

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LXIV.

Vol. XVIII.

ST. JOHN, N. B., WEDNESDAY, AUGUST 6, 1902.

THE CHRISTIAN VISITOR
VOLUME LIII.

No. 32.

**Maritime Representa-
tive at Ottawa.**

There is to be a meeting of the Provincial Premiers in Quebec in September for a discussion of matters connected with the inland fisheries, and it is reported that the Premiers of the Maritime Provinces are desirous of taking up at that Conference the question of modifying the British North America Act in such a way as to preserve intact the representation of Nova Scotia, New Brunswick and P. E. Island in the Dominion House of Commons. According to the provisions of the Act, the representation of Quebec Province was to remain at a fixed number and that of the other Provinces was to increase or diminish according as the population of those Provinces should increase or diminish in comparison with the population of Quebec. As the Maritime Provinces have not kept pace with Quebec in population, there has been some loss of Maritime representation at Ottawa and this is likely to continue. As the population of Manitoba, the Territories and British Columbia is increasing with comparative rapidity and will doubtless increase still more rapidly in the future, the comparative strength of the Maritime representation in the Commons is likely to be quite seriously diminished as time goes on. It would appear that there was an intention of having this matter discussed with the Colonial Secretary in London, but Mr. Chamberlain's accident, it is said, interfered with carrying out that intention. Premier Peters of P. E. Island is understood to claim that his Province was admitted to Confederation on a tacit, if not an expressed, understanding that its representation in the Federal Parliament should not be lowered.

**The Proposed Atlan-
tic Service.**

The proposal of the Canadian Pacific Railway Company to furnish an Atlantic service, including both a line of fast passenger boats having a speed of 20 knots and a freight line with a speed of 15 knots, has aroused much interest both in this country and in England. The scheme is said to contemplate the putting on of four passenger boats and ten or eleven freighters, which would involve an outlay for construction or purchase aggregating about \$25,000,000. The C. P. R.'s proposal is understood to be conditional on the payment of annual subsidies by the British and Canadian Governments amounting to \$1,500,000. A few years ago the Dominion Parliament authorized the Government to pay an annual subsidy of \$750,000 for a satisfactory British-Canadian line, and it was understood that the British Government would also subsidize such a line, though perhaps not so heavily. There has not been, however, on either side the Atlantic, any urgent popular demand that the scheme should be carried out, the prevailing idea in this country being apparently that its cost to the people would be greater than its value. The apprehensions caused by the establishment of the Morgan syndicate have however disposed the people of England to look upon the proposal for an all-Canadian line with more favor, and the C. P. R. Company has accordingly taken advantage of a favorable opportunity to present its scheme. If however a new Atlantic service is to be established on the lines indicated, it is hardly probable that the C. P. R. Company will have everything its own way. The Allans, the Elder-Dempster Company and others will expect to be considered in the matter, and as they have so far stood aloof from the Morgan combine they will not likely be ignored. Mr. D. W. Campbell, of the Beaver line, who returned from England a few days ago, having gone over for a conference with Sir Alfred Jones, head of the Elder-Dempster Company, is reported as saying: "In England I found the Canadian ministers anxious that a proposal for services should be submitted to

them by the Elder-Dempster Company and the Allan line. The consequence was a proposal on the part of the two lines for several services, one to England, to the Cape and to Australia. I cannot state exactly what these proposals were, but the questions of service and subsidies are now being considered." There are differences of opinion expressed as to the rate of speed required in the passenger boats. Some would have it the highest attainable—23 or 25 knots—while Mr. Campbell is of opinion that 18 knot boats, making the voyage between Quebec and Liverpool in five and a half days, would answer all present demands as to speed, and with such boats six or seven thousand tons of freight can be profitably carried. With the faster boats the space available for freight would be reduced by more than 50 per cent. and the expenses of running would be greatly increased. The Associated Press publishes a despatch which purports to be authorized by the Canadian ministers now in London which is to the effect that many of the reports current as to the establishment and maintenance of a steamship service between Canada and England are incorrect, and although various proposals are under consideration by the ministers no conclusions have as yet been rendered with regard to subsidies and other matters.

Lord Dundonald. Lord Dundonald, the new commander of the Canadian forces, comes to this country under favorable auspices, and not as an entire stranger, for he had under his command in the South African campaign Canadian soldiers who won his respect and praise, and the Canadians on their part were proud to serve under so able and successful a leader. In a speech made in Liverpool just before embarking for Canada, his lordship is reported as saying: "If I did get into Ladysmith it was because the men who were with me were mostly irregulars, Volunteers. I am very pleased to be going out to command the Canadians. I have already had them under me, and I found them men—men, as I told them, from the top of the head to the soles of their feet—real men, who did not want flattery, but who would go anywhere and do anything."

Lord Dundonald is the twelfth earl of his line, and joined the 2nd Life Guards at the early age of 18, a regiment of which he has been in command since 1895. He comes of a soldierly race; his grandfather, Admiral Cochrane, distinguished himself in the Napoleonic wars. Lord Dundonald made a reputation in the Sudan campaign for carrying dispatches by night, notably that from Gubat announcing the fall of Khartoum, for which he received his C. B. He has inherited the inventive faculty for which the Cochranes have been remarkable for several generations; and keen soldier as he is, it is quite in keeping that Lord Dundonald's inventions are connected with military matters. His gun carriage for small guns, for rapid use in the field, was employed in the recent campaign. He has also patented a fire-box, the "Instra," which is used for carrying in the hand to impart warmth to the soldiers during exposed marches. It was of great benefit to the troops in the Dargal campaign, and has since been developed and utilized for civilian purposes, such as railway travelling in winter, with the difference that the "Instra" is then used to sit on. Lord Dundonald's latest invention is a nose-bag for horses, to give them more ventilation while feeding.

British Politics. The predictions of disaster to befall the present British Administration when peace should be concluded in South Africa and the merits of the Government should be considered on matters of home, rather than of foreign or colonial, policy, seem to be in a fair way of being realized. A defeat of the Government in a bye-election at Bury, a Government stronghold, a few weeks ago, has now been followed by a still more decisive defeat at North Leeds, where a Gov-

ernment majority of 2500 in the general election has been converted into an adverse majority of 700. At Leeds as at Bury the question at issue was principally the Government policy as embodied in its Education Bill and the recently imposed tax upon breadstuffs. It is quite evident that the free trade sentiment of England is still too strong to be trifled with, and a tax on the bread-loaf is specially obnoxious to the average Englishman. There are clear indications too that the Education Bill is little more popular than the bread tax. This is reflected in the Government's largely reduced majority in a division on the Education Bill in the House of Commons a few days ago, and in the secession to the Liberal ranks of Mr. Cathcart Watson who had been a valuable supporter of the Government.

**Great Britain's Treaty
with China**

A Shanghai despatch to the *London Times* states that the negotiations for a commercial treaty between Great Britain and China are now practically concluded. The Chinese Government has accepted all the articles—thirteen in number—and Sir James Mackay has accepted them on behalf of Great Britain, with the exception of the providing for the abolition of the likin, which awaits the approval of the British Government. This article provides that in return for a sur-tax equivalent to one and a half times the duty that can be levied in accordance with the protocol of 1901, China will abolish the likin, and every form of internal taxation on British goods, and will guarantee them against exactions and delays. The *Times* gives the following account of the treaty as a whole, which it regards as a striking proof of the desire of the viceroys and other progressive officials to adopt radical fiscal reforms. "The first seven articles refer to arrangements for the registration of trade marks, bonded warehouses, the navigation of the Yangtze and Canton rivers, the equalization of dues on junks, and steamers, facilities for drawbacks, the establishment of a national currency, and the liability of Chinese shareholders in joint stock companies. The eighth article deals with the likin. The ninth provides that China, within a year of the signing of the treaty, shall conclude a revision of the existing mining regulations. The tenth regulates the navigation of inland waters and provides facilities for ship-owners to erect jetties. Article eleven provides for the appointment of joint commissioners to settle cases in dispute. Articles 12 and 13, which were introduced at the instance of the viceroys, practically amount to an expression of Great Britain's willingness to support China in a policy of reform. By the twelfth article it is agreed that the British Government shall be ready to relinquish its extra territorial rights when the reform in the Chinese judicial system and the establishment of an effective administration shall warrant her in so doing." The thirteenth article is of special interest, since by it Great Britain agrees to take part in a joint commission, if such shall be formed, representing China and the treaty powers, with the object of investigating the missionary question and devising means to secure peaceful relations between Christians and non-converts. Such an investigation, if thoroughly and impartially conducted, should be a good thing. The charge has been frequently made in respect to missionaries, especially Roman Catholic missionaries, that the methods pursued by them in respect to their converts has interfered with the administration of justice in the native courts, since the officials of that church would interfere to protect men who were justly charged with wrong-doing and who had sought the protection of the church for that very purpose. It will be well if the truth in respect to these charges shall be brought out.

The Autograph Album of Our Twentieth Century Fund.
\$50,000.

FROM THE FIELD SECRETARY'S CORRESPONDENCE.

"Enclosed I send a P. O. Order for ten dollars, I wish you abundant success in your great work."
A. W. SAWYER.

"I enclose you pledge to 'Twentieth Century Fund' \$25.00 I wish I could make it more. I wish you every success in your important undertaking."
T. TROTTER.

"If you do not get all you are asking for from the ministers, I will do more. Wishing you success."
D. HUTCHINSON.

"The details of the campaigning we leave practically in your hands, having confidence in your good judgment and interest. May the Lord go with you to bless you in this great work."
HUGH ROSS HATCH.

"I am heartily in sympathy with the objects named. You will be welcomed to come to my field, and make your canvass at any time. Come to stay a few days."
H. H. SAUNDERS.

"I wish I could make it a hundred. My heart is willing but my pocket is weak. Wishing you every success in your work."
J. W. KEIRSTRAD.

"I need not say that I am heartily glad you have returned to the provinces as pastor at large. If the winter will include some cold drives, I trust the warmth of your receptions everywhere will enable you the better to stand them."
M. A. McLEAN.

"You have my sincerest interest in your undertaking, and I am quite sure you will make it a success. The Lord grant you may. Hope you may succeed in more than the fifty thousand."
G. O. GATES.

"I am glad you are in the work. I will do all I can to encourage the work. I spoke yesterday of you and your work in my missionary sermon."
Z. L. FASH.

"I am especially interested in the '20th Century Fund'. It is the best move we have made for our mission fields. The Lord's blessing and our prayers go with you in your work."
JOHNSON MINER.

"I am glad that you are in the work and hope that you will make it a grand success. Praying that you may be greatly prospered."
A. COHOON.

"I want to congratulate you, and I want to congratulate the denomination, and I want to praise God for your appointment as agent of the 'Century Fund.' Mr. Archibald joins me in all I have written, and is rejoiced at your appointment."
CAROLYN HAMMOND ARCHIBALD.

Chicacole, India.
"I am glad you are back in the Provinces on such a good mission, and we all hope you will be eminently successful in raising the amount attempted."
BOBBIL, India. (MRS.) M. F. CHURCHILL.

"I hope you may have every success in the undertaking, and that a great blessing will result both to those who contribute and to those for whom it is contributed."
Parlakmedi, India. H. V. CORRY.

"Calvin Churchill was a staunch Baptist and a good man. His widow is a staunch Methodist. Some few weeks ago she hailed me and said she wished to give \$5 to the Century Fund in grateful remembrance of her husband. She paid it in gold. Hoping you are on the highway to success."
JOS. A. CAHILL.

"I have in hand today pledges for half our allotment of \$500. You need have no anxiety for this church."
A. S. LEWIS.

"I enclose \$7.20 from our S. S., Seal Harbour. Hoping God's richest blessing will aid you in the work."
ALICE BURKE.

"The amount (\$3.00) from our S. S. is small but it comes with the good wishes of our people."
JOHN B. HAWKS.

"I am pleased to be able to return the S. S. pledge to you signed by myself on behalf of the school. We would be very much pleased to have you pay us a visit here at Garbarus."
W. N. MCGILLIVARY.

"We cannot do too much in trying systematic and giving on the part of our young people. May the Lord bless you in all your labor for his cause."
S. N. JACKSON.

"May the good Lord bless the movement to the spread of the Gospel of Christ."
H. HENNIGAR.

"I believe, dear brother, you are the right man for the position, and sincerely wish you success in the grand achievement."
ALFRED CHIPMAN.

"If an agent must be employed, no better man could be found for the work than yourself. Wishing you every success."
D. W. CRANDALL.

"I trust the work will be carried through to a grand finish."
P. R. FOSTER.

"It gives me great pleasure to comply with your request. Sincerely hope your efforts will be crowned with speedy and abundant success."
A. E. INGRAM.

"With kindest regards and wishing every success."
W. H. ROBINSON.

"Wishing you all success."
R. BARRY SMITH.

"I pray for your success and prosperity in the scheme you have undertaken."
J. E. GOUCHER.

"I hope you may have success in your heavy undertaking."
J. H. SAUNDERS.

"Wishing you every success in your undertaking."
S. B. KEMPTON.

"I am glad to see that a man has been appointed to devote all his time to the Century Fund. I feel sure you are the right man for the place."
M. E. FLETCHER.

"Although my income is small I am pleased to do what you have asked me. Wishing you every success."
CHAS. STIRLING.

"You have my prayer and sympathy in your trying work."
G. A. LAWSON.

"I wish you all success in the work in which you are engaged. I have planned to help."
J. W. BANCROFT.

"I realize the necessity of united action to make this matter a success, and so am willing to contribute to it."
R. OSGOOD MORSE.

"God bless you in this good work. I hope all will quickly respond. Go forward in the name and strength of the Lord. Wishing you great success."
Digby Neck. JNO C. MORSE.

"May you meet with encouraging success from the beginning. When you come this way, we will be glad to have you present the Twentieth Century Fund to our people."
G. W. SCHURMAN.

"All Hail! I am glad you have been guided into this work. May you be able all the time to say, 'The God of heaven, He will prosper us, therefore, arise and build, ye children of the living God.'"
E. N. ARCHIBALD.

"Wish you much success in your new field of labor."
G. R. WHITE.

"It gives me great pleasure to be able to contribute the amount you ask. May our Lord amply bless you in this noble work which you have undertaken."
C. J. MERSKRAU.

"Our school took up with the idea very heartily and were unanimous in giving the pledge. Trusting you will be successful in your endeavors."
J. E. PHINNEY.

"I have the pleasure of sending the enclosed pledge from our S. S., and sincerely hope for grand results from the combined efforts of our Sunday Schools."
MRS. ERNEST DENTON.

"Please find enclosed pledge. Hope you are doing well."
H. F. WARING.

"You are doing a noble work, and I feel sure that success must come."
J. W. SPURDEN.

"May the Lord bless your movement, and souls be saved."
OVEL N. SLATER.

"Wishing success to the movement, which is certainly a grand one, and should receive the support of every school."
J. W. MANN.

"I hope you may be very successful in the work."
W. CAMP.

"We will cheerfully aid in due time in the Century Fund enterprise."
W. H. WARREN.

"Trusting that you may be greatly blessed in this great work. That it may bring honor and glory to the name of Christ."
R. S. MEADOWS.

"We hope the 'Twentieth Century Fund' may prove a great blessing in bringing the 'Light' to many now in darkness."
HATTIE FORBES McLANE.

"I am glad to note by the MESSENGER AND VISITOR that your work is rolling along, and have pleasure in cheering you on in it by sending you herewith two pledges."
A. F. ROBINSON.

"The interest in this matter needs heartening, and you are the man for that. We shall all be glad to see you."
M. P. FREEMAN.

"Wishing you success in your—or perhaps I should say our work."
F. M. YOUNG.

"God bless you in your most difficult work."
M. N. PARRY.

"We shall be glad to see you on your tour. Your visit will be helpful I am sure."
J. W. BROWN.

"The 20th Century Fund is a grand and noble offering. We feel it is a small part in comparison with what God, through his Son, Jesus Christ, has done and is still doing for us. May the work go on and on until Christ shall have been preached to the uttermost parts of the earth, and those now sitting in darkness shall praise the name of him who sits at the right hand of God our Father."
MRS. ERNEST DENTON.

A Stirring Talk.

At the last meeting of the Maine Methodist Conference Sheriff Pearson, by invitation, delivered an address, which was reported in the United States daily papers as follows:

Sheriff Pearson placed a revolver, a razor, and two "sand-peeps" on the desk, and then turned and faced the Methodist Conference at Yarmouth this afternoon.

A "sand-peepe" is the local name for a little flat bottle, supposed to contain a good drink. The sheriff had been advertised to speak on the subject, "Doth Prohibition prohibit?" and he used the revolver, razor, and "sand-peeps" to illustrate his points.

When the Conference caught sight of the familiar white head there was a burst of applause. Before the sheriff spoke the Rev. I. Luce offered prayer. He thanked God for the long and useful life of the sheriff.

The Rev. Dr. McAllister presided, and in his brief opening speech bitterly assailed what he termed "the compressed and running over hypocrisy of the people of Maine in dealing with Prohibition."

Sheriff Pearson, after a few words of greeting to the Conference, plunged into what proved to be an aggressive, radical, at times impassioned, and occasionally pathetic speech.

He said in part:
"Does Prohibition prohibit is still a vital question here."

"This revolver is one of my best friends, but it is harmless as I hold it now. Put my 141 pounds behind it, and it could kill. This razor has as keen an edge as any razor in Yarmouth, but I couldn't shave with the back. This 'sand-peepe' is harmless as it is, but it would help to get a man drunk. We got a man yesterday who had sixty sand-peeps on his person."

"The prohibitory law will not enforce itself, but even my 141 pounds, if back of the law, can do much. The law is not a person or a thing it is a legal enactment."

"Why hasn't the law been enforced? The church has been too languid. Dr. McAllister is the most aggressive temperance man we have, and he got a unanimous call to go back."

"God help a minister when a rum-seller can look up from his pew and say, 'Be careful I chipped in \$100 when your salary was raised.' For twenty-five years you have been hide bound and party-bound. You may not like to have me say so, but God knows it is true every word of it."

"I stood between two rum-sellers and voted the Republican ticket one year. I will never, God helping me, be the filling for that sort of a political sandwich again."

"I took a solemn oath at midnight, January 1, and have I kept it?"

"A Boston paper says I have cut down the Portland orders for liquor 50 per cent. I will wipe it all out in six months more."

"When I came into office 239 persons in Portland held a United States liquor license, and it was said that there were 150 kitchen bar-rooms. I ask this question: Does any man know where he can stand up to a bar in all Portland, and drink in peace?"

"Where are the Portland saloons? We seized \$461 worth of liquor in a stable yesterday. How would you like to take a drink there?"

"I could go out of office worth \$200,000, but how should I stand with God? I won't do it. (Cries of 'Good!')

"In one case it was said that \$40,000 would be paid me to get out, and that it would be worth \$10,000 to the man who could arrange the deal."

"I was offered \$2,000 to dismiss Charles A. Plummer, one of my deputies, but he is still a deputy. A leading citizen sent for me; I did not go. He was buried in politics, and I hate politics. He sent a message to me by a liquor seller. I said to him, 'You and I have nothing in common, and I will not go.'"

"A liquor seller came to my office and said, 'Sheriff, you're looking poorly. Some of your friends have raised \$2,500 to send you to Europe for three months.' I said, 'I won't go.'"

"If it's worth \$2,500 to get rid of me when I'm only a little used up, I'll stay until I'm prostrated. (Cries of 'God bless you!')

"I won't die rich. I've earned the right by twenty-nine years of good, honest work to die poor if I want to—to die in the poorhouse if I please. Think of it, brethren! I've seen hundreds converted, and made to see the light that shone in the face of Jesus Christ."

"I've seen husband and wife reunited. I say to the men who talk money to me as Ben Butler did, 'Get out, you're getting too near my price.' (Great laughter.)"

"Brethren, I will not let up. (Cries of 'God bless you!')

"I will win. I pray before every seizure. God is with me. I would have my heart cut out before I would give in to a rum-seller. Brethren these are no idle words. I broke the heart of my mother. I was saved by God's grace. Pray for me. (Cries of 'We will!')

"Here the sheriff almost broke down, and the scene as he stood there was dramatic. 'No Methodist Conference

ever saw a scene like that," said the minister after it was over.

"And the attorney-general of the State, when I asked the Legislature to help me save homes, said, 'Pearson will be here two years from now to ask you to prohibit buttermilk.' Great logic that.

"Am I a buttermilk pup? Not much. But when I tried to get the Legislature to help me, a meeting was held in Portland and \$3,000 was raised and sent to Augusta. What for? I don't know, but brethren, how long would it take the church to raise \$3,000 to help on this fight?

"I say, with Dr. McAllister, that it is no use to pray for the coming of Christ if you are working for the kingdom of the devil. Not a bit of it.

"I am killing the liquor business in Portland, but what is the result? A candy dealer says his trade with the children is going up now. The kids gets the coppers now.

"A clothing dealer said his January trade was \$800 better than that of the year before, his February trade \$1,300 better than that of February, 1900, and his March trade \$1,800 better than a year ago.

"Even a good old Irish woman, who keeps a little store, said to me, 'Sheriff, I'm doing double the business I was. A year ago I had from \$40 to \$60 on my books every Saturday, and last Saturday only \$3.20.'

"This means something. I love Portland, and I'm helping it, not hurting it."

"For twenty-five years Portland was bedaubed with the brush of hypocrisy. I thank God it is so no longer.

"Brethren, good-bye, and God bless you all. I have talked plainly to you, but I'm a plain old man. I must catch my car. I have six extra men and three teams to-night, and, with the help of God, I'll make it a bad night for the rum-sellers. (Cries of 'Go on!') Think of what I've said, and pray for me.

"Take this last thought home. No Methodist church wants a nobody in the pulpit. Speak out; speak strong, brave words for God. Don't be afraid."

The Conference was greatly aroused by the address. Old members said they had never seen such a scene. From first to last the sheriff's speech was punctuated with round after round of applause, while volleys of hearty Methodist amens were almost constant. As Mr. Pearson left the church the ministers arose in a body and cheered him vociferously.—Pioneer.

The Birds.

BY REV. W. T. ELSING.

There are eight classes of birds. The first class are the Robbers. They live by murder and assassination, they are provided with fierce beaks, terrible claws, eyes like telescopes and powerful wings. They may be flying a thousand feet above the earth, but can see the smallest creatures upon which they feed, and will often fall with dreadful rapidity from the sky and strike their sharp claws into their prey, generally causing instant death. All animals which fall under the terrible blows of the robber birds, probably feel no more pain than Livingstone once felt when the big lion sprang out of the thicket and knocked him down, just as a cat strikes down a mouse. The great traveler's arm was crunched, but he felt no pain. Along the Atlantic coast, a fish hawk will often fly gracefully a few feet above the water and suddenly plunge into the sea and bring up a fish; while carrying the prize to its hungry children, an eagle, who has been watching the feathery fisherman, will shoot like an arrow through the sky and quickly overtake the hawk. A swift battle takes place in the upper air until the fish-hawk drops its prize and before the slippery prey reaches the water, the eagle strikes its sharp claws into it and carries the prize to its eyrie.

2. The Percher birds are most numerous. They make their homes in trees, hedges and bushes. Their feet are so formed that they are as much at home among the delicate twigs and boughs, as we are on the sidewalk. Why do not the little fellows fall from the swinging branches at night? God made their feet and they are so wonderful, that the birds are automatically locked on the branches when they sleep and cannot fall off.

3. The Climbers delight in running about on the perpendicular trunks of trees, their toes hold like anchors and the tail feathers are so stiff, that their feet and tail form a perfect tripod. The heads of the climbers are very strong, and their beaks are sharp. Their tongues run from the back of the neck over the top of the head, and when fully stretched out are half as long as the bird's body. The end of the tongue is like a harpoon, with which they spear their prey and drag it out of the tree. In California many of the pine trees are pock-marked with small holes; these holes are made by woodpeckers and in the holes the woodpecker places acorns. Various insects deposit their eggs in the acorns; when the eggs hatch, the woodpecker pulls out the young grubs and that is the way the woodpecker fattens his pork. In the desert portions of Arizona, where trees are scarce, the woodpecker drills his holes in the telegraph posts for the same purpose. In the American Museum of Natural History of New York, there is a telegraph post completely pitted with holes of this character.

4. The Columbae, or dove family, have a remarkable way of preparing the food for their little ones. Young

doves and pigeons are entirely helpless when they first come from the shell. They are blind and naked and would perish if they had to eat the hard grain on which the older birds feed. The food is prepared in the crops of the parents. A milky fluid is secreted by means of which the hard grain is softened and fitted for the young. It is an interesting performance to see the parents force the food from their crops to feed the young ones.

5. The Scrapers scratch for a living. Most of us belong to this family. Their feet are wonderfully well adapted for their work. So strong is their instinct to scratch, that an old mother hen will without fail scratch the bread and milk out of the dish which we provide for the little chicks, unless it is placed under a wire covering, through which the mother can push her head and carry the food for the brood. The little chicks only a few hours out of the shell, begin to scratch, although your crumbs of bread and hard-boiled egg may be lying on a clean plate.

6. The Runners have long legs, and run so swiftly that hunters can overtake them only by means of relays of fleet horses. When ostriches are pursued in this way, they will run as long as their strength holds out, and then stick their heads in the sand and are thus easily caught.

7. The Waders have long, bare legs, and go about like boys with their pants pulled up. They are at home on the margins of lakes and the banks of rivers. They generally have a small web at the base of their feet which prevents them from sinking in the soft mud. Their bills are admirably adapted for pulling their food from the deep mud.

8. The Swimmers have webbed feet, and their feathers are rendered waterproof by means of oil glands on the lower portion of the back. A dead duck soon becomes water soaked, but while living the feathers are perfectly dry.

II. Some peculiarities all birds have.

1. The shape of birds is remarkable. A bird's body is boat shaped. As boats are made to sail through water, so birds are made to sail through the air. No man would think of making a square boat, unless he intended it for a dumping scow, and, therefore, He who made the birds, constructed every one of the 12,000 species on the boat plan.

2. The bones of birds are wonderful. They are hollow, thereby insuring lightness and strength. The bones as well as certain sacks between the muscles are filled with hot air, thus enabling the bird to fly more easily. Hunters have sometimes found it impossible to strangle birds to death, because they were breathing through a broken bone. Birds have no teeth, teeth would mean jaws and a larger head than most birds carry on their shoulders. A large and heavy head would be inconvenient in flying. Birds crush their food in a strong, tough, muscular sack, called the gizzard, which contains usually a good supply of grit.

3. The feathers of birds call for special attention. They are light, warm, beautiful and fit nicely, which is more than you can say of the clothing some people wear. The birds cannot go to a tailor or dressmaker for a new suit, so the good God gives them a new outfit every year.

The old worn out feathers gradually drop away and new ones take their place. If the feathers of land birds were to drop off suddenly, the birds would fall a prey to their enemies. If the quill feathers in one wing should all drop out at once, while those on the other side remained intact, the bird would be like a boat with only one oar. The land birds never lose more than three or four quill feathers at one time, so they are always able to fly and the feathers drop off in pairs. There are many other interesting things about them which show us clearly that the great Father who cares for them and us, made these wonderful pilgrims of the sky.—New York Observer.

The Rock at the Bottom of the Church.

BY REV. DAVID JAMES BURRILL, D. D.

The truth discovered and announced by Peter, "Thou art the Christ, the Son of the living God," was of sufficient importance to be laid down as the foundation of a perpetual fabric. It is a compendium of all Christian doctrine, a great immovable Rock of Truth. And it was meet that he who announced it should by virtue of his discovery be called Petros, that is, a stone hewn out of the Rock. Think what this manifesto means: "Thou art the Christ;" the One appointed from the beginning of time and set apart in prophecy to the holy office of saving a ruined race; the great High Priest, whose locks glisten with the anointing oil of God, whose hand alone can draw aside the curtain of the holy place and sprinkle there, in solitude and anguish, the blood that atones for sin; the Messiah so long foretold and prayed for "whom Kings and Prophets longed to see, yet died without the sight;" the Seed of woman, who, according to the early promise made in Eden, was to bruise the serpent's head; the Daysman, the Atlas, who should carry the world's grief and bear its sorrows, and thus be called the Prince of Peace for bringing man and God into an enduring at-one-ment; the Healer of the sick, the Raiser of the dead, the Uplifter of the fallen, the sinner's Friend, the soul's Redeemer, the world's Advocate with an offended God; all this and vastly more was embraced in that avowal, "Thou art the Christ!"

And we have its complement in those other significant words, "Thou art the Son of the living God;" for Christ

without Godhood would be as powerless as dead Charlemagne sitting in his Mausoleum with the sceptre lying at his feet. It is not enough that he shall be Christos, *i. e.*, anointed to the holy office of Saviour; it is not enough that he shall be willing to save, he must be able "even unto the uttermost;" and to this end he must be "very God of very God."

You may exalt the love of Jesus till it becomes the most sublime passion the world has ever known, yet if it be not linked with the power of the great throne that love has in it no more saving virtue than the nestling of a baby to its mother's breast. Beautiful above all words are these, "Come unto me all ye that labor and are heavy laden and I will give you rest," yet they are as vain as the murmuring wind unless within them and above them can be heard the sound of "the trumpet waxing louder and louder," the assuring voice of Omnipotence. If this pure, warm-hearted man of Nazareth were nothing more than man, no more than "Christ" in the human sense, if he was not also "Son of the living God," then our sin-burdened world, so covered over with the altars of its dead saviors, has no room for his worship, since a temple in his honor would be but another temple of despair.

But Christ is God; and upon this duplicate truth, Christ, Son of God, a church has been reared with spires pointing heavenward and foundations so broad and deep as to resist forever the undermining forces of time and the convulsions of death and hell. Here is the ground of our assurance that Christ's Kingdom is to be perpetual. It is built upon the Truth; the Truth incarnate in Bethlehem, the Truth revealed in the wonders of the Cross. A church founded on the primacy of Peter might well be apprehensive for its future. But if founded on Christ, his word is pledged, "the gates of hell shall not prevail against it."—Christian Intelligencer.

Joyous Service.

BY REV. T. L. CUYLER, D. D.

There are two ways of serving Jesus Christ. The one is the service of a bondman, the other is the service of a lover; the one is a drudgery, the other is a delight. Notice the difference between persons who work only for money-pay, and those who work for the love of what they are doing, or for those for whom they labor. The hiring looks at his watch, and says, "It is six o'clock; my day's toll is done;" and he junks down his tools and hastens homeward. But an enthusiastic artist is so enamored with his picture that he is willing to sit till midnight at his easel. Jacob served seven years for Rachel, and they seemed unto him but a few days, for the love he had for her.

It is a sin and a shame for a Christian to be wretched. "Rejoice in the Lord always, and again I say, rejoice," exclaimed an old scarred and storm-beaten hero who was very soon to be a martyr. There was not a happier soul than his in all Rome. Would you be a happy Christian? Get the heart full of Jesus. Would you be a thorough and effective Christian? Get the heart full of Jesus. Put your love for your Saviour so deep down that it will underlie all other affections—so deep that no frost of unbelief can freeze it—so deep that the devil cannot get at it, or the daily frictions of life wear it out. Your heart must be in your religion, and your religion in your heart, or else the service of your Master will be toil and task-work.

Jesus Christ asks nothing of us, and is pleased with nothing from us, that is not rendered with the "willing mind" of grateful affection. Love rejoiceth to bear burdens for him who bore the bitter agonies of the cross for us. Love never reluctantly murmurs: "Must I do this? Must I give that money?" Rather does it look up into that sweet, divine face and say, "Master may I do this for Thee?" In my humble opinion no man is fit to be a minister who ever wants anybody else to preach for him as long as he can do it himself; he would as soon ask anybody to eat a dish of strawberries for him.

There must be something wrong with you, my friend, if you are pretending to work for Jesus, and yet find no delight in it. How can you possess Jesus Christ in your heart and not be happy over it? Joy is love looking at its treasures. A Christian's joy is in possessing Christ, and in the expectation of seeing him, and being with him forever; and every service you render him in doing good to other people and saving souls will help to fill up your jewel-casket. If you say to me, "I have not enjoyed my religion much lately," then I would suggest to you that probably you have not had much religion to enjoy.

Christ's smile on his faithful, loving servants is a constant sunshine. Deserters, shirks, and backsliders never have him; they doom themselves to an Arctic midnight. The love of Jesus streaming down into your soul creates heat, and that heat generates spiritual power. The love of Jesus kindles joy. Close contact with Christ and constant work for Christ will keep your heart up to a red glow. That is the charm of an Endeavor meeting in a time of revival. It becomes like an aviary of singing birds; every one has a new song in his or her mouth.

I know of some anguished Christians that hardly have strength enough to shake. They live down in the swampy regions where fever and ague prevail, and the air is loaded with malaria. The water is bad, it comes out of the puddles of worldliness, the sewerage is bad and gets clogged up with sin, the atmosphere is bad, and chokes prayer, and takes the very life out of a Christian. Move on! Get back to your duty! Take a good tonic dose of Bible truth every morning. Lay hold of your work again, and come out into the blessed sunshine of Christ's countenance. Then once more, with a clean conscience and a good appetite, you will take a perfect delight in serving your Saviour. The joy of your Lord will be your strength.—Christian Endeavor World.

Messenger and Visitor

Published in the interests of the Baptist denomination of the Maritime Provinces by

The Maritime Baptist Publishing Co., Ltd.

TERMS: \$1.50 per annum in advance.

S. McC. BLACK

Editor.

Address all communications and make all payments to the MESSENGER AND VISITOR.
For further information see page nine.

Printed by Paterson & Co., 107 Germain Street, St. John, N. B.

Manchuria.

A book entitled *East of the Barrier or Side Lights on the Manchuria Mission*, by the Rev. J. Miller Graham, missionary of the United Free Church of Scotland at Moukden, Manchuria, contains much that is interesting not only from a missionary point of view, but to all who are interested in the study of China, its people, and the problems which are connected with that wonderful country.

The country which we are accustomed to call Manchuria, is described by the Chinese themselves as the country "East of the Barrier,"—the "Barrier" being the Great Wall which stretches twelve hundred and fifty miles from the seaboard westward to the plains of Mongolia. It is also called, with reference to its political divisions, the "Three Eastern Provinces." These provinces are named *Feng Tien* or *Hsing Ching* in the South; *Kirin* in the centre; and *Hei Lung Ching* in the North. The latter is much the largest but the most sparsely populated, while the southern Province is the most populous and the most highly cultivated. The whole country comprises an area of about 300,000 square miles and, except toward the east, is generally level and remarkably fertile. It is also rich in gold, silver, iron, coal and other mineral wealth. There are great extremes of temperature. The mercury falls to 34° below zero at times in the winter, but the most trying season is in July and August, when a heat of 90° to 100° in the shade is accompanied by frequent heavy rains. But on the whole the climate is described as "good" and very favorable to agriculture. Manchuria has a population of about 17,000,000, of which only about ten per cent. are Manchus, the great bulk being Chinese, and this element of the population is being constantly augmented by immigration from the southern Provinces. These three northern Provinces, though once fenced off by the Great Wall from the eighteen Provinces which constitute what is known as China proper, are now an integral part of the Chinese Empire. The inhabitants speak the same language, have the same customs and are governed by the same laws as the people all over the Empire. A branch of the great Trans-Siberian Railway runs through Manchuria in a northeasterly direction from Port Arthur in the south, right through the plain to Harbin, a distance of 600 miles, and at Harbin it meets the junction line from Vladivostok, a distance of 400 miles. This road is regarded as a great developing and civilizing power and one which "must assuredly give a mighty impetus to the moral and material evolution of Oriental Asia."

Mission work is carried on in Manchuria by two Presbyterian bodies, *The Irish Presbyterian Church*, whose mission was established in 1869, and *The United Free Church of Scotland*, 1872. These two missions united in 1890, and though still controlled by separate committees at home, are one before the eyes of the native church. There is also a small Danish Mission, established in 1895. The Roman Catholics too have been in the country since 1838, and their converts are probably as numerous as those connected with the Protestant missions. The statistics of the Presbyterians for 1899, just before the outbreak of the Boxers, showed that there were in connection with it two pastors, 340 native Elders; 414 Deacons; 92 chapels; 42 churches and 117 Prayer Places; 19,646 members, 7,126 catechumens (persons who had applied for baptism), 93 schools with 1,180 scholars, and the annual contributions amounted to about \$10,000.

*Published by Fleming H. Revell Company, Toronto. Price \$1.25.

Mr. Graham has evidently made good use of his opportunities to gain an insight into the character and life of the people with whom his work as a missionary has brought him in close and sympathetic contact, and he imparts his information in a clear and interesting manner. As a people the Chinese of Manchuria are much the same as those of China proper, but somewhat less conservative. They have their defects and vices, but are not without their admirable qualities. They are extremely conservative and lack inventive faculty, they look backward, and not forward. If the Chinaman is, as he is accused of being, untruthful and cruel, he is at any rate not more so than other Asiatics, and most of their dark deeds are due to ignorant superstition or fanaticism. Their chief defect is their lack of conscience and consequent instability of character. On the other hand the Chinaman is generally industrious and patient, social and vivacious in disposition and a past-master in etiquette. The Chinese are a nation of talkers. As they have no newspapers or light literature they naturally devote much time to conversation. This is, in some respects at least, favorable to the spread of Christianity among them, for the Chinese convert begins at once to speak about his new faith. "He cannot help himself. It is not because he has more grace than the young convert at home that he makes more converts to the faith. It is due to his instinct to tell others the new thing he has learned, and to the different social conditions under which he labors." Many of these converts become very effective evangelists, and the missionaries soon learn the importance of employing the native Christians in the work of soul-winning. "They are the real makers of converts. For every convert the foreigner makes, they will bring in hundreds." Some of the native preachers, have shown great ability, as well as great zeal, in preaching the gospel to their fellow-countrymen. In this connection special mention is made of Pastor Lui, the first native pastor of the mission. Lui is described as "a born preacher, graceful, self-possessed, fluent, dramatic, rising at times to a high level of pulpit eloquence. He holds his congregation of nine hundred members in complete command, speaking for an hour or more without the use of a note. His doctrine is always intensely evangelical. He could hold his own with the men in our pulpits at home, and might, if comparisons were not odious, leave some of them behind." Other men of like character and ability are mentioned. Not a few of these native ministers were called, during the persecution connected with the Boxer uprising, to choose between allegiance to Christ and death, and in most instances their faith nobly stood the test of the fiery trial.

The missionary finds that among the Chinese Christians "appreciation of the essential inwardness of Christianity" is a growth. A deep sense of sin is generally absent. This is due probably to the influence of Confucianism which makes morality largely an external thing. Naturally connected with this is a tendency to set an undue value on rites or ordinances. On the other hand the Chinese converts have generally little difficulty in grasping the idea of the atonement. The idea of vicarious suffering is familiar to a people where the family, and not the individual, is the unit. Then "the faith of the Chinese Christian is phenomenal. He has small speculative faculty and is unencumbered by doubts." The Chinese are extremely gregarious and have a positive genius for combination, which is shown by the innumerable secret societies all over the country. The church, therefore, as an institution, appeals strongly to the Chinese convert on account of its social attractiveness, its mutual helpfulness, its intellectual impulse and its spiritual fellowship. And he is proverbially loyal to his faith. Converts excommunicated for opium smoking or immorality seldom go back to heathenism, and men of very imperfect moral character have been known to face death at the hand of persecutors rather than deny their Christian faith.

Mr. Graham's book contains much that cannot even be glanced at here. The concluding chapters on "The Great Awakening," "The Fiery Trial," "The Boxer Crisis," and "After the Persecution," are of special interest. The "Great Awakening" has reference to a period of remarkable activity and ingathering in connection with the Presbyterian Mission in Manchuria from 1895 to 1900—or from the close of the Japanese war to the outbreak of the

Boxer persecution. Although the beginning of the mission dated back to 1872, the work up to 1895 had been largely of a pioneering character, and the converts numbered about 5000. During the next five years these numbers were doubled and doubled again, so that at the time of the Boxer outbreak there were some 20,000 church members. The movement toward Christianity was such as quite to astonish the missionaries. Everywhere there was a spirit of inquiry, and everywhere the missionaries and native pastors went were people earnestly seeking instruction or requesting baptism. The movement did not originate in a deepened spiritual experience on the part of the Chinese Christians. Rather it seemed to have its origin among the so-called heathen; "a power not of themselves seemed to be laying its sweet compulsion upon them. It was an awakening as from the slumber of centuries." In accounting for this remarkable awakening of the people, Mr. Graham holds that two things especially are to be taken into account—(1) the long years of patient seed sowing in the preaching of the Word and the distribution of the Scriptures, and (2) the effect of the Japanese war which had dealt a salutary blow to the overweening conceit and pride of the Chinese, opened their eyes to the rottenness of their officials and the hollowness of the national pretensions, and convinced them that the supremacy of the Japanese was due to the fact that they had learned the arts of the despised western nations. This all did much to break down the prejudice of the people against foreigners and consequently to create in them a more favorable disposition toward the missionary and his doctrine. "It is impossible," says Mr. Graham, "to review these five years without having one's faith strengthened. The advance made during that short time by the native Church inspires one with hope for the evangelization of China." After this short period of remarkable prosperity and increase for the church came the Boxer movement and its fiery trial for the Christian communities of Manchuria. It did the necessary work of separating the dross from the pure gold. In that persecution too many faithful Chinese Christians laid down their lives as a testimony to their faith, and their blood will doubtless prove a seed for spiritual harvests yet to be reaped. The church has been perceptibly purified and refined by its baptism of fire. Temporarily reduced in numbers it has become purer in spirit. The native church is rallying from the shock, the native preachers are for the most part back at their posts, and assemblies of the faithful meet steadily for worship.

The question of the relation of Russia to Manchuria of course comes into view. Russian influence now predominates in the country, and Mr. Graham has no doubt that "in some sense Russia has come to stay," but in view of the difficulties connected with an administration of the affairs of Manchuria, it is doubtful, he thinks, whether, in the face of external opposition, Russia will, for many years to come, seek to do more than simply guard her railway and promote the development of the material resources of the country. But if Russia shall stay in Manchuria, will her influence be inimical to the Protestant mission work? This is a question not unmixed with apprehension, but so far as Russian influence has yet made itself felt there, it does not justify alarm in that connection. During the Boxer troubles, Russian officials gave generous assistance to the missionaries. And when peace had been restored they did all in their power to enable them to resume their work. Therefore while the missionaries would doubtless much prefer a British or an American to a Russian protectorate in Manchuria, they feel that they have no cause to quarrel with a professedly friendly hand and one which is at present affording them necessary protection.

Editorial Notes.

—Toleration in matters of religion is accounted by President Eliot of Harvard to be "the best fruit of all the struggles, labors and sorrows of the civilized nations during the last four centuries." And it is for such toleration, or in other words for liberty of conscience, that Baptists have always and emphatically stood.

—If we were as deeply concerned as we should be to secure the greatest things possible to men, we would have less time and less disposition to worry over the smaller things. Those who seek and attain to a conscious possession of the Kingdom of God and His right-

eousness do not find it hard to believe that the things necessary for the earthly pilgrimage will be added.

—In another part of this paper, under the heading "Information Wanted," will be found a communication from Rev. Dr. Saunders of Halifax, and a list of names of ministers and others (now deceased) who have been connected with the Baptist denomination in these Provinces. The purpose of publishing this list Dr. Saunders himself explains as will be seen. We call attention to it here that it may not be overlooked, and we hope that if any of our readers have in their possession the information sought they will forward it to Dr. S. at once, since if the information is to be of any service, it must be received within a very short time.

—Rev. Dr. Saunders informs us that he hopes to have his History of the Baptists of the Maritime Provinces in the booksellers hands in the course of about a month. This announcement, we are sure, will be hailed with general satisfaction. We have been favored with advance sheets of the work, and such cursory examination as we have been able to make of it, creates a very favorable impression as to its value. Many of our people will find the book profoundly interesting, and it will, we are sure, richly deserve place and perusal in every Baptist home in these Provinces. We have not space and time at command for any more extended reference to the book this week, but shall have something more to say about it in our next issue.

—The writers who belittle the work of Christian missionaries in heathen countries are for the most part men who find their inspiration in their prejudice against Christianity and whose alleged facts are the joint product of their ignorance and their imagination. The men who really know what the work of Christian missionaries is, and who are able to appreciate the value of its results, tell another story. Among recent testimonies to the value of missionaries and their work may be mentioned that of Sir William Mackworth Young who has been for thirty-eight years associated with the Government of India, and who has been Chief Commissioner of Coorg and Lieut.-Governor of the Punjab. Sir William Mackworth Young is reported as having said in a recent address delivered before the Church Missionary Society; "I take off my hat to the humblest missionary that walks a bazar in India. He is leading a higher and grander life and doing a grander work than any other class of persons who are working in India. If the natives of India have any practical knowledge of what is meant by Christian charity, if they know anything of high, disinterested motives and self-sacrifice, it is mainly from the missionary that they learn it. The strength of our position in India depends more largely on the goodwill of the people than upon the strength and number of our garrisons, and for that goodwill we are largely indebted to the kindly, self-sacrificing efforts of the Christian missionary. It is love that must pave the way for the regeneration of India as well for England's power."

—It has been discovered that the American Standard Edition of the Revised Bible is remarkably favorable to Baptist views, and the charge has been made that the translation is "the fruit of unpardonable sectarianism." This reminds the *Sunday School Times* of a story; "The story is told," says the *Times*, "that when Andrew Jackson, as President of the United States, was visiting a certain town in New England, the local authorities were mortified that no salute of cannon had been fired. They determined to make a handsome apology, and drew up a formal statement, specifying some thirteen reasons for the absence of the salute. The first reason set down was that they had no cannon. 'Never mind the other twelve reasons,' the President interrupted." "There are," says the *S. S. Times*, "a number of valid answers to the charge that the American Revision is the product of 'unpardonable (Baptist) sectarianism,' but perhaps one that will appeal as fully as any to the American public is the fact that, among the survivors of the American Revision Committee who edited the final version of 1901, there was not a single Baptist brother left in the American New Testament Company!" The only way to account for the "unpardonable sectarianism" must be to conclude that when it comes to translating some words and phrases of the Greek New Testament, Greek scholars generally show a leaning to Baptist views. If the American committee had translated all the words of the New Testament the "sectarianism" would doubtless have been still more apparent and "unpardonable."

—Sir Gordon Spriggs, the Premier of Cape Colony, is a Baptist and the son of a Baptist minister. He was born at Ipswich, England, in 1830, where his father was minister for nineteen years. With the other Colonial Premiers, Sir Gordon has lately been in London, and the *Baptist Times*, in its issue of July 18th, prints along with his portrait an interview had with the Cape Colony Premier. He is described as a quiet, self-contained man, iron grey and with an evident indication of iron determination underlying his courteous demeanor, carrying his seventy-two years lightly and looking as if he may yet put in much more work for his country. Like so many others, the

present Premier of Cape Colony went to South Africa for the benefit of his health. That was in 1858. He entered the Legislature in 1869 and became Premier in 1878, but went out of office in 1881, since then he has been in and out of office several times, and is now for the fourth time Prime Minister, his present term of office dating from 1900. Sir Gordon stands by his Baptist principles, though the denomination is weak in Cape Colony, and when at home attends the Baptist church at Wynburg, a suburb of Cape Town. He is hastening back to Cape Colony to resume his political duties, rejoicing in the fact of having succeeded in averting the suspension of the constitution of the colony, and he goes back, we are told, "to pursue that policy of 'trusting the people' upon which he has acted throughout his long career as a statesman, and which he believes will best conduce to the promotion of peace and prosperity in the colony over whose political destinies he is called to preside."

From Halifax.

July in the city has been unusually cool and not favorable for out-door pleasures, common here in this month on the land and on the harbor. As usual there has been a large coming and going of tourists. The number, however, on account of the cool weather in the States, has not been as great as last year, and mild sensations have been produced by the coming of ships from Africa with their freight of returned soldiers, most of whom on reaching the city deport themselves in an orderly way. Others, however, have been demonstratively careless in their habits in public. Military life develops vigorous, courageous morality in those who take the right course, and an extreme laxity, if not recklessness, in those who take the wrong course.

On Friday, the 18th, there was a sudden death of a member of the congregation of the First church. Mr. J. A. Chipman has been for about thirty years actively engaged in the commercial life of the city. He was what is called "the picture" of health. I had cheering visits from him when recently suffering from sciatica. After a few days confinement to the house he passed away suddenly. He was the grandson of the late Rev. Thomas Handy Chipman and the son of Deacon Samuel L. Chipman of Nictaux, who was one of the excellent of the earth. Mr. J. A. Chipman professed religion in early life but never connected himself with any church in Halifax. He was genial and well liked by his friends, especially those who were intimate with him.

The Rev. Nell Herman, a graduate of Acadia and Newton, now pastor of the church at Rat Portage, N. W., is visiting his friends in the city and Dartmouth. Like all who have gone from this part of the world, he is full of intelligent zeal for his adopted country.

The First church has not yet succeeded in engaging a pastor, but does succeed in securing supplies of varied and excellent talent. Of late the church has listened to the Rev. A. Cohoon, the Rev. E. T. Miller and the Rev. J. C. Sycamore, the latter for two Sundays. He has been for six years a very successful pastor at Brockville, Ontario. He possesses in a high degree the pastoral gifts and graces, has fluency of speech, simplicity of utterance, is orthodox to the core and has cultivated the passion for winning souls to Christ. He looks to be a man of about thirty years of age. He has been heard with much satisfaction. Nor is this the last treat in the way of supply. Doctor W. W. Weeks is engaged for next Sunday. Rev. Dr. Thomas of Toronto for the following. Then comes Dr. Austin DeBlois and Dr. Jordan of the Western States, formerly of P. R. Island. But, notwithstanding these good supplies, the church is suffering for the lack of pastoral labor; not in the matter of raising money, for that goes on as usual, but in the matter of keeping up the public services and the spiritual life of the church members. The Lord "appointed pastors" and "supplies" are a modern invention.

REPORTER.

New Books.

PRIMITIVE SEMITIC RELIGION TODAY. By Samuel Ives Curtiss.

This book gives much interesting information in respect to the religious beliefs and customs of the Semitic people as they are found in Syria, Palestine and Arabia today, and the information which it affords must be valuable for the interpretation of the sacred Scriptures, especially the Old Testament. Dr. Curtiss has brought to the work here undertaken a preparation secured by four years of special study under Prof. Franz Delitzsch of the University of Leipzig and twenty years of experience as an interpreter of the Old Testament as Professor in Chicago Theological Seminary, supplemented by considerable periods devoted to travel in Syria and Palestine, with visits to Egypt and the Sinaitic Peninsula. He has enjoyed, he believes, very exceptional opportunities for studying the peoples of these countries, especially in respect to their present religious beliefs and customs and in comparison with the Biblical and other records of the ancient Semites. In respect to the value of these in-

vestigations a great deal will obviously depend upon the correctness of the conclusion that certain beliefs, or superstitions, and practices found among the Semites today are essentially the same as those which existed among their ancestors thousands of years ago. No doubt such beliefs and practices have a persistence among oriental peoples, which seems very wonderful to the western mind, but whether this assumption of the persistence of religious customs among the Semitic people will fairly bear all that Dr. Curtiss would rest on it is a question on which there may be much difference of opinion. The book however is a highly interesting contribution to a subject of special importance in the light of present day inquiries and theories, and the path of investigation which Professor Curtiss has pursued will doubtless be followed by others. After some preliminary account of the author's travels in the East and the methods of his investigations, we have chapters on The Sources of Primitive Semitic Religion, The Conception of God and of local divinities and deified men among the modern Semites, and on their ideas of the physical and moral relation of man to God. There are also very interesting chapters on High Places and Sacred Shrines; Priests and Holy men, The Vows and Annual Festivals. The interest of the book culminates, however, in its later chapters which discuss the subject of Sacrifice and its significance among modern Semites, especially the significance attaching to the use of blood in connection with religious and semi-religious rites. Professor Curtiss' investigations on this subject have disposed him to question and reject the theory of W. Robertson Smith, that the sacrificial meal was the oldest form of sacrifice, since he finds that among the Semites of today the really significant thing in sacrifice is considered to be the shedding of the blood of the victim before the face of the Lord or the Saint or local divinity. The book is handsomely printed on excellent paper with wide margins. Finely executed illustrations and a number of appendices add to its value.

—Fleming H. Revell Company, Toronto. Price \$2.00 net.

EXTEMPORAL PRAYER: Its Principles, Preparation and Practice. By Rev. Marshall P. Talling, Ph. D.

A really helpful book on this subject will be welcomed by many, and especially by ministers and others whose duty it is to lead in public or in family prayer. Theoretically the importance of prayer is very generally acknowledged among Christians, but the sum of practical benefit derived therefrom is far less, it is to be feared than it might be if a more reverent and intelligent attention were given to "its principles, preparation and practice." This book of Dr. Talling's will, we think, be found very helpful by those who give it careful perusal and study. The author earnestly disclaims any intention of offering or recommending artificial aids to devotion. He insists rather on the recognition of certain great truths and principles, and also on a preparation of the heart and mind as essential to prayer in its full expression and its richest results. Extempore prayer, as he uses the term, does not mean the impromptu utterance of an unprepared person, but rather prayer which has received suitable preparation as to its purpose, its substance and its form. The principles or conditions of effective prayer are discussed, and instruction given in reference to the preparation for public prayer, common faults in public prayer are pointed out and some excellences noted. About seventy-five pages are devoted to a collection of prayers, numbered and classified, for illustrations and models. The importance of the family altar and the prayer-meeting is emphasized and suggestions helpful in respect to the maintenance of these means of grace are offered.

—Fleming H. Revell Company, Toronto. Price \$1.25 net.

THOSE BLACK DIAMOND MEN. A Tale of the Anthracite Valley. By William Futney Gibbons.

This book is a collection of a number of short stories rather than one story, and yet the connection between the stories is so close as to give them the character almost of a continuous narrative. It reflects the life of the coal-miners and their families. The conditions are for the most part hard and unattractive. The tragic element is not wanting. The miner's life with its risks and sacrifices develops heroism, but the heroism for the most part is quite of the unconscious sort. "He who leads a rescuing party in a mine disaster is no hero in his own eyes, just an average sort of man who may need to be 'brought out' himself to-morrow." Evidently Mr. Gibbons has written in this book not merely from hearsay or imagination, but from close and prolonged study. Many of his characters are portrayed with vivid and dramatic power. "The characters only are fictitious," he tells us, "the characteristics are real. Such things as are here recorded happen every day. For fifteen years the lights and shadows of these pages have fallen across the author's path as he has gone among these people."—This is a book one is glad to have the opportunity of commending to people who are in search of good wholesome summer reading. It is a story in which the boys and girls, as well as the older folk, will find delight and education. It is clean, wholesome and profitable.

—Fleming H. Revell Company Toronto. Price \$1.50.

THOUGHTS FOR THE SUNDAYS OF THE YEAR. By the Right Rev. Henry G. G. Mould, D. D., Bishop of Durham.

Most of the fifty-two short chapters comprised in this book, the author tells us, were originally contributed in monthly succession to the *Sunday at Home*. The remainder have been written since to complete a series for the Sundays of the year. The author tells us that the preparation of "this simple work," as he calls it, has been a refreshment to his own heart and soul. This is not to be doubted, and his readers doubtless will have a like experience. These sermonettes, as they may be called, for each is founded upon a passage of Scripture, embody much sound instruction, and much that will be found helpful and stimulating to the spiritual life.

—Fleming H. Revell Company, Toronto. Price \$1.00 net.

* * The Story Page. * *

A Terrible Charge.

BY TALLIE MORGAN.

Prisoner at the bar, have you anything to say why the sentence of death should not be passed upon you?

A solemn hush fell over the crowded court room, and every person waited in almost breathless expectation for an answer to the judge's question. Will the prisoner answer? Is there nothing that will make him show some sign of emotion?

Will he maintain the cold, indifferent attitude that he has shown through the long trial, even to the place of execution?

Such were the questions that passed through the minds of those who had followed the case from day to day.

The judge waited in dignified silence.

Not a whisper was heard anywhere and the situation had become painfully oppressive, when the prisoner was seen to move, his head was raised, his hands were clinched, and the blood had rushed to his pale care-worn face. His teeth were firmly set, and into his haggard eyes there came a flash of light.

Suddenly he arose to his feet, and in a slow, low, but distinct voice said:

"I have! Your honor, you have asked me a question, and I now ask, as the last favor on earth that you will not interrupt my answer until I am through."

"I stand here before this bar, convicted of the wilful murder of my wife. Truthful-witnesses have testified to the fact that I was a loafer, a drunkard and a wretch; that I returned from one of my debauches and fired that fatal shot that killed the wife I had sworn to love, cherish and protect. While I have no remembrance of committing the fearful, cowardly and inhuman deed, I have no right to complain or condemn the verdict of the twelve good men who have acted as jury in this case, for their verdict was in accordance with the evidence. But may I please the court, I wish to show that I am not alone responsible for the murder of my wife."

This startling statement created a tremendous sensation. The judge leaned over the desk, the lawyers wheeled around and faced the prisoner, the jurors looked at each other in amazement, while the spectators could hardly suppress their intense excitement. The prisoner paused a few seconds, and then continued in the same firm, distinct, and clear voice:

"I repeat, your honor, that I am not the only one guilty of the murder of my wife. The judge on this bench, the jurors in the box, the lawyers within this bar, and most of the witnesses, including the pastor of the old church, are also guilty before Almighty God, and will have to appear with me before His Judgment Throne, where we all shall be righteously judged. If twenty men conspire together for the murder of one person, the law power of this land will arrest the twenty, and each will be tried, convicted and executed for a whole murder, and not one twentieth of the crime."

"I have been made a drunkard by law. If it had not been for the legalized saloons of my town, I never would have become a drunkard; my wife would not have been murdered; I would not be here now, ready to be hurled into eternity. Had it not been for the human traps set out with the consent of the government, I would have been a sober man, an industrious workman, a tender father and a loving husband. But to-day my home is destroyed, my wife murdered, my little children—God bless and care for them—cast out on the mercy of a cold and cruel world, while I am to be murdered by the strong arm of the State. God knows, I tried to reform, but as long as the open saloon was in my pathway, my weak, diseased will power was no match against the fearful, consuming, agonizing appetite for liquor. At last I sought the protection, care and sympathy of the Church of Jesus Christ, but at the communion table I received from the hands of the pastor who sits there, and who has testified against me in this case, the cup that contains the very same alcoholic serpent that is found in every bar-room in the land. It proved too much for my weak humanity, and out of that holy place I rushed to the last debauch that ended with the murder of my wife."

"For one year our town was without a saloon. For one year I was a sober man. For one year my wife and children were happy, and our home was a perfect paradise."

"I was one of those who signed remonstrances against re-opening the saloons in our town. The names of one half of this jury can be found to-day on the petition certifying to the good character of the rum-sellers, and falsely saying that the sale of liquor was 'necessary' in our town. The prosecuting attorney on this case was the one that so eloquently pleaded with this court for the licences, and the judge who sits on this bench, and who asks me if I had anything to say before sentence of death was passed upon me, granted the licences."

The impassioned words of the prisoner fell like coals of fire upon the hearts of those present, and many of the spectators and some of the lawyers were

moved to tears. The judge made a motion as if to stop further speech on the part of the prisoner, when the speaker hastily said:

"No! no! your honor, do not close my lips; I am nearly through, and they are the last words I shall utter on earth."

"I began my downward career at the saloon bar legalized and protected by the commonwealth, which has received annually a part of the blood money from the poor, deluded victims. After the State had made a drunkard and murderer, I am taken before another bar—the bar of justice—by the same power of law that legalized the first bar, and now the law power will conduct me to the place of execution and hasten my soul into eternity. I shall appear before another bar—the judgment bar of God—and there you, who have legalized the traffic, will have to appear with me. Think you that the great judge will hold me—the poor, weak, helpless victim of your traffic—alone responsible for the murder of my wife? Nay, I in my drunken, frenzied, irresponsible condition, have murdered one, but you have deliberately and wilfully murdered your thousands, and the murder-mills are in full operation, with your consent."

"All of you know in your hearts that these words are not the ravings of an unsounded mind, but God Almighty's truth. The liquor traffic of this nation is responsible for nearly all the murders, bloodshed, riots, poverty, misery, wretchedness and woe. It breaks up thousands of happy homes every year; sends husband or father to prison or to the gallows, and drives countless mothers and little children into the world to suffer and die. It furnishes nearly all the criminal business of this and every other court and blasts every community it touches."

"This infernal traffic is legalized and protected by the parties which you sustain with your ballots. And yet some of you have the audacity to say that you are in favor of prohibiting the traffic, while your votes go into the ballot box with those of the rum-sellers and the worst element of the land in favor of continuing the business! Every year you are given the opportunity of voting a protest against this soul-and-body-destroying business and wash your hands of all responsibility for the fearful results of the traffic; but instead you inform the government by your ballots that you are perfectly satisfied with the present condition of things, and that they shall continue."

"You legalized the saloons that made me a drunkard and murderer, and you are guilty with me before God and man for the murder of my dear wife."

"Now, your honor, I am done. I am now ready to receive my sentence and be led forth to the place of execution and murdered according to the laws of this State. You will close, by asking the Lord to have mercy on my soul, I will close by solemnly asking God to open your blind eyes to the truth, to your own individual responsibility, so that you will cease to give your support to this hell-born traffic."
—Ram's Horn.

A Summer Girl.

BY HELEN MARSHALL NORTH.

A flutter of pink muslin, a gleam of floating pink ribbons of a summer hat wreathed with roses, and a charming, earnest girl face looking out from under it, and all the piazza people at the great hotel said, "That must be Rosamund Ellis, the college girl, whose coming has been talked of so long."

And every one in the house soon knew, by the cordial greeting extended by old friends and the admiring glances of those who met her for the first time, that to Rosamund Ellis fairly belonged the fame of belle of the Mountain House.

The great, fashionable hotel crowned a height in the centre of a New England village, lately found out and occupied as a summer resort by a somewhat unique circle of city people. At the head of the little company was a cultured, highly intellectual man, whose fame as orator and writer has gone the world over. With him came a college professor or two, a poet and a novelist, each attracting a little coterie, and all exulting in the rare beauty and healthfulness of the hills. The real denizens of the town, whose ancestors had transformed the wilderness into a habitable place, were, in the main, intelligent, God-fearing farmers, in whose eyes the pretty white church, with its slender spire pointing heavenward from the village green, represented the true meaning of all life, material as well as spiritual.

The new city comers, however, secretly despised the plain little church and its plain service, and often used the words "narrow" and "bigoted" in speaking of its worshippers. And quite naturally the village people who were outside the church, and especially those whose gains were increased in the service of the new-comers—all those whom the church longed to win to Christ—were dazzled by the glitter of the gay city people and readily adopted their sentiments.

Sweet Rosamund Ellis had found nothing in her home life to help her onward spiritual ways, but at

college her pure nature yielded to religious influences, and she had, early in the course, given her heart and soul loyally and earnestly to the service of her Saviour. From being a day to be spent in idleness and social pleasure, the Sabbath had become to her a day to be joyously given to spiritual things. The hours for communion, for reading the Word and meditation, for helping others on in the upward way, seemed all too short. She not only revered and carefully observed the day; she loved it.

So it happened that when the young girl came down to breakfast the first Sabbath morning after her arrival at the hotel, looking as fair as a spring blossom in her fresh, white gown, and with her face shining with the joy of early Sabbath morning thoughts, the chatter of the hotel company jarred painfully on her heart.

"We are off for a horseback ride to Whitecap," said a jolly young fellow, "with dinner at the new Mountain House, and a ride home by moonlight. What do you think of that?"

It was not an easy matter for the girl to assert her position in the face of their careless talk. She particularly despised cant and self-righteousness. The young men and maidens clustered around her laughing and planning. Some of them knew her ideas about Sabbath-keeping, and looked on with eager curiosity to see what she would do.

"But what about the morning service, if we all go horseback riding?" she said at length, lightly, but with a little quiver, as she faced an audience so thoroughly out of sympathy with her manner of keeping the day.

A volley of answers, just such as she expected, met her little venture. "It was too warm to go to church; the pastor didn't know how to preach; the choir didn't know how to sing; it was vacation time, let church-going have a rest with other duties of the year," and some one breathed that ancient, sophistical platitude about "worshiping God in nature."

But Rosamund quietly held her way.

"When I was in the mountains last year," she said, "I heard some one say to the old pastor of the town, 'What a fine thing for your church and the place to have this brilliant company of men and women come here for the summer; it gives new life to the old town, and must be a great incentive to the young people.'"

"I shall never forget the old man's answer. 'Better, a thousand times better, if the brilliant men and women had never seen our little town. They openly despise the worship of God's house and all that goes with it. They draw away from its service the boys and men who must care for their horses, and drive them about on their Sunday excursions; they teach them the use of wine and tobacco; they profane every Lord's day all through the summer, and the fact that they are cultured, intelligent and highly esteemed in the world outside adds terrible weight to their bad example. The Lord's day was a quiet, sacred, happy time until they came. Now all the preaching of the year can not wipe away the effects of their evil deeds. The church feels the influence most keenly. And when, at the close of the season, all the gay guests unite in an entertainment for our benefit, they think they are doing an act of charity. Far greater charity,' said the old man 'if they would remain away; or, better, if they would show at least outward respect to the day which we honor, and which we are trying to teach our children to honor. Some of the visitors are members of Christian churches at home, I am told. How can they answer to their God for the long summer violation of his command to reverence the Sabbath? They excuse themselves by saying that I can not preach as well as their city pastors; that I do not deny. But surely God's Word is powerful, however feebly it is set forth, and there must be some thought in any honestly-prepared sermon which should reach and help a true Christian, however lacking in eloquence the preacher may be. I do my best,' said the old man, humbly.

"Now," said Rosamund, still lightly, "if any of you feel like adding to the burdens of that good old man, I am not one of you. Every Sunday this summer I shall go to church morning and evening, God willing, and not once shall I go riding or take part in an excursion of any sort. It is the Lord's day, not ours, you know; and I truly believe," she added softly, "that we can make the Sabbaths among these hills beautiful memories for all of our own lives."

The little company gradually dissolved and formed in groups on the piazza, in the parlors and in quiet corners, to talk over the situation. In a half hour the horses were brought gaily up to the front door, and a party, much smaller than the original one, galloped away over the plain. A few quietly walked across the green to the little church, and the old pastor roared their coming and wondered much what had brought them.

By degrees Rosamund won the day. She talked to the fishing young men so effectually that they gave up Sunday sport; and the small boys who usually attended them on their excursions had a chance to go to Sunday-school. She interviewed all sorts of Sabbath-breaking people, and won many to

her way of thinking. She added her fresh, well trained voice to the choir, and sang solos to attract the music-lover. She induced a city musician to preside at the little organ. She made friends with the old pastor and his wife, and warmed their hearts by her earnestness and Christian sympathy.

And when the Lord of the vineyard cometh and reckoneth in that little village, then, but not till then, will be known all that Rosamund, the prettiest summer girl in the mountains, wrought for his kingdom.—Woman's National Sabbath Alliance.

A Dinner-Pail Story.

Bessie Jones and Sallie Wattles lived so far from the school-house that every day they took their dinners with them. And such nice dinners, too—snowy bread, spread with sweet, golden butter; toothsome chicken or beef or hard-boiled eggs; great pieces of pie or cake, sometimes both; a big apple or two, or peaches, plums, or pears; sometimes grapes and sometimes strawberries; and pickles. Certainly the little girls never lacked for enough to eat, and almost always they would eat together.

"I wonder why it is," said Sallie Wattles one noon, "that Kittie Burns always goes off by herself all alone to eat her dinner."

"It is funny," answered Bessie. "Only yesterday I asked her to eat with us, but she blushed as red as a peony, said something I could not understand, and then went off alone, and I thought she was crying after she left me."

"Perhaps she hasn't much to eat," exclaimed Sallie, "and is ashamed."

"Oh! And that makes me remember," said Bessie. "Once last week I saw her stub her toe, and all the dinner fell out of her pail. But there were only a couple of slices of bread, with no butter on them that I could see."

"That's just it!" said Sallie. "For a moment the little girls lunched away, and then both spoke at once."

"I say, Bessie!"

"I say, Sallie!"

Then they laughed, and Bessie said, "I know, Sallie, that you were going to say just what I was, that we'd take some of our fruit to poor Kittie Burns. There she is now by the big elm-tree, and eating alone, as usual."

After hastily brushing up the crumbs and putting away their pails, they ran over by the big tree.

"O, Kittie!" Sallie exclaimed, "here's a red apple, more'n we could eat, and you must help us out with it. And can't you come over Saturday afternoon and go with me to Bessie's? We'll have such a nice time!"

Just then the teacher unexpectedly passed by; and whether she did it purposely or not I cannot say, but she was humming loud enough for the little girls to hear:

"Little deeds of kindness,
Little words of love,
Makes this world an Eden
Like the heaven above."

That noon hour was the beginning of a new life for Kittie, and wonderfully did she develop under its happy influence. And her widowed mother sang many a song when by herself, alone, because of what Sallie and Bessie had done for her little fatherless girl.—Zion's Herald.

What the Toys Said.

The Hobby Horse said,
As he shook his head—
It's a long, long way to go
O'er the white snow's foam
To the Little Boy's home;
But I hear the tin horns blow,
And must race away till I'm out o' breath
To the Little Boy who will ride me to death!"

And the Toy Drum said—
"I've a hardened head,
And away on my sticks I'll go
From this icy dome
To the Little Boy's home,
I can beat my way through the snow!
Away! away! till I'm out o' breath,
To the Little Boy who will beat me to death!"

And the Toy Doll said,
As her gold-crowned head
Shone over the wintry snow—
"To the Little Girls
Of the golden curls
In a fairy coach I'll go;
Far, far away till I'm out o' breath,
To the Little Girls who will kiss me to death!"

But the Elephant said—
"If that way I'm led,
And they treat you all so bad,
I tell you now
That they'll be a row,
And they'll wish they never had!
For I'll pack them all in my trunk, you see,
And luck it, and throw away the key!"
—Atlanta Constitution.

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

The Young People

EDITOR, J. W. BROWN.

All communications for this department should be sent to Rev. J. W. Brown, Havelock, N. B., and must be in his hands at least one week before the date of publication.

Daily Bible Readings.

Monday.—Works of the flesh contrasted with fruits of the Spirit. Galatians 5:16-26.
Tuesday.—Things we ought to take account of. Philippians 4:4-9.
Wednesday.—Picture of a good man of the ancient time. Job 29:1-25.
Thursday.—Graces and virtues of those who submit to Messiah's rule. Matthew 5:1-12.
Friday.—Precepts for Christian living. Romans 12:9-21.
Saturday.—Love the greatest thing in the world. I Corinthians 13:1-13.
Sunday.—Faith linked with love. II Peter 1:1-11.

N. B. Eastern Association B. Y. P. U.

A B. Y. P. U. rally met at Dorchester on the afternoon of Friday, July 18. Reports of different Societies were received, some of which were of an encouraging nature. The two speakers announced for the evening service not being present, Revs. J. B. Ganong and J. W. Brown, were chosen to fill their places. A large congregation met for the evening service. An address of welcome was made by Hon. H. R. Emerson, to which a response was made by Bro. C. P. Christopher, llc. The two addresses of the evening were well received. A very important resolution was passed at this service to the effect that we urge upon the Maritime Union the advisability of returning to the International Movement for our course of study. The consideration that moved them to this course was the fact that the interest among us is on the wane, while Ontario having always held with the International Movement, seems to be suffering no such diminution of interest. Likewise the Providence Convention this year has been fully up to that of other years.

We hope that our B. Y. P. U. men will do some thinking on this subject before the meeting of the Maritime Union.

Prayer Meeting Topic—August 10.

A Golden Chain.

We are not studying a problem in arithmetic, merely adding one good trait to another. These eight graces are interlinked. Note carefully the literal rendering of the original Greek, as found in the Bible Union version: "Even for this reason, adding on your part all diligence, in your faith supply virtue; and in virtue, knowledge; and in knowledge, self-control; and in self-control, patience; and in patience, godliness; and in godliness, brotherly affection; and in brotherly affection, love." Even the figure of the chain is inadequate, for each virtue is vitally joined with all the others, so that each grace supplies strength to all the rest. Out of faith grows virtue; out of virtue, knowledge; out of knowledge, self-control, etc.

FAITH.

This unites the believer with Christ. We are saved through faith. "Believe on the Lord Jesus Christ, and thou shalt be saved." Without faith it is impossible to please God.

VIRTUE.

Not merely the physical courage of the Roman soldier, but moral excellence, the heroism of faith. The emphasis is not on freedom from sins of impurity, though that is included in Christian manhood.

KNOWLEDGE.

Intellectual and spiritual. If we are ever to attain the full stature of manhood in Christ, we must know something. The blundering ignoramus, however plous in talk and deed, cannot properly represent our Saviour before the world. Of course this knowledge must take hold of our sinful natures and subdue them.

SELF-CONTROL.

Not mere abstinence from strong drink, but self-mastery in all things. All the appetites and passions of our sinful nature are restrained and brought into obedience to the will of the Christ.

PATIENCE.

The Greek word here carries with it a strong suggestion of steadfastness and endurance. When persecution comes, this grace enables the Christian to bear reproach and suffering with fortitude.

GODLINESS.

Piety towards God, a reverence for our King should be found in all our hearts. We ought to learn the art of worship before we cross over the river into the beautiful city.

BROTHERLY AFFECTION.

Well does the apostle link love of the brethren with godliness. Religion and philanthropy are like the two

sides of an arch, neither can be strong and stable in the absence of the other.

LOVE

Last of all and greatest of all is love, not merely love of the Christian brotherhood, but love to God and love to all mankind. Guarded and nourished by faith and love, the six intervening graces named by the apostle will surely flourish and grow strong. Let all these things be yours, yea, abound in them!

JOHN R. SAMPKY, in Baptist Union.

Hints to Leaders.

BY J. W. WEDDELL, D. D.

The committee has happily named this "A Suggestion in Addition." Curiously enough, there are suggestions in this first chapter of Second Peter not only in addition (vs. 4, 9) but in multiplication (vs. 2,) in subtraction (vs. 14) and in division (vs. 19).

Some leaders may choose to follow out the whole chapter. One likes, at times, to have room and reach in the word. But this is ample enough in this "suggestion in addition" for the hour. Only be sure of this, first of all, that at the beginning you have something to add to. Some people start out to add to a cipher, and it never amounts to anything. We must have faith to commence with, to build upon all the way. Indeed, the closer translation is, "In your faith, supply virtue."

Let us see how much faith we have to start with. What do you believe? What is your faith? Get answers from several. Then be sure you have something to add. We think we are making progress sometimes when really we are going backwards. Nothing counts with God which is merely of human effort. Work righteousness in such. That only is built into God's temple which is of grace. Have testimonials.

This is the true Christian evolution. All grows out of Christ and in the hope of glory and so the Spirit's work come first and goes right on. "Except a man be born again he cannot see the kingdom of heaven." Someone has called this "Seven stories and basement" living. Is it yours?

So add virtue, or supply it, as the revision hints, from the gift of Christ. Who can say I find strength and courage in Jesus Christ? So also, knowledge, "knowledge of Jesus," temperance and discretion, patience, godliness, brotherly kindness, charity. It is all in him. Let us give glad witness to this blessed growth in grace.

Suggested Songs: "My faith looks to Thee," "Grace, 'Tis a Charming Sound," "Anywhere with Jesus," "Come Ye That Love the Lord," "We're climbing up Zion's Hill." Move Forward.

THE IMPULSE OF EARNESTNESS.

A flying express train has run off the track and piled the coaches in a great heap of confusion and death. A fire broke out, and men rush about madly to relieve and help all the injured and dying. They lift almost incredible weights because people are in there crying and dying. An explosion takes place in a coal mine. A hundred men have been entombed, and as the earth has trembled for miles away all the people know what has happened.

Women and children rush to the mouth of the mine and appeal to some one to go down and see if loved ones are still alive, and, if possible, rescue them. They are all in earnest, and do their utmost.

ILLUSTRATIVE GATHERINGS.

SELECTED BY SOPHIE BRONSON TITTERINGTON.

Suggested Scripture: Rom 5:1-5, Gal 5:22, 23, Jude 20:21.

Our best may always be bettered.

Difficulty, struggle, progress,—that is the law. By this we conquer, by this it is that the spirit gradually obtains ascendancy over the flesh, by this we aspire to be children of God.—J. Walker.

Heaven is not reached by a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit, round by round.
—J. G. Holland.

Our studies should be neither a couch on which to rest nor a cloister in which to promenade alone, nor a tower from which to look down on others, nor a fortress whence we may resist them, nor a workshop for gain and merchandise, but a rich armory and treasury for the glory of the creator and the ennoblement of life.—Goethe.

God's law for human lives is the same as for the trees and the flowers—grow.

Use your gifts faithfully, and they shall be enlarged; practice what you know, and you shall attain to higher knowledge.—Thomas Arnold.

Let you light shine. A light under cover is a light beginning to go out.

The world always listens to a man with a will in him.

Foreign Mission Board

W. B. M. U.

"We are labourers together with God."

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

PRAYER TOPIC FOR AUGUST.

For our Conventions. That the Holy Spirit's presence may be manifest at every session and wisdom from on high be given to plan for the extension of Christ's kingdom.

Notice

The W. B. M. U. Convention will be held at Hebron, Yarmouth county, N. S., August 19 to 21. The names of delegates who wish entertainment must be sent to Mrs. S. A. Bain, Hebron, before the 10th of August. If anyone finds they cannot attend after sending their names please send a post card stating the fact. The travelling arrangements are the same as for Maritime Convention at Yarmouth. Be sure and get a certificate at the office where you purchase your tickets. The delegates will be met at the trains and located then. Any person coming some other way will go to the Baptist church for location.

Programme for W. B. M. U. Convention held at Hebron, N. S., Aug. 19 to 21, 1902.

(Executive meeting, Tuesday, Aug. 19, morning and afternoon).

TUESDAY EVENING, AUG. 19.

- 7:30 p. m. Prayer Service led by Mrs. N. C. Scott, St. John.
- 8:00. Bible Reading, Mrs. Martin, Shelburne.
- 8:15. Addresses of Welcome. Reply.
- 8:30. President's address, Mrs. J. W. Manning, St. John, N. B.
- 9:00. Registering and receiving badges.

WEDNESDAY MORNING, AUG. 20.

- 9:30 a. m. Praise Service led by Mrs. Belyea.
- 10:00. Convention opened. Roll Call of delegates appointing Committee, etc.
- 10:30. Report of Provincial Secretaries.—New Brunswick; Mrs. M. S. Cox, Chipman, Nova Scotia; Miss Emma Hume, Dartmouth, P. E. I.; Mrs. J. C. Spurr, Pownal.

- 11:15. Directors' Reports, Mrs. W. H. Robinson, Eastern Association; Mrs. J. L. Read, Central; Mrs. T. A. Blackadar, Western.
- 11:30. Co-Secretaries' meeting led by Mrs. Nalder.
- 12:00. Social and lunch in the vestry.

WEDNESDAY AFTERNOON.

- 2:30 p. m. Prayer Service led by Mrs. Jenner, Halifax.

- 3:00. Treasurer's Reports of W. B. M. U.—Mrs. Mary Smith, Amherst; Treasurer Mission Bands, Mrs. Ida Crandall, Chipman.
- 3:15. Report of Secretary, Mrs. C. H. Martell, Great Village. Solo by Mrs. Hatch, Wolfville.
- 4:00. Home Mission Report, Mrs. W. King, Truro.

- 4:30. Reports on Literature, Mrs. W. Harling; Tidings, Miss Bessie Harding; Lull, Mrs. Alex. Christie, Amherst. Prayer Topics, Programmes.
- 6:00. Social and tea in the vestry.

WEDNESDAY EVENING.

- 7:30 p. m. Opening exercises; Scripture reading, prayer; addresses by Mrs. M. C. Higgins, Miss Ella MacLaren, Boston; Miss Martha Clark, India; Rev. W. T. Stackhouse, Winnipeg; offering, solo, Miss Hitchens. Music by Hebron choir.

THURSDAY MORNING, AUG. 21.

- 9:00 a. m. Praise Service led by Mrs. B. N. Nobles, Carleton.

- 9:30. Memorial Service led by Mrs. B. Smith. Names read of those members of W. M. A. S. who have entered into rest during the year.

- 10:30. Round table talk led by Mrs. Martell.
- 11:30. Appointing officers.
- 12:00. Social and lunch in the vestry.

THURSDAY AFTERNOON.

- 2:30. Praise Service led by Mrs. John Clark, Tryon.
- 3:00. Bible Reading by Miss Bessie Horsman, Elgin.
- 3:15. Reports from Mission Band Superintendents.—N. S., Mrs. P. R. Foster; N. B., Mrs. T. S. Simms; P. E. I., Mrs. A. F. Brown.
- 3:30. Model Mission Band led by Mrs. Foster; Lesson on Telugu Mission, Mrs. J. J. Gillies, St. John; Paper on Mission Bands, Mrs. Simpson, Billtown; Discussion on Mission Band lessons led by Miss Etta Yuill.
- 4:30. Paper and discussion on United Mission Studies.
- 5:00. Address by Mrs. Ernest Quack, Guysboro.
- 5:30. Estimates, unfinished business and resolutions.
- 6:00. Social and tea in the vestry.

THURSDAY EVENING.

7:30. Opening exercises; Paper by Mrs. E. Estey, Fredericton; Addresses—Mrs. John Nalder, Windsor; Rev. H. F. Adams, Mrs. M. S. Cox, Mr. S. Freeman, (missionary elect); offering; special music; Consecration Service led by Mrs. J. F. Kempton, Wolfville.

Meeting of W. M. A. S. in connection with N. B. Eastern Association held its annual meeting in the Presbyterian church at Dorchester, 2 p. m., July 19. Provincial Secretary, Mrs. Cox, in chair. Mrs. Cahill of Sackville was asked to lead the devotional exercises. This part of the meeting was very inspiring and helpful because of the earnest prayers offered by many of the sisters. Mrs. Cox again took the chair. Singing, "I gave my life for thee." Prayer by Mrs. J. W. Brown of Havelock. A Bible Reading by Provincial Secretary was then listened to with great interest. Topic, Our Marching Orders. It was made very clear by many Scripture verses that our Lord lovingly commands us to go forward and spread the gospel of Christ in all lands. Letter, read by Miss Sullivan, from Miss Flora Clark, India, in it she expressed great joy in the work in that far heathen land. A letter read by Mrs. Brown, from Miss Blackadar, telling of her illness and her faith in God through all these trials. Special prayer by Mrs. Smith of Amherst for Miss Blackadar, Miss Harrison, Miss Archibald and Mr. Higgins who have during the last year been called to mourn the loss of loved ones in the home land. Letter from Home Mission Committee read by Miss Bennet, requesting co-operation in that work, by the sisters of the Aid Societies. Reports from Aid Societies and Mission Bands were then given. Twenty-two Societies reported to be in working order, some doing better work than ever before. As a whole the reports were very encouraging and show that God is wonderfully blessing the Women's work. Reports were heard from a number of Bands. Prayer for the work in Westmorland was offered by Mrs. R. B. McLatchey, for Albert by Mrs. M. E. Fletcher. A vote of thanks was extended to the Trustees of the Presbyterian church for the use of that building in which the meeting was held. Closed by singing, "Blest be the tie that binds," and prayer by Mrs. Cox.

CLARA A. COLPITTS, Secretary.

Granville Centre W. M. A. S.

We held our annual meeting in the vestry of our church, July 10th. Our membership numbers sixteen. Officers for the ensuing year are as follows: President, Mrs. R. J. Woodward; vice-president, Mrs. Chester Eaton; Secretary, Mrs. H. A. Goodwin; Treas., Mrs. Fowler Forsyth. After the business was disposed of we held a memorial service in memory of two sisters who had been called home during the year, viz., Mrs. Walter Bent, and our beloved president. Although in poor health the greater part of the time, she was an indefatigable worker. She never allowed anything to keep her from the monthly meeting except sickness. She has left behind the memory of a faithful, beautiful life, which we trust each member will strive to emulate. Beside raising our usual amount for F. M., we have raised during the year \$11.38 for H. M. This is more than we have raised any previous year. We hope to report still better things next year.

CARRIE E. GOODWIN, Sec'y.

Though not often heard from through these columns, the W. M. A. S. of First Sable River church is not dead, nor yet asleep for a time, but by the help of God, is moving steadily onward in the work. The year just closing has been rich with blessings. We have suffered no loss by death. Our meetings have been held regularly, increasing in interest, numbers and attendance. Two very successful meetings have been held for which good programmes were arranged and carried out. One of these meetings held on M. 8th was in celebration of our 18th anniversary. At the close of the programme, our pastor who is proving very helpful to us by his kindly interest in the work, gave an address on the rapid progress of Mission work in later years, with helpful suggestions and words of encouragement for the members of the Society and a stirring appeal to the women of the church to arouse and hasten about their Master's business. A Mission Band has been formed, notice of which has appeared in these columns and we desire to be especially thankful for the deep and growing interest manifested by the children of this community for the cause of Missions. Our outlook at this time is very bright, and we pray that none may grow weary but that our numbers may be multiplied until all shall be, "Workers together with him."

L. DUNLOP, Sec'y.

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

FROM JULY 24TH TO JULY 29TH.

Westport, F. M., \$13.14, H. M., \$14, Tidings, 25c; Chance

Harbor, F. M., \$2; North Range, F. M., \$9; Centreville (Carleton Co.), F. M., \$3, H. M., \$3; Halifax, Tabernacle church, F. M., \$25.75, H. M., \$11.25; Berwick, F. M., \$13.84, H. M., \$4.50; Weston Branch, F. M., \$3, H. M., 75c; Somerset Branch, F. M., \$7.50, Miss Bessie Hume, Hospital Fund, \$5; 3rd Yarmouth, F. M., \$10.26, H. M., \$1.79; Wine Harbor, F. M., \$4, H. M., \$1; Chester, F. M., \$13.75; Hartland, F. M., \$9; Sable River, F. M., \$1.05, H. M., \$2.50; Chegoggin, F. M., \$8, H. M., \$1; Halifax, North church, F. M., \$40, H. M., \$14; G. S. Society for bed in Hospital, \$12; Halifax, North church—late Prof. C. R. Gates and W. J. Gates to constitute Blanche Gates a life member, F. M., \$25; New Glasgow, F. M., \$14.25; Oxford, F. M., \$21; Mahone Bay, F. M., \$4, H. M., \$5.77; Digby, F. M., \$5.50; Athol, F. M., \$9, H. M., \$8; Sydney, Bethany church, F. M., \$14.25, H. M., \$12.15; Amherst, H. M., \$21.80; Billtown, F. M., \$10.75, H. M., \$4, Tidings, 25c; Lakeville, F. M., \$6.77, H. M., \$2.52; Lower Granville, F. M., \$5.75; Canard, F. M., \$13, H. M., \$1, Chicaco Hospital, \$2, to constitute Miss Annie M. Eaton a life member, F. M., \$25; Port Matland, F. M., \$5; Hammonds Plains, F. M., \$5; Port William, F. M., \$2; Bellefleur Station, F. M., \$1; Chipman, F. M., \$6.40; Boylston, F. M., \$6, H. M., \$1; Glace Bay, F. M., \$5.50, H. M., \$2.35; Guysboro, H. M., \$5; Pugwash, F. M., \$6.02, H. M., \$6.56, G. L., \$1, leaflets, 60c; Yarmouth, Tidings and Reports, \$1; Avondale, F. M., \$11.40; Truro 1st church, F. M., \$50.98, H. M., \$7.21, estate of L. J. Walker, to constitute Mrs. Catherine Linton a life member, F. M., \$25; Wolfville, F. M., \$8, H. M., \$16.50, N. W. M., \$3; Ludlow, F. M., \$5, H. M., \$3, Mr. Higgins' school at Tekkall, \$5; East Point, F. M., \$2, H. M., \$1; Jeddore, F. M., \$9.65, H. M., \$5; St. John, Brussels St., F. M., \$19.50, N. B. H. M., \$11.30, Mrs. Samuel Robinson, N. B. H. M., \$10, Reports, 25c; Woodville, F. M., \$13.12, H. M., \$11.50, Reports, 10c; Truro Immanuel church, F. M., \$18.13, H. M., \$8; North Sydney, F. M., \$18, H. M., \$2; Newport, F. M., \$17.50; Aylesford, F. M., \$7; St. John Main St., F. M., \$13, H. M., \$2; Windsor, H. M., \$32.56, G. L., \$5.50; Shelburne, F. M., \$4; Granville Centre, F. M., \$6.35; Arcadia, F. M., \$11.17, H. M., \$5.28; Moncton, toward Miss Clarke's salary, F. M., \$35.40, H. M., \$9.25, Mrs. Emma R. Atkinson, support of native teacher, \$25; Collection Hants county Convention, \$1; Clementsvale, to constitute Mrs. Charles Curtis a life member, F. M., \$25; Chelsea, F. M., \$4; St. Martins, F. M., \$6.

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

Amherst, P. O. B. 513.

Amounts Received by Mission Band Treasurers.

FROM JULY 16 TO 29.

Mount Hanley, toward Miss Newcombe's salary, F. M., \$10; Bridgetown S. S., H. M., \$5; Bridgetown Band, F. M., \$5; Kingston, support of Sam Yasi, F. M., \$11.13, H. M., \$3.72; Centreville, N. S., F. M., \$1.65, H. M., \$1.60; Cornwall, F. M., \$5.73, H. M., \$5.73; Amherst band, to support bed in hospital, also to constitute Miss Maggie Calder, life member, F. M., \$17.14; Tremont, child in Mrs. Gullison's school, F. M., \$13; Jordan Falls, F. M., \$2.74; Amherst (Young Ladies' Band) for Emerson, N. W. H. M., \$25; Yarmouth (Zion) to constitute Miss Lennie Freeman a life member, F. M., \$15.84; Mahone, to constitute Mrs. Freeman Millet a life member, F. M., \$10; Forbes Point, support of Suxmelah, F. M., \$5; Billtown, toward Miss Newcombe's salary, F. M., \$4.25; New Canada, F. M., \$4.20; Cavendish, support of Amelia, F. M., \$1.55; Belmont, for Northwest, H. M., \$10.08; Forest Glen, F. M., \$6.50; Fouchie, F. M., \$1.55, H. M., \$1.55; Pugwash, support of pupil in Miss Harrison's school, F. M., \$5; Tabernacle, St. John, F. M., \$2, H. M., \$2; Woodstock, Albert St., F. M., \$15.10; Pleasant Valley Corner, 3rd Yarmouth, F. M., \$3.38; River Hebert, F. M., \$8, H. M., \$1; East Head, Jeddore, H. M., \$1.50; Greenwood (Lower Aylesford) H. M., \$5; Windsor, support of child in Mrs. Churchill's school, F. M., \$12, toward Mrs. Freeman's expenses, F. M., \$6; Centreville, N. B., F. M., \$9; St. Stephen (Union St.) F. M., \$25; Kingsboro, F. M., \$5; Springfield, F. M., \$5; Truro B. Y. P. U., Prince St., support of Chendir John, F. M., \$10.00; Clarece, F. M., \$5.41; H. M., \$3.75; Hampton Station, F. M., \$7; Wine Harbor, F. M., \$12.02; H. M., \$2.20; Cornwall Hill, Miss Newcombe's salary, F. M., \$6; Stony Beach, F. M., \$1.15; Lockport, Miss Archibald's school, \$15; 1st Sable River, toward Miss Archibald's salary, F. M., \$6; New Germany, F. M., \$12; Upper Canard, F. M., \$3, H. M., \$1.85; North West Lunenburg, F. M., \$13.25; Gaspereaux, N. S., F. M., \$1; Brussels St. St. John, F. M., \$25; Moncton 1st church, F. M., \$82.96; Lunenburg, support of Chicaco Hospital, F. M., \$1.10.

MRS. IDA CRANDALL, Treas. Mission Bands.
Chipman, Queens Co., N. B.

Run Down

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

They feel tired all the time and are easily exhausted.

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

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

Hood's Sarsaparilla

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

It is the medicine for all debilitated conditions.

Hood's PILLS cure constipation. Price 25 cents

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COUNTING, STENOGRAPHY and
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KAULBACH & SCHURMAN,
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After Work or Exercise

**POND'S
EXTRACT**

Soothes tired
muscles, re-
moves sore-
ness and stiff-
ness and gives the body a feeling of comfort and
strength.

Don't take the weak, watery witch hazel
preparations represented to be "the same
as" Pond's Extract, which really is a deadly
poison.

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Does Not Close

During the Summer Months. You may
enter at any time. TEACHERS should
take advantage of our Summer Session.

Year Book containing full particulars
sent free to any address on application.

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W. J. OSBORNE, Principal.
Fredericton, N. B.

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can be purchased by the Cargo in
ROUND RUN OF MINE and SLACK
sized by communicating with P. W.
McNAUGHTON, at 20 Orange St.,
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We guarantee the quality to be of the
best for steam purposes.

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The Whole Story
in a letter:
Pain-Killer
(FRISKY HAYES)

From Capt. F. Love, Police Station No. 4,
Montreal: "My wife has been suffering from
rheumatism, sciatica, neuralgia, etc., etc., etc.,
and all other ailments which
hasten in our path. I have no hesi-
tation in saying that FRISKY HAYES is the
best remedy to have near at hand."
Used Internally and Externally.
Two Sizes, 25c. and 50c. bottles.

Wanted Everywhere

Bright young folks to sell Patriotic
Goods. Some ready, others now in pre-
paration in England.
Address to-day the

VARIETY MFG CO.

SHERIFF'S SALE.

There will be sold at Public Auction on
Saturday, the thirtieth day of August, A. D.
1902, at twelve o'clock, noon, at Chubb's
Corner (so called), in the City of Saint John,
in the Province of New Brunswick, all the
right, title and interest of William Chittick,
in and to all that lot, piece and parcel of land
described in the deed thereof to the said
William Chittick from one Edward Thomp-
son and wife as—"Situate in the Parish of
Musquash, on the westerly side of the Dipper
Harbor road, beginning at the big gravel
hole, thence west, north and east to the said
Dipper Harbor road, containing one acre, to-
gether with the buildings thereon." The
same having been levied on and seized by me
under our execution issued out of the Saint
John County Court against the said William
Chittick at the suit of James H. Gould.
Dated this twenty-second day of May, A. D.
1902.

ROBERT R. RITCHIE,
Sheriff of the city and County of St. John

The Home

ONIONS FOR THE NERVES.

Those who have experimented in the
medicinal qualities of foods concede that
onions have an immediate and soothing
effect on the nerves. So marked is this
result that some persons are made drowsy
for the remainder of the day after a noon-
time meal of which onions formed a gener-
ous part. The best way to prepare onions
is to boil them, for the frying process
involves too much absorption of grease,
and many persons who would be benefited
by health by frequently eating onions avoid
them because they cannot digest them
cooked in butter or lard. Among many
foreigners of the laboring classes it will be
noticed that some of the most robust bring
as a luncheon bread and raw onions.—
Cultivator.

TO RELIEVE CHOKING.

Raising the left arm as high as you can
will relieve choking much more rapidly
than by being thumped on the back. And
it is well that every one should know it,
for often a person gets choked while eating
when there is no one near to thump him.
Frequently at meals and when they are at
play children get choked while eating,
and the customary manner of relieving
them is to slap them sharply on the back.
The effect of this is to set the obstruction
free, so that it can be swallowed. The
same thing can be brought about by raising
the left hand of the child as high as pos-
sible, and the relief comes much more
rapidly. In happenings of this kind there
should be no alarm, for if a child see that
older persons or parents get excited he is
very liable to get so also. The best thing
is to tell the child to raise the left arm, and
immediately the difficulty passes down.—
United Presbyterian.

**TO MAKE THE HOME COMFORT-
ABLE IN SUMMER.**

Heavy portieres and carpets should be
cleaned and packed away, and everything
suggesting heat should be put out of sight.
The floors should be stained or covered
with matting and a few choice rugs.
Heavily upholstered chairs may be stored
in some unused room, and the rattan or
cane furniture substituted. As glass is a
great radiator of heat, outside shutters or
awnings will be found worth many times
their cost. If red or yellow shades have
been used during the winter, they should
be taken down, carefully wiped, rolled
and tied into a compact bundle, and put
away until frost comes again. Dark green
shades should replace them, because they
make the room look cooler. The house
should be opened very early in the morn-
ing to get the fresh air, and closed be-
fore the sun is high. In particularly warm
weather, sheets wrung out of cold water
and hung before slightly raised windows
will cool the atmosphere with astonishing
rapidity. Even in apartment houses there
are often balconies either at the front or
back of the house. These can be made
into charming out-door rooms, if an awn-
ing is put overhead and boxes fitted along
the sides, where vines and flowers may be
grown. The vines should be a thick
growing variety, which will afford both
beauty and shade—for instance, the morn-
ing-glory, the moon-flower, or the red
flowering bean.—Delineator for June.

THE ATHLETIC GIRL.

"Sport may be a health diversion or it
may be a physical curse." This is the
conclusion to which Mrs. Alec Tweedie
comes in her article in the London Mail
on athletics for women. One can hardly
say that Mrs. Tweedie is not acquainted
with the subject she discusses. She has
hunted the fox and the stag; she has rid-
den on horseback through Iceland, Moroc-
co and Mexico; she has skated, sledged,
snowshoed, and tobogganed in Scandanav-
ia; and she has followed the guns in
Scotland. There are few kinds of exercise
which she has not attempted. She knows
the whole series of sports, from hockey

to pingpong. "A finely developed woman
is a joy," she says, "but a tall, overgrown,
leggy, scraggy-armed female is an eye-
sore." "There is no doubt," says Mrs.
Tweedie, "that Americans can take much
less exercise than Britishers. The result
is that the overgrown girl is not so often
met with in the States as she is in England.
The American woman, however young, is
usually well developed, with an excellent
carriage and presence. She has a good
figure and great repose of movement." It
is in England that the "tall, lamp-post,
angular girls, with ugly gait," have grown
up to possess the earth. One may suspect,
however, that if Mrs. Tweedie looked
closely she would find few such girls even
on this side of the Atlantic. Over-exercise
has its victims in all Anglo-Saxon coun-
tries. The man who leaves college with
overdeveloped heart and lungs is by no
means an unfamiliar figure, and he has his
feminine counterpart. The severity of
American training is always a surprise to
English visitors. An American football
team submits to a regime which an Eng-
lish team would never think of adopting.
The case is the same in track athletics.—
Ex.

HOW TO MAKE SARDINE SALAD.

For the Sunday night supper there is no
more attractive dish than this salad made
of sardines, crisp lettuce leaves and mayon-
naise or boiled dressing. The fish should
be drained and treated to a few drops of
lemon juice and the lettuce crisped in ice
water. Line a shallow dish with the leaves
and on each place a sardine and a spoonful
of dressing. If there should be cold boiled
beets in the house, cut them in fancy
shapes and use them as a garnish or cut
small pickles into strings and place them
about the edge of the dish.—Ex.

HOW TO MAKE CRESS SALAD.

Put a spoonful of sugar into a bowl with
a teaspoonful of salt and a few young,
tender leaves of mint. Rub well together,
then add two tablespoonfuls of oil and one
of vinegar and mix thoroughly. Throw in
some well washed and dried watercress,
strew them with young nasturtium leaves
and add enough peppergrass to fill the
bowl. Toss altogether and turn out into a
large dish, border with nasturtium leaves
and blossoms, garnish with slices of hard
boiled eggs and serve immediately.—Ex.

Thomas Tasser, a writer of the sixteenth
century, said, "It's an ill wind turns no
good." Better later than never." "Look
ere thou leep," and "The stone that is
rolling can gather no moss."

BABY'S OWN TABLETS

For Weak and Sickly Children During the
Hot Weather.

Thousands of children die during the
hot weather months, because summer
complaints and stomach troubles come
suddenly, and mothers do not have the
means at hand to promptly check and cure
them. In homes where Baby's Own Table-
ts are used these precious little lives can
be saved, and no home where there are
infants and young children should be
without them.

Baby's Own Tablets will promptly cure
all stomach and bowel troubles, and are a
great relief to teething children. The
Tablets are sold under a positive guarantee
that they contain neither opiate nor harm-
ful drug. Crushed to a powder they can
be given with absolute safety to a new
born baby. Mrs. R. Ferguson, 105 Mans-
field street, Montreal, says: "I have used
Baby's Own Tablets and have found them
the best medicine I have ever given my
children. My baby has always been small
and delicate and suffered so much last
summer with his teeth that I did not think
he would live. Then he was attacked with
dysentery, a fever skin and cough. As the
doctor's medicine did not help him, I sent
for Baby's Own Tablets and they did him a
wonderful amount of good, and he is now
getting on splendidly. I gladly give my
experience for the benefit of other
mothers." If your druggist does not keep
these Tablets they will be sent by mail
post paid at 25 cents a box by writing
direct to the Dr. Williams' Medicine Co.,
Brookline, O. T. or Schenectady, N. Y.

THE SINFUL FORTUNE.

It was at a certain church meeting, and
the good bishop was calling for reports.
He had a rather stern, sharp manner which
sometimes jarred a little on the nerves of
the more timid. By-and-by he came to
Brother B, a lay delegate.

"Brother B, what is the spiritual con-
dition of your church?" demanded the
bishop, briskly.
"I consider it good," said the brother.
"What makes you think it is good?"
went on the bishop.

"Well, the people are religious. That's
what makes me think so."

"What do you call religious? Do they
have family prayer?"

"Some of them do and some do not."

"Do you mean to say that a man may be
a Christian, and not hold family prayer?"

"Yes sir; I think so."

"Do you hold family prayer?"

"Yes sir," returned the brother quietly.

"And yet you think a man may be a
Christian and not hold family prayer?"

"I have a brother who is a better man
than I am who does not hold family
prayer."

"What makes you think he is a better
man than you are?"

"Everybody says so, and I know he is."

"Why does not your brother, if he is
such a good man, hold family prayer?"
thundered the bishop.

"Because he has no family," meekly
answered the brother.—A. J. B. in Har-
per's.

TO SAVE TEMPER AND COLLARS.

"You button your collar the wrong
way," said the salesman, as he was selling
neckwear to a customer.

"How's that?"

"You have buttoned the right side last.
Now, when you go to take it off, you will
have to tug at the end of the collar and
crumple it, because you can't get proper
hold of it, but if you had the left end on
top, you could get it off easily, then loosen
the collar behind, and the right end could
be easily detached. That's why men have
so much trouble taking off well-laundered
collars. Remember to fasten the right
side first, and then the left, and you will
save your collars and your temper."

"I never supposed there was a right and
a wrong way of putting on collars."

"Try both ways and you will see."—
American Cultivator.

NOW, WHY DID THEY LAUGH?

Several ladies sat in their club a few
evenings ago, discussing the virtues of
their husbands.

"Mr. Bingleton," said one of them, re-
ferring to her life partner, "never drinks
and never swears—indeed, he has no bad
habits."

"Does he ever smoke?" some one asked.

"Yes. He likes a cigar just after he
has eaten a good meal. But I suppose, on
an average, he doesn't smoke more than
once a month."—Sel.

**Kidney
Disorders**
Are no
respector
of
persons.



People in every walk of life are troubled.
Have you a Backache? If you have it
is the first sign that the kidneys are not
working properly.

A neglected Backache leads to serious
Kidney Trouble.

Check it in time by taking

DOAN'S KIDNEY PILLS

"THE GREAT KIDNEY SPECIFIC."
They cure all kinds of Kidney Troubles
from Backache to Bright's Disease.

50c. a box or 5 for \$1.25
all dealers or

THE DOAN KIDNEY PILL CO.,
Toronto, Ont.

BELLS Made of Steel Composition for
Churches, Chapels, Schools, &c.
In tone like Bronze Metal Bells
but at much less cost. Catalogue
sent free. THE OHIO BELL FOUNDRY, Cincinnati, O.

The Sunday School

BIBLE LESSON.

Abridged from Peloubets' Notes.

Third Quarter, 1902.

JULY TO SEPTEMBER.

Lesson VII. August 17. Numbers 10: 11-13, 29-36.

JOURNEYING TOWARD CANAAN.

GOLDEN TEXT.

For thy name's sake lead me, and guide me.—Psalm 31: 3.

EXPLANATORY.

I. THE OBJECT LESSON OF THE MOVING CLOUD.—Vs. 11-13. II. IN THE SECOND YEAR. The Israelites had reached Sinai in the third month after their escape from Egypt (Ex. 19: 1) and they left it in the second month, on the twentieth day of the month. Therefore they had spent nearly a year around Sinai.

Why this long delay? (1) To educate the people in liberty. They had left Egypt a nation of slaves. They were now well organized politically in divisions of tens, fifties, hundreds, and thousands (Ex. 18: 25; Dent. 1: 15) with a general council of seventy elders (Ex. 24: 1; Num. 11: 24-26) which the rabbis believe was the origin of the Sanhedrin. (2) To establish the people in their religion. They had left Egypt tainted with idolatry. Now God had given them laws, ritual, priesthood, tabernacle, all pure and elevating. (3) To strengthen the nation physically. They needed rest from their life of bondage, and the wholesome bodily training of the wilderness. They left Sinai a mighty host, numbering according to the census in Num. 1 and 2, no less than 603,550 men, twenty years old or more, besides 22,000 Levites. The women and children would make the total about two million. Some commentators greatly reduce this estimate, considering the "thousands" to be only round statements, just as our regiments sometimes contain only a third or a half of their nominal thousand men; but according to any view they numbered at least a million in all.

THE CLOUD, the shining cloud which was God's visible presence brooding over the sanctuary, WAS TAKEN UP FROM OFF THE TABERNACLE OF THE TESTIMONY. This name was given the tabernacle, because of the principal object it contained, the ark of the testimony. The rising of the cloud was the understood signal for their departure, and at once the silver trumpets (Num. 10: 1-10) would announce the move.

12. AND THE CHILDREN OF ISRAEL TOOK (set forward according to) THEIR JOURNEYS. By short stages, rendered necessary by their numbers. OUT OF THE WILDERNESS OF SINAI. The mountainous region between the upper arms of the Red Sea. AND THE CLOUD RESTED IN THE

GRANNY DID IT.

Knew the Food That Furnished Power.

A grandmother, by studying the proper selection of food, cured herself of stomach trouble and severe headaches. Later on she was able to save her little granddaughter because of her knowledge of food.

She says, "When baby was five months old she was weaned because of the severe illness of her mother. She was put on a prepared baby food but soon lost flesh and color, became hollow eyed and fretful. We changed her food several times but with no permanent benefit. At last her stomach rebelled entirely and threw up nearly everything she took. She would be wet with a cold perspiration after feeding and would cry piteously with pain. That is a dangerous condition for a small baby and in this extremity I remembered how beautifully Grape-Nuts had agreed with me, and suggested we try the food for baby.

We began very carefully with it, giving two small teaspoonfuls at a feeding, softened with boiling water and fed in sterilized milk, warmed. The experiment was a perfect success.

She has been on the food five weeks and can now eat other food, for the change in this brief time is wonderful. She has gained over three pounds in weight, has rosy cheeks, bright eyes, and has the appearance of a satisfactorily nourished and thriving child."

The reason that Grape-Nuts will agree with adults and babies is that the starch of the cereals has been transformed into grape sugar in the process of manufacture, and when introduced into the stomach it is ready for immediate assimilation and does not tax the powers of the organs of digestion. The result is always beneficial and the food has saved thousands of lives.

Receipts for many easy hot weather dishes in each package of Grape-Nuts.

WILDERNESS OF PARAN. This was reached only after a three days' journey (Num. 12: 16) which is here considered, in a general way, as a single march. Paran is the modern desert of Tib, still pointed out by Arabic traditions as the scene of the wanderings. It measures about 150 miles in either direction, extending from the Sinai region to Canaan.

13. AND THEY FIRST TOOK THEIR JOURNEY. The significance of "first" is doubtful. "Perhaps it means, 'They journeyed in the order of precedence' assigned to them by their marching orders in chap. 2." ACCORDING TO THE COMMANDMENT OF THE LORD BY THE HAND OF MOSES. The manner of march was disclosed to Moses, either by the direct Word of God or by divine illumination of his mind, and he announced it to the leaders of the tribes.

II. THE EXAMPLE OF HOBAB.—Vs. 29-32. 29. AND MOSES SAID UNTO HOBAB THE SON OF KACUEL. This is the same as the Reuel of Ex. 2: 18, who is generally supposed to be the same as Jethro (Ex. 3: 1), Reuel being his name, and Jethro, which means "Excellency," his honorary title. THE MIDLIANITE. Hobab belonged to the Kenites, an Arab tribe of Midian, east of Sinai. They were sometimes called Amalekites. MOSES' FATHER IN LAW. The Hebrew word here translated "father in law" means any relation by marriage, so that Hobab may have been Moses' brother-in-law, being brother to Zipporah, Moses' wife. It will be remembered that already a lasting friendship had been formed between the Kenites and the Israelites, sealed by sacrifice (Ex. 18: 12.) WE ARE JOURNEYING UNTO THE PLACE OF WHICH THE LORD SAID, I WILL GIVE IT YOU. Moses had in mind God's promises to Abraham (Gen. 12: 7; 13: 15; 17: 8), Isaac (Gen. 26: 3), Jacob (Gen. 28: 13), and the Israelites of his own day (Ex. 3: 8).

Two reasons why Hobab should go were urged by Moses. First reason: COME THOU WITH US AND WE WILL DO THEE GOOD. Hobab would have the manna, the guiding pillar, the tabernacle, the ever-present manifestation of God, the Promised Land, and, especially, the splendid future before the nation.—FOR THE LORD HATH SPOKEN GOOD CONCERNING ISRAEL. The Great Invitation. Every Christian should be able to give just such an invitation as this. He knows whither he is going, and what joys are sure at the end of the journey. He knows how foolish is all pursuit of mammon. He should be bold in calling worldlings from their way to his.

30. AND HE SAID UNTO HIM, I WILL NOT GO. "The true Arab loves his country passionately. The desert is his home, the mountains are his friends. His hard life is a life of liberty. Yet the desert life had no promise for the future, no progress; while the Israelites had assured hopes of a great nation, based on the Covenant of God with Abraham, Isaac, and Jacob.

The reason why many will not follow on to know the Lord" is because they prefer a rambling, irresponsible, self-willed life to the healthful restraints of religion.

31. AND HE SAID, LEAVE US NOT, I PRAY THEE. THOU MAYST BE TO US INSTEAD OF EYES. Finding that an exhibit of what the Kenite might gain had no persuasive effect, Moses wisely sets before him a chance of giving. Hobab knew the desert, its resources, its hostile or friendly tribes, and he would be an invaluable guide supplementing the general guidance of the fiery pillar. Moreover, his presence would ally to the Israelites the powerful influence of the strong tribe to which he belonged.

A word for soul-winners. Two plans must be used in inviting souls to Christ: "You need Christ; Christ needs you." Even if it is a child you are inviting, show him he can be useful in the church. People go where they want to go, but they are doubly likely to go where they are wanted.

A third reason was joined with the second: 32. WHAT GOODNESS THE LORD SHALL DO UNTO US THE SAME WILL WE DO UNTO THEE. Hobab had not shared the Egyptian bondage, but he might share Canaan. Thus early is hinted the truth that Christ teaches fully in the vineyard parable; the eleventh-hour laborer receives the full day's wages.

It is not expressly stated that this second urging succeeded, but later reference to the Kenites as forming a part of the Hebrew nation make it probable that Hobab, with at least a portion of his tribe, entered Canaan with Joshua.

III. THE JOURNEY SONGS OF MOSES.—Vs. 33-36. 33. THREE DAYS' JOURNEY. So great a multitude, with all their goods, would be unable to march more than ten miles a day, less than thirty miles in the three days. THE ARK . . . WENT BEFORE THEM. The position of the ark was ordinarily in the center of the host. Perhaps there was some special reason why at the outset this plan was not followed.

All true progress depends on keeping religion in the front. Send it ahead on all

your journeys; let it form your plans, choose your situations, select your friends and co-workers.

34. AND THE CLOUD OF THE LORD WAS UPON THEM BY DAY. Perhaps, rising from the ark, it spread out over the host, at least the nearer companions, as a grateful protection from the sun,—a protection remembered long afterward, and commemorated in such phrases as "the shadow of the Almighty" (Psa. 91: 1) and "the shadow of the cherub" (Isa. 25: 4 5.)

35. WHEN THE ARK SET FORWARD . . . MOSES SAID, RISE UP, O LORD. These words were afterwards made the opening words and the theme of one of the noblest of the Psalms, the sixty-eighth, which is full of splendid references to Israel's march. AND LET THINE ENEMIES BE SCATTERED. They had need to pray this. "Swiftly, silently, as if springing out of the very sand, the Arab raiders might bear down upon the travellers."

36. AND WHEN IT RESTED, HE SAID, RETURN, O LORD. Only Moses, as he looked upon that huge multitude covering the earth far and wide, could rightly feel how unutterably awful their position would be if on any day the cloud were to rise and melt into the evening sky instead of poisoning itself above the sanctuary of Israel.

HOW TO PRESERVE GOOD HEARING.

Do you want to be able to hear well, even if you live to be ninety or one hundred? Then, keep the outside ear clean and let the inside alone. Nature has furnished a cleansing apparatus for the ear passages. Don't tamper with them. The entrance to the auditory canal is guarded by fine hairs that keep out dirt and insects. In the lining membrane of the canal is an oily yellow wax that is bitter to the taste. On account of this bitter wax, no insect will of its own accord enter the canal. It is only by accident that an insect ever gets into the ear. The quickest way to get rid of it is to drop in a little sweet oil. This will either drown it or frighten it out.

The wax in the ear is absolutely necessary to keep it in a healthy condition. Never try to get it out. Always remember that nature will not let the inner ear become dirty. Never insert the end of a wet towel or cloth into the ear to try and wash out the wax. Washing the auditory canal with soap and water is also injurious as in this way the wax is moistened, and more easily collects dust and dirt. It is dangerous—and, if persisted in, sure to produce deafness—to scratch the ear canals with pins, toothpicks, or hairpins. Never put cold water or any other cold liquid in the ear. When going in swimming, insert cotton—or, what is still better, a little wool—in the ear. When out in a cold wind or snowstorm, it is best to protect the ears. Avoid blowing the nose violently, in case of cold. This sometimes causes the inflammation to spread into the eustachian tube, and causes deafness. Children's ears should never be boxed. A blow on the ear often drives the air with such force against the drum-head that it is ruptured by the shock—Philadelphia Record.

MUD PIES.

Of all the enjoyments under the skies, There nothing so jolly as making mud pies.

Prepare a nice shingle, or short, narrow plank. Lay it carefully down on a bright, sunny bank.

Take the freshest of earth and the cleanest of sand, And mix 'em up thoroughly well with your hand.

Add a cupful of water, then stir with a stick— A little more water if it seems too thick.

Now take up a lump of this beautiful dough, About just enough for a mud pie you know;

Roll it softly around and give it a pat. Don't have it too humpy and yet not too flat.

Lay it down on the board to bake in the sun— Then make all the others just like this one.

Then sprinkle white sand over each little cake, And leave them about fifteen minutes to bake.

And when they are done, you'll certainly say, "That's the most fun I've had for many a day."

—Carolyn Wells, in Youth's Companion.

WITHOUT A PURPOSE.

An apprentice stood at a blacksmith's forge. He thrust the iron into the fire drew it out glowing and began to hammer away while the sparks flew about him. "What are you making?" said a lounger. "O, I don't know, but I reckon if I keep working on it, it will make something."

So he put the bit of iron again in the fire and blew the bellows. When it was red hot, he put it on the anvil once more, and hammered this way and that. At length he threw it aside, exclaiming, "There! I didn't make anything after all."

Many a man who has no divine pattern to his life, no aim that is worthy to absorb the energies of an immortal soul, throws down his life at last compelled to say sadly, "I didn't make anything, after all."—Sel.

Elgin

This is the word as it is written on the dial of the best watches made in the world. The works under the dial also bear the word "Elgin" and are all that ingenuity, science, art and skill can do to make a perfect timepiece. The Watch Word is Elgin the world around.

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Wedding Invitations, Announcements, etc., a specialty.

50 DAYS!

Or thereabouts till THE GREAT EXHIBITION, ST. JOHN, N. B.,

30th August to 6th September, 1902.

Each past day has marked some distinct development, some bright plan thought out or accomplished; some unique feature decided upon; some special attraction selected or secured;—and every effort tending strenuously towards one end, viz: the production of the best All-Round Show ever seen in the Maritime Provinces.

Fruit-growers, Stockmen and General Farmers are displaying an interest far exceeding that of any previous year.

Industrial Exhibitors are coming forward from all parts, and Working Machinery will be a great feature.

In addition to the Dominion Expert Judges of Live Stock, Mr. Gegrke H. Clark, Chief of the Seed Division Department of Agriculture, Ottawa, will assist in the judging of agricultural products, and also deliver Illustrated Lectures in connection with Seeds Sold in Canada, Seed Selection, etc., a feature of vital interest to farmers.

PRIZE LISTS.—A few of these still remain. Parties who have not yet secured a copy should send in their applications at earliest opportunity.

FLOOR SPACE in the Industrial Buildings is now largely taken up. Intending exhibitors will do well to make their arrangements at once, so as to save disappointment.

Special cheap excursions from everywhere.

R. B. EMERSON, W. W. HUBBARD, Acting President, Mgr. and Sec'y, St. John, N. B. St. John, N. B.

From the Churches.

Denominational Funds.

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

The Treasurer for New Brunswick and Prince Edward Island, to whom all contributions from the churches should be sent, is Rev. J. W. MANNING, ST. JOHN, N. B.

PERRAUX.—Three were baptized on Sunday morning, August 3rd. The religious interest is deepening and widening.

I. A. CORBETT.

RIVER JOHN.—Three more have united with the Oak church. Two were baptized and one came to us by letter from the Hantsport church.

J. T. DIMOCK.

NEW GERMANY, N. S.—Last Sunday I had the privilege of baptizing Free Love Rhodinizer who has lately decided to love and serve Christ. At our last business meeting we resolved to make some repairs upon our church building by raising it up and fitting a furnace beneath. The means to do the work is being subscribed. Preparations are being made to renovate the interior of the house of worship at Foster Settlement in the near future.

July 29.

H. B. SMITH

BROOKFIELD, COL. CO.—Began active work on this field on July 1st. The parsonage has been painted inside, the appearance of the barn also improved by a new coat. Considerable expense also has been undergone by our people on our Church building so that if the laws of association extend to the inanimate in their application, our stay here must be exceedingly pleasant. By purchasing a nice kitchen stove for the parsonage the people have set an example which others would do well to follow. On the evening of July 24th members of the church and congregation assembled at the parsonage and gave us a very hearty reception. The guests took full possession, preparing a generous repast for all and replenishing our pantry against future bodily wants. An address of welcome was read to which the pastor endeavored to make suitable response. Music and short addresses by some of the brethren brought to a close a very enjoyable evening. The prayer meeting has been revived and our Sabbath Schools are fairly well attended. We hope and pray that God's richest blessing may rest upon this generous and devoted people.

I. M. BAIRD.

GABARUS, FOURCHU, MIRA.—As it has been some time since we have given any news from this part of the Master's vineyard we thought a few words would be interesting to our brothers and sisters in Christ. I settled with the people here in October. While there are many things to encourage us we have a good deal to discourage, but we rejoice that the Master is with those who try to serve him. Since coming here, while we cannot report any increase by baptisms, two have united with us at Gabarus by letter. There has been some little progress in our church work at Gabarus. The brethren have given the house of worship a fresh coat of paint, which improves its looks greatly. At Fourchle they have purchased a new organ for the house of worship. We have many things to strive against. We are praying that the Lord may open the eyes of these people, that they may be led to believe his word fully. We sincerely ask an interest in the prayers of all our brethren that we may receive greater blessings from the Master as we labor in his service.

W. E. CARPENTER, Pastor.

Personal.

We were favored last week with a call from Rev. J. A. Gordon, pastor of the First Baptist church, Montreal, and were glad to see him looking well, though feeling the need of a rest. Mr. Gordon will rest for a little in the seaside provinces, visiting Charlottetown and other places. He expects to attend the Convention in Yarmouth, where he will represent the Grande Ligne work.

We much regret to learn that Mr. Leander Sweet of Cross Roads, Country Harbor, N. S., recently met with a serious accident. While in the hay field Mr. Sweet came in contact with the cutter-bar of a moving mowing machine, thereby suffering the loss of a part of one of his feet. Mr. Sweet is a highly esteemed deacon of the Country Harbor Baptist church.

The many friends of Rev. J. R. Goucher and Mrs. Goucher, of Digby, sympathize

with them in the afflictions through which they are passing on account of serious illness. We regret to learn that Mrs. Goucher was last week in a very weak condition, and Mr. Goucher's health is also very much shaken. Their son, Rev. W. C. Goucher, of St. Stephen, went to visit them last week. Dr. (Manning) of St. John, supplied the St. Stephen pulpit on Sunday.

The people of the Germain St. congregation had the privilege of hearing two excellent sermons from President Trotter on Sunday last. Dr. Trotter returned to Wolfville on Monday, where he expected to have the pleasure of meeting Revs. Dr. Thomas and Dr. Weeks, of Toronto, and Rev. Mr. Sycamore of Brockville, who are now taking a look at the beautiful Valley.

Rev. L. M. Denton, of the East Baptist church, Lincoln, Neb., is spending his vacation amid the mountains of Colorado and Wyoming. He preached at the First Baptist church, Cheyenne, Wyo., on July 27 and August 3. Mr. Denton's parents reside at Little River, Digby County, N. S.

Rev. Dr. Gates has signified his acceptance of the call of the Germain St. church to become for a second time its pastor. A letter indicating his decision in the matter was read at the conference meeting of the church on Friday evening last and was received with great satisfaction. Dr. Gats may be sure of a warm welcome not only from the Germain St. church, but from his many friends of all churches and denominations in the city.

Ontario Letter.

REV. P. K. DAYFOOT.

The largest delegation ever sent from Ontario, attended the B. V. P. Convention in Providence, R. I. There were 115 in the party and they all came home filled with enthusiasm and resolving to go to Atlanta next year.

FOREIGN MISSIONS.

Rev. J. A. K. Walker, one of our most efficient missionaries, has broken down with fever, and has been ordered to Switzerland. Being too ill to travel alone, Mr. Priest, one of the mission staff was sent with him. Mrs. Walker, who was furloughing here, has gone to Switzerland to meet her husband.

Our year began sadly. There was a debt of \$7,000, and every prospect of a cut in the estimates. But the people sent in \$4,700 and averted that disaster. Immediately blessings began to be enjoyed in India and Bolivia; and tidings came of revivals and soul saving.

Moreover, the hearts of our young people began to turn toward the foreign field and now we have seven waiting to go. Mr. Reelin, a McMaster graduate, goes to India. Mr. Reekie, also a graduate, goes to Bolivia. Misses Pratt and Corning offer for India and Miss Copland goes at her own expense to Bolivia, a young man from Manitoba University wants to sail for India, but if our treasury cannot send him, he will apply to the American Board. Another lad, is yet an undergraduate in McMaster; and will continue his studies until he graduates, or is appointed.

FELLS INSTITUTE

is rapidly approaching the completion for which it has waited so long. It is expected that when the Convention meets in Montreal in October, the new wing will be completed. The last day of the Convention will be Grande Ligne Day. The whole Convention will adjourn to Grande Ligne, and a dedication service will be held. The building will then have fifty additional rooms, and will be able to accommodate about 100 more pupils than formerly. Secretary Bosworth is now appealing for donations for the furnishing of these rooms. Any church, society, or individual, thus furnishing a room is permitted to name the apartment. It is expected that the expense of building—about \$50,000—will be freely met, and the building will be dedicated free of all encumbrance.

SUNDAY OBSERVANCE

has been greatly helped by the action of Hon. Wm. Paterson, Minister of Customs, who has instructed his subordinates to allow no Sunday excursions to land in Cana-

RADWAY'S READY RELIEF FOR PAIN

The Cheapest and Best Medicine for Family Use in the World.

Instantly stops the most excruciating pains; never fails to give ease to the sufferer. For SPRAINS, BRUISES, BACKACHE, PAIN IN THE CHEST OR SIDES, HEADACHE, TOOTHACHE, CONGESTION, INFLAMMATIONS, RHEUMATISM, NEURALGIA, LUMBAGO, SCIATICA, PAINS IN THE SMALL OF THE BACK, or any other external PAIN, a few applications act like magic, causing the pain to instantly stop. ALL INTERNAL PAINS, COLIC, SPASMS.

Dysentery,
Diarrhoea,
Cholera Morbus.

A half to a teaspoonful of Radway's Ready Relief in a half tumbler of water, repeated as often as the discharges continue, and a flannel saturated with Ready Relief placed over the stomach and bowels, will afford immediate relief and soon effect a cure.

Radway's Ready Relief taken in water will, in a very few minutes, cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Fainting Attacks, Nervousness, Sleeplessness, Sick Headache, Flatulency and all internal pains.

There is not a remedial agent in the world that will cure fever and ague and all other malarious, bilious and other fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF. Sold by druggists, etc., & bottles. RADWAY & CO., 7 St. Helen Street, Montreal.

A Little Girl's Life Saved.

Dear Sirs—Will you please send me without delay a copy of your publication, "False and True." I have been using Radway's Ready Relief, and it cannot be beat. It has saved my little girl's life of the cholera morbus. Yours very respectfully

MRS. J. G. FENLEY, Tampa, Fla.

BOWEL TROUBLES.

Dr. Radway—For 30 years we have been using your medicine (Ready Relief and Pills) always getting the desired result, and we can truly say that they are worth ten times their weight in gold. Especially so in a climate like ours where all kinds of fevers are raging the year around, and where bowel troubles, such as dysentery, are epidemic. I have converted hundreds of families to the use of your remedies, and now they would no more be without them than their family Bible. I am now 73 years old, hale and hearty, and would like your advice regarding my hearing, that has been troubling me lately, etc., etc.

S. FULDA.

1704 Edward Street, Houston, Tex.

dian ports. Already the Sunday excursion business has suffered, and many of our lakes, towns, and villages have greatly benefited. The Lord's Day Alliance is now in a position to force the hand of slack officials who are inclined to stand in with the steamboat crowd, and to demand enforcement of the rule.

It is to be hoped that the Minister of Railways may be persuaded to take similar action against excursions entering Canada by rail.

Port Hope, Ont.

The August number of The Missionary Review of the World contains some important articles. The "Away from Rome" movement in Austria is very fully described by Dr. J. G. Cunningham, of Edinburgh, who made a special visit to Europe to study its causes and progress. Dr. Henry Clay Trumbull, the able editor of the Sunday-School Times, tells in interesting fashion the story of "Peter Parker, Physician, Missionary and Diplomat"—the man who opened China at the point of the lancet. One of the most informing and discriminating articles we have seen is on "Present Conditions and Prospects in Columbia, South America," by an American resident whom it is not prudent to name. Inspiration is easily gained from the "Story of the Wichita Church and its Missionary Work"—a history of blessing which followed the obedience to Christ's Great Commission. There are also articles on the "Relation of the Church to Islam" by Canon Sell, "The Downfall of the Long Ju-Ju," "Bishop William Taylor, the World's Evangelist," etc.

Published monthly by Funk & Wagnalls Company, 30 Lafayette Place, New York, \$2 50 a year.

Amid tremendous enthusiasm Lord Kitchener was presented in London on Thursday with a sword of honor, the gift of Cape Town. Sir Jos. C. Dimadale, Lord Mayor, made the presentation. Lord Kitchener modestly returned thanks for the gift and expressed the confident hope that in South Africa, at any time, the sword would not again be drawn from its scabbard. Lord Kitchener eulogized Lord Milner, and made an appeal, based upon his intimate and personal friendship with and knowledge of the South African administrator, that he be given the confidence and sympathy of the British nation.

Sir William Mulock has cabled the Canadian Manufacturers' Association as follows: "Arranging for service, this moment, from Canadian ports to South Africa. Wire at once by what time you can fill first ship." A reply was sent saying: "Association delighted with prospects of African services. Think October 1 best date." The manufacturers have for almost a year been agitating for a direct service, saying they were in a position to provide cargo, and Sir Wilfrid Laurier promised before leaving for England to do all possible towards securing one. During the war, transports and other government vessels leaving Canada for South Africa have carried heavy cargoes, and now that there is a prospect of a regular service, Canadians who have heretofore used the New York service will be able to get a large share of the trade.

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"First in war, first in peace, and first in the heart of his fellow-citizens" (not "his countrymen") appeared in the resolutions presented to the House of Representatives in December, 1799, by General Henry Lee.—Christian Advocate.

MARRIAGES.

BURTON-GRAY.—At Pleasant Valley, July 26, by Rev. M. W. Brown, Timothy R. Burton and Ella B. Gray, both of Kempville, Yarmouth Co., N. S.

BOVD-HIGBY.—At Pleasant Valley, July 28th, by Rev. M. W. Brown, Charles H. Boyd and Helen Nellie Higby, both of Yarmouth, N. S.

ALLAN-LANGILLE.—At the Baptist parsonage, Sydney, July 23rd, by A. J. Vincent, Moody Allan to Minetta Langille, both of Sydney, C. B.

RAFUSE-HARDY.—At Fourchie, C. B., July 29th inst, by Pastor W. E. Carpenter, at the home of George Hardy, father of the bride, Stanford Rafuse of Fourchie to Olive Mildred Hardy of the same place.

DOTTEN-PURDY.—At the residence of the bride's father, Little River, Cumberland county, July 15th, by Rev. P. S. MacGregor of Oxford, Avarid L. Dotten of McAdam Junction, York county, N. B., to Fanny, daughter of J. L. Purdy, Esq.

SIBLEY-GAETZ.—At Musquodobolt Harbor, N. S., July 30th, at the home of the bride's father, Alexander Gaetz, by Rev. G. F. Mitchell, Stanley Sibley of Wittenberg, Colchester county, N. S., to Ella M. Gaetz of Musquodobolt Har.

DEATHS.

RICHARDSON.—At South Bar, C. B., July 14, after a lingering illness of consumption, Jennie Richardson, daughter of the late Samuel Richardson.

ALLEN.—At Yarmouth, N. S., on Monday, July 14th, Eva Mildred Bent, beloved wife of Dr. E. S. Allen, peacefully fell asleep in Jesus.

HICKS.—At Darling's Lake, Yarmouth county, on July 12, Florence, eldest child of George and Annie Hicks, at the age of 5 years and nine months. Florence was a child of sweet disposition and winning manner, and her unexpected death from diabetes was a severe affliction to her devoted parents. Their wounded hearts, however, still cling to him who took their dear one home.

PINKNEY.—Mr. David Pinkney, for over fifty years a member of the church at Clementsport passed away to his reward on Sunday evening the 27th inst, aged 82 years. A number of years ago Bro. Pinkney moved to the Deep Brook section of the Clementsport field where he resided until the time of his death, always remaining a member of the Clements church. Deceased had been ill for some time but bore up with great fortitude, anxiously awaiting the summons, "come up higher." The service was held at the residence, Tuesday, 29th inst, at 2 o'clock, p. m., conducted by the writer, assisted by Evangelist Walden, and Pastor Fisher. The remains were interred in the Pinkney cemetery, near the Victoria Bridge, in sure and certain hope of the resurrection of the just. "Blessed are the dead which die in the Lord."

CROSBY.—Suddenly, on the 21st of July, at her home in Port Maitland, Lizzie, beloved wife of William H. Crosby, at the age of 31 years. Our sister had been in delicate health for several years, but was always hopeful that physical strength might be restored. Death resulted immediately from heart failure, but, although her end came thus suddenly, it found her not unready, as from girlhood she possessed a reproof and confident faith in God's Son as her Saviour. During all the years of physical weakness her lot was borne with great patience and with commendable submission to his will "the smiling of whose face and the refuge of whose grace she enjoyed while here below? May "the consolations of God" be granted abundantly to the bereaved relatives and especially to our brother Crosby and his four precious motherless children.

BALSOR.—At Havelock, Annapolis Co., of pneumonia, July 27th, Byron Balsor, aged 34 years. Our brother, about ten years ago, under the preaching of Rev. W. L. Parker was led to the Saviour, and was baptized and received into fellowship with the Port Lorne Baptist church. He was respected and loved by all who knew him. Seldom indeed is the death of a young man so universally and sincerely regretted by an entire community. His grief-stricken parents, four brothers and one sister are left to mourn the loss of the departed. The funeral sermon was preached by Rev. J. J. Armstrong at Havelock, on Tuesday morning 29th inst, after which the body was interred in the cemetery at Port Lorne, there to await the resurrection of the just. May the God of all grace comfort the bereaved ones.

CARY.—At Burlington, Kings Co., N. S., May 28th, after a long and painful illness, which he bore with patience and Christian resignation, Deacon Frank Cary, aged 73 years, leaving a widow and two daughters to mourn the loss of an affectionate husband and kind, devoted father. He became a Christian forty-five years ago, at

which time he united with the Burlington Baptist church and from that time until his death he maintained a true Christian walk, in his home, in the community and in the church, where he was highly esteemed. Some twelve years ago he was chosen deacon, which office he filled with credit to himself and profit to the church. His devoted life impressed itself upon all who had the pleasure of his acquaintance. He was always ready to minister to the poor and do good to the afflicted, God's servants were always made welcome in his pleasant home. The little weak church has sustained a great loss in the removal of a member who had done so much in sustaining the life of the church. The large numbers who attended his funeral gave proof of the esteem in which he was held in the community. After a suitable sermon by his pastor he was borne to his long home—to wait the Master's call.

Annuity Fund Collections.

Havelock church, per S W Thorne, \$1 39; Dundas church, P E I, by William McLeod, \$2; James Boyle, Sussex, by Rev William Camp, \$1; Mrs J E Dicketta, \$4; Oak Baptist church, River John, by H Sellers, \$1 30; First church, Halifax, \$1; 80; Minister's daughter, Truro, 25c; New Maryland church, by Rev F B Seeley, \$4; Nashwaak church, by Rev F B Seeley, \$3; North Sydney, \$9; Mrs O H Elderkin, \$5; Lower Newcastle, by Rev J W Bleakney, \$2; Upper Newcastle, by Rev J W Bleakney, \$1; Indian Harbor, by Peter B Isnor, \$4; Mrs H A Dowling, \$2; Miss Ida A Parker, \$2; First St George, by Rev A H Lavers, \$5; Springhill church, by A G Purdy, \$33; Mrs Murphy, by C E Day, \$5; Mrs E Meadows, \$2; C A Steadman, \$1; J W Frall, \$5; River Hebert church, by Rev J M Parker, \$5 43; Canard church, by R E Rand, \$5; A friend, Port Hawkesbury, \$5; Newport church, by Rev L H Crandall, \$3 35; Rev T A Higgins, \$5; L C Bleakney, Halifax, \$5; C H Harrington, \$100; J S Trites, \$5; Robert Prizzle, \$5; Mrs Robert Chambers, \$10; Rev T A Higgins \$5; Total, \$260.52
R. M. SAUNDERS, Sec'y.-Treas.

International Sunday Excursions Prohibited in Canada.

In the Province of Ontario the Attorney-General undertook, in 1901, to enforce the Provincial Lord's Day Act against Sunday excursions from the United States. The Court of Appeal of that province, however, in its judgment given a few months ago, held that concerns operating under exclusively Dominion legislative authority,—such as railways and international steamship companies,—were not subject to this Lord's Day Act, being Provincial, hence that he, the Attorney General, was powerless to prevent Sunday excursions coming from across the line.

Immediately on the giving of this judgment a formal deputation was sent by the Lord's Day Alliance to Ottawa, requesting the Minister of Customs, Hon. Wm. Paterson, to use his power for the end sought, and some weeks ago instructions were sent out from the Department of Customs to Customs Collectors at sea and lake ports in the Dominion, directing them to "refuse attendance" upon steamers that were "known to be carrying Sunday excursions pure and simple." Hence a troublesome excursion that has been landing at Port Colborne, Ontario, from Buffalo, for some years past, is prohibited this season. So also excursions from Rochester to Cobourg and other Lake Ontario Ports, and others on the upper lake frontier and in the Maritime Provinces.

GOLD MEDAL, PARIS, 1900.

Walter Baker & Co.'s
PURE, HIGH GRADE
Cocoas and Chocolates.



TRADE-MARK

Breakfast Cocoa.—Absolutely pure, delicious, nutritious, and costs less than one cent a cup.

Premium No. 1 Chocolate.—The best plain chocolate in the market for drinking and also for making cake, icing, ice-cream, etc.

German Sweet Chocolate.—Good to eat and good to drink; palatable, nutritious, and healthful.

WALTER BAKER & CO. Ltd.
ESTABLISHED 1780.
DORCHESTER, MASS.
BRANCH HOUSE, 12 and 14 St. John St., MONTREAL.
TRADE-MARK ON EVERY PACKAGE.

Manchester, Robertson & Allison,
St. John, N. B.

**GLOBE -
WERNICKE
ELASTIC
BOOK-CASE**



The kind that grows
with your library.
It's made up of
units, or sections.
Ten or a dozen
books, one unit —
more books, more
units, and get them
as wanted. Call,
or write for booklet.

An Ideal Book-Case
for the Home.

Y. M. C. A. WORK.

Four army secretaries of the Y. M. C. A. have just reported at the international headquarters in New York. W. A. Reid comes from Alaska, there with his dog team he kept up Association work among the line of forts throughout the winter, having his headquarters at Fort Gibbon. A series of entertainments following pay days were popular with everybody except the saloon-keepers and gamblers, who entered emphatic protests to the army officers saying the Y. M. C. A. was ruining their business. Their protests were unheeded as the Association entertainments had the officers' approval. Mr. Reid will return again with supplies of periodicals, paper, etc., for the men who will be frozen in for eight months. A second secretary comes from the Philippines, M. G. Balley, who had his headquarters at Camp Wallace, Manila, from which place he travelled all over the islands with back pony, bullock cart and boat-loads of periodicals, stationary, magazines, a phonograph, etc. He had a repertoire of entertaining recitations and gave entertainment to the men and as well conducted gospel services constantly. The Y. M. C. A. secretaries in the Philippines have touched over 200 points in the course of a year where soldiers were stationed. W. E. Durstine has just returned from Puerto Rico, where he has been secretary for three years without a vacation. He comes back to regain his health, suffering from tropical fever. With him at Puerto Rico are some of the leading business men who act upon his committee. Dr. Samuel W. Lindsay, commissioner of education for the island is chairman. Charles Hartzell, secretary of Puerto Rico, is on the committee. Through the education work of the Association here, five soldiers recently secured their commissions in the army. The business men of Puerto Rico give \$600 a year toward the expenses here. The fourth returned secretary is A. E. Moody, a nephew of the late Dwight L. Moody, who comes from Cuba, where he has been in charge of the army Association for three years. During that time the Association extended its efforts to fourteen different points where the troops were stationed.

THE ACTON LIBRARY.

The late Lord Acton's library, which Mr. Andrew Carnegie, the purchaser, has presented to Mr. Morley, contains some 70,000 volumes. The London Daily News says: "This is, in some respects, Mr. Carnegie's most remarkable gift, and one of the most princely and splendid acts of kindness on record. It is a tribute o

wealth to genius, and Mr. Carnegie could not have chosen a more fitting recipient. It is a scholar's library, and it needed, to achieve its highest usefulness, to be placed in a scholar's hands."

The library is exceedingly rich in historical and ecclesiastical works. For this reason, and because it would cost £20,000 to erect a building for it. The Daily Chronicle thinks that Mr. Carnegie does not intend the gift for Mr. Morley's private use, but rather that he should hold it in trust for some public use, probably for some of the universities, preferably Cambridge, with which university the late Lord Acton was connected.

John Redmond, leader of the Irish party in the House of Commons, entertained Sir Wilfrid Laurier and Premier Barton, of Australia, at dinner on Wednesday. The 22 guests included John Morley, Sir James Charles Matthew, lord justice of appeal; Father Cronan, of Buffalo; D'Arcy Scott, of Ottawa, and W. T. Stead.

Cheap Farm Laborers' Excursions will be run by the Canadian Pacific Railway during August to points in Manitoba and the Canadian Northwest, but as yet am unable to give the dates of sale, which depend upon when the crop will be ready. It is intended this year to make Winnipeg the preliminary destination of all laborers' tickets. The laborers on arrival there will be looked after by a committee and distributed throughout Manitoba and the Northwest without additional cost. Farm Laborers' certificates will be issued to each when giving tickets are purchased, and on presentation of this certificate, properly executed, at final destination the purchaser will, on payment of required amount, be returned to his original starting point. See advertisement in another column.

Speaking in London, on Friday evening, Colonial Secretary Chamberlain dilated upon the new conception of imperial destiny, in which, thanks to the South African war, he said, ideas of kinship and mutual obligations had been substituted for mere pride of possession or huckstering calculation about profit or loss. The speaker said he foresaw in the reorganization of the newly acquired South African territories something that would make the mighty empire more than a mere geographical expositon. "We hope to make it a living entity, in which each part shall contribute to the success and security of the whole." Referring to the conference of colonial premiers, the secretary said the end actuating all parties to this conference, could only be reached through imperial defence or imperial trade. He did not suppose this ideal would be attained all at once, but he said he believed the conference would lead to a considerable advance, and, if this were so, he would be content for the present. Mr. Chamberlain paid a glowing tribute to the colonies, although he said he thought that opinion on imperial subjects was now broader at home than in the colonies themselves.



CRAMPS,

Pain in the
Stomach,
Diarrhoea,
Dysentery,
Colic,
Cholera

Morbus,
Cholera Infantum, Seasickness,
and all kinds of Summer Com-
plaint are quickly cured by
taking

**Dr. Fowler's
Extract of
Wild Strawberry.**

It has been used by thousands for
nearly sixty years—and we have yet
to hear a complaint about its action.
A few doses have often cured when
all other remedies have failed. Its
action is Pleasant, Rapid, Reliable
and Effectual.

Dr. Fowler's Extract of Wild
Strawberry is the original Bowel



WANTED.

In Connection with our Schools at
Wolfville.

1. A man and his wife to work in Acadia
Seminary, the man to do the work of a
man servant and the woman to do laundry
work.

2. Two girls to work in dining-room of
Acadia Seminary.
For full particulars as to terms, duties,
etc., write to the undersigned.

A. COHOON, Sec'y Ex. Com.
Wolfville, N. S., July 1.

**SYMINGTON'S
EDINBURGH
COFFEE ESSENCE**

makes delicious coffee in a moment. No trouble,
no waste. In small and large bottles, from all
Grocers.

GUARANTEED PURE. 400

CHRISTIAN CHEER.

I remember when a boy, a number of
ministers stopped at our home on their way
from an association, and they were talking
about an invalid young woman who was
an exceptionally happy and helpful Chris-
tian. In the afternoon another carriage
drove up and some one carried a small,
pale, but bright-faced woman into the
house. This was Jane Diven about whom
I had heard so much. From the time she
was five years of age she had not taken a
step. She was a faithful Christian, and
regular attendant at the church. There
was more of heaven in the sanctuary when
they carried that honored little saintly
woman to her waiting chair. I remember
that afternoon in our home, how her voice
rang in laughter; she was the happiest
woman I had ever seen. By and by one
of the ministers asked: "Jane, how is it,
while you are denied nearly all the joys we
most cherish in this life, you are always
happy?" And she answered, as she merrily
tossed her head: "Hear you! One would
suppose I were a veritable martyr. Pshaw,
let us sing: 'Tell me the old, old story.'"
And the "old story" rang out with new
meaning to me. Years have passed, but
that afternoon, when a frail Christian girl
filled the house with music and the sweet-
ness of her cheer, is with me, a bright
memory.—Sel.

"FATHER."

Once I saw a soldier stricken down in
the Battle of Atlanta. Several bullets had
pierced his body, and the surgeon said, as
he turned the warrior's face to the sky:
"No use, my lad! no use! I'm sorry, but
I can't do more for you." I saw the
quivering lip and the startled eye, and
trembled as I thought of his soul. His
eyelids drooped, his mouth moved in
whispers, then the deathly palor, which
follows—the breaking of an artery, began
to overspread his face. Then he whispered
another prayer. He asked for water; but
while I put the canteen to his lips he
refused it, and opening wide his deathly
eyes he partly raised himself and died as
he sharply called "Father!" The far-
away look remained fixed in his eyes when
his face was cold. His praying father died
the year before. And oh! I am sure that
when that soldier looked away in prayer,
the door of heaven opened, and he saw his
father waiting in the light. It startled me
in my godless life.—Rx.

IF YOU WANT TO BE BELOVED.

Don't contradict people, even if you're
sure you are right.

Don't be inquisitive about the affairs of
even your most intimate friend.

Don't undervalue anything because you
don't possess it.

Don't believe that everybody else in the
world is happier than you.

Don't conclude that you have never had
any opportunities in life.

Don't believe all the evil you hear.

Don't repeat gossip, even if it does inter-
est a crowd.

Don't go untidy on the plea that every-
body knows you.

Don't be rude to your inferiors in social
position.

Don't jeer at anybody's religious belief.

Learn to laugh. A good laugh is better
than medicine.

Learn to hide your aches and pains under
a pleasant smile. No one cares whether
you have the earache, headache or rheu-
matism.

Learn to attend to your own business—a
very important point.

Don't try to be anything else but a
gentleman or woman, and that means one
who has consideration for the whole world
and whose life is governed by the golden
rule: "Do unto others as you would be
done by."—The Christian World.

SHE TRUSTED GOD.

Someone tells the story of a Christian
woman who was noted for the calm and
peaceful attitude she maintained under the
most trying circumstances. Another
woman, hearing of her, said, "I must go
and see that woman and learn the secret
of the strong and useful life." She went
to her and said, "Are you a woman of
great faith?" "No," was the reply, "I
am a woman of little faith in a great God.
I try to see the hand of God in the present,

and trust him for the future." This was
the secret of her peace.

Her faith in Christ had wrought in her
that spirit of peacefulness which nothing
of trial or disappointment could disturb.

**REASONS FOR DRESSING PLAINLY
ON SUNDAY.**

1. It would lessen the burden of many
who find it hard work to maintain their
places in society.
2. It would lessen the force of the
temptations which often lead men to barter
honor and honesty for display.
3. If there were less style in dress at
church, people in moderate circumstances
would be more inclined to attend.
4. Universal moderation in dress at
church would improve the worship by the
removal of many wandering thoughts.
5. It would enable all classes of people
to attend church better in unfavorable
weather.
6. It would lessen on the part of the
rich the temptation to be envious and
malicious.
7. It would save valuable time on the
Lord's day.
8. It would relieve our means of a seri-
ous pressure, and thus enable us to do more
for good enterprises.—Exchange.

GOD'S MERCY.

The more we fear crosses, the more
reason have we to think that we need
them. Let us not be discouraged when
the hand of God layeth heavy woes upon
us. We ought to judge of the violence of
our disease by the violence of our remedies
which our spiritual Physician prescribes
for us. It is a great argument for our own
wretchedness and of God's mercy, that,
notwithstanding the difficulty of our
recovery, he vouchsafes to undertake our
care. Let us then draw from our very
afflictions a source of love, of comfort and
trust in God, say with his apostle: "Our
light affliction, which is but for a moment,
worketh for us a far more exceeding and
eternal weight of glory." "Blessed are
they that mourn and sow in tears, because
they shall reap with joy the harvest of
eternal glory."—Fenelon.

ABOVE THE CLOUDS

Let us seek the grace of a cheerful heart,
an even temper, sweetness, gentleness, and
brightness of mind, as walking in his
light and by his grace. Let us pray to
him to give us the spirit of ever-abundant,
ever-springing love, which overpowers and
sweeps away the vexations of life by its
own richness and strength, and which,
above all things, unites us to him who is
the foundation and the centre of all mercy,
loving-kindness and joy.—John Henry
Newman.

THE HUNDRETH PSALM.

All people that on earth do dwell,
Sing to the Lord with cheerful voice,
Him serve with fear, his praise forth tell,
Come ye before him and rejoice.

The Lord, ye know, is God indeed;
Without our aid he did us make;
We are his fold, he doth us feed,
And for his sheep he doth us take.

Oh, enter then his gates with praise,
Approach with joy his courts unto;
Praise, laud and bless his name always,
For it is seemly so to do.

For why? the Lord our God is good,
His mercy is for ever sure;
His truth at all times firmly stood,
And shall from age to age endure.

—William Kethe—Died about 1593.

**WE DON'T THINK ENOUGH OF OLD
PEOPLE.**

We do not consider seriously enough the
comfort and dignity and happiness of old
people. The widowed mother of a pros-
perous man has often been haunting the
house of a son or daughter like a ghost.
She has no place there, no work, no inter-
ests, no old friends, and the aged find it
hard to make new friends. It is selfish and
inconsiderate for a son to thus treat his
mother. She is unhappy, and the cause of
unhappiness is in those about her. Where
means do not permit the settling of old
people in homes of their own, it is still
possible to make them comparatively in-
dependent. To raise a small sum and
place it at her disposal, and to assist her to
find a comfortable room or two in the home
of a family where the rent will be an ac-
ceptable addition to the income, to furnish
the new place tastefully and thoughtfully,
is an easy task.—Ada C. Sweet, in Febru-
ary Woman's Home Companion.

WORTH REMEMBERING.

The following sayings are old, but worth
remembering:

Dean Swift is credited with "Bread is
the staff of life."

It was Keats who said, "A thing of
beauty is a joy for ever."

"Man proposes, but God disposes," re-
marked Thomas a Kempis.

Franklin is authority for "God helps
those who help themselves."

"All cry and no wool" is an expression
found in Butler's "Hudibras."

It was an observation of Thomas South-
ern that "Pity's akin to love."

We are indebted to Colley Cibber, not to
Shakespeare, for "Richard is himself
again."

Edward Coke, the English jurist, was of
the opinion that "A man's house is his
castle."

"When Greeks joined Greeks, then was
the tug of war," was written by Nathaniel
Lee.

"Variety's the spice of life," and "Not
much the worse for wear," were coined by
Cowper.

Edward Young tells us "Death loves a
shining mark," and "A fool at forty is a
fool indeed."

Charles Pinckney gave the patriotic sen-
timent, "Millions for defence, but not one
cent for tribute."

"Of two evils I have chosen the least,"
and "The end must justify the means,"
are from Matthew Prior.

To Milton we owe "The paradise of
fools," "A wilderness of sweets," and
"Moping melancholy and moonstruck
malice."

To Dr. Johnson belongs "A good hater,"
and to MacIntosh, in 1701, the phrase,
often attributed to John Randolph, "Wise
and masterly inactivity."

**CONSUMPTION
MUST BE CHECKED.**

If you have this disease or any symptoms
of it, use PUL-MO.

A FREE SAMPLE BY MAIL to every sufferer.

PUL-MO is sold at \$1.00 per large
bottle, and 15 cents for small size. For
sale by all druggists or direct.

THE PUL-MO CO., TORONTO, ONT.



To the Weary Dyspeptic,
We Ask This Question:

**Why don't you remove
that weight at the pit
of the Stomach?**

Why don't you regulate that variable
appetite, and condition the digestive
organs so that it will not be necessary to
starve the stomach to avoid distress after
eating?

The first step is to regulate the bowels.
For this purpose

**Burdock Blood Bitters
Has No Equal.**

It acts promptly and effectually and
permanently cures all derangements of
digestion.

Another Testimony

—TO THE MERITS OF—
GATES' MEDICINE!!

They cured when Hospital Treatment failed.
Black River, January 4, 1902.

Messrs. C. Gates, Son & Co.,
Middleton, N. S.

Dear Sirs.—Not long ago I had a severe sore
on my leg, which became so troublesome that
I was obliged to go to the hospital at St. John.
After remaining some time, however, I felt
no better, notwithstanding the careful treat-
ment there received. Your agent here, Mr. R.
Power, then asked me to try GATES' MEDI-
CINES. I began a course of your Bitters and
Syrup to purify my blood, and made external
applications of your NERVE OINTMENT and
ACADIAN LINIMENT to the sore. When I had
used 6 bottles of Syrup, 6 boxes of Ointment
and 2 bottles of Liniment the soreness had
entirely disappeared from my leg, which was
completely healed except a very small spot.
I feel very grateful for the wonderful cure
thus effected, and I certainly think your
medicines "can't be beat."

Yours truly,
JAMES SCRIBNER.

If you wish to have pure blood, which is
the basis of good health, try GATES' MEDI-
CINES. Sold everywhere.

Manufactured only by
C. GATES, SON & CO.,
Middleton, N. S.

This and That

WHERE KITTY CATS HANG IN A ROW.

There are trees where the kitty cats grow,
They hang by their tails in a row,
If they happen to fall
They don't mind it at all,
For they land on their feet, as you know.
The fish swim around in the sky
With pollywogs woggling by,
While frogs hop around
On the clouds to the sound
Of the lobsters devouring mince-pie.
The birdies all swim in the sea
And the wasp and the bumblebee,
If you dangle a worm
With a wiggly squirm
You might catch a chickadee-dee.
It's strange, but the apples and pears
Live in houses with carpets and chairs,
They go rolling around
With a rollicking sound
And come bumping and thumping down-
stairs.
—Albert W. Smith, in Ladies' Home
Journal.

THE GREATEST BLUNDER OF MY LIFE.

In the Crerar Library, Chicago, is a book in which five hundred men, out of work, have written of "the greatest blunder of their life." It is a collection made by Dr. Earl Pratt. Here are some of them:

1. "Didn't save what I earned."
2. "Did not as a boy realize the value of an education."
3. "If I had taken better care of my money, I would be better in health and morals."
4. "Did not realize the importance of sticking to one kind of employment."
5. "The greatest blunder of my life was when I took my first drink."
6. "One of the greatest blunders of my life was not to perfect myself in one of the lines of business I started out to learn."
7. "My greatest blunder was when I left school in the fifth grade."
8. "The turning point in my life was when at fifteen I ran away from home."
9. "Spent my money foolishly when I was earning good wages."
10. "When I let myself be misled in thinking that I need not stick to one thing."
11. "Self-conceit and not listening to my parents."
12. "Was to fool away my time when at school."—Ex.

STINGY JIM.

Jimmy was the stingiest boy you ever knew. He couldn't bear to give away a penny, nor a bit of an apple, nor a crumb of candy. He couldn't bear to lend his sled, or his hoop, or his skates. All his

SWEET BREATH

When Coffee is Left Off.

A test was made to find if just the leaving off of coffee alone would produce an equal condition of health as when coffee is left off and Postum Food Coffee used in its place.

A man from Clinton, Wis., made the experiment. He says: "About a year ago I left off drinking coffee and tea and began to use Postum. For several years previous my system had been in wretched condition. I always had a thickly furred, bilious tongue and foul breath, often accompanied with severe headaches. I was troubled all the time with chronic constipation, so that I was morose in disposition and almost discouraged."

At the end of the first week after making the change from coffee to Postum I witnessed a marvellous change in myself. My once coated tongue cleared off, my appetite increased, breath became sweet and the headaches ceased entirely. One thing I wish to state emphatically, you have in Postum a virgin remedy for constipation, for I certainly had about the worst case ever known among mortals and I am completely cured of it. I feel in every way like a new person.

During the last summer I concluded that I would experiment to see if the Postum kept me in good shape or whether I had gotten well from just leaving off coffee. So I quit Postum for quite a time and drank cocoa and water. I found out before two weeks were past that something was wrong and I began to get costive as of old. It was evident the liver was not working properly, so I became convinced it was not the avoidance of coffee alone that cured me, but the great value came from the regular use of Postum."

friends were very sorry he was so stingy, and talked to him about it; but he couldn't see any reason why he should give away what he wanted himself.

"If I didn't want it," he said, "p'raps I would give it away; but why should I give it away when I want it myself?"

"Because it is nice to be generous," said his mother, "and think about the happiness of other people. It makes you feel happier and better yourself. If you give your hoop to little ragged Johnny, who never had one in all his life, you will feel a thousand times better watching his enjoyment of it than if you had kept it yourself."

"Well," said Jimmy, "I'll try it." The hoop was sent off. "How soon shall I feel better?" he asked by-and-by. "I don't feel as well as I did when I had the hoop. Are you sure I shall feel better?"

"Certainly," answered his mother, "but if you should keep on giving something away you would feel better all the sooner."

Then he gave away his kite, and thought he did not feel quite as well as before. He gave away his sixpence that he meant to spend for taffy. Then he said:

"I don't like this giving away things, it doesn't agree with me. I don't feel any better. I like being stingy better."

Just then ragged Johnny ran up the street bowling the hoop, looking proud as a prince, and asking all the boys to take a turn. Jimmy began to smile as he watched him and said:

"You might give Johnny my old overcoat; he's littler than I am, and he doesn't seem to have one. I think—I guess—I know I'm beginning to feel so much better. I'm glad I gave Johnny my hoop. I'll give away something else." And Jimmy has been feeling better ever since.—Selected.

MOTHER'S PRAYER ANSWERED.

A company of young men who had escaped a terrific charge from the enemy in one of the fiercest battles of the Civil War were picking their way across the blood-drenched and death-strewn field to rejoin their company. All about lay the dead, and from every side came the heartrending cries and groans from the wounded and dying.

One noble-faced young fellow whose life was fast ebbing away from a great wound in his side, particularly attracted the attention of the party. The dying boy, too weak to call out, had lifted himself upon one arm, and was feebly beckoning the passers-by to come to him.

Thinking possibly the poor fellow wanted water, or desired to send some message home, one went over to him. Bending down and putting his ear close to the parched lips, he heard these words: "Pray for me, oh, pray for me; I am dying."

"And then," said the writer, "as I knelt there among the dead and dying on that awful battle-field, it almost broke my heart to be compelled to refuse this last request of a dying soldier. I could give no ray of light to that soul struggling for help; for I had no light of my own, and I had not yet found him who is the Light of the world."

"Sadly and in tears I was compelled to say: 'Comrade, I can't pray; you must pray for yourself.'"

"He looked hopeless and sad for a moment. Then he closed his eyes, and began to move his lips in prayer."

"I bent closer to catch his words. As I did so, I heard this wonderful prayer, the most touching and eloquent, it seems to me, I have ever heard: 'O God, hear mother's prayer; O God, answer mother's prayer.'"

"A moment after a look of sweetest peace came over his face. He opened his eyes once more, seeming to thank me for staying by him, and then closed them for the last time."

"This was more than thirty years ago, yet it seems as only an hour since that dying boy helped me find that light by which a Christian mother helped her boy along the dark pathway of death into the light of hope."—Selected.

HIS DECISION.

Twenty-five years ago a young man was sent as a special clerk from Milford, Massachusetts, to Chicago. He was placed in a responsible position, and soon made the acquaintance of many other young men to whom Chicago was a commercial Mecca.

The new clerk was a pleasant fellow, and had a taste for social life; but situated as he was, the social life had to be such as

he could make for himself, and that was, not unnaturally, the free and easy comradeship of other clerks. Almost without realizing it, he found himself gradually drifting into dissipation. It was a social drink here, a quiet game of cards there, and always a cigar in the mouth. Every moment that was not spent in business or in bed was given to things which at the time seemed to him innocent enough, but which were really undetermining his manhood.

After he had been in Chicago a month or two, he met an old class mate of his from his home town. A few evenings later he found himself in his friend's room.

"Look here, old fellow," said the friend, "I want to have a straight talk with you."

"Go ahead," said the other, pleasantly.

"I will. Now, what have you got here in Chicago? A clerkship with a chance. What does the chance depend upon? Education and friends. What is your education? Nothing but a high-school training, and most of that forgotten. Who are your friends? Young men who flash other people's money. Now, what are you going to do? Run to seed and end worse than you began, or fit yourself for a useful future?"

"If you wish to fit yourself, join an evening school, study part of the time out of working hours, and spend your Sundays as you ought to spend them. Purify your life, broaden your understanding, and you will make something of yourself. But if you prefer to stay as you are, take another drink, pass around the cigars, and be a 'jolly good fellow with the boys.'"

The young clerk thought it over. His cigar went out and dropped from between his fingers. He saw two futures—one full of ease but ending in failure, the other fraught with hardship but leading to success. He knew the choice was his, "I thank you, old fellow," he said, at length. "I needed it."

At the end of the week the clerk was a member of an evening class, and had selected his church. He gave up drinking, smoking, cards, and clubs, and began to use the public library and to get back something of his old time interest in books. He was surprised to see that he had dropped out of his rapid life as easily as he entered it. Nobody tried to drag him back, nobody seemed to miss him. In less than six months his opportunity came, and he seized it. Ten years later he was a rich man.

To-day he is loved and respected by all who know him. His benevolences have made the grass greener and the sky bluer to hundreds of poor souls; yet few even of those for whom he has done the most know him either by sight or by name, for he is as unostentatious as he is generous.

"Who would give a thought to me to-day if I had made the wrong decision?" he said, a little while ago. That is a question which every young man can well afford to ask himself. There is only one answer to it.—Exchange.

BABIES MUST NOT BE ROCKED TO SLEEP.

Doctors are not as a general rule greatly influenced by purely sentimental considerations, and they have issued the mandate, "Babies should not be rocked to sleep." This would at first seem cruel and arbitrary, but it is not as unreasonable as would appear. It is vastly better for the baby to be undressed and laid down in the crib, with a cool, fresh pillow under the little head, to drop to quiet sleep than to be held in mother's warm arms, close against her breast, and rocked for a half an hour or more. With most babies a very little training will be sufficient to induce them to sleep when laid down if they have never become accustomed to the rocking. If you are not Spartan enough to leave the baby while he is vigorously protesting against this procedure, sit by the crib and gently pat him to sleep. After awhile even this will not be necessary. It is not only better for the child but also for the mother, as the rocking habit, if persisted in, soon becomes a tax rather than a pleasure.—Selected.

I bought a horse with a supposedly incurable ringbone for \$30.00, cured him with \$1.00 worth of MINARD'S LINIMENT, and sold him in four months for \$85.00. Profit on Liniment, \$54.00.

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Hotel Keeper,
St. Phillip's, Que., Nov. 1st, 1901.



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THE T. MILBURN CO., LIMITED,
Toronto, Ont.

A young teacher, instructing the class in composition, said: "Now, children, don't attempt any flights of fancy. Don't try to imitate the things you have heard, but just be yourselves and write what is really in you."

As a result of this advice one little boy turned in the following composition: "I ain't goin' to attempt no flights of fancy; I'm just goin' to write what's in me, and I've got a heart, a liver, two lungs, and other things like that; then I've got a stomach, and it's got in it a pickle, a piece of pie, two sticks of peppermint candy, and my dinner."—Chicago Journal.



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.

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News Summary.

Boer generals are to have an interview with the King.

The Texas floods have subsided, and railroads have resumed business.

Mrs. Olivia Boisjoli, of Arthabaskaville, Que., has given birth to triplets, a boy and two girls.

The net surplus of earnings over expenditure on the Intercolonial Railway for the year ending June 30 last is \$86,952.

A Cleveland scientist claims to have discovered a process whereby he can extract a chemical gas from ordinary air which will be both cheap and useful as a fuel.

The Canadian Pacific railway has placed an order with the Hochelega shops for one thousand twenty-ton box cars. These are the first freight cars to be built in these shops.

The French official journal will publish next Sunday decrees ordering the closure of 237 religious establishments in 32 departments, which have refused voluntarily to obey the law.

The Digby school board has decided to establish the manual training course in connection with the public schools here. Annapolis and Bridgetown contemplate doing the same.

The upsetting of a boat on the Kennelago River, in Maine, on Wednesday night, brought death by drowning to three of a party of four—Mrs. Paul Virgin, Tom Paradise and Leon Martin.

Two new cases of small pox have broken out in the Gaudet family at Buctouche. Mrs. Gaudet and her son. All the churches have been closed and will remain closed until the disease is checked.

The dwelling house and barns of David Betts, of Doaktown, were burned to the ground Wednesday night. The fire started in the barn. The total loss is about \$1,800, upon which Mr. Betts has \$800 insurance.

Mrs. Alfred Mauley, while alighting from the D. A. R. train at Bedford Tuesday evening, was thrown to the ground, dislocating her shoulder and arm. She also sustained injuries about her face and hands.

Charles Dalant, who died at Hamilton, Ill., a few days ago, was one of the greatest authorities in the world on bee culture. He wrote Langstroth on the Honey Bee and many articles, which revolutionized bee culture in Europe.

In response to its offer to give old soldiers grants of land in New Ontario, the Ontario government has received eighteen thousand claims. These will be largely weeded down. Deeds for two thousand claims will be sent out this week.

In an explanatory statement in the House of Commons, on Thursday, of the grant of £250,000 for the relief of sugar planters in the British West Indies, Colonial Secretary Chamberlain said he took a hopeful view of the future of the islands.

An explosion resulting in heavy loss of life has occurred at the Mount Kimbia colliery at Wollongong, N. S. W. Twenty-seven bodies have been recovered. One hundred and forty-nine miners were rescued, but one hundred are still entombed.

Lemieux, aged twenty-six and unmarried, employed by the Jacques Cartier Electric and Power Company, took hold of a live wire on top of a pole in Quebec on Thursday and fell head first to the ground, breaking his neck. Death was instantaneous.

The University of Edinburgh has conferred upon Rev. Professor Falconer, of Halifax, the degree of Doctor of Literature in recognition of the great merit of articles of his on the Epistles of Peter and Jude which have been recently published in the Expositor.

Rev. Peter C. Yorke, of San Francisco, who is considered one of the best known Gaelic scholars in America, said the other day that there were 500,000 people in America who were able to speak Gaelic and that there were as many more who were studying that language.

The announcement that King Oscar of Sweden is writing his memoirs hardly comes as a surprise, for the reason that he has so frequently and so successfully ventured into literature that he might reasonably be expected to try his hand at state chronicles and personal reminiscences.

After being subjected to vigorous attacks from the liberal leader, one of the most important sections of the government's education bill was passed in the House of Commons Wednesday by 230 votes to 159. This small government majority was greeted with prolonged cheers from the opposition.

William Blair, of River Edge, N. J., celebrated his ninetieth birthday on July 4. He was an intimate friend of General Winfield Scott, for whom he made a hammock to be used on his trip to Mexico, and paid Commodore Vanderbilt twenty-five cents to row him across the Hudson when the latter was a ferryman.

The government of Newfoundland has enforced the local laws against a number of French fishermen along the treaty coast for smuggling, selling liquor and committing other offences of a similar character. The Frenchmen refused to pay the fines imposed, but detachments of armed police compelled payments in most cases.

Previous to their departure from Cape Town the Boer generals called upon Sir Walter F. Hely-Hutchinson, governor of Cape Town, who received them with the greatest cordiality. The only untoward incident of the demonstration was the conspicuous waving of one Transvaal flag. The authorities took no steps to repress the public enthusiasm.

It is said the pontiff has firmly resisted all pressure to induce him to interfere in the schools questions in France. He is credited with saying that the persecution of religious bodies in countries dearest to him is most painful and embittering in the last days of his pontificate, but that he feels any protest or action on his part would only make matters worse and might even menace the solidarity of the Catholic religion.

Sir Christopher Furness organized a meeting of shipowners held on Thursday at West Hartlepool, when it was resolved to protest against the payment of subsidies by the British government for a fast Atlantic line except for the purpose of securing an efficient mail service. The Navy League is sending H. F. Wyatt on a special mission to Canada to promote and foster the objects of the league. Mr. Wyatt will leave for Canada in September.

Announcement of the official order of the coronation procession has greatly stimulated interest in the coronation. No attempt is being made to decorate the streets on the lavish scale which was essayed previous to the King's illness. The re-decoration of the Canadian arch is proceeding, however, and Westminster City Council, in spite of police protests, Thursday granted permission for the retention of the arch on the condition that it be removed directly after the coronation.

The colonial conference met on Friday under the presidency of Mr. Chamberlain. It is understood the subject considered was the admiralty's naval defence proposal. The questions of imperial court appeal and trade preferences were also discussed. The premiers found considerable difficulty in framing resolutions dealing with shipping questions. There was a general consensus of opinion in favor of subsidizing British-owned steamships trading between British ports, and a resolution was ultimately adopted affirming the principle, but leaving it to the parliaments of the respective colonies to decide the amount and the conditions of the subsidy to be granted.

CORONATION NEXT SATURDAY.

In spite of many unfavorable outside reports and a persistent skepticism as to the King's strength being sufficient to endure, as early as August 9th, the fatigue of the Coronation ceremonies, the official bulletins respecting His Majesty's health have continued uniformly favorable, preparations have gone forward for the great event, and it evidently is the royal will that there shall be no second postponement. At the same time some persons who must be supposed to have a fairly correct idea of the state of the King's health find it impossible to believe that he can be in what, under any ordinary circumstances, would be considered a fit condition for enduring the inevitable fatigue of the Coronation. It may be that the King's physicians think that if the anxiety in respect to the Coronation is once off his mind, the conditions for his full recovery will be more favorable. It may be that the King's consideration for the public makes him desirous that the ceremony shall take place at the earliest practical moment. But there have been hints at the necessity of His Majesty's undergoing a second operation, and it may be that if Coronation did not take place now it must be indefinitely postponed. The fact that the King's physicians should have consented to so early a date as August 9, considering the condition of their patient, would certainly lend some color to such a supposition.

Advertisement for Pearline washing powder, featuring an illustration of a woman and the text: 'Time will show whether your washing-powder is dangerous. One can't tell from the first few washings. After a time your clothes "go all at once." Costly experimenting. But here is PEARLINE, known and proved to be absolutely harmless. Costs but a trifle more than the poorest. To save that trifle you risk all the wash. 670 MILLIONS USE IT'

Acadia University, Wolfville, N. S.

Will re-open Wednesday, October 1, 1902. The new Calendar is out. Prospective students are invited to send for calendar and to correspond with the President, THOS TROTTER, D. D.

Horton Collegiate Academy, Wolfville, N. S.

This well-known school has a staff of nine trained and experienced teachers, four of whom reside in the Academy Home. The teaching and aims of the school are distinctly Christian. Five regular courses are offered: 1. The Matriculation Course, preparing for entrance into the Universities. 2. The Scientific Course, preparing for entrance into the Scientific Schools. 3. The General Course, offering numerous electives, preparing for Provincial and Civil Service Examinations and entrance into professional schools. 4. The Business Course, preparing for Commercial pursuits. 5. The Manual Training Course, which may be combined with many of the other courses. The Acadia home is heated by hot water and lighted by electric light. Every attention is paid to the boys in residence. There is room in the Juvenile Department for boys thirteen years of age or under. Fall term opens September 3. For further information apply to H. L. BRITAIN, M. A., Principal.

Acadia Seminary, Wolfville, N. S.

A Christian School for young women, offers FIVE BILINGUAL COURSES FOR DIPLOMA:—Collegiate, Piano-forte, voice, Art and Education. FOUR COURSES FOR CERTIFICATE:—Violin, Stenography and Typewriting, Business and Domestic Science. Fifteen teachers of large experience, graduates of leading Universities and Conservatories (Acadia, Stuttgart, Leipzig, etc.) comprise the Faculty. Easy of access, unsurpassed location, most modern equipment, hospital and trained nurse. Full term begins September 3. Winter term January 7. For illustrated catalogue, giving full information apply to REV. HENRY TODD DEWOLFE, M. A., Principal.

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Advertisement for British Columbia Coal Company, featuring the text: 'Try an investment of \$100.00 in a British Columbia Coal Company. Write for prospectus. A. W. BELFRY & CO., Rooms 40 and 41 Royal Ins. Building, Montreal.'

Advertisement for S. Kerr & Son, featuring the text: 'Why? Because St. John's Cool summers, our elevated position open to the sea breeze, our airy rooms with 21 feet ceilings aid perfect system of ventilation, we do not know what hot weather is. There is, therefore, no better time than just now for taking either of our courses of study. No vacations. Students can enter at any time. Send for catalogue. S. KERR & SON, Oddfellows' Hall.'

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