and Toronto. In Toronto he remained for some years as minister to the St. James Cathedral church. During these years he passed through a severe mental struggle, and his views on some subjects underwent a considerable change, bringing him into line with what is called liberal theology. From Toronto Mr. Rainsford went to St. George's church, New York, of which he is still the rector. Whatever may be thought of some of Mr. Rainsford's theological views and some of his methods of work, there can be no doubt, we suppose, that under his leadership a church which seemed in a hopeless and dying condition has become vitalized with Christian life and now constitutes an immense influence for good in the great city. Mr. Rainsford has succeeded in getting hold of a class of people which other churches were largely failing to reach. While other churches followed the movement of the more wealthy and respectable classes up town, St. George's remained in the midst of a crowded population to minister to the poorer people. Of the work of St. George's, the publishers of this book say: "Its services are thronged. Working men and women sit and kneel beside people of wealth and power. A parish house joined to it affords recreation for those who have no other places of recreation than the saloons, the dance-halls and the street, as well as for those who choose to go there from homes of refinement for the social life it affords. A trade school is maintained by the church to supply industrial training for the boys of the parish. Active organizations thrive—religious because ministering to needs that are fundamentally human. The church which two decades ago was itself in the grasp of death is to-day in that community that the community itself may have life and have it abundantly."

Dr. Rainsford's story of his work is worth reading not because it carries with it the conviction that he is by any means infallible in his thought and in his methods, but rather because it is the story of a preacher who has always been tremendously in earnest and who has endeavored honestly and without self-seeking to speak the word he believed and only that, and to do the thing which he believed to be right. "There is no downing a man who will get down on his knees and say from his heart—Almighty God I am willing to fail if failure means the advancement of the kingdom of God. It sounds egotistical perhaps, but I know from my own experience that the mistakes that have marked my own ministry have helped me to better things. Those eighteen months of darkness ground that into my soul, I would not and could not say what I did not believe, and, when I saw things I would not and could not fail to say them; and again and again in our ministry God in his way has brought me where I have failed, and I have been helped upward and onward."

\*A PREACHER'S STORY OF HIS WORK. By W. S. Rainsford, Rector of St. George's Church, New York City; New York: The Outlook Company. Price \$1.50 Net.



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

### The Last Straw.

By FRANCIS EATON.

It had been a dull summer for Preston Gay,—the dreariest he had ever known. His vacation had been spent at home in the city, longing for green fields, the mountains, the sea, or anything, in fact, but what he could have.

Every boy in his class, except Mike Collins and himself, possessed a wheel. That Mike did not have one seemed of small consequence, but that he, Preston Gay, who had always before led in every sport, should suffer from the lack of that which every boy except Mike flaunted before his eyes was unbearable.

"Too hard times this year," his grandfather had said that morning and then smiled a significant smile, as if next year were sure to bring all that could be desired.

"Hang the times!" Preston grumbled as his grandfather left the house.

"I wish you had said something a little more cheerful, Press," his grandmother whispered as the old gentle man turned the corner of the street. "Grandpa is very anxious this morning."

"To-morrow is the last day of vacation. What kind of a time have I had?" growled Preston.

"Well, now, you really have had a harder time than grandpa," she replied seriously, "for he has worked so hard for others he hasn't had time to think what sort of a time he was having himself."

"Oh, don't talk good, goody to me!" said Preston, and left the house.

His grandmother looked sadly out of the window, as he walked up the street; and there, coming unsteadily round the corner, mounted on a new wheel, she saw Mike Collins, his jolly freckled face shining with the dew of exertion and triumph which he made no effort to conceal.

Preston hurried into the house, his teeth set and his eyes aflame. His grandmother truly patted him, as she laid a consoling hand upon his arm. "That is indeed the last straw," he declared warmly.

"Yes, it is the last straw!" roared Preston. "I could have stood anything in the world better than to see Mike Collins on a wheel!"

"You will not surely let any one be the straw which breaks your back, Press!"

"Oh, don't talk to me!" he cried. "It was the last straw that settled the camel. It wasn't an awfully heavy straw nor a dirty straw nor a red nor a green straw. I tell you it was the last!" he shouted, and disappeared.

It was late in the afternoon before the street saw him again. To do him justice, he was not without shame as he approached the house. A day in the park by himself had done him no harm. As he came slowly up the street, he saw a carriage stop at his grandfather's door.

"I hope to goodness somebody's come I want to see," he thought, without hastening his step. But suddenly his heart seemed to stop beating. A stranger had leaped from the carriage, the driver had jumped from his box, and Preston saw them carrying an old man up the steps.

"No, no!" he groaned in spirit, "that isn't grandpa!"

"I don't think it is anything very serious," his grandfather said bravely, as the doctor stood watching him. "I felt dizzy, and I think I fell over. The last thing I remember was buying Press's bicycle. I know I tied the tag on myself, for I wanted it to get here to-day."

In spite of his brave words, Preston soon learned that his grandfather was really sick. The doctor had taken him aside, and told him that he must be quiet and patient, that his grandfather had worked too hard the last year, and must have rest.

Every word cut into the heart of poor Preston. He remembered when his father and mother had died, how gentle and kind his grandfather had been. How often, when he had deserved to be punished, his grandfather had said, "Now, Press, I'm going to let you off this time because you haven't any father nor mother, and I don't want to be harder on you than they would be." And now the last thing his grandfather could remember doing was tying a tag on a wheel for him! The hot tears that gushed from his heart seemed to burn his eyelids.

When the doctor went, a man came up the steps with a new bicycle for his arm. The sight was more than Preston could bear. He did not even stop to see where it was placed.

The next morning, when he saw it in the hall, he exclaimed: "Oh, grandma, I thought yesterday morning, when I saw Mike on a wheel—that was the last straw! And last night, when I saw this wheel coming here—that that was the last straw, but if grandpa can only get well, there never can be a last straw. I know I could stand anything!"

The sorry and anxious days that followed Preston can never forget. But there came a happy day when he saw his grandfather able to go out and stand in the soft spring sunshine. "Oh, I'm all right," he said. "I shall go back to the store in a day or two."

"You won't go till we ask the doctor about it, will you, grandpa?"

Preston's affectionate tone brought the quick tears to the old man's eyes, for he was still weak.

After school that day Preston ran to the doctor's office. When the store was mentioned, the doctor shook his head, and said: "Not for a long time yet, my boy. And tell me, Preston, do you think you could keep his mind off of business for a month?"

"No, sir," Preston replied promptly.

"Well, you must," said the doctor, coolly.

Preston reflected a few minutes, while the doctor put some new medicine in a bottle, then said suddenly, "Could grandpa ride a wheel, do you suppose?"

"Why not? Begin easy. I believe it might do him good." And the doctor smiled as he corked the bottle.

Preston walked home slowly, and ate his dinner in an absent-minded way. After dinner his grandfather said, "Press, where do you keep your bicycle?"

"In the storeroom," said Preston.

"Anything the matter with it?"

"Why, no, sir, it's a fine wheel!" Press's voice sounded as if he were on a wheel for the first time.

"What's wrong about it?" his grandfather persisted anxiously.

"Nothing!" exclaimed Preston. "It's a dandy. But—O grandpa, I have made up my mind never to get on that wheel until you have ridden it five hundred miles!"

"A man over sixty ride a bicycle five hundred miles!" said his grandfather with a laugh.

"Why, he would break his neck," cried his grandmother.

"I have seen men a good deal older than grandpa ride splendidly," Preston declared warmly.

A week went by, and no one could persuade the boy to mount his new wheel.

"I don't like to humor such obstinacy," his grandfather said one morning; "but if you will fetch it along to the park where nobody will know me, I'll try to get on the thing."

It was not long before they were on their way with the shining wheel between them, and, a few days later, Press's grandfather might have been seen spinning along as delighted as a boy. The faint color in his cheeks and the light of returning health in his eye more than repaid the boy for his weariness.

One day, as Preston was carrying the wheel up the steps after his grandfather had been to ride, Mike Collins wheeled up to the curbstone and dismounted. "Yer granddad's got a new wheel, ain't he?" he questioned smilingly.

"It's my wheel," Preston admitted.

"It's a peach!" Mike exclaimed.

"Yours looks like a pretty good wheel," Preston was ashamed of the anger poor Mike's wheel had once roused in him.

"Try it if you think so," Mike returned laughing. Preston held his own shining wheel with care.

"Try it!" urged Mike; "an' don't be afraid that I'll be askin' for yours."

"Take it!" said Press, handing over his wheel. "Try it, Mike; and I'll try yours." And the two boys wheeled away.

"This is a good wheel," said Press, as they wheeled through the park.

"Then take it an' ride with yer granddad whenever yer like," said Mike, warmly.

"I'll take it and ride with grandpa every day, if you ride mine just as long after we get back." As Mike looked at him with a bit of suspicion in his eye, Press said frankly, "I can't ride it myself till grandpa has ridden five hundred miles."

"At the rate he's goin' it now, he'll soon cover it," Mike observed encouragingly. And the two boys parted, each more than satisfied with his bargain.

Every day the grandfather rode farther and farther into the charmed territory of good health. The day set for him to go back to his business he said, "Well, Pres, my vacation is over, and I'm not sorry I was obliged to take one; for it has given me time to become acquainted with you, and I tell you, my boy, you improve with acquaintance."

It seemed to Preston at that moment as if the whole world were bubbling over with good will. Yet the world had not changed since he had declared that the breaking straw had been thrown upon his own overladen back.—Christian Register.

### His Nickname.

What do you suppose my Uncle Bob called me last week? Why, just "Sand," nothing more nor nothing less. And that isn't the worst of it—or the best of it, I don't know which yet. Everybody in the house calls me "Sand," and it has spread out to the street, and over to the school. It's "Sand" here and "Sand" there and "Sand" yonder, till you can't rest. Father and mother look sort of pleased, like it was something nice; and if it is, why, I don't mind.

They say it means I've got sand, grit—not afraid, you know. That's the best of it. But there's Aunt Mamy (be sure it's spelled "ye") who teaches me etiquette—she says the name is horribly vulgar; and Tom—he's my brother, you know—he says it's just short for "Sandy," and that's the color of my hair. Brothers like Tom, and aunts like Aunt Mamy, can't always be depended on, though.

Maybe I'd better tell the whole story and let you see for yourself. First, though, I want to say I was scared. Whee! I shivered so that when Tom heard the next morning, he declared all my jacket buttons had been shaken loose. They hadn't, of course; for they came loose playing ball the day before. But Tom was near-r right than he knew. When I think it out square to myself, I'm most sure than Tom's and Aunt Mamy's fun hits me closer than father's and mother's praise.

You see it was this way: Father and Tom were off on business, to be gone all night, and mother was sick with a headache. That left only me in the house to look after things. It seemed nice till I went upstairs to bed; then it grew awfully dark and lonesome. But I pulled the clothes up tight over my face and tried not to think, for if there's one thing in this world I'm afraid of it's the dark. And I'm getting too big to be afraid of the dark, too! that's the worst of it.

Well, some time in the night came a loud barking from Towser—just like somebody scolding somebody else for forgetting—and I knew in a flash what it meant. I'd forgotten to leave the woodhouse door open for him to go in.

First, I slid lower down in the bed and thought to myself I wouldn't, though I knew all the time I would, for I couldn't go to sleep if I left Towser out in the cold that way. So after a while I shut my teeth hard and crawled out, pretty scared and shaky, for it was awful dark, and got into my clothes the best I could.

I felt my way out into the hall and down to the back door. But when I put my hand on the door to open it, I almost yelled right out, for there, just as plain as plain could be, I heard somebody trying to get in. If I hadn't been for mother being sick, and Father and Tom being away, I'd have scuttled up the stairs quicker than I ever came down. But that wouldn't do for the man of the house. No, sir; not if I died.

I was too scared to think much, so I just opened the door and yelled "boo!" loud as ever I could. And, well, sir! you should have seen those fellows tumble down the steps—for there were two—and across the yard and over the back fence, dropping their tools, and old Towser square on their heels, snapping and barking. And I wouldn't wonder if he nipped them once or twice, for they yelled as if he did.

The next day father and Tom came home, and Uncle Bob came over from his store. Uncle Bob said the tools were a burglar's kit—if you know what that is—and father looked at me like he does when he's pleased. Tom, he just laughed. But I know Tom and he knows me. So, although I'm willing to own Tom hits it pretty close about shaking buttons off, and Towser did lots more than I, still I don't mind the name much, specially the way Uncle Bob says it.—The Morning Star.

### The Giraffe's Wisdom.

The giraffe does not look like a very wise animal, but appearances are deceptive, and the tall, dappled creatures know very well how to take care of themselves in their native homes. Anyone who has ever hunted giraffes knows how hard it is to get anywhere near them, and the reason for this is clear, from what keepers of menageries say of the habits of the giraffe in captivity.

Not long ago near one of the zoos, there was a terrific explosion. A visitor, who knew the giraffes are wary creatures asked the keeper if the explosion did not send them mad with fear. "Not at all," he said, "they jumped a bit when it happened, but afterward they went on eating, and didn't mind at all. It isn't that sort of noise that frightens a giraffe. What they're afraid of most is the softest, gentlest sort of sound, like something creeping up carefully near them. If I wanted to scare every giraffe here into a fit, all I'd have to do would be to take off my shoes and come softly up the corridor in my stocking feet, without letting them see me. Why, they'd dash themselves against the bars trying to get away. They're wise creatures, too, for they know how softly the lion hunts them in their own land and how it's just those little, gentle sounds that mean the worst danger. Any wild animal that's really after them won't make a loud noise, so they don't mind the big noises; they know better."

What a pity human beings are not so clever, in their way, as giraffes! I know a boy—in fact I know a good many boys—who are afraid of any sin, for instance, that is large and explosive and makes a noise in the world. Murder, for example, or robbery—why, they would keep miles away from such a sin as that. Now, that happens to be just the sort of danger that never is likely to come near them anyway, and really isn't hunting for them at all. But just be-



hind them, creeping up on them with soft stealthy little steps, is some other sin they haven't sense enough to notice or to be afraid of—some evil thought, some bad habit, some secret temptation to falsehood or impurity or covetousness. It comes quietly and softly, but it comes to clutch and destroy them just the same. If they were as wise about danger as the giraffe is, they would be on the lookout for those stealthy, creeping foot-balls, that hardly rustle a leaf as they go. But, being boys instead, they let themselves get caught, and that is the end of them.

It isn't the big, noisy sins in this world that ruin the most young souls. The first drink, the first throw of the dice, the first cigarette, the first hour in evil company seem very small things, not dangerous enough for any boy of spirit to be afraid of. Not until the clutch of a sin is deep in a boy's heart does he realize his danger, and then, in most cases, he has yielded too long to be able to free himself. Satan knows his business, boys, and has not hunted souls so many centuries without learning the surest ways to seize them.

The lad who keeps well away from small sins is not likely to be hunted by large ones. He is likely to grow up into a clean, strong, useful manhood, and have a long life before him. Wisdom to beware is saving wisdom.—William Rittenhouse, in Children's Visitor.

**An Afternoon's Amusement.**

How slowly the hours passed! Only three o'clock, and it seemed a day to Harry since morning!

Poor Harry had been sick; and now, although he was much better, he had to lie in bed from morning till night. Mamma had read to him and told him stories, and he had looked at pictures; but now there seemed nothing left to do.

Two big tears slowly found their way out from under the eyelids which were shut tight to keep them back; for Harry was not a very little boy, and would have scorned to cry had he been strong and well. Now he felt so weak and tired!

Just then the mamma came up to the bed, and somehow her bright smile cheered Harry up wonderfully. She had both hands behind her, and Harry wondered what she had for him.

"You can never guess," said mamma. "It is round and lighter than air, and is a bright red."

"It is—no it can't be; but I can never guess it, I know!" exclaimed Harry.

Just then, above mamma's shoulder, Harry saw it—a bright red toy-balloon. "Why, what am I to do with it?" he asked.

Mamma held the balloon by a string about a yard long, which was fastened to it. "You hold on to the string," she told Harry, "while I get some paper."

Harry watched her. She tore quite a good sized piece out of a newspaper, and then she took the balloon and tied the paper to the end of the string and let go. Harry thought of course it would go to the ceiling; but no down it came and again rested on the floor.

Then mamma tore off some of the paper to make it lighter, and let it go again. It was going up this time, surely; no down it came and rested again on the floor. Some more paper was torn off, and this time it did not go to the floor, but sailed about the room as the little currents of air moved it.

Harry watched it. It hovered over the bed, and then moved away again. It would be so quiet for several minutes, and Harry would wonder if it would again come toward the bed; and soon back it would come.

Before Harry knew it, mamma brought him his supper, and the lights were lit and the long afternoon had passed.—Exchange.

**In The Grand Stand.**

One-day a little girl named Jeanette witnessed a great army review in Germany. Thousands upon thousands of spectators crowded around the stand, before which the emperor was to watch the passing regiments. While Jeanette was seated in the stand she saw an old, feeble woman trying very hard to get where she could see. The little German girl said to herself: It is not right for me to sit here, when I am strong and well and can stand, while that poor, feeble old woman can see nothing. I ought to honor old age as I want some one to honor me when I am old."

Then she gave up her seat to the old woman, and went and stood in the crowd. But while Jeanette was standing upon her tiptoes, trying in vain to see, a courtier of the emperor, covered with gold lace, elbowed his way to her side as he said, "Her majesty would be pleased to see you in the royal box."

When the abashed child stood before the empress, she graciously said: "come here my daughter, and sit with me. I saw you give up your seat to that old woman, and now you must remain by my side."

So God honors those who honor his servants. God especially honors those who honor the aged and seemingly helpless disciples.—Our Young Folks.

**The Young People**

**EDITOR** A. T. DYKEMAN.  
All articles for this department should be sent to Rev. A. T. Dykeman, Fairville, N. B., and must be in his hands one week at least before the date of publication.

**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."

**The Industrial Guild.**

Be sure and read Secretary Lawsons letter in reference to Rev. A. T. Robinson, and the "Industrial Guild."

Bro. Robinson has been asked by the Executive of the Maritime B. Y. P. U. to go out and organize Industrial Guilds, in the interests of Missions. The money raised by the Guild's will go towards our Missionary's salary. We ask all our pastors and Young People's Societies to assist Bro. Robinson in this new and worthy enterprise.

**Hurrah for Detroit!**

**ARE YOU GOING?**

Read what Bro McAlary says below.  
The Fourteenth International Convention of the Baptist Young Peoples Union of America will be held at DETROIT ON JULY 7-8-9 and 10.

There is no reason why a large delegation from the Maritime Provinces should not attend; in fact we expect enough to go, to fill at least two sleeping cars.

**The Rates Are Very Low.**

From Sydney to Detroit and Return	\$30.70
" Truro " " " "	\$27.00
" Yarmouth " " " "	\$24.50
" Moncton " " " "	\$23.50
" Woodstock " " " "	\$24.20
" Halifax " " " "	\$28.00
" Digby " " " "	\$24.50
" Campbellton " " " "	\$23.50
" St. John " " " "	\$23.50
" Fredericton " " " "	\$24.20

The Canadian Pacific Railway has been chosen as the official route only 32 hours enroute from St. John. Leave July 5th at 6 p. m. and arrive at Detroit about 2 a. m. on the 7th.

Stop-over allowed at Montreal and Toronto if desired and Delegates can return via Ottawa if they wish.

Accommodation can be secured at Detroit at from \$1.25 per day up.

Side-Trip. In addition to the convention there will be a grand opportunity to take in the Worlds Fair at St. Louis. Ticket will cost only \$7.00 more.

Watch these columns each week for further announcements or write your Transportation Leader for any information you desire.

W. J. McALARY, St. John, N.B., T. L. for N. B.

**OUR HELPERS**

Rev. D. Hutchinson of Moncton has kindly consented to furnish the Prayer Meeting helps for April.

Will Bro. Cohoe please accept our thanks for his helpful notes for March. We sincerely hope our young people are making good use of these Helps.

**Daily Bible Readings.**

- Monday.—Christ's Work Foretold. Psalm 72: 1-20.
- Tuesday.—What He has Come to do. Luke 4: 14-19.
- Wednesday.—A Wonderful Change. Eph. 2: 11-22.
- Thursday.—Delivered and Translated. Col. 1: 9-14.
- Friday.—More and More than Conquerors. Rom. 8: 35-39.
- Saturday.—At the End of the Race. II Tim. 4: 6-8.
- Sunday.—Everlasting Triumph. Revelation 7: 9-17.

**Prayer Meeting Topic. April 3rd.**

Our Victories through Christ. I Cor. 15: 50-58.

Will the leaders of our young people's service please note that I shall endeavor to furnish them with an helpful outline, not so much on the above topic as on the verses themselves. If any leader prefers to adhere strictly to the topic the following outline might be suggestive. Through Christ we have victory (1) Over self. (2) Over sin and temptation. (3) Over the world. (4) Over the devil. (5) Over death and the grave. If this topical outline is followed, each leader should emphasize in the strongest manner possible, that God intends the Christian life to be one of victory. In time of war any nation would soon recall a general if he all the time met with reverses: so God intends that his warriors shall be successful. In living the Christian life defeat is not necessary. Every day victory is possible. But to come to the verses selected for this service.

I. Notice the great impossibility (1) Observe, what it is that flesh and blood cannot inherit—"the kingdom of God." Here the true kingdom of God carries us in thought to the time when God's kingdom will have fully come. To say we

pray, "Thy kingdom come; thy will be done on earth as it is done in heaven," but the hour shall arrive when the will of God will be supreme. (2) Why cannot "flesh and blood" inherit God's kingdom?

For the reason that "flesh and blood," in other words man, as he is at present constituted, is unfitted for it. Before any man can enter and spiritually dwell in God's kingdom, he must first receive a nature adapted to that kingdom. He must be changed from man adapted to man spiritual.

II. In verses 51-52 we have a great announcement. (1) What is meant by, "we shall not all sleep." Here and in many other places in the N. T. the word sleep means death. "We shall not all die." Paul had in mind the second coming of our Saviour. All who are alive at his coming will not fall asleep, or die. (2) What will happen then? They will be changed. How so? They will cease to be already "flesh and blood" men. "It doth not yet appear we shall be like him for we shall see him as he is." (3) The resurrection of the sleeping saints, and the transforming of the living will be wrought instantly—"In a moment in the twinkling of an eye." (4) When will all this be brought to pass? When Jesus comes. See I Thess. 4: 10-17. And when will he come? We know not. Sooner than many people think, and long before many are ready for him. It becomes us all to be ready for his appearing.

III. Notice in verses 54-57 the great victory. (1) Victory over what? Death and the grave. Death and the grave? Who has ever escaped them? All down the ages death has reigned. What nation or country is there which has not its cemeteries where deaths untold millions lie buried? The day is coming when all who sleep in Jesus, and all who look for his appearing will be able to say, "O death where is thy sting? O grave thy victory?"

(2) When will this be? When Jesus has ransomed all his people from the power of the grave. The last enemy that shall be destroyed is death. Thank God the time is coming when death, which all the time fills our homes with darkness and our hearts with sadness shall be destroyed. What a happy day it will be when we are all called to attend the funeral of death. Then indeed we shall be in a position to sing, "Thanks be to God which giveth us the victory through our Lord Jesus Christ."

IV. In the 58th verse we have a great exhortation. "Therefore,—that is because of your certainty of victory over death and the grave—"Therefore be ye steadfast, unmovable, always abounding in the work of the Lord." What is it to be steadfast? A steadfast man is a man whose feet are firmly planted. Is that the case with us? What is it to be unmovable? An unmovable man is one who cannot be enticed or drawn aside. Joseph, Daniel, the three Hebrews were unmovable men. What about always abounding in the work of the Lord? Are we all workers? We must be workers before we can abound in work; and we must abound in work before we can always abound in it. To have all doing something would be a great improvement on the present condition of things; but to be abounding and always abounding in the work of the Lord would bring a larger number into the fold of Christ.

V. Note the great incentive to activity contained in the closing sentence of verse 58. "Foreasmuch as ye know that your labor is not in vain in the Lord." No service faithfully rendered will be fruitless, or go unrewarded. D. HUTCHINSON.

**The Industrial Guild.**

The young people in the Baptist churches of these Maritime Provinces are facing a magnificent opportunity. Shall we meet it courageously, or weakly stand aside and let it pass by? Surely not the latter! For years we have been asking the Lord to give us something to do. He heard our prayer long ago. Today he is entrusting to us a field which he asks us to cultivate—a tract of land in India. Far away, 'tis true. Impossible for us all to go there and labor, but in that land is a member of our Union family—Rev. S. C. Freeman, and we who cannot go have the privilege through him of cultivating that field.

Last year at our convention enthusiastically and unanimously we decided to undertake the support of a missionary. Pledges were called for and a few noble responses were made. Since then two or three other societies have been heard from, but the great majority have not spoken. Why is it? Are our young people giving to the utmost of their ability? If so we shall soon have larger gifts for God always gives the "givers" more to give. I fear however, that many are doing nothing and for that reason our treasury is empty and we cannot at present carry out the wish of the Convention.

The Executive Committee have been trying to discover a way out of the land of failure, and God in His Providence has given us a Joshua, and if the hosts will fall in line we believe that we shall yet enter the Land of promise. Who is the Joshua? Rev. A. T. Robinson of Middle Sackville, N. B. God put it in his heart to form what is known as the Industrial Guild of the Great Commission (see M. & V. 27: 1-04) Simple in its organization, practical in its methods, it has resulted in its experimental years in a small rural community, in placing thirty six dollars in the missionary treasury, besides interesting that community in the great Missionary Enterprise. Believing that such Guilds might be formed throughout our Provinces, with good results, we have asked Bro. Robinson to go out as the organizer of our Maritime B. Y. P. U. and he has given his consent; and will enter the field about the middle of April.

This I believe is our opportunity. Let us give it a fair trial. I know that new organizations in this organized age are looked upon with disfavor, but it seems to me that no objection can be raised against this movement. Our young people are asked to invest their capital of physical strength, common sense and common cents in soil and seed, so that in the coming days the God given increase of the seed sown, or its equivalent in money, may be used in employing other workers who shall sow the "seed of the kingdom" in the land of the Telugus or wherever there is an open field.

Having faith in God, in our constituency and in our Mission we commend to you Bro. Robinson and his Industrial Guild. GEO. A. LAWSON, Sec. Treas. Bass River, N. S., Mar. 21st 1904.



Foreign Missions

W. B. M. U.

"We are laborers together with God."

Contributors to this column will please address Mrs. J. W. Manning, 740 Duke Street, St. John, N.B.

PRAYER TOPIC FOR APRIL.

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

The Women's Missionary meeting in connection with the Quarterly Meeting of Cape Breton County was held in the Homeville Baptist church on Tuesday afternoon March 1. Our president Mrs. F. Beattie presided. Meeting opened by singing followed by reading of scriptures and prayer by president.

Encouraging reports were read from the following societies—Hawkesbury, Sydney, North Sydney, Glace Bay Mira and Homeville. These societies reported, as having regularly attended meetings, with a good deal of interest manifest.

Reports from Mission Bands were next in order. Only three were heard from, North Sydney, Mira, and Homeville. These reported as holding their meetings every month. Homeville Band is a newly organized band, but good results are expected, as the children seem very much interested in it.

Mrs. Beattie read a very nice paper, called "Missionary Motives." This paper was appreciated by all who were present.

Several hymns were sung, and a collection amounting to two dollars and thirty-six cents was taken up. After this the pastors spoke encouraging words.

The meeting was brought to a close by prayer, and benediction by Pastor Steeves of Glace Bay.

K. M. HOLMES, Sec'y pro-tem.

Moncton.

A very pleasant "At Home" was held last Thursday under the auspices of the W. M. A. S. and a public missionary meeting in the evening was both interesting and helpful. The thank offering and collection amounted to about \$40 and several new members were added to the society.

(CONCLUDED)

Though no visible points of our work among the heathen yet appear many heard the gospel and many heard it many times over. Numbers confessed its truth but fear of the consequences of open confession held them in firm grip. Who can wonder that people, who cannot read for themselves who only hear of a new strange God who loves them, but whom they cannot see, find it hard to believe and harder still to confess when confession means so often giving up father and mother and wife and children and lands for Jesus. So often when we stand with our simple message before a crowd of village people, half clad ignorant noisy, quarrelling, curious, utterly indifferent to our message, interested only in who we are, where we came from, etc., etc., it seems almost hopeless. So often the request comes "show us your God and we will believe." One almost feels tempted to wish he would work some wonder, but no our "God is a spirit and they that worship him must worship him in spirit and in truth. After India with its maternal worship of the creature instead of the Creator, how we rejoice that "he is spirit and he is truth"—that "he is light and life and love. We remember and rest in God's word "It pleased God by the foolishness of preaching to save them that believe." We preach Christ crucified and risen, and, oh, we are longing with an intense deep heart-yearning that the seed may fall on good ground that we may have souls for our hire, seas for our ministry.

While we were in Blimington I selected the first letter of Timothy for our Bible readings dwelling especially on the qualifications of workers in God's vineyard. As God gave me power I tried to implant in those youthful minds deep aspirations after righteousness and a true perception of the greatness of service for God. In the meetings among the Hindoos the school boys had a chance to testify for Jesus, and it was a very precious privilege to hear their fresh young voices lifted in praise to God for his boundless mercy in calling them from heathenism, in watching their interest in the work grow deeper day by day, and their prayers broaden from personal requests to earnest pleading for souls. Our bungalow was in a shady spot surrounded by rice fields. One evening we came home late from the village tired and dusty when I shut the window of my bathroom and turned to the basin to wash my hands, I saw a snake four feet long, about three feet away between me and the door. The only stick in the room was near the door and the snake was coming nearer; although frightened I grasped the light and mounted the window seat, calling aloud for help. My cries were heard but they thought I

was calling the servant to bring hot water and no one heeded. The window was not very large, but fortunately neither was I so I made bold to crawl through and jump down on the other side. An excited crowd of women and children were soon about me, crying, did it bite you "missama" oh did it bite you? Reassured and armed with sticks we proceeded to the bathroom again and in a few minutes a deadly carpet snake was carried out. We felt very thankful that God had shown so much mercy to us all in sparing our lives and not letting anyone be hurt!

Thirteen villages were reached and about four thousand people heard the way of salvation. Many came to the Bungalow and some went so far as to pray in our presence, but there were no definite decisions for Christ. We long for the power with God that prevails with men, for the touch of the coal from the altar upon our lips that will burn the message into the very souls of the people. Oh brothers, sisters in the homeland pray for us—your missionaries, your Indian Christian brothers and sisters at work in this hard barren field in the midst of soul deadening heathenism and for the Hindoo in his blindness. We need your prayers more even than we need your money. Come over and help us. Yours for service,

M. HELENA BLACKADAR.

AMOUNTS RECEIVED BY W. B. M. U. TREASURER, FROM MARCH 8TH TO MARCH 21ST.

Wine Harbor, F. M. \$3.00; H. M. \$1.62; Clarence, F. M. \$19.50; H. M. \$4.50; Report, 5c; Melvern Square, F. M. \$4.50; support of Bible woman, \$9.50; Bridgetown, Reports, 25c; Falmouth, F. M. \$10; H. M. \$2.50; Tidings, 25c; Reports 25c; Somerset Tidings, 25c; Reports, 10c; Port Williams, F. M. \$15; Wolfville, F. M. \$34; H. M. \$16; Centreville, F. M. \$6.30; Special Crusade Day, H. M. \$1.85; Seal Harbor, F. M. \$1; Tidings 25c; St. John Leinster St. F. M. \$21; Amherst Square, F. M. \$6.35; H. M. \$4.55; Reports, 30c; Aylesford, F. M. \$21; Macton Tidings, 25c; leadlets, 75c; River Herbert, F. M. \$6; H. M. \$5; Weymouth, F. M. \$9; Crusade money, F. M. \$3; Greenville F. M. \$4; H. M. \$3; Reports 15c; Paradise balance to constitute Mrs. John Abbott a life member, H. M. \$12.50; Lunenburg, Reports, 15c; New Tusket, F. M. \$3; H. M. \$5; Reports, 10c; Woodstock, F. M. \$4; H. M. \$2.34; Reports, 20c; Beaver Brook, F. M. \$5; Alexandra, F. M. \$5.75; H. M. \$2.25; Reports, 15c; Clyde River, F. M. \$4.50; H. M. \$4.50; East Ragged Islands F. M. \$2.50; H. M. \$2.50; Blissfield, F. M. \$5; Canso F. M. \$6.25; H. M. \$1; Reports 25c; Tidings, 25c; Glace Bay, F. M. \$6; H. M. \$3.46; Indian work special, \$5.30; Reports, 25c; Westport, F. M. \$10; New Castle, Argyle, Halifax, Hebron, each Tidings, 25c; North Sydney Tidings, 30c.

Note.—Twenty five dollars of special money, previously acknowledged from Tryon, P. E. I., was to constitute Mrs. Adelaide Oakes a life member.

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

Amherst P. O. B. 513.

Foreign Mission Board.

NOTES BY THE SECRETARY. WEEK OF PRAYER FOR MISSIONS.

This week, which the Christian churches of Canada and the United States were asked to spend in special prayer for Foreign Missions is now on. From one end of this North American continent to the other a stream of prayer has ascended to the throne of grace in behalf of the work of world wide evangelization. The result must be a quickened interest in the work itself, a deeper sense of personal responsibility and a broader outlook for churches and individuals.

In these Provinces last Sunday March 27, was Foreign Mission Day among the Baptists. Their churches, Sunday-Schools, Mission Bands and B. Y. P. U.'s were invited by the convention through the F. M. Board to observe the day in special services, and when it was practicable to take an offering for some department of the work which the Baptists of these provinces have in hand. The board looks to an awakened interest all along the line. It is exceedingly gratifying to learn that the Young People of the B. Y. P. U. are identifying themselves so closely with this great work. This effort on their part will be stimulating and refreshing. Then too, the Y. M. C. A. of Acadia is moving on the matter and deserve to be more closely identified with our work, and individuals are in communication with the secretary with the view of having some personal connection with some phase of the work. All these signs are most hopeful. The Lord is putting it into the hearts of men and women who are unable to go themselves, to help others to go. This is as it should be only more abundantly.

"Twenty-six years have passed since the heralds of the cross began to push their way up the Congo Valley, and what changes! To-day we find the section of the Congo Free State below Stanley Pool practically covered by Christian teaching, and above the pool a line of mission stations stretching away for a thousand miles to Stanley Falls, on the main river, and two large districts on its branches occupied by Christian workers. We find a native church with more than 9000 members, Christian schools planted in hundreds of villages and the printed gospel

Eruptions

Pimples, boils, tetter, eczema or salt rheum, Are signs of diseased blood. Their radical and permanent cure, therefore consists in curing the blood.

Angus Fisher, Sarnia, Ont., and Paul Keeton, Woodstock, Ala., were greatly troubled with boils, Mrs. Della Lord, Leominster, Mass., had pimples all over her body; so did R. W. Garretson, New Brunswick, N. J. The brother of Sadie E. Stockmar, 87 Miller St., Fall River, Mass., was afflicted with eczema so severely that his hands became a "mass of sores."

These sufferers, like others, have voluntarily testified to their complete cure by

Hood's Sarsaparilla

This great medicine acts directly and peculiarly on the blood, rids it of all humors, and makes it pure and healthy

accessible to the natives of every tongue from Banana to Stanley Falls, a distance of several thousand miles."

This is certainly a most cheering account of work on the Congo. It demonstrates the value of Christian missions—9000 church members in 26 years—Does Foreign Missions pay? Yes, indeed, a hundred fold every way, and the result to the home churches is not the least in value. Send in your offering to the work accompanied by your prayers.

Mr. Archibald writes—"The old year was one of the most blessed we have have spent in India, to God be all the praise, when on tour after Aug. 7th, God came near to us as we prayed and studied His word, and sought to make known the 'good news' to the multitude who gathered about us, God, in like manner blessed the meetings at the station and heard the earnest prayers offered there. The meetings conducted by Mrs. and Miss Archibald were blessed to Christians and heathen. Early in November the time appeared to be ripe for a special season of waiting on God in the study of His word and prayer. We were cheered by a revival in the Open Baptist church at Berhampore, a hundred miles to the north, and set apart ten days for prayerful waiting upon God. Services were held in the Mission House morning and afternoon, two hours each, during the remaining twenty hours of each day a group of Christians consisting of one or more was always in prayer. Before the days were half completed God blessed us marvellously, the spirit was poured out, there was light upon the word, sins were confessed, tongues were unloosed, and the name of our God magnified. A Brahmin Telugu Pundit aged 24 years, attended several meetings and told of a new found hope, obtained in the stillness of the night in his own little room when, as he said, 'he sold himself to the Lord'—The Christian nurse in the hospital found herself and hearers in tears as she explained the sufferings of Christ, and an earnest longing on the part of the women to hear more and more.

After these ten days, we had a morning meeting for a time for the Christians and an evening meeting in the chapel in the town for the heathen. These were continued till on in the new year. The house generally was filled, many were present from distant villages and great interest was manifested, the meetings had no leader. We desired that all should take part as the spirit prompted. The hour a day spent by the Christians alone with God and His word gave abundance of thought and led to heart-felt testimony to Jesus as the Almighty and loving Saviour, and the one who made full atonement for sin. The part in singing, speaking and praying which some of our poor, illiterate women were enabled to take was simply marvellous. A lad of twelve, the son of one of these women who had been a trial to his mother and to us all, because of his waywardness, was soundly converted and joyfully received for baptism, and two others also, one a poor heathen woman who cheered our hearts with the grasp she showed of the truth. The grown-up son of the nurse referred to has also been received for baptism. Three casts and several parish men have professed faith, but have not come out.

Pray for the more mighty working of the power of God among us to help them break the chains of Satan by which they are bound. Pray for us that while we live, we may show more and more of the mind of Jesus in word and deed. It would be easy to write more, but let this suffice for the present."

For Brother Morse.

I have written ten long articles on Inspiration, and have explained them to Brother Morse, and still he asks me, "Just what I mean by the Inspiration of the Bible."

My dear old pastor, Rev. Dr. Tupper, once had a platform-discussion on baptism with the Rev. Mr. Taylor (Methodist). Dr. Tupper made certain statements; but Mr. Taylor seemed not to understand them. He made them again, full and explicit, and still Mr. Taylor appeared not to comprehend them. Then the good old doctor exclaimed in a despairing and pathetic tone, "Dear me, Dear me, Brother Taylor can't understand me." At which the audience laughed good naturedly.

E. M. S.



**TWO KINDS OF CHILDREN**

Children that grow too fast and those that seem hardly to grow at all, both need Scott's Emulsion.

It gives that rich vital nourishment which is the secret of all healthy growth. It rounds out the long limbs, and helps children to grow without using up all their strength in growing.

Mothers ought to know more about the wonderful help which Scott's Emulsion would give their children.

There is no secret about Scott's Emulsion. Nothing is covered up by obscure references to "active principles" or "alkaloids."

Scott's Emulsion is simply an emulsion of the best Norwegian cod liver oil combined with the hypophosphites and glycerin.

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

**Notices.**

**OUR TWENTIETH CENTURY FUND \$50,000.**

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

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

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

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

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

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

The next Quarterly Meeting of the Guysboro East, Antigonish, and Port Hawkesbury churches, will be held at Half Island Cove on April 5th and 6th. Rev. M. W. Brown, Field Supt. of the Home Mission Board is expected, and assistance will be given the brethren at Half Island Cove in the organization of a new church. Let all the churches in the District be well represented.  
E. A. McPHEE, Sec'y pro. tem.

**In re Cape Breton Quarterly.**

DEAR EDITOR:—In your issue of last week appears a nameless account of the recent meetings of the above quarterly at Homeville, in which it is stated that a motion was passed to ask the secty. of the H. M. Board to send Bro. Brown to look over the Marbou (Mabou; I presume) Port Hood and Inverness fields (?) to see if they could not be grouped and a student sent to supply them for the summer.

In reference to the above I have to say, that such a proposal was made by one of the brethren present, whereupon I explained that a new arrangement had recently been entered into between the Mabou and Port Hawkesbury churches at the suggestion of the Home Mission Board, and could not be disturbed at least for this year. A resolution was then passed requesting the Board to send the field superintendent to look into Port Hood and Inverness Towns to see if the number of Baptists in these places would justify the Board in opening them up as Home Mission Stations.

This was the gist of the motion passed, but such an one as given in your paper last week was not passed while I was present.

E. A. McPHEE, Pastor of Marbou and Port Hawkesbury churches.

**LONGEVITY OF ANIMALS.**

Some insects live only a few hours, others for weeks. The toad lives about fifteen years.

Buffon speaks of carp in the pond of Count de Maurepas, at Pontchartain, proved to be more than 150 years old.

A pike caught in a lake near Heilbronn, in 1497, showed by a brass ring attached to it that it had been placed in the lake in 1130.

River trout have lived confined, in wells thirty to fifty years.

Domestic fowls and other gallinaceous animals live twelve to fifteen years.

The Grand Duchess d'Urbino, when, in 1633 she came to Florence to marry the Grand Duke Eerdinand, brought with her a parrot, "the oldest member of her family." It lived in Florence nearly a century longer.

Storks will live for more than a century. The camel lives forty years; the horse lives thirty years; the ox lives twenty years; the dog lives twelve years, the cat lives ten years; the sheep lives nine years; the rabbit lives eight years; the guinea-pig lives seven years.

Aristotle says that the elephant lives two hundred years; the East Indians say three hundred. An elephant whose age was not known when captured lived afterwards in captivity one hundred and thirty years. The age of the whale, as computed by the laminae of whale-bone in its jaws reaches at least four hundred years.—Selected.

A parish minister was one day talking to one of his parishioners, who ventured the opinion that ministers ought to be better paid. I am glad to hear you say that, said the minister. I am pleased that you think so much of the clergy. And so you think we should have a better stipend? Ay said the old man 'ye see, we'd get a better class o' men.

At the opening proceedings of the Railway Commission, at Ottawa, on Tuesday, Mr. Blair made a statement in regard to the recent decision of the commissioners to permit under certain circumstances the municipal telephone systems of Port William and Port Arthur to connect with the C. P. R. station. He said that some parties were under the impression that there was only an issue in such cases to the government-in-council. That was an erroneous impression. The Privy Council was the proper body to decide questions of policy, but the Supreme Court was the tribunal to which questions of law should be referred. If the parties who were engaged in the telephone matters should so desire it, he was prepared to refer the case for appeal to the Supreme Court to give every facility for the purpose. The question was purely one of law.

Dear Sirs:—This is to certify that I have been troubled with a lame back for fifteen years.

I have used three bottles of your MINARD'S LINIMENT and am completely cured.

It gives me the greatest pleasure to recommend it and you are at liberty to use this in any way to further the use of your valuable medicine. ROBERT ROSS.

Two Rivers.

**INTERCOLONIAL RAILWAY**

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

TRAINS LEAVE ST. JOHN.	
6—Mixed for Moncton	6.30
3—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
134—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
33—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.



**The Crown Bank of Canada**

Provisional Offices: 23 King Street West, Toronto, Ont.  
Now opened to complete organization.

The following have consented to act as Directors upon election:

**PRESIDENT:**

EDWARD GURNEY, President of the Gurney Foundry Co., Limited, Toronto.

**VICE-PRESIDENT:**

CHARLES MAGEE, President Ottawa Fire Insurance Co.; President C. Ross Co., Limited, Ottawa; late President of the Bank of Ottawa, Ottawa.

**DIRECTORS:**

R. Y. ELLIS, Director of the F. W. Ellis Co., Limited, Toronto.

CHARLES ADAMS, of Messrs. Adams Brothers, Wholesale Saddlery, Toronto.

JOHN L. COFFEE, of Messrs. L. Coffee & Company, Grain Exporters, Toronto.

JOHN C. COPP, Manager Toronto Land and Investment Corporation, Toronto.

JOHN M. GILL, President of the James Smart Manufacturing Company, Limited, Brockville.

JOHN WHITE, Merchant, Mayor of the City of Woodstock.

LIEUT.-COL. JEWEL H. BURLAND, President of the Canada Engraving & Lithographing Co., Limited, Montreal.

**GENERAL MANAGER:**

GERALD de COURCY O'GRADY, Late Manager at London, Ont., of The Canadian Bank of Commerce.

**SOLICITOR:**

FRANK ARNOLDI, K.C., of Messrs. Arnoldi & Nisbet, Toronto, Ont.

Authorized Capital, \$2,000,000 in 20,000 shares of \$100 each, issued at \$110 per Share.

It has been decided for the present to confine the issue of stock to ONE MILLION DOLLARS, being one-half of the authorized Capital.

TERMS:—\$5.00 per share of the par value on application, \$25.00 per Share of the par value on allotment, and the balance in eight successive monthly instalments of \$10.00 per share, commencing on the first day of each of the eight months immediately succeeding the date of such allotment.

Application for stock or for further information including prospectus, forms of application, etc., may be made to

G. de C. O'GRADY, General Manager, The Crown Bank of Canada,

Provisional Office, 23 King St. W., Bank of Commerce Building, Toronto.

Or to DAVID A. McLEOD, Provincial Manager, Continental Life Insurance, 8 Market Square, St. John.

**FATHER EARLY'S BREAK WITH MISS GOULD.**

Father T. J. Early, of the Roman Catholic Church at Tarrytown, New York, has put the ban of the church upon Miss Helen Gould. The noble young woman has a sewing school at her home here, attended by some three hundred young girls, both Protestants and Catholics, who are taught to make shirt-waists, suits and simple dresses. It has been the custom of the school to give yearly receptions for the pupils. The last reception happened to fall upon a Friday with the result that the Catholic little ones ate heartily of everything including ham-sandwiches.

When Father Early heard of it he got angry, and in his sermon on Sunday he criticized Miss Gould severely, saying she had placed a sin on the young souls of the church. It was even reported he had forbidden the girls of his flock to continue at the school.

Miss Gould sent the priest a letter saying that since the Roman Catholic children had quit the class she would carry out a long cherished desire and have the Bible read at the opening service.—The Advance.

**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 to get it!

**FARM FOR SALE.**

Two miles from Berwick, 110 acres; 6 acres in orchard, three quarters in bearing; 10 acres meadow; two wood lots; 30 acres under cultivation. House, two story, with good concrete cellar, hot and cold water, bathroom, etc. Two barns, carriage house, apple house, hen-house. Will sell also, farm outfit and stock, and house furniture, etc. SIMONDS BROS.

A toothbrush should always stand so it will drain when out of use, and it should be exposed to the air.—Ex.

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



**HEAD BACK LEGS ACHE**  
 Ache all over. Throat sore, Eyes and Nose running, slight cough with chills; this is La Grippe

**Painkiller**  
 taken in hot water, sweetened, before going to bed, will break it up if taken in time.

There is only one Painkiller, "PERRY DAVIS"

**Troubled with Kidney Trouble for Six Months.**

Many Men and Women Are Troubled With Kidney Trouble, Some For Less Time, Some For Longer—No Need To Be Troubled For Any Length Of Time, If They Only Knew Of The Cures Being Made By

**DOAN'S KIDNEY PILLS.**

Backache Is The First Sign Of Kidney Trouble—Then Come Complications Of A More Serious Nature.

**DOAN'S KIDNEY PILLS**

TAKEN AT THE FIRST SIGN OF BACKACHE WILL SAVE YOU YEARS OF MISERY. Mrs. William H. Banks, Torbrook Mines, N.S., tells the public about the great qualities of Doan's Kidney Pills in the following words:—I was troubled with kidney trouble for six months, and had such terrible pains across my kidneys all the time that I could hardly get around. After taking one box of Doan's Kidney Pills I began to feel better, and by the time I had taken three boxes I was completely cured.

Price 50c. per box, or 3 boxes for \$1.25; all dealers or The Doan Kidney Pill Co., Toronto, Ont.

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

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

**The Surest Remedy is Allen's Lung Balsam**

It never fails to cure a SIMPLE COLD, HEAVY COLD, and all BRONCHIAL TROUBLES.

Large Bottles \$1.00. - Medium Size 50c.  
 Small or Trial Size 25c.  
 Endorsed by all who have tried it.

**Cures Eczema.**

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

**Nerve Ointment**

to him and the first box greatly relieved him while a more made a complete cure. Think of it! Eczema permanently cured for \$1.00. Do not fail to recommend it in every case.

Gates' Nerve Ointment removes pimples, and softens the skin, and in this way has become an indispensable article on many toilet tables.

If your druggist does not have it in stock send 25 cents for a box to the manufacturer.

**C. Gates, Son & Co.**  
 MIDDLETON, N. S.

**The Home**

**HEALTH AND HYGIENE.**

A dangerous practice is called by want, of thought and education, and if carefulness was calculated in children it might save much suffering in entailing a life-long disease. I mean in letting children use the same towel, handkerchief, luncheon, napkin, and little practices such as these. I have known serious cases of granulated lids caused by one child using the other's towel—one having sore eyes. Each child should have its separate towel, now that grip and sore throats are so prevalent. Towels are so cheap nearly every family can afford to have enough of them.

In laundering towels and handkerchiefs great care should be taken. If a child has any catarrhal trouble their handkerchiefs should be washed separately and alone. Make a suds of hot boiling water and add a teaspoonful of pearline, as it cleanses quickly and thoroughly. Wash through two boiling waters. Cold will not kill germs, not even freezing, but boiling heat destroys germs.

Of, course, grown people are more careful and particular in regard to their handkerchiefs, but little children must be instructed and told the danger that ensues from borrowing their school-mates handkerchiefs to wipe fruit from their hands and mouth. We must educate our little folks along the lines of "health and hygiene."—Sarah, in Religious Herald.

**DON'T WAIT TO BE TOLD.**

If you would advance rapidly in your position, or get on faster in the world, don't acquire the habit of waiting to be told what to do. Anticipate the wants of your employer. Use your common sense and ingenuity in trying to solve the problems that come up from day to day. Nobody ever advances who constantly waits for directions. It is the man who decides promptly and with decision, without being told what is to be done, and then does it, who gets on in this world.

A habit of doing nothing without orders or directions is paralyzing to one's faculties and death to individuality and originality. Don't labor under the delusion that to imitate the action and methods of those above you is all your position requires. Original work commands attention, and will be of great service in helping you to advance in your position or in directing work of your own. The valuable employe is the one who anticipates the needs of his position and attends to them before he is told.

Keep your eyes wide open for the thing which need to be done, and then do them before you are asked to. You may think actions which are not prompted by the presence of your employer will never be heard of by him. Put aside this delusion. There are innumerable ways in which the employe's habits of work are brought to the attention of your employer and in the near future, the right person will be sure of reward—Success.

**OUR TROUBLESOME NERVES.**

We are dependent upon our nerves of sensation for pleasure as well as for pain, yet we often complain of the nervous to cure that causes uneasiness or physical anguish than delight in the nervous equipoise which conveys us gratification. A woman deplors her nervousness, exclaims that her nerves are on edge and actually accuses her fretfulness and unreason in the family circle by the plea that she cannot control her nerves.

If this is true, if the trouble has passed beyond the limit where will and conscience can restrain impatience, a sufferer should call on her physician for aid. A few weeks in a sanitarium may save a wife to her husband a mother to her children, if those weeks be taken at the right moment. Care in prevention is often more truly remedial than money and exertion spent later in futile efforts after cure.

When nervousness is partly the result of persistent insomnia the endeavor should be to relieve that. Some of us carry an anxious mind about our dear ones or about ourselves and though we try not to worry we do not

always succeed. Love has its own solitudes its heartaches and heart-breaks, and sleeps flies the pillow when mother is thinking of her daughter encumbered with a heavy load of responsibility or her son tossing on the tempestuous sea. Nothing undermines health and destroys peace more certainly than inability to sleep. It is the restorer of health when it is threatened, the repairer of waste the defender of vitality. No wonder you are a nervous wreck if you cannot sleep.

Do not resort to drugs for relief. Try outdoor air, try eating a light meal before you retire, try the benefit of change of scene or of having a visit from a friend. When sleep returns nervousness will probably vanish.—Christian Intelligencer.

**MAKING SUNSHINE.**

When you rise in the morning, form a resolution to make the day a happy one to a fellow-creature. It is easier done, a left off garment to the woman who needs it, a kind word to the sorrowful, an encouraging expression to the striving, trifles in themselves light as air, will do it, at least for the twenty four hours, and if you are young, depend up on it, it will tell when you are old; and if you are old it will send you gently and happily down the human stream to eternity. By the most simple arithmetical sum, look at the result: You send one person, only one, happily through the day—that is three hundred and sixty five during the course of the year; and suppose you live only forty years after you commence that kind of medicine, you have made fourteen thousand six hundred human beings happy at all events for a time. Now is not this simple? It is too short for a sermon, too homely for ethics, too easily accomplished for you to say, "I would if I could."—Sydney Smith.

**Easy to Cure Piles at Home.**

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Piles is a fearful disease, but easy to cure if you go at it right. An operation with the knife is dangerous, cruel, humiliating and unnecessary. There is just one other sure way to be cured—painless, safe and in the privacy of your own home—it is Pyramid Pile Cure. We mail a trial package free to



all who write. That will give you instant relief, show you the harmless, painless nature of this great remedy and start you well on the way toward a perfect cure. Then you can get a full sized box from any druggist for 50 cents, and often one box cures. If the druggist tries to sell you something just as good, it is because he makes more money on the substitute. Insist on having what you call for. The cure begins at once and continues rapidly until it is complete and permanent. You can go right ahead with your work and be easy and comfortable all the time. It is well worth trying. Just send your name and address to Pyramid Pile Co., 210 Main St., Marshall, Mich., and receive free by return mail the trial package in a plain wrapper. Thousands have been cured in this easy, painless and inexpensive way, in the privacy of the home. No knife and its torture. No doctor and his bills. All druggists, 50 cents. Write to-day for a free package.

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It steps that tickling in the throat, is pleasant to take and soothing and healing to the lungs. Mr. E. Bishop Brand, the well-known Galt gardener, writes:—I had a very severe attack of sore throat and tightness in the chest. Some times when I wanted to cough and could not I would almost choke to death. My wife got me a bottle of DR. WOOD'S NORWAY PINE SYRUP, and to my surprise I found speedy relief. I would not be without it if it cost \$1.00 a bottle, and I can recommend it to everyone bothered with a cough or cold.  
 Price 25 Cents.

**Beware of the fact that**

**White Wave**

disinfects your clothes and prevents disease



# The Sunday School

## BIBLE LESSON.

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

APRIL TO JUNE.

Lesson II.—April 10.—Peter Confesses the Christ.—Mark 8: 27-38.

The lesson includes also the parallels, Matt. 16: 13-28; and Luke 9: 18-27.

### GOLDEN TEXT.

Thou art the Christ, the Son of the living God. Matt. 16: 16.

### EXPLANATORY.

Three Great Lessons in the School of Christ.

I. THAT JESUS IS THE SON OF GOD.—Vs. 27-30. 27. AND JESUS WENT OUT FROM BETHSAIDA AND THE VICINITY OF THE SEA OF GALILEE (Mark 8: 22). He went north with his disciples along the road east of the Jordan till he came INTO THE TOWNS (villages) OF CAESAREA PHILIPPI. An important city, now called BANIAS, among the foothills of Mt. Hermon. It is near the head waters of the Upper Jordan, about twenty miles north of the Sea of Galilee.

The Question. AND BY (IN) THE WAY (somewhere on the journey) HE ASKED HIS DISCIPLES, when they came to him after a season of prayer apart from them (Luke 9: 18, Am. Rev.) Or when he and they were together with him, as he was praying apart from other people. It is especially notable that the question came after Jesus held close communion with the heavenly Father. WHOM (WHO) DO MEN SAY THAT I AM? I, "the Son of man?"

28. AND THEY ANSWERED, JOHN THE BAPTIST, returned to life. So Herod (Mark 6: 14). BUT SOME SAY ELIJAH, the Greek form of Elijah, the forerunner of the Messiah, but not the Messiah himself. AND OTHERS, ONE OF THE PROPHETS, some mentioning Jeremiah in particular (Matt. 16: 14). They thought that one of the old prophets had risen from the dead (Luke 9: 19). Such thoughts were as high as the people could then go.

29. BUT WHOM (WHO) SAY YE THAT I AM? Observe "ye" plural, and by position in the Greek exceedingly emphatic, in contrast with the discordant popular opinions. What have you learned about me and my work during the two or three years you have known me? AND PETER ANSWERETH, as the spokesman for all. The practical Peter came quicker to conclusion than the more philosophic John. WHO ART THOU, CHRIST. The expected Messiah for whom the people were looking and hoping. "Christ" is the Greek, and "Messiah" is the Hebrew for "anointed." Anointing was the method by which kings, and sometimes prophets, were set apart for their work.

30. AND HE CHARGED THEM. The Greek word implies a rebuke if they disobey. THAT THEY SHOULD TELL NO MAN. Why not proclaim this glorious truth from the housetops? Because the time had not come. (1) They, themselves, did not sufficiently understand the full import of this truth, as we see in the following verses, and, therefore, they were not fitted to teach it, for they would be sure to teach it wrong. (2) Much more were the people unprepared to receive it and understand it. It needed the death and resurrection and the coming of the Holy Spirit, before the fact that Jesus was the Messiah could be safely or successfully claimed. (3) The announcement that Jesus was the Messiah would be likely to excite tumult and rebellion against the Roman government, the people trying to make Jesus the leader of the revolt. This would interfere with his plan of a spiritual kingdom and might hasten the death of Jesus.

II. THE SECOND LESSON. ON THE NATURE OF THE MESSIAH'S MISSION.—Vs. 31-33. 31. FROM THAT TIME HE BEGAN TO TEACH THEM. This was the beginning of this teaching. The disciples were now strong enough in their conviction that Jesus was the Messiah to have their errors concerning his nature and kingdom corrected. THAT THE SON OF MAN MUST SUFFER MANY THINGS. Opposition, ridicule, condemnation by the rulers, trials before the ecclesiastical and Roman courts, AND BE REJECTED OF (BY) THE ELDERS. The people as a whole, through their leaders, rejected Jesus as the Messiah. All this would tend to stagger the faith of the disciples. How could they, unlearned fishermen, set up their views against the learning and wisdom of the nation? How could they think that their interpretation of Scripture was right when all the learned men took a different view. It was like trying "to dam the Nile with bulrushes." Hence Jesus forewarned them, and prepared them for what was to come, so that their disappointment would not destroy their faith, especially under the shadow of the cross and the gloom of his death.

But Jesus expressly stated, as at other times in connection with his prophecy of his death, that he should AFTER THREE DAYS RISE AGAIN. In this fact was "the whole alphabet of human hope." The joy, the

hope, the power, the glory of the gospel depended on the resurrection of Jesus, and the assurance that he is the ever-living, ever-present Saviour.

32. AND HE SPAKE THAT SAYING OPENLY, distinctly without reserve. PETER TOOK HIM ONE SIDE TO SPEAK TO HIM PRIVATELY. AND BEGAN TO REBUKE HIM, saying, "Be it far from thee, Lord." The plan of redemption outlined by Jesus was so contrary to all Peter's expectations and hopes, so completely opposite to his picture of the Messiah king and his reign, that it seemed inconceivable to Peter. It was absurd, ruinous, a death blow to their own hopes, and a triumph to their enemies.

33. TURNED ABOUT AND LOOKED ON HIS DISCIPLES. "A sudden movement is indicated. Looking at all, he singles out Peter for special warning." REBUKED PETER, SAYING, GET THEE BEHIND ME, SATAN. Satan means "adversary," the great "enemy" of all good. He did not mean that Peter was Satan, but Peter was voicing the views of Satan in his temptation in the wilderness, that Jesus might gain his kingdom without the cross. Jesus would thrust Satan and all his suggestions behind him, out of sight. FOR THOU SAVOUREST NOT, dost not, "partakes not of the quality of," "dost not side with" THE THINGS THAT BE OF GOD. God's wise plan for his kingdom. BUT THE THINGS THAT BE OF MEN. The natural, human view of the Messiah, a worldly kingdom, riches, honor, glory and triumph. There ever has been, and still exists, a tendency to fall into Peter's error, and seek the growth of the church by temporal power and worldly wealth and greatness, instead of by suffering for the world.

II. THE THIRD LESSON.— THAT THE PRINCIPLE UNDERLYING THE WORK OF THE MESSIAH APPLIES TO ALL HIS DISCIPLES.—Vs. 34-38. The disciples had now been taught two difficult lessons. The third lesson based on the other two was still harder to learn,—that those who belong to the Messiah's kingdom must bear the cross, like the Messiah, as the only way to the resurrection to a new and glorious life.

34. WHEN HE HAD CALLED THE PEOPLE UNTO HIM. The previous instructions were only for the disciples, for they alone were able to receive them; but the teaching that follows was for all. WHOSOEVER WILL (wills to, desires to) COME AFTER ME, to be one of my followers, to be partakers of my work, my character, my life, my rewards, LET HIM DENY HIMSELF. Renounce self as master and choose Christ as master. When the heart accepts Jesus and chooses God, then the whole lower nature, all passions, aims, desire, are to be subjected not only to conscience, but to Jesus. TAKE UP HIS CROSS, daily, not merely on special occasions. The cross is the symbol of self-denial even unto death.

AND FOLLOW ME. That is, obey him, follow his example, live according to his principles, uphold his cause.

35. WILL SAVE HIS LIFE. The Greek word for "life" here is the same as "soul" in vs. 16. It denotes "the center of personal being, the I of each individual," an emphatic designation of the man himself. Whosoever wills to save his life, his existence, whatever seems to make life worth living by doing wrong, by avoiding hard duties and self-denial, by gaining worldly goods at the expense of religion and righteousness, SHALL LOSE IT. SHALL UTTERLY FAIL, shall lose even the earthly rewards he seeks, and his eternal blessedness. SHALL LOSE HIS LIFE. His natural existence on earth by martyrdom, or the things that from a worldly point of view seem to make life worth living. FOR MY SAKE AND THE GOSPEL'S. The mere loss of life, in either sense, is not a blessing, but only the giving up the life for the sake of Christ, and his gospel, and the saving of men. SHALL SAVE IT. Shall have a blessedness and glory which will a thousand times compensate for every loss. The loss was temporal, the gain is eternal; the loss was small, the gain infinite; the loss was of outward things, the gain is in the nature of the soul itself.

36. FOR WHAT SHALL IT PROFIT A MAN, IF HE SHALL GAIN THE WHOLE WORLD, as Satan offered to Jesus himself in the temptation, AND LOSE HIS OWN SOUL, or life the same word as "life" in vs. 35. This is true both in the higher and the lower sense of the word.

37. OR WHAT SHALL A MAN GIVE IN EXCHANGE FOR HIS SOUL? There is no compensation for the loss of the soul. All other losses may be repaired. The loss of the soul is without remedy and without hope.

38. ASHAMED OF ME. IN THIS ADELTEROUS (unfaithful to God) AND SINFUL GENERATION. Like a strong wind or tide which the disciples must face. OF HIM. SHALL THE SON OF MAN BE ASHAMED. Because they are unworthy of their Master, and do not belong to his family, to his kind. They disgrace the company to which they pretended to belong.

WHEN HE COMETH IN THE GLORY OF HIS FATHER. The day of judgment, when Christ shall be exalted above all principalities and powers, and all men shall be brought before him to be judged according to their deed

### THE SQUIRREL'S ARITHMETIC.

High on the branch of a walnut tree  
A bright-eyed squirrel sat.  
What was he thinking so earnestly?  
And what was he looking at?  
The forest was green around him,  
The sky all over his head;  
His nest was in a hollow limb,  
And his children snug in bed.  
He was doing a problem o'er and o'er,  
Busily thinking was he;  
How many nuts for his winter's store  
Could he hide in the hollow tree?  
He sat so still on the swaying bough  
You might have thought him asleep,  
Oh no; he was trying to reckon now  
The nuts the babies could eat.  
Then suddenly he frisked about,  
And down the tree he ran.  
"The best way to do without doubt  
Is to gather all I can."  
Annie Douglas Pell.

### A TEST EXPERIMENT.

#### Peculiar Power Possessed By a New Medicine.

Of new discoveries there is no end, but one of the most recent, most remarkable and one which will prove invaluable to thousands of people, is a discovery which it is believed will take the place of all other remedies for the cure of those common and obstinate diseases, dyspepsia and stomach troubles. The discovery is not a loudly advertised, secret patent medicine, but is a scientific combination of wholesome, perfectly harmless vegetable essences, fruit salts, pure pepsin and bismuth.



These remedies are combined in lozenge form, pleasant to take, and will preserve their good qualities indefinitely, whereas all liquid medicines rapidly lose whatever good qualities they may have had as soon as uncorked and exposed to the air.

This preparation is called Stuart's Dyspepsia Tablets, and it is claimed that one of these Tablets or lozenges will digest from 30 to 3,000 times its own weight of meat, and other wholesome food. And this claim has been proven by actual experiments in the following manner: A hard-boiled egg cut into small pieces was placed in a bottle containing warm water heated to ninety eight degrees (or blood heat); one of these Tablets was then placed in the bottle and the proper temperature maintained for three hours and a half, at the end of which time the egg was as completely digested as it would have been in a healthy stomach. This experiment was undertaken to demonstrate that what it would do in the bottle it would also do in the stomach, hence its unquestionable value in the cure of dyspepsia and weak digestion. Very few people are free from some form of indigestion, and scarcely two will have the same symptoms. Some will suffer most from distress after eating, bloating from gas in the stomach and bowels, others have acid dyspepsia of heartburn, others palpitation or headaches, sleeplessness, pains in chest and under shoulder-blades, extreme nervousness as in nervous dyspepsia, but they all have the same cause—failure to properly digest what is eaten. The stomach must have rest and assistance, and Stuart's Dyspepsia Tablets give it both, by digesting the food for it and in a short time it is restored to its normal action and vigor. At the same time the Tablets are so harmless that a child can use them with benefit. This new preparation has already made many astonishing cures, as for instance the following:

"After using only one package of Stuart's Dyspepsia Tablets I have received such great and unexpected benefit that I wish to express my sincere gratitude. In fact, it has been six months since I took the package and I have not had one particle of distress or difficulty since. And all this in the face of the fact that the best doctors I consulted told me my case was chronic dyspepsia and absolutely incurable, as I had suffered twenty-five years. I distributed half a dozen packages among my friends here who are very anxious to try this remedy." Mrs. Sarah A. Skeel, Lyndville, Jasper Co., Mo.

Stuart's Dyspepsia Tablets are sold by all druggists everywhere at 50 cents for full-sized packages. A little book on "Stomach Diseases" mailed free by addressing T. A. Stuart Co., Marshall, Mich.



Miss Agnes Miller, of Chicago, speaks to young women about dangers of the Menstrual Period.

"TO YOUNG WOMEN:—I suffered for six years with dysmenorrhoea (painful periods), so much so that I dreaded every month, as I knew it meant three or four days of intense pain. The doctor said this was due to an inflamed condition of the uterine appendages caused by repeated and neglected colds.

If young girls only realized how dangerous it is to take cold at this critical time, much suffering would be spared them. Thank God for Lydia E. Pinkham's Vegetable Compound, that was the only medicine which helped me any. Within three weeks after I started to take it, I noticed a marked improvement in my general health, and at the time of my next monthly period the pain had diminished considerably. I kept up the treatment, and was cured a month later. I am like another person since. I am in perfect health, my eyes are brighter, I have added 12 pounds to my weight, my color is good, and I feel light and happy."—Miss AGNES MILLER, 25 Potomac Ave., Chicago, Ill. — \$5000 forfeit if original of above letter proving genuineness cannot be produced.

The monthly sickness reflects the condition of a woman's health. Anything unusual at that time should have prompt and proper attention.

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## From the Churches.

### DENOMINATIONAL FUNDS.

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

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

All contributions from churches and individuals in New Brunswick should be sent to Dr. MARRIS; and all contributions P. E. Island to Mr. STERN.

LEINSTER ST., ST. JOHN.—Pastor Christopher Burnett, baptized four candidates on Sunday evening, March 27th.

FAIRVILLE.—Yesterday, March 27th, was a great day with us in Fairville. The power of the Holy Spirit was manifest. Five were received for baptism at the close of the morning service, and were baptized in the evening, in the presence of about five hundred people. Rev. Isaiah Wallace is with us for a fortnight, and is doing grand-work for the Lord. He preaches the gospel with wonderful clearness and power, and as a result we are hoping that "much" people will be added unto the Lord.

A. T. DYERMAN.

LUNENBURG AND DAYSRING.—Our work since last reported has moved along with considerable success. Nine were baptized at Dayspring as per Bro. C. R. Freeman's account of a few weeks ago, and as many more are waiting the ice in river to break up when they will follow the Lord in Baptism, at the same time three were received by letter. Bro. Morse of Waterville, who is so successful in his work there, was with us at Lunenburg for a week and his addresses were very kindly received. About ten stood for Christ. I wish to call attention to a mistake in my address in Year Book which has it as North Sydney instead of Lunenburg. My brother G. W. is at North Sydney.

S. WALTER SCHURMAN.

SYDNEY MINES.—We used our new baptism on Sunday the 20th for the first time when six promising believers, one young woman and five young men followed their Lord in his appointed way. This was the first baptism ever held in Sydney Mines, and a large and attentive congregation witnessed it. It is expected that others will go forward next Sunday evening. God is constantly showing us that his hand is upon the work here. Since the organization of the church in December fifteen have been added, six by baptism and nine by letter. Our esteemed brother Rev. T. B. Layton has rendered valuable assistance during the past three weeks. We go forward hopefully trusting in the promise of God. A. H. WHITMAN.

MILTON, QUEENS CO., N. S.—Since the "Quarterly Meeting" in February there has been a growing interest in the spiritual life of the church. As a result of this quickening we have been holding extra meetings since the first of March. Rev. S. Langille rendered us valuable assistance for two weeks. The church is nobly responding to the dictation of the Holy Spirit. The power of the Lord is present to heal. Thus far 21 have signified a desire to follow Christ. Several have professed conversion. Two young men and two young women followed their Lord and Master in the ordinance of baptism at the close of the morning service last Lord's Day. At the evening service they, together with a young woman received by letter, were welcomed to the membership of the church. The interest is increasing and we are expecting large blessings.

H. B. SLOAT.

GERMAIN ST.—A note from Pastor Gates says "we are plodding, and hope with some advance. The services of the church have been kept up with marked regularity; though on account of some of the stormy Sundays and prayer meeting evenings, the attendance has not been up to the standard. In the Sunday School we are able to report reaching a number present beyond any period in the history of the School. The young peoples Society of Christian Endeavor—the first formed of such societies in Canada—celebrated a few weeks ago its twenty-first anniversary. The occasion was one of marked interest and the testimonies of some who were the Charter members of the Society and now leading officers in the church were convincing proofs of the great blessing the Society has been to the church. We start out in the twenty-second year of our history, well officered with consecrated young men

and women and are hopeful for the future. The thoughtful are laboring and praying for conversions. One was baptized yesterday and more are expected.

PORT MAITLAND, N. S.—Sunday March 13, was the closing day of a seven weeks' series of meetings in the "Bay View" church under the leadership of our venerable evangelist, Rev. Isaiah Wallace. Preceding the regular morning service baptism was administered to seven young converts. These, together with six others who had been received by letter and by experience, were, at a later point in the same meeting, given the hand of fellowship and of welcome into the church. The communion service which followed was a very happy occasion, and was pronounced to be the largest ever witnessed in the meeting-house. Thus effectively did the season of refreshing from the presence of the Lord work for us and upon us. As to the special meetings both at Maitland and Beaver they were, when the weather was favorable, largely attended and in many instances were solemnly impressive. Most profound at times was the sense of the spirit's subduing presence. Our eyes were permitted to behold the usual sight of the entire congregation on several occasions upon their knees in reverent and prayerful worship. Both saints and sinners were constrained to humble themselves under the mighty power of God. The evangelical doctrines were presented by our esteemed brother Wallace, in his usual lucid and impressive style. The old sword in his hand strengthened by the spirit can still do good execution. Incidents and illustrations taken from his long and eventful experience in Gospel work enliven and enforce every discourse and doctrine until the truth seems to assume a living, concrete reality working powerfully in human life. As erect he stands before the people and eloquently presents the glorious gospel and recites examples of its power to save, and energetically pleads for its acceptance on the part of his hearers, one would never think the preacher was nearly four-score years of age. But no wonder is it that time rests so lightly upon Bro. W. when we learn from his own lips that it is his purpose, by God's help, to keep young as long as he can for the sake of the young people. May his bow abide in strength yet many days! Bro. Wallace has gone from us but the results of his labors abide with us a cause of gratitude, a source of strength and a ground of hope for the years to come.

W. J. RUTLEDGE.

March 23, 1904.

CAMBRIDGE, KING'S CO., N. S.—About two weeks ago a very large and enthusiastic business meeting of the Cambridge Baptist church was held at Waterville. A large amount of important business was done, two items of which may be mentioned. An old debt of some one hundred dollars which had been a cause of trouble and uneasiness was cleared off on the spot in a few minutes to the great satisfaction of all present; and a hearty and unanimous call,—which was accepted was given to pastor Rev. C. K. Morse to remain with us another year, at an increase of \$50.00 in salary. The present pastoral year which began on May the 1st, 1903, has been, upon the whole, one of prosperity. At the beginning of the year there were grave difficulties which threatened to block the work. These have nearly disappeared and an advance movement is observable all along the lines. Extra services have been held in several sections of the church with good results. Some thirty or over have been baptized and others are expected to follow.

CHURCH CLERK.

### Playful Children.

What treasure on earth is more to be prized than a bright, active, healthy playful child? In homes where Baby's Own Tablets are used you never find sickly, cross, sleepless children; if the little one is ill the Tablets will promptly make it well. Ask any mother who has used the Tablets and she will tell you that this is absolutely true—she will tell you the Tablets always do good, and never do harm. You can give them to a child just born with perfect safety, and they are equally as good for well grown children. Mrs. Mary J. Moore, Hepworth, Que. says:—"My baby has never been sick since I began giving her Baby's Own Tablets. They are a real blessing to both mother and child, and I would not be without them." Don't let your child suffer, and don't dose it with strong drugs or medicine containing opiates. Give Baby's Own Tablets which you can get from any druggist or by mail at 25 cents a box by writing The Dr. Williams Medicine Co., Brockville, Ont.

## BABY CARRIAGE SEASON

### Has Arrived Again



With streets and roadways gradually drying up the advent of Baby Carriages and Go-carts for 1904 is here.

Our stock of these vehicles is complete.

The following are a few popular styles:—

Rubber Tired Steel Spring Carriages, Denim upholstery, patent brake and Sateen parasol, \$7.75.  
 Rubber-Tired, Steel Spring Carriages, Lace parasol, patent brake and attractive body, \$9.25.  
 A Still Better Carriage with all the latest improvements, fitted with patent brake, etc., \$10.75.  
 Reclining Go-Carts, in which the little ones may sit up straight or be put to sleep, \$9.75, \$10.50, \$14.00, \$18, \$19, \$20, \$22, and \$25.  
 Besides these there is a full line of the little Folding Go Carts in improved styles, which by a folding arrangement can be closed up and taken aboard a car or other vehicle without inconvenience.  
 All prices in these from \$3.50 up.

Manchester, Robertson, Allison, Limited.  
 ST. JOHN, N. B.

Do your nerves feel as if you will have to consult a physician?

# BENS'DORP'S

Try giving up the use of tea and coffee and use FERRIS'S COCCA.

### Personal.

Rev. F. W. Patterson, who is a New Brunswicker, has resigned his charge as pastor of the Nana St. Church, Winnipeg, to take up frontier work at Prince Albert under the Home Mission Board. Mr. Patterson is a man of fine ability and his work in Winnipeg has been highly appreciated by the church which he has served with much success for the past two or three years.

It is announced that the Rev. W. J. McKay, B. D. of Stratford, Ont., has accepted a call to the editorship of the *Canadian Baptist* and will assume the duties of that position the first of May.

Rev. Johnson L. Miner, formerly pastor at Charlottetown P. E. I., has accepted a call to the Baptist church in Flemington, N. J., one of the largest churches in the Central Association of the State. The Flemington Democrat refers in very appreciative terms to the new minister and his ability as a preacher. Mr. and Mrs. Miner will have the best wishes of many friends in this country.

### Pleasant to the taste

—Almost as Sweet as Honey and the Honeycomb is

### AMOR'S Essence of Cod Liver Oil

and it is as effective as it is pleasant for it loosens a cough in seven minutes.

Small bottles, 25c.

Other sizes, 50c and \$1.00.

### The Baird Company's

## Wine of Tar Honey and Wild Cherry

A Lubricant to the Throat.  
 A Tonic to the Vocal Chords.

The Baird Co.'s WINE OF TAR, HONEY AND WILD CHERRY is an excellent remedy for Whooping Cough, also for ordinary coughs and colds.

MRS. D. D. GRAY,  
 Upper Woolstock, N. B.

**INDIGESTION CONQUERED BY K.D.C.**  
 IT RESTORES THE STOMACH TO HEALTHY ACTION AND CURES THOSE SYSTEMS



MARRIAGES.

MESSINGER-MORSE—Married at Paradise West, N. S., March 23rd, by Pastor H. H. Saunders, Frank Lee Messenger and Winnie F. Morse, all of Paradise, N. S.

BLACK-REDDICK—At Sydney Mines, C. B., March 18th, by pastor Arthur H. Whitman, William Black to Elizabeth Reddick, both of Sydney Mines, formerly of Cambuslang, Scotland.

HARDY-PENDLETON—At Hill Grove, March 23rd, by Rev. J. W. Bancroft, John F. Hardy and Mrs. Eugenia (Jennie) Pendleton.

SMITH-MARST—At the residence of the bride's father Mr. George Marst, on the evening of March 23rd, by the Rev. A. B. Coboe, Robert William Smith and Henrietta Marst.

DEATHS.

CARROLL—Epid W. Carroll, died at the home of his father-in-law, Mr. Allen Wood, Oxford, N. S., on Mar. 28th 1904, aged twenty two. He was baptized and united with the Oxford Baptist Church, about four years ago under the ministry of Rev. A. F. Baker. He will be missed in the church and B. Y. P. U. but especially by his wife and little daughter. Their many friends sympathize with them in their great bereavement.

CRISP—Died at Paradise, N. S., Mar. 18th William Crisp, aged 64 years. For two or three years our brother had been ill in consequence of a paralytic stroke, another attack was the cause of his death. He was a highly respected member of the community and of the church. He leaves a widow, one son and two daughters to mourn his departure. A large number attended the funeral. The pastor was assisted by Rev. W. L. Archibald of Lawrence town.

MARTIN—At the residence of his step-son, A. M. Hoare, Halifax, on March 15, John K. Martin, aged 85 years. Mr. Martin was, for many years, a faithful member of the Baptist church at Windsor, N. S., where he resided. He was closely associated with the Rev. Dr. Welton during the latter's pastorate of seventeen years, and rendered valuable service; and his interest in the work of the Lord continued to the end of life. His memory will be affectionately cherished by his widow and other relatives and friends.

ELDRIDGE—Lizzie the beloved wife of Cap. Thos. Eldridge died in Chicago, on Mar. 7th, of pneumonia, after a few days illness, in the 48th year of her age. The circumstances attending the demise of our dear sister were very pathetic. She left her home in Ohio, Yarmouth, on the last of December in company with husband, in response to a telegram that her youngest son was dangerously ill and anxious for her care. The long winter journey, together with the anxiety and sorrow of a protracted and serious illness of the loved one, made her an easy victim of disease. By this unexpected event a beloved husband and two sons, aged parents, Deacon James Crosby and wife of Hebron, two sisters Mrs. Saunders of Chicago, and Mrs. Churchill of Mass, are in the deepest sorrow. The North Temple Church, of which for 13 years she was a useful member, and the community in which she was ever helpful, miss her and mourn her departure. At the age of 16 she was baptized by the late Rev. J. Rowe into the fellowship of the Hebron church.

MEAGHER—At Dartmouth on the 18th inst., Susan, widow of Edward Meagher and eldest child of Henry Keeler, deceased of Dartmouth, aged 100 years and 11 months. A sister, Mrs. Osborne of Halifax, now 92 years old, and two daughters survive her. To within a few days of her death, Mrs. Meagher enjoyed almost perfect health, retaining in a most unusual way the use of the powers of both mind and body. Of a bright cheerful disposition and lovingly cared for by her son-in-law, C. F. Fraser and his wife, her declining years were full of peace and comfort. She was sincerely beloved by a wide circle of relatives and intimate friends, who will miss her pleasant and kindly greetings. About 70 years ago, in company with her father, she was baptized on profession of faith in Christ, by Elder Davis. From that hour until the day of her departure she was a devout and faithful follower of the Lord Jesus. When the Baptist church was organized in Dartmouth, in 1843 she and her husband were among those who united to form the church. She had the great privilege of seeing her children profess faith in Christ, and become members of the church with her and a goodly number of the descendants of her father's family, are now active members of the same communion. Her husband and five children preceded to the spirit world, some of her children dying in childhood, others in adult age. Her piety was of the hopeful, cheerful happy type, rendering her naturally amicable disposition the more beautiful and attractive. She truly, in her home life and daily conversation adorned her profession. In her dying hours she was heard saying over and over, "Bless the Lord O my soul, and Praise His Holy name."

BRADSHAW—On March the 13th, Deacon J. D. Bradshaw aged 84 years. In the death of this beloved brother the 1st Martins church

has lost one of its oldest members and office bearers. He was baptized in 1840 by the Rev. Benjamin Coy, and was elected deacon in 1850. During the 64 years of his association with the church, he adorned the doctrine of his Saviour, and for nearly half a century he served well in the deaconate and gained for himself a good standing. For the past three years he has been laid aside from active service by reason of bodily weakness; but the fierce furnace of affliction has tended to demonstrate the genuineness of his faith as more precious than gold and by divine grace he has been enabled to glorify God in the fire. It was the writer's privilege to frequently visit him and ever to find him, even when in great physical distress, deeply interested in the things of God and in all that pertained to the prosperity of Zion. He was an intense lover of the Bible, and his copy of that Holy book bore marks of constant use. Even after he had lost the sight of one eye he continued to read the sacred page. Shortly before the end he spoke of his conversion, and said he had been looking back to that early experience and was satisfied of its reality. All who knew him shared that satisfaction. He gave abundant evidence that he was one who had passed from death unto life. His funeral on the 15th inst. was very largely attended, and in the following Sunday evening his pastor preached an appreciative memorial sermon from II Cor. 5:1. The preacher said that Deacon Bradshaw's religion was one of (1) Glad certainty. I could be summed up in those two words in the New Testament, "We know." It was also religion of (2) Glorious hope. It looked beyond the grave to the glory, away from the perishing tenement of clay to the immortal spirit, and its yearning turned from this land of exile to the nearness and familiarity of home in the presence of the Lord.

What's the Matter With Nova Scotia?

I mean the Baptist churches of Nova Scotia, and their pastors as well. Don't answer thoughtlessly, "They're all right," for they are not. Any church that will let two, and the greater part of the third quarter of our Convention year go by and have little or nothing to its credit on the books of the treasurer of denominational funds, is far from all right, and there is something wrong with its pastor.

The finance committee for N. S., was instructed to work for sixteen thousand dollars from the churches. The estimates were made and sent out, and quarterly statements have followed. At the end of seven months, in round figures, only thirty nine hundred dollars, or less than one quarter the amount, is in hand. This is less than the amount for the same period which in turn fell below the amount of the year before. Many of the churches, some of them the largest in the province, have sent nothing, others a very small sum. A few churches have done most excellently, showing what all might do if they would.

If the pastors do not know the facts with regard to their own churches it is their own fault. If they do not try to remedy the evil it is their own sin.

Large obligations rest upon the various boards and there is much wear and worry and payment of interest for borrow funds which might be avoided if our churches and pastors would wake up to their responsibilities.

If the amount asked from your church is too large, say so, and have it reduced. If it is fair and you have any love for Jesus Christ and His work and any sense of denominational honor, get out and raise it. If this fails to arouse the sleeping I shall have recourse to something more pointed, and shall prod more vigorously. You have appointed us to get the money and the only way to do so is to get after you.

D. E. HATT,

Upper Canard, Mar. 25, 1904.

An Extended Popularity.—Brown's BRONCHIAL TROCHES have been before the public many years. They are pronounced universally superior to all other articles used for similar purposes. For relieving Coughs, Colds, and Throat Diseases they have been proved reliable. Sold only in boxes. Price 25 cents.

DEAFNESS BOOK FREE.

A splendid book on Deafness—the best book ever written on the subject—is being offered absolutely free of charge on page 16 by the famous deafness Specialist Sproule, whose offices are at 7 to 13 Doane St. Boston. He knows more about deafness and how to cure it than anyone else in the world and this valuable book will bring unbounded joy to deaf people everywhere, because it tells the glad news of how their deafness can be cured. It fully explains just how and why deafness comes on; what makes the dreadful ringing buzzing noises in the ear and how to stop them; and best of all how to have your hearing restored completely and permanently.

If you are deaf send for this book at once Dr. Sproule wants everyone, to have one, but the supply is going fast. Write to-day and you'll be sure of getting it.—Adv.

Acknowledgement.

We wish to gratefully acknowledge a donation of Forty-eight dollars—mostly cash given us Tuesday evening, March 15, by the kind people of Kentville, N. B. This together with a beautiful slumber robe and cash presented to Mrs. F. earlier in the winter brings the amount of donation up to about Sixty-two dollars. B. S. FREEMAN, Centreville, N. B. March 24, 1904.

OVERTAKEN BY CALAMITY.

During a period of agricultural depression in the West almost all the farms in the northern county of Michigan were under mortgage. At one farm, says the Chicago Journal, a man who was in the neighborhood on business found the owner looking particularly troubled.

"What's the matter?" he asked, sympathetically. "Can't you raise your mortgage interest?"

"It's worse than that, mister," replied the other, wearily.

"Crop a failure?"

"None."

"Sickness or death in the family?"

"Worse than that."

"Then it must be a calamity, indeed. You didn't lose family and home by a forest fire?"

"None; but you are right about its being a calamity. I've been trying to think of the word for two hours past. Yes, sir, you can put it down as an awful calamity."

"Well, but what is it? Can't you tell?"

"Yes. There was a mortgage on my farm and I was feeling as big as any one of my neighbors and taking things easy, when my wife got a legacy of six hundred dollars. Stranger, can you guess what she did with that money?"

"She didn't lose it?"

"No, sir. She just paid that mortgage, bought two horses and a plow, and this morning I was bounced out of my own cabin because I wouldn't peel off my coat and go to work! Yes, sir, you are right. It's a calamity—a calamity that's landed me on the outside, and between my pride and her spunk somebody'll be eating grass afore Saturday night!"

PIN-MONEY AT HOME.

With a family of small children, it was the desire of my heart to make a little spending-money, as we call it. Every one said that I was a splendid hand to make doughnuts, so I thought my friends might take pleasure in buying them from my children.

One bright Tuesday morning I started my little girl and boy out with new chip baskets on their arms, each carrying six dozen rich brown doughnuts to sell at ten cents a dozen. Having instructed them where to go, they soon returned with glowing faces, and their hands full of dimes and pennies, carrying empty baskets, and telling me so many said, "Come again."

In a short time my regular baking-days were Tuesdays, Thursdays and Saturdays, and my pin-money increased. I made room in a side room of my home, where I kept doughnuts and cakes every day.

With a little help two days in the week, my business became a pleasure to me and my dear children, and we all have our pin-money made at home, and my children are learning the value of saving, to the delight of their father.—Woman's Home Companion.

DISCOMFORT AFTER EATING

December 4, 1903.

Radway & Co., New York.

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. TRELKER,  
Allentown, Pa.



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

RADWAYS 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. HELN STREET MONTREAL.



WHAT SULPHUR DOES

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic, and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than the crude sulphur.

In recent years research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small, chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health: sulphur acts directly on the liver, the excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern, concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

PUTTING IT UNDER.

There is a modern story of a merchant who was devoted to high purposes in life, who was determined to be a man free from bondage to the lower things. One day a ship of his that was coming homeward was delayed. He became anxious, and the next day was yet more troubled, and the third day still more.

Then he came to himself, awaking to the true condition of bondage to earthly things, and said, "Is it possible that I have come to love money for itself, and not for its nobler uses?"

Taking the value of the ship and its cargo, he gave it to charities, not because he wished to be rid of the money, but because only thus could he get the conquest over himself, holding his love of money under his feet.—J. R. Miller, D. D.

A GRAND DISTINCTION.

E. H. Spurgeon on one occasion went to visit the late James Smith, of Cheltenham, when the latter was stricken with paralysis. Mr. Spurgeon had heard that he was troubled with many conflicts and said to him:

"Friend Smith, I hear you have many doubts and fears."

"Who told you that?" he inquired; "for I have none."

"Do you never have any? Why, I understood you had many conflicts."

"Yes, I have many conflicts, but I have no doubts. I have many wars within, but I have no fears."

We cannot doubt our Father's love, nor do we fear as to our eternal safety, if we trust the Lord Jesus, for in his word of grace we are assured we shall "never perish."—Ex.

Tourist (to native)—"Is it against the law to fish in this stream?"

Native—"Now, it's agin common sense; there ain't even a stickleback in the whole river."—Tit-Bit.

THE SILENT PASTOR.

The religious paper is a silent pastor. The editor does not ring the door bell and wait for some one to ask him in, take his hat, and to invite him into the parlor and to a seat. He does not meet each member of the household, shake hands and ask about the health of each, and report how the folks are at home. He enters like an invisible spirit, or is received as a bundle from the postman to be opened at pleasure, and examined by each one at any time, morning, noon or night. His communications and instructions are given to the whole family together, or to one or more at a time, in the parlor, the dining-room, the kitchen or the bed room. When the family has received all he has to communicate, and are so edified and pleased as to desire him to visit some distant friend, he will go to the postoffice and into the mail, and visit another family and repeat everything to all that can hear or read.

Our silent pastor is not sensitive in regard to the reception or treatment he meets. He never hears any criticism, however loud and severe. He knows not whether he is kindly or rudely dealt with. He stays where anyone puts him, and is ready to do his work when desired. If he is in fellowship with any one and a child cries, or the bread is likely to burn, or the horse is to be fed, or the floor to be swept, or it is necessary to go to the market, or church, or the cars, he waits patiently and is ready again to communicate when asked for.

What he has to communicate is very interesting and profitable. It has respect to Christian doctrine and duty, the meaning of the Scriptures, church history and Christian work, missions and Sunday-schools, temperance and the Sabbath, literature, education, art, science and government, vice and sin, and whatsoever is useful in this life and that which is to come.

The silent pastor never goes alone. He taketh even or more other spirits with him, generally wiser than himself. He can have his choice of silent co-pastors—Baxter and Doddridge, Chalmers and Whitefield, Alexander and Plumer, Cuyler, Spurgeon, Wisard, "C. E. B." and "Pansy," and others too numerous to mention, as many as he chooses and such as suit him, each week, with everything new at every visit. Verily such a silent pastor and his silent co-laborers ought everywhere to be cordially welcomed, and other pastors should encourage him by every means in their power.—Her. and Pres.

MOUSTACHES AS A SIGN OF CHRISTIANITY.

Few people are aware of the origin of the custom of growing moustaches; but hundreds of years ago this adornment of the face was a sign that the owner was a Christian. The custom first originated in Spain, when the Moors were in possession of that country prior to their being driven out by the Christians. The Moors were Mohammedans, and it was very difficult to tell the difference between a Mohammedan and a Christian.

The Christians, wishing to let their "light shine before men," decided to let the hair grow upon the upper lip, and on the chin in the form of what is known as the imperial, thus producing the rough form of a cross. In this way the Christians were able to recognize one another at all times, and flock together when in trouble to make a combined defence.—Ex.

HIS MOTHER'S PROPERTY.

"Will you go with me?" asked a lady of a small boy of four.

"No!" was the prompt reply.

"Why won't you go?" said the aunt of the little fellow.

"Because I belong to mother."

The small boy had a reason why he did not respond to the invitation, and that was he did not belong to himself. Christian when you are tempted to go into the ways of evil, when the world would entice by its attractions, and Satan would beguile by his flatteries, remember you belong to the Savior, and say "No" to them all, because you belong to Christ.—Ex.

A BAD PAYMASTER.

Henry Ward Beecher said that when he was a young minister at Indianapolis, he knew a man who spent many a cold night in stealing wood. The man underwent privation and risk, and worked far harder than would have been necessary to earn the wood honestly. So sinners defeat their own ends cheat themselves more than they do others, and find Satan a bad paymaster.—Ex.

Save your Horse NOTICE OF SALE.

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

PRICE FIFTY CENTS. T. P. BARKER & SONS, LTD ST. JOHN, N. B., Sole Pro's.

Eating Became a Dread.

HOW MANY PEOPLE ARE ALMOST AFRAID TO SIT DOWN TO THEIR MEALS? YOU MAY BE ONE OF THEM. IF YOU ARE, THERE IS A CURE FOR YOU.

BURDOCK BLOOD BITTERS

CURES INDIGESTION, DYSPEPSIA, BILIOUSNESS, SOUR, WEAK AND ALL STOMACH TROUBLES. Mr. J. G. Clunis, Barney's River, N.S., tells of what this wonderful remedy has done for him:—It is with gratitude that I can testify to the wonderful curative powers of B.B.B. I was so badly troubled with indigestion that whatever I ate caused me so much torture that eating became a dread to me. I tried numerous physicians, but their medicines seemed to make me worse. I thought I would try B.B.B., so got a bottle, and after taking a few doses felt a lot better. By the time I had taken the last of two bottles I was as well as ever, and have had no return of the trouble since. I recommend your medicine to the highest degree. B.B.B. is for sale at all dealers.

Poison— In the Blood brings Humors and Boils, Salt Rheum, Eczema and Scrofula, WEAVER'S SYRUP Will cure them permanently by purifying the Blood. Davis & Lawrence Co., Ltd., MONTREAL, PROPRIETORS, NEW YORK.

Students can Enter at Any Time. THE ST. JOHN BUSINESS COLLEGE. Because the instruction given is mostly individual and there are no vacations to interrupt the work. BUSINESS: Exclusive use of the two best and most up-to-date of the Business Practice System. SHORTHAND: The Isaac Pitman. Catalogues free to any address. S. KERR & SON OddFellows' Hall. O J McCully, M. D., M. R. S., London. Practise limited to FYE EAR NOSE AND THROAT Office of late Dr. J. H. Morrison, 163 Gormain St.

To the Executors administrators and assigns of Edward Willis and James A. S. Mott respectively and all others whom it shall or may concern.

NOTICE is hereby given that under and by virtue of a power of sale contained in a certain Indenture of mortgage bearing date the twentieth day of June in the year of our Lord one thousand eight hundred and seventy nine, and made between the said Edward Willis of the City of Saint John in the Province of New Brunswick and Dominion of Canada, Newspaper Publisher, and Sarah his wife, and the said James A. S. Mott of the same place, Newspaper Publisher, and Maria E. his wife of the one part, and Robert Morris Merritt of Morristown, in the state of New Jersey in the United States of America, Clerk in Holy Orders, Thomas Gray Merritt of the City of Saint John aforesaid, Barrister at Law, and David P. Scott Merritt of F. Gray Harcourt in the Province of Ontario in the Dominion aforesaid, Clerk in Holy Orders, Executors and Trustees of and under the last Will and Testament of Thomas Merritt late of the said City of Saint John Esquire deceased of the other part and registered in the office of the Registrar of Wills in and for the City and County of Saint John in Book T. Number 7, record pages 181, 182, 183, 184, 185 and 186 on the tenth day of June A. D. 1878 there will, for the purpose of satisfying the moneys secured thereby, be sold, having been made in the payment hereof as sold at public auction on Saturday, the second day of April A. D. 1904 at the hour of 12 o'clock in the forenoon, at Chubb's Cottage so called on Prince William Street, in the said City of Saint John in said City and County "all that certain lot, piece and parcel of land situate in Queen's Ward in the City of Saint John, containing in right of more or less on the East side of Canterbury Street and extending Eastwardly preserving the same width of thirty feet, sixty-two feet, more or less and situate on land owned formerly by John L. Bean fronting on Gormain Street and bounded Southwardly by lands owned by the late Henry Heugan, and northwardly by land owned by the late William Tying Peters being the lot of land and premises heretofore conveyed to the said Edward Willis and James A. S. Mott by George J. Fenech by Indenture bearing date the twenty-first day of September in the year of our Lord one thousand eight hundred and seventy six, and whereon "the building known as the "Morning News" Office is situate" together with the buildings and improvements privileges and appurtenances to the said lands belonging or in any way appertaining. Dated the twenty-first day of December A. D. 1903.

T. G. MERRITT, D. P. MERRITT, Surviving Executors and trustees under the will of Thomas Merritt EARLE BELLEAU & CAMPBELL, Solicitors for mortgagees.

SNOW & CO., Limited Undertakers and Embalmers. 90 Argyle St., Halifax.

Deranged Nerves AND Weak Spells. Mr. R. H. Simpson, Sydney, N.S., Advice to all Sufferers from Nerve Trouble is "GET A BOX OF MILBURN'S HEART AND NERVE PILLS."

He says: "I have been ailing for about a year from deranged nerves, and very often weak spells would come over me and be so bad that I sometimes thought I would be unable to survive them. I have been treated by doctors and have taken numerous preparations, but none of them helped me in the least. I finally got a box of Milburn's Heart and Nerve Pills. Before taking them I did not feel able to do any work, but now I can work as well as ever, thanks to one box of your pills. They have made a new man of me, and my advice to any person troubled as I was, is to get a box of Milburn's Heart and Nerve Pills." Price 50 cts. per box, or 3 for \$1.25, all dealers, or THE T. MILBURN CO., Limited, TORONTO, ONT. INDIGESTION CONQUERED BY K.D.C.



**This and That**

**BLESSED BE SEWING.**

"I thought you had too much sense Dolly, to waste yourself over six in a square of linen and a snarl of sewing-silk!"

"Well my dear Herbert, permit me to tell you that I am proud of having enough sense to save myself by that same line and silk! If you could embroider, you wouldn't be so cross when things go wrong at the office. My needle is a better escape-valve than any you possess"—and there with Dolly read her big brother a lecture on the value of needle-work.

Here is the substance of what she said:

First, every girl ought to learn to sew and to sew well, on the chance that she may some day need to make her own cloths and those of others. No matter how improbable may seem the advent of that day, it should be recognized as a possibility. To have skill in the simple task of family sewing is to have drawn the fangs of one of the little serpents which make the torture of sudden poverty.

No doubt many women have to sew too much and are forced to wish they might never see a needle again; but ignorance of the work will make their lot only the harder not the easier.

In the second place the power to produce dainty and tasteful handiwork permit a woman to add to a gift the grace which comes from its being the result of personal effort. Not many of us can write a sonnet to our friend, carve for her a statue, paint a picture, or dedicate to her a symphony.

But there is the same quality of personal devotion in the stitch that there is in the rhyme or the drawing. No shop in the world has that quality for sale. Yet it is within the reach of any one who has once learned the use of the needle.

Finally Dolly ended where she began by a plea for sewing as the relief of the restiest spirit and the tired brain. She declared that her needle helped her to think or helped her to stop thinking, as the case might be. I and she sent her brother away feeling, for once, distinctly at a disadvantage, in that he could scarcely hope to acquire this panacea for so many of his ills.—Youth's Companion.

**WAITERS BIG SALARIES.**

The highest paid waiter in the world is Oscar Tschirky, superintendent of waiters at the Waldorf-Astoria. His salary is just \$28,000. He is the Jeffries of waiters, and has no close rivals. He is of German-Polish descent, and was a star at the Hoffman House.

**THE VALUE OF CHARCOAL.**

**Few People Know How Useful it is in Preserving Health and Beauty.**

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and irritates always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after eating onions and other odorous vegetables. Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of Catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal and other harmless antiseptic in tablet form of large pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from its continued use, but on the contrary a great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in one sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

Fifth avenue, and Delmonico's before engaged for the Waldorf.

Other head waiters receive as much as \$250 to \$300 a month in New York; \$300 to 400, including tips, abroad.

Louisville waiters receive two scales of wages. Most of the hotels pay \$20 a month and board. One hotel and one restaurant pay \$30 a month and board.

The best paid waiter in New York makes about \$200 a month, nearly all of which comes from tips, as the wage is only \$20 a month.

Monte Carlo, Ostend and Baden-Baden are the paradises for waiters. Waiters may make \$300 after paying for the privilege of serving.

Several Louisville waiters who have regular patrons are said to eke out a \$30 salary with more than twice that sum in tips.—Post.

**IT NEVER MISES.**

Here is a very interesting method, clipped from the Church Progress, of learning, without being told, the page and line where a certain word appears:

Open a book at random and select a word within the first ten lines and within the tenth word from the end of the line.

Mark the word. Now double the number of the page and multiply the sum by five.

Then add twenty. Then add the number of the line you have selected.

Then add five. Then multiply the sum by ten.

Add the number of the word in the line. From this subtract 250, and the remainder will indicate in the units column the number of the word, in the tens column the number of the line, and the remaining figures the number of the page.—Ex.

**SINGING IN THE DARK.**

There is a bird, it is said, that will never learn the song his master will have him sing while his cage is full of light. He listens and learns a snatch of this, a trill of that, but a separate and entire melody of his own. But the master covers the cage, makes the way all dark about him, then he will listen to the one song he has to sing. Some Christians only learn to sing true songs of praise when shut up in the dark room of trial and adversity.—Selected.

**THE PRETTY MAID.**

"Where are you going, my pretty maid?" he asked.

"Should the weather indications continue of an auspicious character, my intended destination is yonder enclosure, where my unswerving determination is to extract such an amount of lacteal fluid from the gently articulating kine as may be deemed necessary and advisable," calmly replied the rustic girl. And she pished on, leaving a gibbering idiot grovelling upon the ground where had stood a dandy masher.—Ex.

Teacher—"What does the reign of King Charles I. teach us?"

Tommy—"Please, sir, not to lose our heads in moments of excitement, sir.—Ex

"That man your automobile bowled over says he has the number of your machine."

"What did he say it was?"

Sixty-six

"It's ninety-nine. He was standing on his head at the time he saw it.—Ex.

Teacher—"Now, then, Tommy, you have no good excuse for staying away from school yesterday."

Tommy—"Well, it ain't my fault."

Teacher—"It isn't? Why?"

Tommy—"Cause I did my best to think of a good one."

"The fact that I am a good musician," said the lady from a country village, "was the means of saving my life during the flood in our town a few years ago."

"How was that?" asked the young lady who sang.

"When the water struck our house, my husband got on the folding bed and floated down the stream until he was rescued."

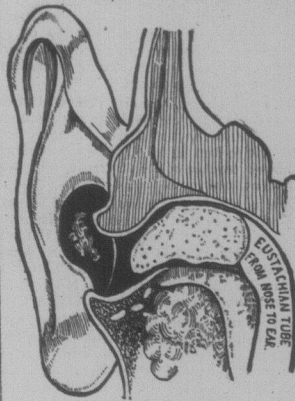
"And what did you do?"

"Why, I accompanied him on the piano,"—Selected.

**HEAD NOISES.**

**Distressing, Hissing Crackling Noises Caused By Catarrh.**

**HOW TO CURE THEM**



Cross Section of Ear and Head Passages.

Do you have noises in your head? Do you have ringing, buzzing, hissing, or crackling sounds in your ears? Is there a snapping in your ears when you blow your nose?

An ailment that is common and little understood. These sounds mean that catarrh is at work in that most delicate and valuable organ—the ear. These noises are more than annoying and irritating affairs—they are also definite danger signals. They mean not only present discomfort—but also serious trouble in the future. Anything that affects the delicate mechanism of the ear is sure to do harm to the nervous system. The

sounds are in themselves disagreeable—their effect on the nerves is even worse. But the most serious result of Catarrh in the ear passage is this—unless taken in hand it is sure to produce Deafness.

You may suffer from Catarrh in the ear passages and yet not even realize that you have Catarrh. The usual discharge from the nose and throat may be lacking, yet the work of destruction is going on inside your ear all the time. The Eustachian Tube, the passage that runs from the throat to the ear is slowly but surely closing up. Its delicate lining is irritated and inflamed, and trouble is certain to spread through the inner passages of the ear.

To stop these disquieting, disagreeable head noises, you must cure the Catarrh. That done, the noises will vanish; the ear passage will open up; the hearing become clear and distinct. The irritated nerves will be soothed and even the general health will improve with the passing away of this uncomfortable affection.

Dr. Sproule, B. A., the eminent English Specialist, has for many years made a particular study of the ear and its troubles. Thousands of cases of head and ear noises have been treated by him and always with success. If you are affected in this way he will gladly

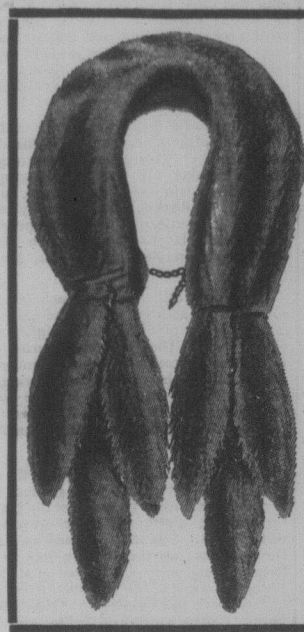
**HELP YOU FREE.**

with consultation and advice. He extends this offer to you honestly and in good faith because he has always believed it to be a physician's duty to give freely of his skill and sympathy to all who need it. Remember, head noises mean more than a discomfort—they are forerunners of a terrible affliction. Do not delay. Dr. Sproule will study your case carefully, and will give you valuable medical advice that will cost you nothing. Consider what this means. You will receive, without any charge whatever, information and counsel from one of the leading specialists in North America. The offer is too generous to be passed by. Write to him now—to-day.

- Do your ears throb?
- Do your ears crack?
- Is your hearing falling?
- Do your ears feel full?
- Do you have pains in the ears?
- How long have you had the noises?
- Did the noises come on gradually?
- Is the sound sometimes a ringing one?
- Do the noises trouble you at night?
- Is the sound sometimes a hissing one?
- Have you had discharges from the ear?
- Do the ears ever feel thick or hardened?
- Are the noises worse when you have a cold?
- Do the noises ever keep you awake at night?
- Do you notice the noises more in the day or at night?
- Is there a snapping sound in your ears when you blow your nose?

Answer the above questions, yes or no, and write your name and address plainly on the dotted lines. Cut out and send to Dr. Sproule, B. A., English Specialist (Graduate Dublin University, formerly Surgeon British Royal Naval Service) 7 to 13 Doane St., Boston. He will tell you just what to do for yourself.

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



**FREE!**  
Ladies and Girls, You Can Earn This Handsome Fur Scarf In a Few Minutes

By selling at 10c, each, only 20 of our large beautiful packages of fresh Sweet Pea Seeds, the best in Canada. Every package is handsomely decorated in 12 colors and contains 60 of the rarest, prettiest and most fragrant varieties in every imaginable color. Our Sweet Pea Packages are positively the largest, the best and the most beautiful ever sold for 10c.

**SEND NO MONEY**  
We trust you. Simply write us that you would like to earn this beautiful Fur Scarf and we will mail you at once, postpaid, the 20 large packages of Sweet Pea Seeds, also 20 Certificates each worth 50c, one of which is to be given away free with every package. When sold, return the money and we will immediately send you absolutely free this

**HANDSOME FUR SCARF**  
Over 40 inches long, 5 inches wide, made from selected full-furred skins, with six fine full black tails, the very latest style. It is fully equal in appearance to any \$10.00 Fur Scarf.

HELEN RAYMOND, Middlemarch, N.B., writes: "I received the Scarf and am much delighted with it. I had no idea of getting such a beautiful fur for so little work. The same kind of a Fur Scarf would cost \$4.00 in our store."

MRS. GRAHAM, South New Bridge, N.B., writes: "I write to thank you for my beautiful Fur Scarf which was far ahead of what I expected. I have been trying them in my store and find that I could not get one like it for less than \$3.00."

Ladies and Girls don't miss this grand chance to get a Handsome Fur Scarf, for only a few minutes work, but send your name and address today and be the first in your locality to have our Seeds. **THE PRIZE SEED CO., DEPT. 29 TORONTO**

When answering advertisements please mention the Messenger and Visitor.





**A Man is Only as Old as He Feels.**

Some people are always young—in spirit and vigor. The man who feels his age is the man who neglects his stomach and liver. As the years pile up the delicate organisms grow weaker.

**Abbey's Effervescent Salt**

strengthens the system to resist the added strain. A perfect laxative—it removes all poison from the system. Purifies and enriches the blood. It keeps the liver and kidneys active. Abbey's possesses the rare quality of being a bowel and stomach tonic, without any re-actionary effects.

At all Druggists 25c. and 60c.

**Real Estate for Sale.**

Two fine properties in the Town of Berwick, N. S., one contains 13 acres all under cultivation, 8 acres in orchard, average yield two to four hundred barrels. Good house and barn; fine situation, present owner getting too old to look after it.

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

J. ANDREWS,  
Berwick, N. S.,  
Real Estate Broker.  
March 16th.

If you want to eat something dainty, buy

**COWAN'S Cocoa and Chocolate.**

They are the choicest of all.  
Try them.

**For Sale.**

Two storey 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.

**Intercolonial Railway. Easter Holiday Fares.**

**TO THE GENERAL PUBLIC!**

Local and Through Issue Return Tickets will be sold going March 31, April 1, 2, 3 and 4, 1904; returning until April 5, 1904.

**AT FIRST CLASS ONE-WAY FARE.**

**TO TEACHERS AND SCHOLARS!**

Local issue and to points on the Dominion Atlantic Ry., Midland Ry. and the Atlantic Division of the Canadian Pacific Ry. at First Class One-Way Fare.

Through issue at First Class One-Way Fare to Montreal added to First-Class One-Way Fare and one-third from Montreal to points West in Canada.

Return Tickets will be sold going March 24 to April 2, inclusive, returning until April 13, 1904.

All fares made to end in 0 or 5.

**News Summary.**

One of the immigrant passengers at Winnipeg was found to be suffering from small-pox. As a result the entire party of 130 immigrants have been quarantined outside the city. All are Scotch, having sailed from Glasgow on the Sardinian.

Mr. Paul Kruger, formerly President of the Transvaal, who is residing at Mentone, south of France, has inherited a small fortune left to him by M. Charles Chabossean, a school teacher of Ste. Bazeille, who was an ardent admirer of the Boers.

One of the largest movements of settlers that ever went North is that going from the Western States to Canada, leaving the last week in March and first week in April. Hundreds are now on the way to Oklahoma, Indian Territory, Kansas and Missouri to join excursionists starting from Kansas City.

The German barque Mona collided with the English ship Lady Cairns off Dublin Bay on Sunday. The Lady Cairns sank in a few minutes. Her crew of 22 were drowned. The Mona, which was much damaged, was assisted to Dublin harbor.

It is understood that the Canadian Northern people have received favorable news from London, where William McKenzie has been engaged on an important financial mission. It is said that the president of the road has succeeded in disposing of a bond issue sufficient to insure extensive construction during the next two years in the company's transcontinental plans.

Rev. Mr. Milligan, of old St. Andrew's church, Toronto, made a plea for the organization of the Presbyterian, Methodist and Congregational bodies on Monday in an address before the members of the Toronto Ministerial Association. He believed that men paid too much attention to the externals of religion and ethics in this day, and not enough to the internals.

Michael O'Neil was sentenced at Toronto on Saturday to two years in the central prison for accepting a bribe of \$300, while foreman of a coroner's jury, investigating the death of Charles Dillon, killed by a Canadian Pacific train. O'Neil accepted the money to bring in a verdict exonerating the railway company.

John Redmond, addressing an Irish demonstration at Man hester, said that the business of the party was to strike down the present government and then to see that no government was put in office which would not grant home rule to Ireland. He said it was ridiculous for liberals like Herbert H. Asquith to call home rule an "academic question."

The richest baby in the world is said to be the little son of the late Harold Brown, of Providence, R. I. The death with in a few days of each other of his father and his uncle left this youngster the possessor of a fortune which is estimated at between \$40,000,000, and \$50,000,000.

The coroner's jury which has been investigating the collapse of the Darlington Hotel, New York, by which twenty-one persons lost their lives, has returned a verdict in which Eugene F. Allison, one of the owners of the building, and the contracting firm of Pole & Schwandt, are held to have been guilty of criminal negligence. Coroner Scholer has issued warrants for the arrest of the three men.

Johannesburg despatch says an outbreak of bubonic plague has occurred in the Indian coolie section. Thirty deaths have occurred since Thursday. It was at first supposed the outbreak was one of pneumonia, but the nature of the disease is now officially admitted. A plague camp has been opened at Reitfontein. It is reported that Dr. Marais, who was attending the patients, died on Friday.

The Pope's criticism on French policy, in course of his address to the cardinals, is receiving serious attention in the highest quarters in Paris. The Pope characterized some of the steps as contrary to liberty and civilization and he also criticized the arraignment of three French cardinals before the council of state for writing letters to President Loubet against the proposed extension of the law.

Disastrous prairie fires have swept the range country in Nebraska. The ground being dry the fire burned the roots of the grass in the ground, destroying it for grazing for three years. One strip burned is six by twelve miles; another is more than 20 miles long and very wide, while another strip, still burning, north of the Niobrara river, seems to have been more extensive. Ranch sheds, barns, groves on timber claims, and property along the railroad have been destroyed. Several narrow escapes from death are reported from the ranches.

**FREE BOOK**



**ON DEAFNESS**

Here is a book that bears a wonderful message of joy and relief to deaf people everywhere—it will banish their sorrow and give them glorious happiness! And why? Because its pages tell the glad tidings of how they can retain clear and perfect hearing—I how they can again enjoy all the pleasures of sound—the song of birds, the delights of music, the voices of their loved ones.

This valuable book, that is now offered so gladly and freely to all who need it, without any charge whatever, was written by an eminent specialist, famous in Europe and America who knows more about Deafness and how to cure it than anyone else in the world. Realizing to the full all the bitter loneliness of the victims of Deafness, and touched by the sadness of their lot, he resolved to find a safe and certain cure for Deafness. After constant study and numberless scientific experiments he did find it. Delighted over his great discovery he wrote this book that the world might enjoy the benefits of his skill and knowledge and learn how Deafness can at last be cured. The work is a gift to humanity, offered out of the kindness of a tender and generous heart, which has always ached with sympathy over the silent sufferings of the deaf.

Deafness Specialist Sproule, B. A., the author of the book, has spared no time or trouble to make it the best work on Deafness ever written. Every page is crowded with the most helpful facts and valuable information than every deaf person should know. The book explains just how and why Deafness comes on; how the tubes inside the ear get all blocked up; what causes dreadful ringing, buzzing noises in the ears; and best of all—how to be rid of Deafness and all its discomforts. Fine pictures of the ear, showing all its hidden parts illustrate the pages. If you are deaf you must have this book.

**SEND FOR THE BOOK AT ONCE!**

Already hundreds have written to the kind hearted giver saying, "I can never thank you enough for telling me how to cure my Deafness." There is a tremendous demand for the book and the supply is going fast. Do not rest until you have sent for me. You will always regret if you let this chance slip. Write your name and address plainly on the dotted lines, cut out and mail at once to DEAFNESS SPECIALIST S' ROULE (Graduate Dublin University, Ireland, formerly Surgeon British Royal Naval Service) 7 to 13 Doane St., Boston. He will cheerfully send you the book.

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



**Mothers' Help.**

Every wearied mother finds in Surprise Soap those qualities which rob wash day of its terrors.

It does the work in half the time of other soaps; it makes the clothes clean and wholesome; it allows the housewife plenty of time to attend to other important duties.

Surprise Soap contributes more to the sum total of domestic happiness than any other article that enters the household.

For best results, follow the directions on the wrapper.

St. Croix Soap Mfg. Co.  
ST. STEPHEN, N. B.

**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 50c. by other firms.

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

Wedding Invitations, Announcements, a Specialty.

In deciding to permit fish traps to be used in British Columbia the government have also arranged that only white or Canadian labor be employed. Only those who are engaged in the industry will get licenses. Four hatcheries will be located at the head of the waters of the Fraser River. Two of these will be in operation this year. The hatcheries will be of large capacity. The government realizes that so long as the Americans use traps Canadians will have to follow suit.

**Red Rose Tea is Good Tea.**