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Lynching in Georgia.

During the past week another has been added to the long list of horrors in connection with negro lynchings in the United States. A few weeks ago a man named Henry Hodges, his wife and three of their children were murdered and their residence burned, at a place six miles from Statesboro, Ga. Several negroes, it appears, were concerned in the terrible crime, two of these Paul Reed and Will Cato, had been tried, found guilty and sentenced to be hanged, Sept. 9. The prisoners were securely guarded and there was no reason to doubt that the sentence would be duly executed. But the mob's thirst for blood was not to be appeased except by a lynching of the most sensational and cruel character. The condemned men were held in the court house under a military guard but the mob having learned that the rifles of guard were not loaded, easily overcame what resistance the soldiers were able or disposed to offer and gained possession of the negroes, whom they led two miles out of town and burned at the stake, having first saturated their clothing with kerosene. The murder of the Hodges family appears to have been a horrible and cold-blooded crime. But such crimes can never be atoned for by the perpetration of others equally horrible. The burning of the condemned negroes was no less murder than was the deed for which the negroes had been convicted. The lynchers will probably not be called to account for their crime, but such crime cannot go unpunished. Every community and every commonwealth which tolerates such atrocities must suffer therefor. Despatches from Statesboro indicate that something like a reign of terror exists among the negroes in that part of Georgia. Men and women are being flogged by mobs for comparatively trivial offences, while others are being shot down by the roadside or in their cabins.

Opium in the Philippines.

It will be remembered that a year or two ago public sentiment in the United States was strongly stirred over the proposal of the Philippine Commission that the opium traffic in the Philippines should be a monopoly to be sold to the highest bidder. So strong was the adverse criticism with which this proposal was met that for the time being it was abandoned and a committee was appointed to enquire as to the laws and conditions governing the opium traffic in Oriental countries and to report a plan for its control in the Philippines. The committee composed of Bishop Brent, Dr. Albert and Major Carter, president of the insular Board of health, after inquiry in China, Siam and Japan, has now reported, recommending that the opium traffic in the Philippines be at once made a Government monopoly; that after three years the importation of opium, except for medical uses, be absolutely prohibited; that smokers' licenses be issued only to those persons, over twenty-one years of age, who are confirmed users of the drug; that a campaign of education against the use of opium be started in the schools, that free treatment in the Government hospitals be given to those who use the drug, and that all Chinese who violate the proposed laws and regulations be punished by deportation.

Enemy of San Jose Scale.

The San Jose Scale, which has caused so much damage and created so much concern in Ontario as well as in many parts of the United States is said to have come originally to California from North China, having been imported on some ornamental trees. Its ravages in the United States led the Department of Agriculture at Washington to investigate the means by which it was kept in check in China and Japan, with the result that a small ladybird beetle (*Chilocorus similis*) was discovered to be the chief enemy of the scale. Experiments carried on by the Washington authorities have attracted the attention of the Ontario Department of Agriculture, and the question has been under consideration of importing some of the beetles for propagation and work into that Province. It is thought unlikely, however, that the bugs will be sufficiently numerous for some time to come to admit of any being sent out of the United States. It is a question too whether they would stand the Canadian winters. The introduction of a new species of insect into a country might be attended with serious results unless it can be definitely known beforehand what the new comers will feed upon.

There is a possibility in such a case of the cure being much worse than the disease. It is believed, however, that no harm can result from the introduction of this species of beetle. It is said to feed only on scale insects, and ultimately may feed upon certain native species as well as on the San Jose Scale. It is a most voracious eater and has been observed to eat as many as five or six scale insects a minute. The appetite of the larva seems never to be satisfied and it is feeding all the time. The adults also feed actively.

The Senate.

The rapidity with which the personnel of the Senate of Canada changes by reason of death and new appointments is remarkable. Eight years ago the Conservatives were in a majority in the Upper Chamber of more than sixty. That large majority has not only been reduced to zero but when the two new senatorships for the Northwest Territories and the existing vacancies shall have been filled the present Government will command a majority of seventeen in the Senate. The three existing vacancies are in Nova Scotia, New Brunswick and Ontario respectively. They are caused by the refusal of Mr. Rufus Currie of Windsor, N. S., to accept a proffered appointment, the death of Hon. William Dever of St. John, and the death of Hon. Mr. Aikins of Toronto.

Captain Thacker, the Canadian officer who was commissioned by Sir Frederick Borden to follow the movements of the Russo-Japanese campaign, has forwarded an article on Shimose powder, the new explosive used by the Japanese. Captain Thacker says that the shimose compound is two degrees more powerful than dynamite, while gun cotton, on which lyddite and other high explosives are based, comes directly below the Japanese compound. The cost of manufacturing the shimose powder, however, is only one half of that of gun cotton. The new compound is said to explode at a somewhat lighter degree of pressure than others. Ordinary explosives, for instance, explode after they have pierced an iron plate. But with the shimose powder the piercing and detonation are practically simultaneous, and the fragments are therefore numberless and scattered in all directions, which would mean the most fearful carnage if the explosion occurred on a ship's deck. One Russian blue-jacket on the *Varing* was wounded in no less than one hundred and sixty different places by the explosion of a shimose shell during the engagement at Chemulpo. Many deaths occurred from the mere blast where no wounds were shown at all.

Interchange of Courtesies.

The endeavor to establish more cordial relations between Great Britain and France is not confined to the rulers of respective countries. It is gratifying to observe that the working men of London and Paris have been exchanging courtesies. Some time ago a number of British workmen enjoyed a pleasant visit to Paris, and more recently a company of French workmen and their wives made a three days' visit in London, where they seem to have been very cordially welcomed and pleasantly entertained. By the King's instructions they were permitted to see the State apartments at Buckingham Palace, and the Earl of Pembroke acted as their guide. They also went over the House of Parliament, where Sir Howard Vincent, and Hon. Philip Stanhope, Mr. Burt and other members entertained them at lunch. Later in the day they were received by the Lord Chief Justice of England and shown over Lincoln's Inn, the Lane Courts and the Temple. By a happy chance, while they were on the embankment the Queen passed by on her way to the East-end. The Frenchmen gave her Majesty a hearty cheer coupled with the cry of "Vive La Reine!" Later the party was shown the Guildhall and afterwards received at the Mansion House by the Lord Mayor. Such interchanges of courtesies will doubtless aid materially in the important work of cementing good feeling between the two nations.

Japan in re

the Ryeshitelni.

The Japanese Government has given to the Associated Press a statement defining its attitude in the capture of the war vessel *Ryeshitelni* which took refuge in Chee Foo, a Chinese port, and was captured and taken thence by a Japanese vessel. The Japanese statement is in part as follows: "The status

of China in the present struggle is wholly unique. Nearly all the military operations are carried on within her borders. She is not a party to the conflict, nevertheless her territories are in part belligerent and in part neutral. That condition of things in the contemplation of international law is an anomaly and a contradiction. The Japanese Government engaged to respect the neutrality of China outside of the regions actually involved in war provided that Russia made a similar engagement and carried it out in good faith. The Japanese Government considered that they were precluded by this engagement from occupying or making use for warlike purposes of any kind of territory or parts of China outside of the zone which has been made the theatre of war because it seemed to them that any such occupation would ipso facto convert the places thus occupied and used from neutrality to belligerent territory. It equally seemed to them that any such occupation and use of neutral Chinese territory or ports by the Russian forces would give effect to the proviso in the Japanese engagement and justify her in considering territory or ports so occupied and used as belligerent. In other words, the Japanese government held that China's neutrality is imperfect and applicable only to those places which are not occupied by the armed forces of either belligerent and Russia cannot escape the consequences of an unsuccessful war by moving its army or navy into those portions of China which by arrangement had been made conditionally neutral. The action taken by Japan at Che Foo was a direct natural consequence of Russia's disregard of her engagement, but it is not alone in this matter nor alone in the Che Foo matter that Russia has flagrantly violated China's neutrality and ignored her own engagements. The statement of the commander of the *Ryeshitelni* that his ship was disarmed upon arrival at Che Foo is untrue. The vessel was fully armed and manned when visited by Lieut. Terashima early on the morning of August 13, but in any event disarmament would not fulfil the requirements of China's neutrality regulations and it was for China, not for Russia, to decide whether the alternative of disarmament was acceptable."

The Plague in

San Francisco.

It will be news to a good many readers, we suppose—and certainly not pleasant news—that for four years now the bubonic plague which has proved such a terrible scourge in India has maintained a foothold in San Francisco. In reference to the history of the plague in that city *The Globe* of Toronto gives the following information: "The plague first appeared in San Francisco in 1900, there being 22 cases reported that year and 22 deaths. In 1901 there were 30 cases and 25 deaths; in 1902, 41 cases and 41 deaths; in 1903, 17 cases and 17 deaths, and in 1904, up to March 1st there have been 9 cases and 8 deaths, making a total of 119 cases and 113 deaths. These figures are from the regular weekly report of the United States Public Health and Marine Hospital Service. The City, State and Federal Government have all taken a hand in the effort to suppress the plague, and they are to be given credit for confining it to the limits of that city, but that is about all the credit they deserve. So long as the plague exists in San Francisco so long will the public health of other cities in the United States and western Canada remain in jeopardy, and it is about time dilatory measures were dropped and drastic ones adopted for the uprooting of such a menacing evil. The combined efforts of city, State and Federal authorities should be able to achieve in less than five years what one Scottish city accomplished in as many months. The high percentage of deaths among those affected and the extremely contagious nature of the disease warrant the strongest efforts and the most extreme measures in stamping it out."

Sir John Aird.

In Great Britain the chances of boy and distinction are of course much fewer than they are in America, but in spite of all disadvantages many a British youth of humble birth, by virtue of innate ability and the strenuous application of his powers to worthy ends, attains to eminence. A fine example of a large measure of success attained by one who started as a poor boy is that of Sir John Aird, M. P., who has become so widely known in connection with the construction of the great Assouan Dam on the Upper Nile. Sir John Aird is now seventy one years of age, and his long and busy life has been a succession of triumphs, for he has at the outset everything against him. His grandfather was a workman in very humble circumstances, who was killed by an accident during the construction of the Regent's Canal. His father held an insignificant position in a London gas Company, and young John's first start was a very poor one. To day he is a millionaire and the most famous of great contractors, builder not only of the wonderful dam at Assouan, but of the Millwall Docks and of half a dozen water-works.

Value of Church Membership.

BY J. B. GAMBRELL.

Unorganized forces have never accomplished much in the world and never will. George Whitfield was a much greater preacher than Wesley. He moved people very powerfully but he left them unorganized, while his co-laborer organized everything he touched. It is needless to say that Wesley's work remains while Whitfield's has been scattered.

When Christ began his ministry, he quickly gathered around him a few disciples as a nucleus of his world-wide movement. With the ongoing of his kingdom there was a steady absorption of every convert into an organization—a church. The converts at Pentecost were baptized and added the same day. The Scriptures leave no place for the convert outside of a church. There never was a convert who did well outside of a church. Christianity could not be maintained without churches. To say that churches do not save people is saying nothing to the point, when the matter of Christian duty is involved. Churches do not save people instrumentally by upholding and preaching the truth. If churches fail all fails in the long run.

But the blessings of organization are manifold for the saved. Every convert needs exactly what a true church can give him—sympathy, love, support, instruction, comradeship, protection. The churches of Christ were ordained to meet the deepest needs of the new life. Life of every sort needs environment for its comfort and development. Nature provides environment, light and atmosphere with a proper temperature in which to bring all its products to perfection. The God of all grace, who is also the God of nature, has provided a resting place, with suitable environments, and a heavenly atmosphere in which to bring spiritual life to full fruition. The home of God's child on this earth is a New Testament church.

Paul's conception of a church still further enforces the value of church organization. He takes the human body to illustrate. Christ is the head and all the members are members one of another. They co-operate to the mutual comfort of all. No one Christian is strong enough or complete enough to meet all his own wants. Some are far ahead of others, but all need supplementing. The eye, the ear, the nose, the tongue, the hands, the feet, all supplement and help each other. The same thing is true in a church.

Sometimes it is said that, if one is converted, he can live all right in or out of a church. It is a mistake. One can do well in a life of disobedience to Christ, and whoever refuses to unite with a church sets the widow and the orphan of the Master aside. For such as one there is no real spiritual growth or happiness. Whoever saw a great Christian grown up outside of the fellowship of a church? I certainly never saw one or heard of one.

Many years ago, when I had time and a place for it, I greatly enjoyed gardening, and was reasonably successful in it. One year, following the usual custom, I sowed cabbage seed in a bed, and in due time transplanted the young plants to the rich, mellow soil of the open garden. Here they were cultivated and grew to large proportions. Passing by the neglected plant bed, I opened the weeds and grass to see what had become of the plants left in the bed. They were there still living but leafless and with only a little bud at the top to show that there was life left. They had been choked with the weeds and grass. This is a picture of a converted man, left out in the world. He will never perish, neither will he grow.

And then there is that other great question, the question of usefulness. We are kept in the world for what good we can do for others. It will be next to perdition to live and die having done no good in the world. A converted person out of a church cannot be useful. He cannot help doing harm by a pernicious example. He is a rebel in the kingdom of grace. If his heart kept warm, which would never be, singlehanded, he could do but little. There is a heavenly arithmetic which works in God's kingdom and warfare. Here it is: "One shall chase a thousand, and two shall put ten thousand to flight." How marvelously do we increase our usefulness by combinations. Beyond the weighty obligation to obey Christ there is, running through life, a moral obligation to do those things which make for our highest usefulness. A stray soldier in any army counts for very little. Marathon is forever glorious, for on that field the immortal ten thousand Greeks locking shields, standing and marching shoulder to shoulder, cut through and defeated the almost countless hordes of the barbarians, while the victors sang their psalms of victory. A church like that will be a conquering force anywhere in the world.

Why write all this? Just to set on a fine idea? No; far from it. Just now thousands are turning to God, and I notice a great disparity between the number of professions and the number joining the church. This may be explained many ways. All who profess are not real converts. Many converts have their church notions set toward other denominations. But I raise the question whether in their zeal for soul-winning many are not painfully lax in giving converts timely and faithful instructions. Is this not true? Let every preacher and worker answer before God for himself. "I trust I am not censorious, but I much fear that a sinful laxness in not teaching converts their duty in respect to joining the church results from a kind of unwritten compromise with error. For one, I have no sympathy with

much that goes under the fine title of defending the faith. But I hold this to be true and self-evident: Preachers are to preach the teaching revealed in the Scriptures. It is not our primary duty to take care of any church or denomination. Our duty is to preach straight on, just as if every one believed the truth or would do it, when he heard it. We owe a grave duty to God and a solemn obligation to the converts to lead them in the way of their highest happiness and usefulness. If some one says people will not hear us, if we preach the full truth, the reply is, that is mostly a mistake, provided we preach the truth in love; but anyway, we are not obliged to have everybody to hear us. We are obliged to be true to God and his word. But beyond all human wisdom there is a supreme factor in the problem of successful preaching, and that in unction, the anointing of the Holy Spirit. Men will hear whom God anoints, and he never anoints trimmers nor makeshifts.

My plea is for faithfulness right up to the Scripture standard on this, as well as other matters. We are no way responsible for what is in the Bible, nor for people's notions unless, indeed, we have failed to declare the whole counsel of God, and thus contributed to their false notions. There are plenty of texts for preaching what is here suggested—Baptist Standard.

From Unbelief to Faith.

BY REV. GEORGE P. PERRY, D. D.

We have been passing through a period of discussion which has created an atmosphere of doubt, unsettling the faith of many. Some of those who care anything for religion have lost much of their reverence for the Bible and the church. Superficial thinkers have taken for granted that the conclusions of modern critics warrant them to become a law unto themselves in things spiritual. It would seem that the popular feeling is not so favorable for Christian faith as it was a generation ago. There seems to be an unusual indifference to worship and church activity which would indicate a current of life that is away from real faith in Christ as Lord and Saviour.

Now while this may be true of those who form their opinions from the sensational reports of the secular press, which almost always feeds its readers with the views of radical critics, it must be remembered that among the educated classes there seems to be a return to simple faith in Christ and the Gospel. Those in places of learning who have antagonized Christianity have more recently renounced their unbelief. You have all doubtless read the statements made by Prof. Orr not long ago, showing that nearly all the eminent scientists who supported the Haeckel movement in Germany had abandoned their materialistic theories. He cites the fact that the most eminent men whom Haeckel arrayed on his side in his "Riddle of the Universe," could not longer be counted with him. "In reading the book," says Prof. Orr, "as I have had occasion to do, and write about it also, I was impressed by this, that nearly all the great scientific authorities that he quotes, and certain of them quoted in favor of his opinions, changed their view thirty or forty, or twenty-five years ago. He mentions Virchow, Du Bois-Raymond, Wandt and Prof. Romanes. The attitude of these scientists indicates clearly that there is a drift from scepticism to faith.

In recent years there has been undoubtedly a drift of religious thought in regard to the composition of the Bible toward the position held by the radical critics, modifying the old ideas much. The notion that the Scriptures, especially those of the Old Testament, are more an evolution than a revelation, seems to have become quite popular. The effect of this conception has greatly lessened popular reverence for the Bible. More recently, the opinion of conservative critics has turned the current of feeling back again. Many of the extreme views of sensational critics have failed to really move the old foundations. Scholars of high repute have made bold to deny their ultra theories. As an illustration we might cite the case of Delitzsch's interpretations of the Babylonian discoveries. He claims that the Scriptures of the Old Testament can be readily explained as a mere adaptation of the teachings found in Babylonian literature and are not special revelations to Israel. Not a few scholars have met this theory with strong arguments in opposition. Prof. Kuyper, of the Free University of Amsterdam states the conservative view. He says, "There are no reasons for making any material concession to the radical critics of the day. The claim that at bottom the religious contents of the Old Testament are only the natural product of man's religious genius can not be supported, and those meditating theologians who endeavor to repudiate such fundamental doctrines as that of man's fall, make undue concessions to the clamor of materialistic philosophy. Recent results of investigation confirm the Bible claims of the original monotheism of the Semitic peoples, and even if it should prove true, as Delitzsch claims that the name of Jehovah is already found in the cuneiform literature, that would only emphasize the primitive purity of the Semitic religion. A any rate, actual facts fairly interpreted do not prove an evolutionary process in the development of early religion, but rather the opposite—a deterioration from something originally good to something worse."

There was a time when hasty deductions like those given above would be world by day much un-
 uence

than they have today in determining the general trend of thought in estimating the value and authority of the Bible. Not long since, Prof. James Robertson, of Glasgow University, on his address to his old students, entitled "Five and Twenty Years in a Hebrew Chair" said: "In so far as the prevailing school of criticism has given a verdict on the significance, quality and history of the Old Testament religion I am free to give it as my opinion that the verdict is mainly wrong, and that as time goes on it will be found inadequate to the case. And it is because I believe that a great deal of the partition and rearrangement of documents proceeds upon a mistaken view as a presupposition that I hesitate to accept the so called 'ascertained results of criticism.'"

Such conservative views of eminent scholars have held in check the current of opinion which for awhile was strongly away from the old view of the value of the Old Testament's authority in religious matters. There is now a reaction which will no doubt result in re-establishing the authority of the Scriptures in the minds of those who have been misled by superficial criticism. Hence we may look for a more intelligent and more enthusiastic faith in the Bible.—Watchman.

A New Creation.

So intimate and vital is the relation in which the believer stands to Jesus Christ that the writers of the New Testament can only express it by the phrase "in Christ." The words will bear an interpretation that is almost literal, for if Christ is our Saviour we can truly say that he is all about us. He is beneath us, for he is the foundation on which we rest. He is beside us, for he is our friend and helper in temptation, perplexity and sorrow. He is above us, for he has passed into the heavens and our hearts are lifted thither continually by his promise: "Where I am there shall also my servant be." With Christ beneath, beside, above me, enfolding me on every side, it is not too strange a thing to say, "I dwell in him."

When this wonderful relationship is established it produces results no less wonderful in the life of him who is "in Christ." There takes place a new creation, the man in Christ becomes a new creature. The result is wonderful, but it is not unnatural. Remarkable transformations take place through the influence of one life upon another. A great temperance reformer who was once a drunkard had the current of his life turned by the touch of a kindly hand and the sound of a friendly voice. Men have often been saved and enabled by the companionship of wife or friend. And if a human life, imperfect at the best, can thus uplift and bless another, what may we not expect for one who keeps company with Jesus Christ?

When a new creation has been formed it necessarily manifests itself in many ways. Old things pass away; they become new. New relations are established with God. One's thought of God, one's attitude towards him, is changed. Guilt and fear are banished. The soul which shrank from the presence of a king and law-giver now seeks with joy a father's face.

In the new creation the man himself is changed. That which may have ruled his life as the supreme and final motive—ambition, money, pleasure—is dethroned and the constraining love of Christ now exercises sway. The change of motive leads to change of action. He who dwells in the presence of Christ can no longer associate with the vile; a body which is the temple of Christ's spirit cannot be surrendered to the evil one to be made an instrument of sin.

A new relationship is established also towards one's fellow-men. For those who are together in Christ are joined by a bond more close than any other, and they must act towards one another with all brotherly love.

The fabled fountain of perpetual youth had power to make the aged young, to bring back vision to the failing eyes and vigor to the trembling limbs. More marvellous is the transformation when a man, poisoned and defiled by sin, bathes in this fountain of divine renewal, when by faith he enters into the life of Jesus Christ and finds instead of guilt and condemnation, pardon, peace and life eternal.—The Presbyterian.

Religion and Morality.

We are accustomed to the thought that religion and morality often times do not mix as they ought. We laugh at the negro who goes from his fervent camp meeting and pays an unnecessary visit to his neighbor's hen-roost on his way home. Familiar to us is the story of the grocer who would rise from family prayers and give directions to his clerk to water the milk and sand the sugar. All probably know of those who are far more fervent in prayer than they are in paying their just liabilities. It comes about because there is not a proper conception of the relations that religion and morality should bear to each other. Hence instead of their coalescing and each influencing the other, are kept separate and apart in too many and too frequent an instance.

But there is another phase of this matter. Religion may sometimes not only fail to mix with morality but becomes positively antagonistic thereto. There is a passage in Mr. John Morley's life of Mr. Gladstone, as given in one of the latter's letters which is very suggestive on this point. It

reads as follows and is well worth study and digestion:

"There is one proposition which the experience of life burns into my soul; it is this, that man should beware of letting his religion spoil his morality. In a thousand ways—some great, some small, but all subtle—we are daily tempted to that great sin. To speak of such a thing seems dishonoring to God; but it is not religion as it comes from him—it is religion with the strange and evil mixtures which it gathers from abiding in us."

The accusation contained in this extract is one that is made very commonly against the Jesuits of the Roman Church. Among others, however, too frequently the thought comes in that the end justifies the means, and so in the attainment of so-called religious results, ethical principles may be violated. There may possibly be morality without religion. We are not quite sure, however, that this may be. We are sure that there can be no true religion without morality. Religion means to bind back to God. We cannot be bound to God if our religion does not cause us to conform to the principles of moral living. Disveiled from this it becomes mere vaporing that has no real vital influence upon the life. We want to see to it that our religion is a vital force influencing our living and our doing. That it may thus be it must mix with morality and must never take a position antagonistic thereto.—Baptist Commonwealth.

"The Holy City."

Thirty men, red-eyed and dishevelled, lined up before a judge of the San Francisco police court. It was the regular morning company of "drunks and disorderlies." Some were old and hardened, others hung their heads in shame. Just as the momentary disorder attending the bringing in of the prisoners quieted down, a strange thing happened. A strong, clear voice from below began singing:—

"Last night I lay a sleeping,
There came a dream so fair."

Last night! It had been for them all a nightmare or a drunken stupor. The song was such a contrast to the horrible fact that no one could fail of a sudden shock at the thought the song suggested.

"I stood in old Jerusalem,
Beside the temple there,"

the song went on. The judge had paused. He made a quiet inquiry. A former member of a famous opera company, known all over the country, was awaiting trial for forgery. It was he who was singing in his cell.

Meantime the song went on, and every man in line showed emotion. One or two dropped on their knees, one boy at the end of the line, after a desperate effort of self-control, leaned against the wall, buried his face against his olded arms, and sobbed, "O mother, mother!"

The sobs, cutting to the very heart the men who heard, and the song, still welling its way through the court room, blended in the hush. Then one man protested.

"Judge," said he, "have we got to submit to this? We're here to take our punishment, but this——" He, too, began to sob.

It was impossible to proceed with the business of the court, yet the judge gave no order to stop the song. The police sergeant, after a surprised effort to keep the men in line, stepped back and waited with the rest. The song moved on to its climax:—

"Jerusalem! Jerusalem!
Sing, for the night is o'er!
Hosanna in the highest!
Hosanna for evermore!"

In an ecstasy of melody the last words rang out, and then there was silence.

The judge looked into the faces of the men before him. There was not one who was not touched by the song; not one in whom some better impulse was not stirred. He did not call the cases singly—a kind word of advice, and he dismissed them all. No man was fined or sentenced to the workhouse that morning. The song had done more good than punishment could have accomplished.—Selected.

Unconscious Decline.

There is a striking passage in Hosea that tells of the tragic possibility of the unconscious moral and spiritual decay. Speaking of Ephraim the prophet says in suggestive symbolism; "Ephraim hath mixed himself among the people; Ephraim is a cake not turned. Strangers have deposed his strength, and he knoweth it not; yea, grey hairs are here and there upon him, yet he knoweth it not." Even a child can understand the force of this illustration. It tells of a people destined by God to be a vitalizing force among the nations, but because of the lack of single-hearted consecration, yielding to the gravitation of the surrounding influences, and gradually dragged down to their lower level. And the sadly suggestive thing is the unconsciousness of the decline. Ephraim is not aware of how these alien forces have robbed him of mortal stamina, and others have noted before himself the infallible signs of moral decrepitude and decay.

And this has an application far beyond the immediate local reference. The Christian is called to shine as a light in the world and to be as the salt of the earth. And this is the effect of the normal and healthy Christian life.

Not only is there steady upward growth but the life tells helpfully upon the lives of others. But the danger against which every Christian has to guard is that placed in an atmosphere that is not congenial to spiritual growth and surrounded by antagonistic influences in his daily life, the inner life shall be dimmed, the conscience shall become blunted, and the divine life for lack of nourishment shall become dwarfed and stunted so that the whole trend is downward rather than upward.

A minister in a frontier town once said to the writer: "Our position here is a hard one; we have but little helpful companionship; we have to face a dead wall of stolid indifference; we see so many forms of unblinking evil that it becomes almost a matter of course, and one is sometimes led to ask himself, Am I really lifting men up or am I myself being dragged down to their level?" And this is something which in a greater or less degree every one is called to face. The influences of the daily round are not such as to stimulate and nourish the spiritual life, but rather to blunt the perceptions and lower the vitality. And the tragic thing is that the downgrade movement may be so gradual that it is apparent to others before it is to ourselves that we are not the men we once were.

There can be no sadder reflection as one looks to a point in the past than that there has been a fading of the ideals; a waning of the enthusiasm; a dimming of the vision; that the love has grown cold and that the grasp of the eternal verities has weakened. It is only as we cultivate in our lives "the habit of the presence of Christ" and feel the touch of his hand upon us as a constant incentive to good and a restraint from evil in its manifold forms that we shall be saved from the dwarfing influences of our daily environment and our pathway be as "the light that shineth more and more unto the perfect day."—Presbyterian

Wer Weiss Wie Nahe Mir Mein Ende?

This hymn was sung at the first meeting of St. Mark's Lutheran church, New York City, after the loss of the steamer "General Slocum", in which so many members of that church perished.

Who knows how near my end may be?
Time speeds away and death comes on.
How swiftly, ah, how suddenly,
May death be here, and life be gone!
My God, for Jesus' sake I pray
Thy peace may bless thy dying day.
O Father, cover all my sins
With Jesus' merits, who alone
The pardon that I covet wins.
And makes his long-sought rest my own.
My God, for Jesus' sake I pray
Thy peace may bless my dying day.
Then death may come or tarry yet;
I know in Christ I perish not.
He never will his own forget;
He gives me robes without a spot.
My God, for Jesus' sake I pray
Thy peace may bless my dying day.
And thus I live in God at peace,
And die without a thought of fear,
Content to take what God decrees,
For through his Son my faith is clear;
His grace shall be in death my stay,
And peace shall bless my dying day.

—Watchman

Character and Opportunity.

Environment and Providence do create a nature nor form a character; they develop what is already in man; even as the sun and shower do not form a rose nor shape a lily—they call out what is latent in seed. A man's business, education, society and experiences develop what is in his nature and reveal the tendencies of his character. Joseph was clean before he was assailed; temptation only manifested him. Samuel was in the way of obeying God before he distinguished the voice of God as speaking to him. Daniel was a praying man before the den of lions yapped on him; Judas was a traitor before the hot kiss of of treason was given; Paul was grand and heroic before the trials revealed him; Lincoln was a patriot and a statesman before he was president. Time and discipline prepare men; crises revealed them. The light and society of Nazareth no more affected the character of Jesus than does the soot stain the sunbeam, because there was in him an instinctive repulsion to what was wrong and ignoble. He alone who first created man can regenerate him into a new nature; it is the supreme determination of the will of man, stimulated and quickened by the grace of God that fashions and builds a holy character. If any good comes out of Nazareth it must be because good went into it; Nazareth developed and revealed.—H. O. Rolands, D. D.

Boston Letter.

In the death of Dr. Donald, rector of Trinity Episcopal church Boston mourns the loss of one of her foremost clergymen. He was the successor of the lamented Phillips Brooks. The writer has been interested in the place Harvard University occupies among the Educational Universities of the country. Perhaps readers of the "MESSENGER AND VISITOR" may note with interest a comparative statement regarding the number of students and the amount of productive funds at the disposal of the leading Universities and Colleges and

individual technical schools of the United States. Only those having more than 2000 students or \$1,000,000 or more endowment are mentioned. They are placed in the list according to the number of students.

Students Endowment

Harvard University, Cambridge, Mass.	5,124	\$13,119,538
Columbia " Manhattan Borough N. Y.	4,036	13,364,977
University of Michigan, Ann Arbor,	3,800	545,940
" " Minnesota, Minneapolis,	3,550	1,307,219
" " Chicago, Chicago,	3,520	7,372,559
Pratt Institute, Brooklyn, N. Y.,	3,121	
University of Illinois, Urbana,	3,000	561,895
Cornell University, Ithaca, N. Y.,	2,980	6,891,627
University of California, Berkeley,	2,932	3,035,027
Yale University, New Haven, Conn.,	2,680	6,000,000
Carnegie Institute, New York,		10,000,000
North Western University, Evanston, Ill,	2,629	2,950,000
University of Wisconsin, Madison,	2,619	500,000
" " Pennsylvania, Philadelphia	2,475	3,384,705
" " Nebraska, Lincoln,	2,256	
College City N. Y. Manhattan Borough	2,126	
Washington University St. Louis Mo.	2,086	4,600,678
Syracuse " Syracuse, N. Y.	1,800	1,399,506
Girard College, Philadelphia,	1,693	15,987,593
Mass. Institution Technology, Boston	1,430	1,784,234
Leland Stanford Univ. Palo Alto, Cal.	1,378	16,000,000
Oberlin College, Oberlin, O.,	1,357	1,666,787
University of Cincinnati, Cin. O.,	1,287	3,357,308
Tulane University, New Orleans, La.	1,145	1,231,000
University of Missouri, Columbia,	1,021	1,235,849
Armour Institution, Tech. Chicago, Ill.	1,000	2,500,000
Tufts College, Somerville, Mass.,	900	1,300,000
Brown University, Providence, R. I.,	899	1,874,207
Western Reserve Univ. Cleveland, O.,	800	1,300,000
Dartmouth College, Hanover, N. H.,	768	2,500,000
Vanderbilt University, Nashville Tenn.	754	1,300,000
Johns Hopkins " Baltimore Md.,	651	2,500,000
Amherst College, Amherst, Mass.,	410	1,700,000
University of Maine, Orono,	399	1,044,901
Williams College, Williamston, Mass,	393	1,664,887
Coldgate University, Hamilton N. Y.,	360	1,500,000
Wes'eyan " Middletown, Conn.,	350	1,475,615
Gen. Theo. Sem. Manhattan Borough,	144	2,150,445
Princeton Theo. Sem., Princeton, N. J,	132	1,367,747
Haverford College, Haverford, Pa.,	125	1,000,000

It will be observed from the above table that Harvard is away in the lead in the point of numbers and that Leland Stanford University is most heavily endowed.

There are 9 institutions which have between 2000 and 3000 students; between 3000 and 4000; 1 between 4000 and 5000; and 1 between 5000 and 6000.

The aggregate of productive funds belonging to the institutions having not less than \$1,000,000 endowment is \$128,894,379. Of this number 17 have an endowment of \$1,000,000 or more; 5 between \$2,000,000 and \$3,000,000, 1 comes in the \$4,000,000 list; 2 in the \$6,000,000 column; 1 claims the \$7,000,000 mark 1 \$10,000,000; 2 \$13,000,000 1 \$15,000,000; and one \$16,000,000.

Besides the 9 institutions mentioned above as having between 2000 and 2000 students, there are 23 which have more than 1000 students, but having less than \$1,000,000 endowment, they were not included in the list. For instance Booker T. Washington's famous Tuskegee Institute, situated in Tuskegee, Ala., has 1,253 students but only \$252,971 available funds.

Very few pastor's remain in the city through August. This scribe is spending the month at Hampton, N. H., which with its magnificent beach only 2 miles distant makes a delightful place for rest and recuperation.

A. F. NEWCOMBE.

Aug. 12.

George William Curtis, in his sketch of Longfellow in his "Homes of American Authors," says: "The secret of his popularity as a poet is probably that of all similar popularity—namely, the fact that his poetry expresses a universal sentiment in the simplest and most melodious manner. Each of his most noted poems is the song of a feeling common to every mind in moods into which every mind is liable to fall. If some elegiac poets have strung rosaries of tears, there is a weakness of woe in their verses which repels; but the quiet, pensive thought—the twilight of the mind, in which the little facts of life are saddened, in view of their relation to the eternal laws, time and change—this is the meditation and mourning of every manly heart, and this is the alluring and permanent charm of Longfellow's poetry." This is the quality in the poem above which Curtis describes. In simple terms the poet puts a universal experience. Human life is but the rising and ebbing of the tides and at each fall there are those who never return. For each and all the petition may well be offered, may I be ready for the time when the tide shall ebb for me—Baptist Commonwealth.

The tide rises, the tide falls,
The twilight darkens, the curlew calls;
Along the sea-sands damp and brown
The traveler hastens toward the town,
And the tide rises, the tide falls,
Darkness settles on roofs and walls,
But the sea, the sea in the darkness calls;
The little waves, with their soft, white hands,
Efface the footprints in the sand,
And the tide rises, the tide falls,
The morning breaks; the steeds in their stalls
Stamp and neigh, as the hostler calls;
The day returns, but nevermore
Returns the traveller to the shore,
And the tide rises, the tide falls.—Longfellow.

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S. McC. BLACK

Editor

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SOCIETIES AMONG THE STUDENTS OF ACADIA.

The work the student does in preparation for lectures of the class room, in collateral reading, and in efforts to reduce to written form the results of his study must always be the principal part of his education. He must educate himself. If the student really works Professors can do much for him; but the essential part is the every day independent effort of the student himself.

But in addition to the regular studies of the course there is provision for helping the student to use his knowledge and to prepare him for leadership when he leaves college. In personal study he gains power; in college societies he learns how to use his power. And this knowledge is beyond all price. For unless a man can impart his knowledge and so relate himself to his fellows as to help them, his education loses half its value. Power is not enough; power must be related to be worth anything. The energy of Niagara is useless until it is so related to machinery as to do some of the world's work. The study of human nature as embodied in his fellows is the complement of the student's poring over books. Now the student life at Acadia is organized so as to provide for the exercises of the gifts of all. The first of the societies named in the calendar is the Acadia Athenaeum. "The object of this society is the improvement of the students in debate and public speaking. The laws and regulations of the society are subject to approval of the faculty. Besides its weekly meetings arrangements are made for a course of public lectures during each college year. The society has under its control a reading room furnished with a selection of newspapers, provincial and foreign, and other periodicals." In this society numbers of our public men have cultivated their powers of speaking and obtained the facility of expression and the ability to think on their feet by which they wield a potent influence. And the power of speaking is not apparently waning. Within recent years the students of Acadia have met students of other colleges in public debate and have always done credit to themselves. In only one case have they failed to win a decision in their favor. We have also to remember that a larger number of the graduates of the last twenty years have distinguished themselves in the pulpit and in the courts of law, and in legislative halls, showing that the older graduates have worthy successors. All this proves the value of the debating society. We hope the students will avail themselves of the opportunity offered and that every man who takes his B. A. will be able to take his part in public assemblies as an educated man and as a citizen. Not all will become orators. It is not necessary that all should win fame for public speaking. But a man is at a disadvantage who cannot give expression to his views on matters affecting the public welfare.

The second department of organized College life named in the Calendar is the Acadia Athletic Association. In the elder days of the College the students took their exercise in walking over the hills of Horton. But "old times are changed, old manners gone." Now "a large and convenient campus gives abundant opportunities for Athletic games in the Spring and Autumn. There is also on the University grounds a large and well equipped Gymnasium. From the first of November to the first of April the students have regular gymnastic drill under the director of the Gymnasium. In May of each year a public field day is held."

Some well informed people think too much attention is given in the large Universities to foot-ball and other forms of Athletics. We are of this opinion. But there is a use as well as an abuse of College athletics. And we think Acadia in general has the use with the abuse reduced to a minimum, it being understood that some who go to College will be principally known as athletes. The situation of the college is one of comparative isolation and so match games that are most likely to develop unhealthy excitement are limited, while enough competition is available to keep up earnestness in practice. The instruction of the director in the Gymnasium has intellectual value. That work is does may be inferred from the brilliant record of Acadia

men in the Intercollegiate Competition held in St. John a few weeks ago.

A College Young Men's Association has been formed and is in a flourishing condition. At present there are about ninety members. Addresses are delivered monthly before this society by clergymen invited for the purpose. The Executive Committee of this Association publishes in the summer vacation of each year a College Hand Book containing a large amount of useful information." The young women of the college also have formed an Association similar in aim to that of the young men. Under its direction in addition to regular meetings a prayer service is held every Sunday morning of the college year. Acadia is visited during the year by representatives of the International College Y. M. C. A. who give much encouragement and stimulus by their reports of Christian work in other colleges the world over. Acadia has for several years been represented at the summer meetings at Northfield, Mass., and the evangelical spirit is strengthened by the reports of the delegates.

The Acadia Missionary Society, dear to the graduates of many years, holds public monthly meetings. "Its aim is to cultivate interest in Missionary work, and especially to gain information respecting Christian Missions in foreign lands." It has been the means of leading young people to enter on service as foreign missionaries.

The Propylaeum is "a society composed of the young ladies in the Arts course. The meetings are held on Friday afternoon. The exercises consist of studies and discussions on assigned topics. Occasional public entertainments of a social and literary character are given by the Society."

While literature and religion are cultivated by the societies here named, Science is not forgotten. "A King's county branch of the Nova Scotia Institute of Science has been organized in Wolfville and holds monthly meetings in the college library. The purpose of the Society is to encourage the study of local Natural History, and to disseminate scientific knowledge of a general character."

"Prayer meetings, conducted by the students, are regularly held on Sunday morning and on Wednesday evening throughout the college year. These religious meetings have been maintained ever since the founding of the College. All students are required to be present at morning prayers, and also to attend public worship regularly on the Sabbath."

The maintenance of the foregoing Societies shows the presence of a strong current of intellectual and moral life for the continuance of which the societies themselves are almost sufficient guarantees. The students of Acadia seem to be thoroughly organized for the promotion of an intense and manifold life.

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THE FREE CHURCH SITUATION.

The more the condition of things brought about by the recent decision of the Privy Council in reference to the Free Church of Scotland is considered the more remarkable—not to say inexplicable—does that decision appear. Some idea of the present situation may be gathered by the following statement contained in a London despatch to the New York Evening Post:

"In Edinburgh 23,000 worshippers are deprived of churches, 55 ministers occupy their homes on sufferance, and the victorious minority has not a single minister within a radius of twenty miles to fill the gap. In Glasgow a hundred and three congregations, with seventy thousand membership, are spiritually houseless, while their pulpits have to be supplied by the Presbytery of Wee Frees, consisting of two ministers only, resident in Glasgow. Dundee, Aberdeen, indeed most of the Scottish centres are in similar predicament. Wee Frees is preparing to take over the Glasgow and Aberdeen theological colleges, though they have not a single professor. Magnificent Free Church missions, involving an annual expenditure of \$250,000 and 304 European and 344 native missionaries pass to twenty-eight Highland ministers, who have neither funds nor missionaries. Parliament is just rising, with more thought of grouse shooting than the Church crisis, and will do nothing. No way out has yet been suggested, beyond the temporary expedient of an emergency fund, which has already reached a hundred and eighty thousand dollars."

It appears that the victorious Highland ministers refuse to surrender any part of what the judgment of the House of Lords has given them in trust funds and buildings except on the condition that the majority retrace the whole doctrinal progress involved in union with the United Presbyterian Church.

The Outlook in commenting upon the decision of the House of Lords in this case says: "The decision is to the effect that the Free Church which made that costly sacrifice in 1843 to free itself from control by the State, did not thereby free itself from the right of the State to hold it to its ancient formularies; that by modification of these and union with another branch of the Presbyterian body it has destroyed its identity; that consequently a ministry who split from it in protest against these changes, though only two or three per cent. of the whole, is the only body that the law can recognize as the Free Church and as the legal holder

of the entire property of the church." If such a decision is law, it is hard to see how it can be in accordance with justice and common sense. It would be justice that the Free Church minority which refused union with the United Presbyterian Church should receive a share of the invested funds of the church proportionate to their numbers, but in right and reason they could hardly ask for more. If the change in the views of the majority had been a sudden one, and all the funds of the church had been contributed on the understanding that they would be used to promote the principles held by the minority the case would be different. But it cannot be fairly claimed that this is the case, and it must be regarded as gross injustice that the majority should be arbitrarily deprived of funds which they and their fathers have contributed, simply because they do not in all respects hold the views which were held by the Free Church fifty or sixty years ago. The injustice is the more apparent when it is considered that the small remnant which by the decision of the House of Lords has been put in possession of all the funds and buildings of the Free Church is quite incapable of administering the trust. They have no ministers to fill the pulpits, or professors to man the colleges, or missionaries to carry on the missions, and so far as these enterprises are dependent upon popular support, they will of course be also without funds.

The British Weekly in a long editorial on "The Scottish church case" says: "They [The sufferers] know, as their fathers in Scotland have known, that the visible reward of fidelity is often nothing but pain and baffled hope. They know also that if the crisis is met with faith and firmness the result will be a precious addition to those old records of constancy which are the reserve force of humanity. It has seemed oftentimes that on these the church of the martyrs and the church of the martyr of martyrs has sustained her life. Very soon defensive and recuperative energies will find free play, and the prospect will brighten."

Dr. Nicoll, if we do not mistake his meaning, has something against the Scottish church because it has not come up to the help of the English non-conformists in their struggle on the Education question, so fully as it should. He says: "It has been said that no individual, no family, no nation has ever so grievously erred or transgressed so deeply as the great Christian church. There have been doubtless in the Free churches, as in all churches, things to mourn over. It has seemed to some who have watched her with friendliest eyes that there have been signs of that dry rot of the minds noble temper which often comes of prosperity and ease, a gentle indifference to the great issues of the present, and the hard fights that are being fought for righteousness. Whether this be so or not, the Free churchmen have come to a crisis where justice is the first and last word, and they have learned beyond the possibility of forgetfulness that indifference to righteousness in one cause promotes unrighteousness in all. Nor will they forget that a church's life is not in the abundance of things it possesses. It can dispense with numbers, with wealth and with worldly honor. Indeed the church has never been so strong as when it looked to Christ alone. If the ministers rise to the call, their people will stand by them to the end. Rats, of course will run."

THE SCENE OF JUDSON'S IMPRISONMENT.

The life of Adoniram Judson, one of the most interesting of all biographies, has few parts more thrilling than the account of his sufferings while undergoing imprisonment. In Rev. E. M. Kelly's report to the Missionary Union there is a reference to the place and its present condition.

AUNGBILN.—"This is the oldest outstation of the field. The historical interest of this village as the prison site of Dr. Judson's sufferings has always attracted visitors. In 1888 I was so fortunate as to obtain by purchase for the Union the compound in which the prison stood, a compound in which Dr. Judson and Mrs. Ann H. Judson verified the power of the Gospel of Christ to give in our day the noble and heroic strength of the martyrs. In 1899 the monastery on the land where it was purchased was burned to the ground. We not only mourned the loss of this interesting building, but have been unable to rebuild. In January of this year two generous Baptist travellers and their families visited Aungbinle, Mr. Ambrose Swasey of Cleveland, Ohio, and Mr. Edward Canby, of Dayton, Ohio. Unsolicited they gave me \$800 to build here a suitable brick chapel as a prison site memorial and a house for a native preacher. The two buildings were erected and a front fence placed on the compound and the whole place put in order. It seems like a model outfit for an outstation. On Sept. 13 the chapel was dedicated with pleasant and appropriate services. Mareng The Nyo, A. T. M., of Mandalay, gave the furniture and entertained the gathering for the day. The furniture given is worth more than \$80. These new buildings help us to work Aungbinle from vantage ground." Mr. Kelly reports that a new church, with 40 members, has been formed at Amarapura, an old Capital of Burma, and that the number of baptisms reported is larger than usual.

THE CHURCH AND THE NATION.

The retiring President of the Baptist Union of Wales, the Rev. John Williams, delivered an address at the meeting of the late annual meeting of the Union, on "An Ideal church and its power to produce an Ideal People." He said that the "Ideal church was in the future. It would be a living church, a vigilant church, a united church, and such a church would inevitably produce an ideal nation, for it would influence the people's education, commerce, amusements and politics."

One can scarcely think deeply of his church without thinking of the nation. To praise the Lord with the whole heart for personal redemption and renewing grace is to have devout desires for the salvation of one's country. In Psalm 103 the writer passes swiftly almost unexpectedly, from the thankfulness for personal mercies to gratitude that God had made known His ways unto Moses; His acts to the children of Israel. To him as to the earnest Christian of to-day's mercy to one's fellows is mercy to one's self. There is no antagonism between blessings for the individual and blessings for all; there is identity rather of the one and the many. Indeed the soul that believes in God, and so really believes in the union of believers in heaven, may, like Paul as he describes himself in Romans IX, scarcely think of himself in anxiety for Israel, and like another whose words find us, he may think his own happiness so far dependent on the welfare of the church and nation that he will say: "If I forget thee, O Jerusalem, let my right hand forget her cunning. Let my tongue cleave to the roof of my mouth, if I remember thee not; if I prefer not Jerusalem above my chief joy." To his mind the cunning of the hand and the use of speech have their only adequate use in the service of Jerusalem. The Christian then must love his nation because he loves his church. More of this conviction would help the church itself. The law of death in order to a higher life applies to the church as well as to the individual. The church must to a certain extent forget even itself in the desire for those outside, if it would save its own life. A church in Canada to-day, in the midst of our hopeful growing natural life must for the sake of the country as well as for its own comfort be "a living church, a vigilant church, a united church." Such a body, filled with the spirit, will influence all around it. The education of the children in its aims and spirit, the commerce of the people in its range and justness of dealing, the amusements, and even the politics of the country will be preserved from enfeeblement by the company of men and women who really believe in a risen triumphant Christ, and in the speedy coming of righteousness in his kingdom. The church must do everything that in it lies to convince the youth of its mental breadth and its ethical earnestness, its generous outlook on life, and its broad humanity. It must convince the youth that it belongs to the vanguard of progress, that it is still able to inspire men for civic duties, for co-operation in broad national schemes for reform, and for spiritual leadership at home, and in foreign fields of labor. And this faith, this zeal the church can gain by obtaining in answer to prayer more power of the spirit whose work it is to enrich with all knowledge and utterance. For a work so great nothing less than faith in God will be sufficient. O for such a faith in all our churches!

THE WAR.

Later despatches indicate that the accounts published last week did not exaggerate the disasters suffered by the Russian fleet in recent naval engagements. A number of the Russian vessels which were engaged with Admiral Tokio's squadron on the 10th inst, made their way back to Port Arthur. Of those which did not, it would appear that only one—the fast cruiser *Novik*—was able to reach a Russian port and she is reported to have been attacked by two Japanese cruisers and sunk at Kaisakovsk, Sakhalin Island, on the morning of the twenty-first. The *Czarevitch* and two or three destroyers which took refuge in Kiau Chow Bay are permanently out of action, the German Government having notified Japan that they will be disarmed and their crews detained until the close of the war. The *Akold* and one destroyer found refuge at Shanghai, and their commanders have received notice from the Chinese Viceroy that they must either leave the port by the 20th or 21st or disarm. Japan had indeed notified the Chinese Government that unless such action were taken the Russian vessels would be seized in port. The report of the defeat of the Vladivostok squadron is confirmed. The *Rurik* was sunk and the cruisers *Rossia* and *Gromoboi* reached Vladivostok so seriously damaged that they will probably be quite useless during the remainder of the war. The *Rossia's* captain was killed and seven other officers wounded. On the *Gromoboi* four officers were killed and seven wounded, while on the two cruisers 135 men were killed and 307 wounded. Six hundred of the *Rurik's* crew are reported to have been saved from drowning by the vessels of Admiral Kamimura's squadron. On Tuesday morning last General Stoessel, the Russian commander at Port Arthur, received from the Japanese commanders a formal demand for the surrender of the fortress and also the Mikado's offer of safe conduct to non-combatants, an answer being required by ten o'clock the next day. The answer was a refusal to surrender and also a refusal of the offer of a safe conduct for non-combatants. There appears to be general agreement in the belief that the situation for Port Arthur

has now become desperate and that the Russians can at best hold out against the besiegers but a short time longer. But to fight it out to the bitter end will probably mean the addition of other thousands of lives to those which have already been sacrificed on that bloody battle ground. Under the existing conditions it would seem that prudence as well as humanity would dictate the acceptance by Russia of reasonable terms of surrender. . . . Japan, it appears, declines to restore the torpedoes to destroy *Ryeshiteleni* which her vessels took out of Che Foo harbor, contending that Russia's disregard of the laws of neutrality and the weakness of the Chinese Government in respect to the enforcement of such laws justified the action taken in the case of the *Ryeshiteleni*. . . . A late despatch from Shanghai states that the commanders of the Russian war vessels there refuse either to disarm or to leave the port. A Japanese destroyer has arrived at Shanghai and a United States war vessel has anchored in such a position as to shield the Russian vessels. The action of the American vessel is supposed to be due to the fact that American commercial property, as well as other foreign interests, would be endangered if a fight between the Japanese and Russian vessels should take place in Shanghai harbor. The Taiotai or Viceroy is said to have notified the American Consul at Shanghai, who is dean of the consular body there, that China cannot protect foreign settlements. He contends that Russia ignores the orders issued by China and that China has not the means of making her obey them.

Editorial Notes.

—The fashionable heretic of to-day is the bore of to-morrow. A new theory that has the charm of claiming to give relief from the demands of the Gospel may be popular for a while; but it is soon seen to be hollow and some other excuse for unbelief is invented which is welcomed as "the delicacy of the season." When Holmes wrote;

In fact there's nothing that keeps its youth,
As far I know but a tree and truth,"

he expressed one of the great verities of the Gospel. Truth is of perennial sweetness, light and power, grace and truth come by Jesus Christ.

—The life which will not venture forth in faith, which will not risk a noble shipwreck, fails; while the character and life inspired by faith have in them the seeds of eternity. Time justifies those who live by faith. They walk by a higher intelligence than those around them, and may be sneered at for a time, but when the hour is complete those who sneered will praise as foresight what they once condemned as faith. They are the wise, the intelligent ones, who believe in Christ. They who disbelieve are fools.

—As the usual supply of matter for our W. B. M. U. department has not reached us this week, it has been necessary to fill the space ordinarily so occupied with other material.

—As we go to press our Maritime Convention is in the midst of its session at Truro. We are pleased to be able to furnish a report of the proceedings up to and including the services of Sunday. So far all the sessions seem to have been very pleasant ones, and we trust that the same gracious spirit may pervade all the meetings. Our report of the proceedings will be concluded next week.

THE CONVENTION.

TRURO, N. S.

FRIDAY EVENING, AUGUST 19, 1904.

The prospects are good for a large attendance at the Convention which opens tomorrow at 10 o'clock a. m. This evening the House of Worship of the First Baptist church, with which Convention meets was well filled when public worship was held and a scholarly and philosophical sermon was preached by the Rev. W. C. Keirstead, Ph. D., Pastor of the Baptist church at Rockford, Illinois. The text was Romans 8: 28—"And we know that all things work together for good to them that love God." Paul sees a universe with sin, pain and death in it and yet has a faith that all things work for good for the individual and the race. Things must be taken together. Pain is the other side of love. Sin never exists for itself alone, but always for the good. The good to which all things are tending is that man may have fellowship with God which is the great good. Dr. Keirstead's mind is of the philosophic type and he sought to expound Paul's meaning in the text in terms of present day thinking. He received the close attention of the congregation. Rev. J. H. McDonald presided. Rev. Dr. Steele read the Scriptures and Rev. R. O. Morse offered prayer. Dr. Steele's comments on the Scriptures were brief, but very apt, illuminating and helpful.

AUGUST 20th, 1904.

R. G. Haley, Esq., of St. John, President for 1903-04, presided at the opening of Convention this morning at 10 o'clock. The attendance was larger than usual, a large number of ministers and others, including many women, being present. The hymn beginning "The Church's one foundation" was sung with much spirit and feeling. Rev. B. H. Thomas, of Dorchester, N. B., read Psalm 46; and Rev. Dr. Brown, of Hopewell, N. B., offered prayer. The committee of Nomination was appointed as follows: Principal

E. W. Sawyer, B. H. Eaton, C. W. Roscoe, H. H. Ayer, Rev. J. H. McDonald, A. S. McDonald, Samuel Simpson, J. Parsons, I. B. Oakes, R. O. Morse.

Hon. J. N. Armstrong, of North Sydney, in responding to the invitation to a seat in Convention spoke of his interest in the work of the body; referred to the late Rev. George Armstrong, D. D., and to his brother Rev. W. F. Armstrong. He said the Convention was rendering great service by its Educational and Missionary work. Rev. C. R. McNally, of Brooklyn, N. Y., Rev. W. A. Newcombe, D. D. of Thomaston, Maine, Bro. A. E. Wall, of Windsor, Bro. C. L. Bentley of Cambridge, Mass, and Bro. S. R. Griffin, of Goldboro also acknowledged the courtesy of Convention in inviting them to seats.

The officers for the year elected were:

President, William Cummings, of Truro, N. S.

Vice Presidents, Rev. W. C. Goucher, M. A., St. Stephen N. B., Rev. J. G. A. Belyea, M. A., Bay View, P. E. I.

Secretary, Dr. H. C. Creed (elected in 1902.)

Assistant Secretaries, Rev. W. R. Robinson, Gibson, N. B., Rev. T. B. Layton, Truro, N. S.

Treasurer, J. C. B. Oakes, Esq., Truro, N. S.

Bro. William Cummings was received with applause when he took the chair as President for the year. In few and felicitous terms he thanked Convention for its courtesy, and called on his son, Rev. S. W. Cummings, of Amherst, to offer prayer. The incident was pleasing to many. For more than thirty years Bro. Cummings has labored incessantly for his church, for the denomination and for philanthropic causes. He has given freely of his time and money for the Lord's work. He has preached the gospel in the regions round about and assisted in evangelistic work. It was fitting that in his own church he should be asked to preside over the body which he has so long served. And it was a joy that his son, pastor of one of our largest churches, should lead Convention in thanksgiving for his father's life and in prayer for his guidance in presiding during the meetings.

The brethren were glad to see present Rev. J. E. Goucher, M. A., who for so many years ministered in the church where we meet and whose son, the long time honored pastor at St. Stephen, acting as Vice-president.

The report of the Board of Governors of Acadia was submitted. The report of the Secretary, Rev. S. B. Kempton, D. D., was adopted without amendment.

The section on enlargement of the Curriculum was discussed by Rev. J. H. Jenner and Rev. Dr. Trotter. When the section on the appointment of Professor E. W. Sawyer was read, its adoption was moved by Rev. R. O. Morse who congratulated the body on securing a Principal so universally believed to be the man for the place. This statement was received with applause which was heartily renewed when Principal Sawyer rose to speak to the report. Some questions were asked as to provision for supervision of pupils in the Academy Home. The explanation that five teachers including Mr. Mersereau, the House Master of whom many good things were said, would reside in the building, seemed entirely satisfactory to Convention.

SATURDAY AFTERNOON.

The principal topic of discussion at the afternoon meeting was the report of the Treasurer, of Acadia, Rev. A. Cohoon. The college receipts were \$13,925.14; the expenses were \$16,852.06, the deficit for the year being \$2,926.92. Chipman Hall showed earnings \$6,047.05, an expenditure of \$5,930.35 leaving a surplus of \$116.70. This surplus comes from a balance to the credit of the farm account which is included in the Chipman Hall account. There was a small loss on the boarding department of the Hall.

Horton Academy had earnings amounting to \$7,912.25, and expense of \$8,993.41. The deficit for the year was \$1,081.16.

Acadia Seminary's expenditure was \$21,950.21 and its earnings \$20,903.70. The deficit was \$996.51.

The report was discussed by J. Parsons, Dr. Trotter, I. B. Oakes, Rev. J. G. A. Belyea and others.

In answer to Rev. J. G. A. Belyea, Mr. Cohoon explained how the trust funds are invested. Dr. Trotter explained the condition of the Forward Movement. Of the total \$100,000 the sum of \$55,000 has been already pledged. The balance must be pledged, by Jan. 1st, 1906, and the payments must be made by Jan. 1st, 1908. He expressed his belief that the entire sum would be raised in the specified time. The report of the Governors was passed without amendment. The report of the Treasurer of the Ministerial Education Board, Bro. I. B. Oakes, was submitted and passed. This Board receives the portion of the Convention Fund devoted to Ministerial Education and distributes it among Ministerial students of Horton Academy. An invitation to Convention to hold the next Annual Meeting with the Charlottetown church was read. The Convention met in Charlottetown in 1887. No doubt the invitation will be gratefully accepted. Rev. I. A. Corbett of Canning, read the report of the Committee on Temperance. On many occasions the report on this subject has provoked long and useless discussions. Mr. Corbett's report, however, was so cogent, restrained and practical that it commended itself as sane and worthy of endorsement. Brother C. E. Knapp moved and Rev. E. T. Miller seconded the adoption of the report. Rev. D. W. Crandall, J. Parsons and A.

(Continued on page 8.)

* * * The Story Page * * *

The Teacher of the Eighth Grade.

BY MRS. SUSAN M. GRIFFITH.

The teacher of the eighth grade and the principal walked down the long hall together, talking earnestly. At last the principal was talking, and the teacher of grade No. 8 was listening respectfully and earnestly, but very much as if she had a mind of her own.

"Your grade is a troublesome one, Miss Farnsworth," said the principal. "We have had to change teachers twice during the year because they were not equal to the occasion, but I hope you will be more successful. The pupils, you understand, are at that age when their own budding thoughts are the most attractive things in the world; when they are impatient of control, and want to throw off all government. It takes a wise hand to guide the pupils of the eighth grade, but you come to us well recommended, and I trust will not disappoint us."

Miss Farnsworth bowed.

"I am not in the habit of making hasty promises," but I was educated to teach, not to govern, and it has always been my rule to teach self-government among other things. It is one of the first principles of education in my mind, and one must learn it in order to become a successful scholar in any branch of study."

"That is all very true," replied the principal testily, "but a beautiful theory is often hard to reduce to practice. To leave a lot of undisciplined children to control their own actions is a good deal like leaving a mob to become reasonable without the arm of the law. You can not do it, Miss Farnsworth. You must be kindly and patient, but you must be coercive; nothing else will do."

And with that they entered the room wherein were gathered forty-five or fifty young girls and boys; as bright a collection as are generally seen in our public school—fair-faced, open-eyed young Americans, full of life and spirits, the animal being uppermost. Upon the entrance of the principal they all scattered to their seats, giving him their undivided attention as in a neat speech, he introduced to them the new teacher, and bespoke of her their affection, and the proper respect faithful students should give their instructor. He spoke gravely and sternly of the trouble they had made their previous teachers, of their insubordination, and the ill name they were making for themselves, and the disgrace they were in danger of becoming to school, their parents and themselves.

He then retired, believing that he had made a fine impression, leaving her in possession.

As she stood there before them—tall, graceful, smiling, with her earnest resolute face full of intellectual power, her fifty subjects looked her over coolly, and measured her evident strength for the conflict; for, of course, they intended to have a conflict. The eighth grade had "broken the record" for smartness in winning the game of teacher versus pupils, and they would not be conquered without a struggle. They expected a "talking to," a regular lecture to begin with, and nerved themselves for the "volcanic eruption," as they were in the habit of calling this manner of getting acquainted with their new teachers; but to their no small surprise, Miss Farnsworth said never a word. They looked for a new code of laws equal in severity to those of the "Medes and the Persians," but none were forthcoming. The work of the day was speedily and skillfully arranged, everybody was given plenty to do, the lessons were made wonderfully interesting, and things moved on without a break. In fact, the eighth grade was in rather a critical state—in one of becoming dangerously good.

It must be contracted at once, and to this end Luther Wilcox, one of the leaders of the army of mischief-makers on the boys' side, drew a caricature of Miss Farnsworth. It was a smart likeness, and being slyly exhibited, occasioned a good deal of repressed merriment in the rear of the room.

"Something pleasant going on?" she asked brightly, her eyes twinkling with amusement as she walked leisurely down the length of the room and looked over Luther's shoulders at the drawing he did not try to conceal.

"That is excellently done," said the teacher, quite simply and unaffectedly. "A very good picture of me. You have not got my nose quite large enough, but it looks very like me. You have the natural gift of the cartoonist, Sir Luther. How old are you? Only 16? Well, there is a great deal of merit in that little sketch, and I advise you to make the most of your talent. There is a good deal of money to be made in things of that kind. I am delighted to find such ability among my pupils, and shall be glad to encourage and help you all I can. I will pin the sketch upon the blackboard if you will kindly allow me to do so, where all can see and appreciate it, and I shall be glad to stay with you an extra half hour to-night and pose for you. I would enjoy being sketched in different positions. Photographers always tell me that I am a good subject for a picture." And taking the rough little drawing, she pinned it carefully on the board, and then and there gave the entire school an admirable lesson in drawing.

This was a new order of things entirely. Luther Wilcox felt himself nonplused for the first time. And what was

worse; the school, very generally, were looking at him as if they thought he was beaten, and were enjoying it immensely. He could not be angry with the teacher, for she seemed so thoroughly in earnest, and so sweetly sympathetic and was so interested in what she chose to call his talent, that, in spite of himself, Luther began to entertain ideas of making some profitable use of the native gift which he had only worked mischief with as yet. But the staying after school—he understood that. He was not so dull but what he knew that meant punishment, and he could not help an amused kind of admiration for the skill with which it had been arranged. He only wished that some of the rest of his colleagues would discover a talent to be kept for.

Hardly had the wish escaped him when a loud humming noise from Marian Leslie on the girls' side, accompanied by a musical whistle from Ralph Powers, attracted universal attention. Everybody looked at Miss Farnsworth to see what she would do. They expected to see her frown and pour forth a storm of words; at least threaten the severest measures; but she arose and going quietly, and with the sweetest face in the world, to the blackboard, began writing the notes to several bars of music. She did this rapidly and skillfully, and turning to Marian Leslie with the most engaging smile, said: "May I ask if I have caught the melody? Hearing it hummed and whistled only, I may have made a mistake. I am rejoiced to find such rare musical ability in the eighth grade, as well as artistic talent. It is my delight and highest aim to draw out and develop the intellectual gifts of my pupils, and I count nothing a sacrifice that will further their interests in this way, so that I shall be glad to have you stay to-night also, Miss Marian, together with your accompanist, Mr. Ralph Powers, who whistles delightfully. It will be nice for you to practice this duet for one of the Friday afternoon entertainments I purpose giving in the near future."

There was a dangerous sparkle in Miss Farnsworth's fine eyes that was in no sense lost upon her pupils, but she was so gracious that it was quite impossible to find any cause for complaint; but as one of the boys whispered to Luther, "It certainly looked as if she had the inside track."

So it went on during the short winter day. A comical story in verse by Arthur Pritchard, which was being circulated, was captured, read aloud, criticised and praised, and he was invited to stay after school also, and practice composition. Miss Helen Myers, who was secretly embroidering a center-piece instead of getting her lesson in mathematics, was startled by seeing the new teacher bending smilingly over her to examine her work, and remark upon her proficiency; and burst into angry tears at being invited to join the other talented ones in the exercise of her accomplishment.

"My parents object to my being kept after the regular school ours," said Miss Helen.

"They will not do so when they understand my motive," said Miss Farnsworth, coolly. "Parents always sympathize with a teacher who admires their children's fine qualities and makes an effort to help them on. I wish we had plenty of time to devote to literature, music, drawing and embroidery during the regular session, but as we have not, I am sure all interested parties will be delighted to know that we are staying a little while after the rest of the pupils are gone, for a quiet hour of improvement along these lines."

So the five insubordinates were obliged to remain and go through their teacher's requirements. Luther had to sketch Miss Farnsworth in three different positions; Marian was obliged to sing, and Ralph to whistle the notes to the silly little piece of music on the board; Arthur was compelled to write four eight-line verses, and Helen's task was to do a strawberry and two leaves on her center-piece.

Night closed down early, and Miss Farnsworth lit the candle on her desk and asked the janitor to bring some more. There was a little colloquy between the two at the door, and in a few minutes he re-entered, bearing a large tray filled with sandwiches and cake, and tiny cups of hot chocolate from the bakery over the way.

"I thought you ought to have a little lunch," said the teacher kindly, "and as this is my party, I hope you will accept such refreshments as I am able to offer you at such a short notice."

This was too much. The girls fairly broke down and cried, and the boys looked as if they would enjoy sinking through the schoolroom floor.

Miss Farnsworth stood before them smiling, with her pad in one hand and her pencil in the other.

"What shall I write?" she asked gently. "That you are sorry and ashamed that you have used the highest and best qualities of your mind to destroy the peace and prosperity of the school? Do you realize how you have been prostituting the beautiful God-given gifts with which you may make blessed sunshine in the world and hosts of people happy? Oh, my dear girls and boys, let me beg you to direct them into different channels—to make up your minds to be a good influence, and make the eighth grade the best grade in this school. Luther ought to take drawing

lessons, and make the most of his wonderful talent. Marian should cultivate her voice, which is a beautiful one; Arthur has a taste for literature, and the others the same. Shall I write that you will? Shall I write a compact for you to sign, and will you sign it?"

There was a solemn pause for a moment, and then Luther Wilcox rose to his feet. "You may write it, and I will be the first to sign it Miss Farnsworth," he said. "I am ashamed of myself, but I never thought that I was abusing and insulting my own mind and ruining my self-respect. I see it now, and I thank you for the lesson."

And then the compact was written and signed, and a copy given to each to keep, and it was agreed that their deliberations that night were to be kept a profound secret.

"What's the matter with the eighth grade?" asked one of the upper floor pupils of Luther Wilcox shortly after. "I don't hear any howling down there any more. Guess you've got a teacher at last, haven't you?"

"We have that," said Luther, "the best teacher I ever saw. She makes a lesson out of everything. We are afraid to cut up now, for fear she will find some pearl of wisdom in our pranks, and set us to work digging it up. Teacher—she isn't anything else. She has even taught us foolish boys and girls how to be gentlemen and ladies, and that is the biggest lesson that was ever given to the eighth grade."—Kind Words.

* * *

Biddy.

BY DAVID LYALL.

Biddy observed that the family were in desperate straits. The story of Biddy's transplantation to a London street was in itself a bit of tender romance. She had been unearthed, at a cabin door in Wicklow, by a honeymoon pair who out of their own overflowing happiness would have blessed the world.

Katherine Warner, wife of Gerald Warner, a cashier at St. Mary Axe, began her married life, as most young housekeepers do, brimful of ideals, prepared to regenerate the whole system of housekeeping and relegate it to its fit and proper place, which is the background of human affairs. Years had worn the ideals a little thin, realities had pressed, but Biddy had never failed. Regarding her Katherine had made no mistake. Behind the merry mask and the bewildering Irish eyes, her fine perception had discerned the heart of gold. And not only discerned, but touched and kept it in allegiance to herself.

It was a Monday morning, and the atmosphere in the Warner household was distinctly Mondayish. Biddy polished the children's Sunday shoes and set them in a shining row. When she heard the hall door shut with quite a distinct bang she ran to the open door, and up the three steps. From the fourth she could see the street, and obtain what she at the moment most desired, a view of her master's retreating figure. And when she observed how bent were his once fine shoulders, how listless his step, she wrung her hands under her apron, and twisted her mouth. Then she went back to her own domain, took up an empty tray, and proceeded upstairs. It was a narrow London stairs, but to Biddy O'Shea it spelled home with a capital letter. It stood in a quiet green square in the northern latitudes between Highbury and Islington, within comfortable reach of Broad Street trams. At the beginning of things, the young people had fully considered these advantages, while intending it only as a temporary home. For Gerald would rise, of course, and they knew of an old-fashioned country-like cottage on the edge of the Hampstead Heath which was the ideal home. But after ten years it was further off than ever. Biddy slipped into the dining-room and beheld her mistress standing still, staring vacantly into the street. The attitude and expression smote terror to Biddy's soul; she rattled the cups to attract attention.

"Biddy, shut the door! Something very awful has happened."

"I felt it in me bones, ma'ma," said Biddy, and her voice trembled.

"Your master had a letter from his firm this morning and they have given him a month's notice."

"To leave?" queried Biddy, curtsy. Her mistress nodded.

"What had master done?"

"It's his eyes, Biddy; they say he can't do his work. I suppose it's right from their point of view, but for us it's cruel hard."

Her composure suddenly gave way, and covering her face with her hands, the slow tears forced themselves between her fingers, and had worn themselves thin through much labor of love.

It was more than Biddy could stand. The next instant she was on her knees.

"Och, shure, my swate lamb, don't go fur till cry out yer purty eyes. It'll come all right fur shure, only don't cry. I've aiver seen nothing in this wurrild, no, niver, nothing worth cryin' about."

"But we are so poor, Biddy—even we owe money. I has cost so much for doctors lately, and somehow the chil-

Home Mission Notes.

General Missionary Hayward reports a good work on the Aberdeen and Windsor field, where he has been for some weeks assisting Bro. Rideout in special meetings.

GRAND FALLS.

Bro Thomas J. Kinley, a student from Acadia, has been spending the summer on this field. The stations occupied are, Grand Falls, St. Leonards and Grand River.

BOIESTOWN.

Bro. Rowlett is here laboring in conjunction with Pastor Wilson of Doaktown. A number have professed religion in various parts of the field.

CAMPBELLTON DISTRICT.

The Lord's work in this place continues to spread. Bro. MacPherson writes: "I visited New Richmond July 29th, and held special meetings for six nights following.

KENT CO., &C.

A recent visit to this part revealed the fact that our denominational interests are steadily gaining. Bro. Bower has a good hold upon the people and has succeeded in gathering about him an interesting band of young folks.

LUTES MOUNTAIN AND SHEDIAC

Bro. Borrie has been spending the summer in these parts amid good congregations. Quite recently the field has extended a call to him to remain permanently.

ST. ANDREWS.

Bro. Goldart of Acadia supplies here. The Sabbath schools are in good condition and congregations on the increase.

MUSQUASH.

Since the fire of last year this place has suffered a decline. Many comfortable homes have been broken up and several of the former residents have removed.

W. E. M.

Notes on the XXIII Psalm and Paraphrase.

BY REV. D. O. PARKER.

Nothing in the literature of the world is truer to life, and richer in real poetry than this Hebrew pastoral-The Shepherd's Psalm. To know and feel its divine beauty and power it must be read in the Syrian light of its own poetry land.

"He leadeth me beside the still waters"—Still waters in the pastures are usually stagnant. In the heat of the sea-

son the brooks and rivulets dry up, and the shepherd leads his flock to wells and perennial fountains. These are the still waters.

"Thou restorest my soul,"—Not rest from weariness, nor restoration from disease. In the Syrian land when one of the flock strays into neighboring premises, if not at once restored its ownership is forfeited, and it is no longer under the tender care of its own shepherd.

"He leadeth me in the path of righteousness for his name's sake,"—While there are many paths, some of them are to be avoided. The shepherd leads and the flock follows in the safe and chosen way, and "For his name's sake;" that is he is esteemed for his ability to do so.

"Though I walk through the valley of the shadows of death, etc." Some of the right paths through which it is necessary to go lead through valleys and dark ravines. Names are given to these places suggestive of the peculiar dangers in them.

"Thy rod and thy staff they comfort me."—The shepherd's equipment is a mantle in winter, a wallet with a little food, a sling and a staff, the latter of which serves the double purposes of a weapon against foes, and a crook for the management of the flock.

"Thou preparest a table before me in the presence of my enemies." At this point in the Psalm its unity and completeness is often misunderstood, and its sense and beauty destroyed by dividing it into two parts, as if the last were a disconnected banquet, while in truth the whole is a happy and finished picture of the shepherd's pastoral life as it was then, and is to-day.

"Thou anointest my head with oil, etc."—As they pass under the rod here is a feeble one, weary and exhausted and famishing from thirst. The shepherd from his horn of olive oil bathes his head, and his thirst is assuaged from an overflowing cup of pure water.

"Surely goodness and mercy shall follow me all the days of my life, etc."—Now all are in the fold and the language is that of exultation, and the whole is a true and faithful picture of God's tender care of his own.

The Lord most high my shepherd is, For he is mine, and I am his. In pastures where sweet herbage grows, He makes me rest in soft repose.

Vermont, Aug. 1904.

THE NINETEENTH CENTURY AND AFTER. Edited by James Knowles. Published Monthly.

- Contents for August, 1904. I. Japan and the Commencement of the War with Russia. By Baron Suematsu. II. Our Bi-Centenary on the Rock. By Ronald McNeill.

THE CONVENTION. (Continued from page 5)

A. Pineo spoke to the report which was reserved for further consideration. The session closed with prayer by Rev. W. F. Parker, of Windsor.

SATURDAY EVENING.

The evening meeting was given to addresses on education. Principal Sawyer made a strong plea for Horton Academy. He traced the history of the school, its value to the college at various periods, the need the country still has of its work to prepare men for college, the value of the plant and the purpose of the school in providing solidity, efficiency and thoroughness of scholarship and in seeking to develop manly character by means of religious truth and personal influence.

Professor Sawyer's address received generous applause. Rev. L. D. Morse, Pastor of the Wolfville church, paid a high tribute to the worth of education and showed the necessity of the Christian element to produce true education. He illustrated his points from the story of John the Baptist. His address strengthened the position of the college with the audience by whom it was applauded.

Dr. Trotter delivered with fine effect a carefully prepared address on the assets of the College, naming its location, its property worth \$140,000, its endowment of \$240,000, its encouraging financial prospects in the matter of the Second Forward Movement, its history, its present standing, its host of friends who are devoted to its welfare, and its resources in the love of God.

LORD'S DAY, AUGUST 21.

The pulpits of several churches in town and in other places were supplied by appointments of Convention by the following brethren: Rev. W. F. Parker, Rev. H. F. Waring, Rev. W. A. White, Rev. P. S. McGreggor, Rev. J. H. Jenner, Rev. W. M. Smallman, Rev. D. Hutchinson, Rev. H. G. Estabrook, Rev. R. O. Morse, Rev. A. J. Vincent, Rev. H. H. Roach, Rev. G. A. Lawson, Rev. J. C. Spurr, Rev. C. K. Morse, Rev. I. W. Porter, Rev. S. W. Schurman, Rev. J. W. Brown, Dr. Steele, Dr. Gates, Rev. M. W. Brown, Rev. E. J. Grant, Rev. W. J. Rutledge, Rev. W. R. Robinson, Rev. I. M. Baird.

The convention sermon was preached at the morning service by the Rev. G. R. White, B. A. of Charlottetown, P. E. I. The congregation included most of the ministers and delegates in attendance at Convention. It was an audience intelligent, sympathetic, devout. The music, with Mrs. Hill at the organ, was strong and adapted to the occasion. Rev. W. N. Hutchins, the pastor offered the prayer of invocation. Rev. J. W. Manning, D. D., read John 1:1-14 and Rev. Joseph McLeod, D. D., of Fredericton offered prayer. The president of Convention, Bro. William Cummings, introduced the preacher. Mr. White was graduated from Acadia in 1887. He has been a successful pastor. He has served the churches at Jacksonville, and Fairville in New Brunswick; the Temple church, Yarmouth, and the church at Hantsport in Nova Scotia, and is now in the fullness of strength at Charlottetown. He was in good form on Sunday. His voice is strong, his articulation distinct, his delivery effective. His language is clear, his thought made luminous with illustrations and his spirit in harmony with his theme—"The Unchangeable Christ."

Sunday afternoon was devoted to missions, the speakers being Rev. H. F. Adams, secretary of the Twentieth Century Fund, Rev. A. J. Vining, Eastern Representative of North West Missions. It was a great meeting, both speakers discussed Canada, both breathed a spirit of loyalty to the nation which has already been born within the empire and both pled eloquently for the establishment of the kingdom of Christ within the kingdom of Edward.

Mr. Adams traced the law of God in the history of our country and drew a graphic picture of its vast resources and almost limitless possibilities. But its future will depend upon the moulding and vitalizing touch of to-day. He emphasized the influence of the home, the school and the open Bible in making and conserving of the higher life of the nation. The purpose of the 20th Century Fund demonstrates the ability of our people to do large things in the future if wisely led. He fondly hopes to see the completion of the work to which he had set his hand during the ensuing Convention year.

Mr. Vining tells the story of the North West with the same skill and pathos with which Ralph Connor relates it in fiction. The future is high with promise; 400,000 settlers are expected this year, nearly 100,000 of whom will come from the United States. No chapter in the Acts of the Apostles is more thrilling than is the work among the foreigners of the Northwest. Already there are 114 Baptist churches, 300 missions, 414 places where the gospel is preached, there are yet 200 places where work needs to be undertaken and missions and churches established. Mr. Vining in closing hoped to see the Baptist Congress, the first session of which was held in Winnipeg in 1900, meet in St. John in 1906. He also took occasion to make a touching reference to Rev. W. C. Vincent, the beloved pastor of Logan Ave. church, Winnipeg, who stands before God and his brethren who know best, innocent of the slanderous reports which were unfortunately circulated concerning him.

At the Sunday evening service, Rev. A. B. Coho, pastor of Brussels St. church, St. John, was the preacher. His message was to the man who did not know the love of God based upon the words of Jesus in Matt. 18: 3, 4, "Except ye be converted and become as little children, ye shall not enter the kingdom of heaven." He developed his subject with an originality of treatment and with a depth of feeling which made a favorable impression on the large audience present. The day closed with an aftermeeting led by Rev. D. Hutchinson, of Moncton, in which a large number participated. The Sunday of the Truro Convention will linger long in the memory of the delegates, visitors and good people of Truro.

TWENTIETH CENTURY FUND, \$50,000.

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

Rev. J. H. P. 788, Wolfville, N. S. Treasurer for New Brunswick and P. E. Island, Rev. J. W. WARRING, St. John, N. B.

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

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

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

Notices.

The Albert Quarterly meeting is to be held at the Baptist Church, Turtle Creek, on Tuesday, Sept 6th 1904. The first session opens at 2.30 p. m., the general subject is to be 'Home Missions. As this will be our annual meeting at which we elect officers for the coming year a full attendance is requested. The Quarterly sermon is to be preached by Rev. H. S. Erb. M. ADDISON.

Teacher—"So I've caught you chewing gum, have I?"

Sammy—"No, mum, I wasn't chewin', I was jest keepin' it there instead of in my pocket It's so sticky."—Chicago 'Daily News.'

WHEN BABY IS SICK.

Don't dose him with nauseous castor oil or other harsh griping purgatives. Above all things don't give him poisonous "soothing" stuff. These things only make him worse. Baby's Own Tablets are what your little one needs. They are a gentle laxative, and make baby sleep because they make him well. They cool his hot little mouth, ease his sour stomach, and help his obstinate little teeth through painlessly. They are what every mother needs for her baby—and the older children too. Mrs. Routhier, Greenwood, B. C., says: "I consider Baby's Own Tablets worth their weight in gold in every home where there are children. My only regret is that I did not learn their great worth sooner." These Tablets will help every child from the moment of birth onward, and are guaranteed to contain no harmful drug. Sold by all medicine dealers or sent by mail at 25 cents a box by writing The Dr. Williams Medicine Co., Brockville, Ont.

PARKER MEDAL.

Master H. F. Bennett of the St John High School who recently won the Parker Medal for Mathematics is the second son of Deacon John Bennett of the Leinster street Baptist church and also an active worker in the Bracer class.

HANTS CO. BAPTIST CONVENTION.

The Quarterly meeting of the Hants Co. Baptist Convention will convene with the Baptist church at South Rawdon, Monday and Tuesday Sept. 5th and 6th, opening session Monday 10 a. m. Delegates please advise Rev. L. J. SLAUGHERWHITE, South Rawdon. If going by Midland Railway or driving. By order of Executive Com.

The Syllabus of the Maritime Business College is at hand. The courses of study are very comprehensive. A Preparatory Department is to be opened under the charge of Mr. Allister Calder, an experienced public school teacher. Students deficient in the common school subjects, can now secure instruction in these subjects, and take up the junior business course at same time. Classes resume work on Tuesday, September 6th.

THE LITTLE PEANUT MAN

Who ever heard of making a man out of peanuts? asks a writer in an exchange. It can be done, however, by any boy or girl, and a queer figure it will make to hang up somewhere for your friend to admire.

One peanut makes the head, on which you must mark with a pen the eyes, nose, mouth, ears and hair, and you may give him a beard if you choose.

Now, by means of a long needle and a strand of thread, string together three peanuts, end to end, for the little man's body, two for each arm, and two for each leg. Select two very small ones to make the feet, marking them with a pen to represent shoes.

But he will be a queer man, indeed, if you leave him in this condition, for he is a civilized fellow, and must have some clothes. If you are a girl, make him a suit yourself, if you are a boy, get your sister to make it for you.

To give him a gay look, suppose you make his coat of red cloth, his trousers of yellow, and his leggings of green. Then finish him off by putting the cup of an acorn on his head for a hat, and to this attach a thread by which you can hang him up.—Morning Star.

DID NOT SURVIVE HIS DEATH.

The will of Peter Johnson, of Muskegon, filed for probate last week, sets a new place in thought and phraseology. Mr. Johnson, after signifying the disposition he wishes made of his property, offers the following explanation and further statement: 'Why I give all these things is because I want to have care taken of me. If I get well from being sick, I will pay the money which I owe and will also pay for my burial.'

The filing of the will for probate indicates that the testator did not survive his death, and should not be harshly blamed if he failed to personally settle with the sexton and the undertaker.—Sel.

The Surest Remedy is Allen's Lung Balsam. It never fails to cure a SIMPLE COLD, HEAVY COLD, and all BRONCHIAL TROUBLES. Large Bottles \$1.00. Medium Size 50c. Small or Trial Size 25c. Endorsed by all who have tried it.

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INTERCOLONIA RAILWAY

On and after MONDAY, July 4th, 1904 trains will run daily (Sunday excepted,) as follows:

Table with 2 columns: Train Name and Time. Includes TRAINS LEAVE ST. JOHN and TRAINS ARRIVE AT ST. JOHN.

General Manager information for Moncton, N. B., July 2, 1904. CITY TICKET OFFICE. 7 KING STREET, ST. JOHN, N. B. Telephone. 1053. GEO. CARVILL, C.

HOMESTEAD REGULATIONS

ANY OPEN numbered section of Dominion Lands in Manitoba or the Northwest Territories, excepting 5 and 20, which has not been homesteaded or reserved to provide food for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family or any male over 18 years of age, to the extent of one quarter section of 160 acres, more or less.

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

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

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

The term "vicinity" used above is meant to indicate the same township, or an adjoining or contiguous township. A settler who avails himself of the provisions of clauses (3) (3) or (4) must cultivate thirty acres of his homestead, or substitute twenty head of stock, with bullocks for their accommodations, and have besides 50 acres substantially fenced. Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled, and the land may be again thrown open for entry.

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

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

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

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The Home

HINTS FOR THE HOUSEWIFE.

The addition of lemon juice to rich and glutinous soups renders them less liable to disagree with the stomach.

Less china would be cracked and broken in dusting if each valuable vase were partially filled with clean, dry sand.

If rubbed with fresh lemon or orange peel, knives and forks will be thoroughly freed from the taste of fish.

To clean a steel chain bag use emery powder and a piece of flannel. This will in many cases remove rust stains.

To clean brass nothing is better than the old-fashioned plan of rubbing first with a paste made of powdered bathbrick and paraffine and then with dry powdered bathbrick. A mixture of lemon juice and powdered chalk used in the same way is also excellent.

Patent leather boots should never be cleaned with blacking. They should first be wiped with a damp sponge to remove dirt, and then thoroughly dried and polished with a soft cloth. A very little oil or fresh butter may occasionally be used as a dressing.

A few drops of oil of lavender in a silver bowl or oriental dish of some kind, half filled with very hot water, and set in the dining-room just before dinner is served, gives a delightful and intangible freshness to the atmosphere of the apartment. If the room is small this method of refreshing the atmosphere is particularly effective.

Carpets should be beaten on the wrong side first, and afterwards more gently on the right. Never put down a carpet on a damp floor, for this—often the result of hurry and impatience on the part of weary house-cleaners—is a frequent cause of carpets becoming moth-eaten.

A great deal of sickness in families is caused by the condition of the cellar. Not unusually the cellar opens into the kitchen, the kitchen is heated and the cellar is not. Following natural laws, the colder air will rush to take the place of the warmer, and therefore lighter, air of the kitchen. This would be well enough if the cellar air was pure, but often it is not; partly decayed vegetables or wood may be there. A day should be taken to throw out and carry away all dirt, decayed wood, or vegetables, and other accumulations. The cobwebs should be brushed down, and the walls and ceilings should be given a coat of whitewash. An old broom can be used if a whitewash brush is not to be had. This will sweeten the air of the cellar, and may save the family from fevers.

When a lamp is first lighted turn the flame low until the chimney has become warm and it will not be so likely to break. Another precaution in regard to lamp flues is to put them in a panful of cold water, and heat the water slowly until it is boiling. Take the pan off the fire and allowing them to cool gradually. This strengthens the glass. When putting a new wick in a lamp leave two or three inches—extending above the burners, turn it upside down into the oil until thoroughly saturated, then put the burner on the lamp, and turn the wick down to the proper height. When the wick has burned a while if one part is a little higher than the other it will char first, and when well charred can be rubbed off, leaving the top open. The burners should be cleaned once a week, and the best and easiest way is to boil them in water in which washing powder has been dissolved. Put a heaping teaspoonful in a quart of water, put the burners in it, and boil them for ten minutes. This removes all the gummy substance that collects in the tubes, causing them to give a better light, and greatly lessening the danger of explosion.

THE CARE OF CATS.

I find that cooked meat is, on the whole, best for my cats, which are Angoras. Raw fish causes fits. I have heard that a nursing cat will die if fed on it. Ask your fishman

for some fish heads and boil them, but give the cat only the meat, no bones. Cut all food fine, and never give gristle or fat.

Never give a cat any food which is tainted. Really sour milk is relished by many cats and is wholesome.

Cereals in milk are good for cats, and produce a good coat of fur. Warm the milk for pussy. Keep fresh water always at hand.

Keep all the dishes perfectly clean.

Do not bathe your cat, especially if it is an Angora. Give it a good wigwig with a moist cloth. See that your cat has a clean warm place in which to sleep. Let it have access in cold weather, when there is no grass, to clean hay.—Margaret L. Waite in Good Housekeeping.

COLD COMFORTS FOR HOT WEATHER.

One of the most cooling comforts is a frappe, which is neither a beverage nor a food, and yet it is both. Any mixture which is frozen too hard to drink and not hard enough to eat is called frappe. Frappes of coffee or even tea are especially acceptable. Every good cook may know how to make ices and creams, but few understand how much their quality depends upon the proper manipulation of ice and salt; the ice must be shaved, and for this purpose there is a little shaver with which it can be easily and quickly cut small enough. For creams and ices three parts to one of salt—rock-salt—should be used, and for frappes half of each, in order to make it coarse and mushy. If it seems too much trouble to mould creams, one of those little cone-shaped scoops they use at the soda-water fountains is indispensable. They cost but a trifle, and each scoopful is easily turned out onto a dish by means of the thumbscrew.—Woman's Home Companion.

BREATHE THROUGH YOUR NOSE.

In all kinds of atmosphere the breath should be inhaled only through the nose. An occasional breath of extra pure air through the mouth may be good, but in cars and most offices and rooms nose breathing is essential. A second rule is, since so much time spent is in the cars and offices and rooms in earning a livelihood, and since these places are over-heated and under-ventilated—the heating and ventilation being out of the control of most of us—we must take in fresh air whenever possible in order that we may restore the balance. The best times to do this will be early in the morning when the air is freshest, and late at night, when deep breathing will help us to get sleep. We may breathe correctly while we are waiting in a street, and especially where streets meet. We can soon form an automatic habit of breathing properly of such occasions.—Champion Journal.

It is only fair that woman should have the last word, since man had the first one.

Bobbin' up an' down without either goin' back'ards or for'ards, is some peoples idee uv hurryin'.

If we could see ourselves ez others see us, the lookin' glass manufacturers would have a pretty poor show.

Theys' allus roon' at the top but some people don't reckonize the top when they git there.

Experience is a dear teacher tew some becuz she has to be hired over an' over ag'in.

A man, who was fond of boasting of his military knowledge, on the strength of being an officer in the English militia, was one evening discussing the Indian Mutiny in the sergeants' mess. Observing that one of his auditors was smiling contemptuously, he turned on him. 'I dare say you think I know nothing about it,' he said, rather angrily; 'I tell you I was in Calcutta all through 1857, and yet you imagine I had nothing to do with the Indian Mutiny!' 'Nothing to do with the Indian Mutiny!' repeated the sergeant with a drawl. 'Why, my dear fellow, I believe you were the cause of it!'

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There you find FOND'S EXTRACT—the old family doctor—relieving the pain, curing the hurt. For cuts, burns, sprains, bruises—whatever happens, FOND'S EXTRACT is a certain cure, a reliable "first aid." 60 years of relief work prove its worth. Imitations are weak, watery, worthless; FOND'S EXTRACT is pure, powerful, priceless.

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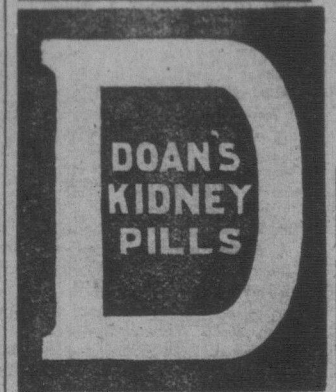
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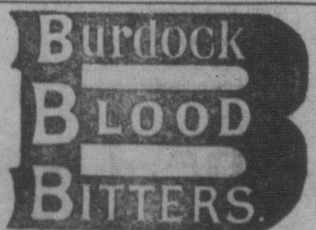
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The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

Third Quarter, 1904.

JULY TO SEPTEMBER.

Lesson X.—September 4.—Elijah Encouraged.—I Kings 19: 9-18.

GOLDEN TEXT.

Fear thou not, for I am with thee.—Isa. 41: 10.

EXPLANATORY.

I. ELIJAH GETS COURAGE FROM A NEW VIEW OF GOD.—Vs 9-12. In his wonderful book, "The Representative Man of the Bible, Dr. George Matheson, the blind preacher of Edinburgh, has a chapter, full of insight, on "Elijah the Impulsive." He treats Elijah as a superb soul, learning slowly the great lesson that the kingdom of God is to be received as a little child. "Every stage of Elijah's course is a humbling stage. He is constantly met by some privation; every morning of hope is followed by a night of despair." "The course of Elijah is a gradual subsiding from the roar into the whisper." This process reached its climax in the scene we are now to study. "In the cave of Horeb the old Elijah was buried. The child had conquered the man and left his body in the cave; the still, small voice had triumphed over the wind, the earthquake and the fire."

9. AND HE CAME THITHER. To Horeb, Mount Sinai, about 200 miles south of Beer-sheba, between the two arms of the Red Sea. UNTO A CAVE. "Unto the cave," i. e., the cave well known from the description of Israelitish or other pilgrims. It may be that the cave was the very "cleft of the rock" where Moses is said to have been hid while Jehovah passed by when he proclaimed his glorious name. THE WORD OF THE LORD CAME TO HIM. "Probably in vision as he slept." WHAT DOEST THOU HERE, ELIJAH? What doest thou? Is there no more work to be done? What doest thou? "Elijah" means "Jehovah is my God." Is he to be the God of but one fugitive? What doest thou here? Here in the wilderness where there are no idolaters to win back?

10. I HAVE BEEN VERY JEALOUS. Unwilling that any other god should have the honor and worship that belonged to Jehovah, who had himself declared that he was a jealous God (Ex. 20: 5). Does Elijah imply a reproach, that he has forgotten to be jealous for himself? FOR THE LORD (Jehovah) GOD OF HOSTS. The title Jehovah Eloi Sabaoth is here first used, to mark the contrast with Baal and Astarte, the pretended

AS EASY.

Needs Only a Little Thinking.

The food of childhood often decides whether one is to grow up well nourished and healthy or weak and sickly from improper food.

It's just as easy to be one as the other provided we get a proper start.

A wise physician like the Denver Doctor who knew about food can accomplish wonders provided the patient is willing to help and will eat only proper food.

Speaking of this case the Mother said her little four year old boy was suffering from a peculiar derangement of the stomach liver and kidneys and his feet became so swollen that he could not take a step. "We called a Doctor who said at once we must be careful as to his diet as improper food was the only cause of his sickness. Sugar especially he forbid.

"So the Dr. made up a diet and the principal food he prescribed was Grape-Nuts and the boy, who was very fond of sweet things took the Grape-Nuts readily without adding any sugar. (Dr. explained that the sweet in Grape-Nuts is not at all like cane or beet sugar but is the natural sweet of the grains.)

"We saw big improvement inside a few days and now Grape-Nuts are almost his only food and he is once more a healthy, happy, rosy-cheeked youngster with every prospect to grow up into a strong healthy man." Name given by Postum Co., Battle Creek, Mich.

The sweet in Grape-Nuts is the Nature sweet known as Post Sugar, not digested in the liver like ordinary sugar, but pre-digested. Feed the youngsters a handful of Grape-Nuts when Nature demands sweet and prompts them to call for sugar.

There's a reason,

Get the little book "The Road to Wellville" in each pkg.

sun and moon deities, and others of the host of heaven." THE CHILDREN OF ISRAEL. Implying that the people had joined willingly with Jezebel. HAVE FORSAKEN THE COVENANT. The command against idolatry, Ex. 20: 3, first promulgated near that very spot. I ONLY AM LEFT. Though Obadiah had preserved a hundred prophets in a cave, they had not stood with Elijah on Carmel, and Elijah had made there the same complaint (I Kings 18: 22.)

11. AND HE SAID. Perhaps the next day, as the Septuagint adds, tomorrow, and Josephus does the same. "It is hardly likely that the stupendous vision would follow instantly and without a moment's preparation. Go FORTH. From the cave. The traditional cave is very small, described by Robinson as "a hole just large enough for a man's body." A GREAT AND STRONG WIND. "A rushing hurricane which burst through the mountain wall and rolled down the granite rocks in massive fragments around him." Such winds were common in the region of Sinai. THE LORD WAS NOT IN THE WIND. The hurricane was "before the Lord," his submissive servant, but it was not the Lord. God was in the hurricane only as the gentle-hearted Lincoln was in the terrible armies he raised and directed. AFTER THE WIND AN EARTHQUAKE. No manifestation of nature is more terrifying than when the wonted solid earth sinks beneath us. "The whole wilderness quivers; the highest peaks of Horeb rock and reel; while away through the opening valleys rings the reverberating roar. 'The everlasting mountains were scattered, the perpetual hills did bow.'" BUT THE LORD WAS NOT IN THE EARTHQUAKE. It was but the very slightest manifestation of his almighty power.

12. AFTER THE EARTHQUAKE A FIRE. "The incessant blaze of Eastern lightning flaming around, and revealing the heights and depths of the rocky wilderness."

AFTER THE FIRE A STILL SMALL VOICE. This magnificent passage is literally translated by Edersheim: "Wind great and strong, rending mountains, shivering rocks before the face of Jehovah—not in storm Jehovah! And after the wind earthquake—not in earthquake, Jehovah! And after the earthquake fire—not in fire Jehovah! And after the fire, sound of soft silencing (audible, gentle stilling!)" At once Elijah recognized the presence of Jehovah, WRAPPED HIS FACE IN HIS MANTLE IN REVERENT awe, WENT OUT, AND STOOD IN THE ENTERING IN OF THE CAVE to receive God's further blessings.

The Lessons for Elijah. 1. That he did not understand God, and needed to learn more about him.

2. That God's ways are not man's ways, nor even the ways of a mighty prophet.

3. That the world is in God's hands, and safe.

4. That though God is sometimes, as Elijah had learned on Carmel, the God of fire, yet he prefers quiet and less startling modes of work. These truths must have dawned upon Elijah slowly, as he pondered the event. They were the basis of the new courage that animated him to the close of his life.

II. ELIJAH GETS COURAGE FROM A NEW START IN WORK.—Vs. 13-21. Elijah was left to ponder over the lesson of Jehovah's gentle manifestation, which seems to have transformed his character, making him milder, more hopeful, and more trusting.

13. WHAT DOEST THOU HERE? The prophet answered precisely as before. He was confused. It was all so different from what he had expected. Time and thought were needed to bring out the teachings.

15. RETURN ON THY WAY BACK TO ISRAEL TO THE WILDERNESS OF DAMASCUS. THE R. V. margin gives the meaning, "by the wilderness" which he had recently traversed to Damascus. AND WHEN THOU COMEST. TO DAMASCUS, the capital of Syria. ANOINT HAZAEL TO BE KING OVER SYRIA. Ben-hadad II. was king of Syria at this time and Hazael was his confidential officer.

16. JEHU THE SON (grandson) OF NIMSHI. He was the commanding general over the army of Israel, who, in the days of Jehoram, Ahab's son, slew him, his mother, Jezebel, and all Ahab's descendants, restoring the worship of Jehovah. All this also may have been disclosed to Elijah. AND ELISHA THE SON OF SHAPHAT OF ABEL-MEHOIAH. Abimehlah (the modern Ain Helweh) was west of the Jordan near Tirzah, not far from Elijah's native Gilead. TO BE PROPHET IN THY ROOM. Not immediately, but to be in training for the same work.

17. THE SWORD OF HAZAEL. For the record of the punishment inflicted upon Israel by Hazael see 2 Kings 8: 28, 29; 10: 32, 33; 13: 3.

THE SWORD OF JEHU. For the bloody deeds of Jehu see 2 Kings 9: 24, 27, 33; 10: 1-7, 18-25. SHALL ELISHA SLAY. There is no record that Elisha, like Elijah, slew any with his own hand. Elisha slew God's enemies "by the words of his mouth" (Hos. 6: 5), as the judge may be said to slay the criminal when he pronounces sentence of death.

ELIJAH LONELY NO LONGER. 18. YET I HAVE LEFT MR. SPARED FROM THE TERRIBLE doom that will fall upon Israel. THE R. V.

gives the correct translation: "Yet will I leave me." Not only are the seven thousand faithful now; they will continue faithful, and therefore safe. SEVEN THOUSAND IN ISRAEL. "These figures are obviously symbolical, a sacred, a rounded, a covenant, an ideal number; it indicates in all probability a larger number of persons than the figures naturally denote."—Milligan. EVERY MOUTH WHICH HATH NOT KISSED BAAL. "Kissing images was a sign of idolatry then as it is now. The foot of the statue of St. Peter in Rome is worn away with kisses. Hos. 13: 2 tells us of the custom of kissing the calves. Compare Psa. 2: 12. Cicero tells us that the lovely brazen statue of Hercules at Agrigentum had the mouth and chin partly worn away by the kisses of the devout (Verr., 43.)

THE PASTOR'S WIFE.

Bishop Huntington, of the Protestant Episcopal church diocese of Central New York is an old man and a wise one; but even from his lips these words may seem a little strange to many of us: "More than one pastor has been displaced, more than one ministry sacrificed by the 'dressy, pleasure-seeking or silly partner of a diligent pastor.' More than one? Very likely. Not all the ministers' wives can be perfect, but it is hardly fair to dwell on the imperfections of a few. There comes to the mind's eye so many pictures and memories of parsons' wives who raised large families, who patched, washed, darned, scrubbed, mended, cooked, kept the brood in order educated it sent boys and girls to college and stinted themselves to do it; kept their husbands well fed, contented; took an active part in all sorts of church, Sunday-school, charitable, educational, social work and play, snatched time to read, too; submitted meekly to be "bossed" by divers "influential" maids and matrons, and miscellaneous bores; and kept sweet, helpful, patient, sunny through life. Their works do follow them! The minister's wives were, are and ever shall be all right.—Everybody's Magazine.

BOBBY AND BETH.

"Girls don't have to do anything!" declared Bobby, as he sat down with a thump on the shoe-box in grandmother's room. "Girls don't have to feed hens or fill the wood-box. I wish I was a girl, so I do." "Girls don't have to do anything!" exclaimed Grandmother Stone, in surprise. "Well, well well! You come with me a minute, Bobby, and we'll see if you are right." Bobby followed grandmother into the sitting room. But when they got there both were surprised, for sitting in the big rocker was Beth, her eyes full of tears. "I wish I was a boy, same as Bobby," she said sorrowfully. "I'm tired as anything dusting rooms. Boys don't have to dust or mend stockings or do anything. Oh dear, dear!" and Beth hid her curly head in the duster and sobbed.

"Well, I never did!" exclaimed grandmother. "Suppose you do Bobby's work today, and he will do yours. I know he will be delighted to exchange work with you." But would you believe it? Grandmother was mistaken, for Bobby shook his head.

"I'm going to feed the hens myself," he said dejectedly.

Beth wiped her eyes in a hurry. "Girls never fill wood-boxes," she murmured.

Then they both laughed and stopped grumbling for that day.—Our Sunday Afternoon.

ONE LITTLE FIRECRACKER

One little firecracker, eager for a lark; Two little shavings ready for a spark; Three little papers in a pretty little blaze; Four little flames going all sorts of ways; Five little dry sticks just in trim to burn; Six old timbers waiting for their turn; Seven great stories full of fire and fright; Eight burning buildings—such a sorry sight; Nine big blocks—up in flames they leap; Ten million dollars in a blackened heap!—Ex.

Dorothy was heard talking to her rabbit: Five times five," she said. "Six times six, seven times seven." Between times she shook the rabbit violently. "Dorothy," said her mother, "what are you doing to your rabbit?" "Well, papa says," replied the child, "that rabbits multiply rapidly, and Bunnie won't do it."—Birmingham Post.



Mrs. Elizabeth H. Thompson, of Lillydale, N.Y., Grand Worthy Wise Templar, and Member of W.C.T.U., tells how she recovered by the use of Lydia E. Pinkham's Vegetable Compound.

"DEAR MRS. PINKHAM:—I am one of the many of your grateful friends who have been cured through the use of Lydia E. Pinkham's Vegetable Compound, and who can to-day thank you for the fine health I enjoy. When I was thirty-five years old, I suffered severe headaches and frequent bearing-down pains; in fact, I had womb trouble. I was very anxious to get well, and reading of the cure your Compound had made, I decided to try it. I took only six bottles, but it built me up and cured me entirely of my troubles. My family and relatives were naturally as gratified as I was. My niece had heart trouble and nervous prostration, and was considered incurable. She took your Vegetable Compound and it cured her in a short time, and she became well and strong, and her home to her great joy and her husband's delight was blessed with a baby. I know of a number of others who have been cured of different kinds of female troubles, and am satisfied that your Compound is the best medicine for sick women."—Mrs. ELIZABETH H. THOMPSON, Box 308, Lillydale, N.Y.—Send for list of names of those letter proving themselves cured by compound.

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EYE, EAR, NOSE AND THROAT Office of late Dr. J. H. Morrison. 163 Germain St.

GATES' Little Gem Pills are coming into use everywhere, as a

DINNER PILL they are unexcelled. They will stimulate a torpid liver.

40 little sugar-coated pills in a bottle for 25 cents.

Ask your Dealer for them.

ANNAPOLIS ROYAL, JAN. 1901. MESSRS C. GATES SON & CO. DEAR SIR:—I have pleasure in testifying to the value of your Little Gem Pills which I believe are just the thing for persons of a sedentary life. Yours truly, H. D. RUGGLES, Barrister-at-Law, etc.

From the Churches.

DENOMINATIONAL FUNDS.

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

The Treasurer for New Brunswick is Rev. J. W. MANNING, D. D., St. JOHN'S N. B. and the Treasurer for P. E. Island is Mr. A. W. STERNES, CHANTLERYVILLE. All contributions from churches and individuals in New Brunswick should be sent to Dr. MANNING; and all such contributions P. E. Island to Mr. STERNES.

LOWER WOOD'S HARBOR.—It was our privilege to again visit the baptismal waters, on July 17, when a promising young convert was buried in the likeness of Christ by baptism. **Geo. C. DURKEE.**

LOCKEPORT, N. S.—Having been called to the pastorate of this church I took up the work last fall with a view to settle when Mrs. MacQuarries' health was sufficiently improved. A few months ago I sent for my family, but as Mrs. MacQuarries' health is becoming impaired, and the doctors advise a change, we have decided not to settle. It is with the greatest reluctance that we take this step. We never met a kinder or more considerate people anywhere. We hope that some good brother will soon be led to this field. Though the church has suffered somewhat by removals and other causes it is still an important field. My address for the next few weeks will be, Avonport, Kings Co. N. S. **D. H. MACQUARRIE.**

Lockeport, Aug. 17.

Personal.

Rev. A. H. C. Morse, Acadia '95, is visiting his old home in Annapolis Co., N. S. Mr. Morse is pastor of the Strong Place Baptist church, Brooklyn, N. Y. This church has had pastors of national fame, including Dr. Galusha Anderson, formerly Professor at Newton, now Professor in Chicago University. Rev. Wayland Hoyt, D. D., Rev. F. H. Kerfoot, D. D., Professor in Southern Theological Seminary. Mr. Morse will remain in Nova Scotia until Sept 6th.

Miss Louise Churchill, who during the past two years rendered valuable service as first assistant in piano at Acadia Seminary has accepted the appointment to teach Advanced Harmony and piano on the Conservatory staff, of Dennison University, Granville, Ohio. Miss Churchill gave excellent satisfaction at the Seminary and her many Acadia pupils and friends wish her every success in her new and larger field of duty.

Dr. S. K. Smith, Acadia 1896, accompanied by Mrs. Smith, formerly Miss Dunnlop, of Amherst, and their children are visiting at Dr. Smith's old home in Liverpool, N. S.

Dr. Harry C. Todd, A. B. Acadia, '97 and M. D. Bowdoin '00 has just been elected to the professorship of Anatomy in the Medical Department of Epworth University, Oklahoma city. Dr. Todd is also surgeon to one of the leading hospitals in the same city. Epworth University is one of the best equipped and has the strongest faculty of any university in the Southwest. The doctor is the youngest member of the medical staff and has a major study. Oklahoma is a beautiful city of over 35,000, cement paved streets and side-walks beautifully lighted and all modern improvements. The city is growing at a tremendous rate. The Baptists are very strong. Their churches having able preachers and large memberships.

Rev. George Howard who has served the Macnacque church with acceptance and success since 1896 is about removing to Havelock having accepted a call to the pastorate of that important field.

We were pleased to have a call from Rev. C. J. Steeves of Baillie, Charlotte Co., on Monday. Bro. Steeves reports a substantial growth of religious interest on his large field. The church at Baillie has purchased a property, and is undertaking to build a parsonage thereon. This when completed will add to the comfort of the pastor and his family, and to the ability of the church to support its minister.

DENOMINATIONAL FUNDS FOR NOVA SCOTIA.

FROM JULY 22ND TO AUGUST 3RD, 1904.

Homeville church, \$10; Mira church, \$5; Miss Eunice Knowles, \$1; Little River ch., \$7.28; Billtown S. S., \$17; Rawdon church, \$20; Port Williams S. S., \$10; Hampton church, \$22; do. S. S., \$2; Zion Jr. Union Yr., \$5.50; Forbes Point church, \$3.50; Weymouth church, \$10; New Tusket, \$10; Ragged Islands, Osborne, \$4.50; Special, \$0; St. Mary's Bay church, \$18; Fall River 1st, \$3; Walton church, \$10; Arcadia church, \$18.70; Y. P. S. C. Melbourne, \$5.86; Chebogue, \$15.80; Gaspereau church, \$23.85; Black River & Greenfield, \$9.55; Upper Canard church \$10.27; Do B Y P U, \$4.49; Do B Y P U, \$10; Lr. Canard, B Y P U, \$5; Upper Canard, S S, \$6; Lr. Canard S S, \$5; Halifax, North church, \$144.57; Bridgetown church, \$52.33; South Williamston, \$7; Wallace River, \$25; Dayspring church, \$10; Lunenburg church, \$8.45; Sydney Bethany church, \$120.45; Port-au-pique church, \$7.15; Falmouth church, \$13.50; Parrsboro church, \$17; Lr. Economy ch., per A J Soley, \$5; Billtown church, \$23; Wittenburg church, \$3.50; New Ross church, \$11.56; Waterville church, \$3.50; Lawrence town & Inglisville, \$34.85; Bear River church, \$39.20; Hebron church, \$34.58; Greenfield church \$10; Calvary church, North Sydney, \$29.30; West Onslow church, .75; do special, \$6.25; Pereaux church, \$17.28; Temple church, \$16; 1st Yarmouth church, \$58.40; New Minas church, \$8; Digby Neck 1st, \$2; Truro 1st church, \$104.25; East Onslow church, \$1; Paradise and Clarence ch., \$39; do special, \$7.50; Amherst Shore church, \$7; Gaspereau church, .25; Chester Basin church, \$8; T H Randall, Lawrence town, \$1; Little River church, \$10; Windsor church, \$188.28; do special, \$52.86; do B Y P U, \$12; do do \$5; Canning church, \$26.21; Digby church, \$87.28; Bear River church, \$11.83; do special, \$3.40; Paradise & Clarence ch., \$3.75; do special, \$2.25; Clarence B Y P U, \$6; Wilmot Mt. & Port Lorne, \$9.02; Lr. Aylesford church, \$14; Clements ch., \$10; Truro 1st church, \$3; Pugwash ch., \$9; Halifax North church, \$22.00; Bass River church, \$6.50; Canso church, \$34.90; do S S, \$40; Chester Basin church, \$2; Chester church, \$18.50; Halifax, 1st church, \$89.77; do B Y P U, \$55; Dartmouth church, \$35.26; Parrsboro church, \$4.50; Liverpool & Brooklin, \$40.45; South Brookfield & Pleasant River, \$7.70; North Brookfield, \$12.50; do special, \$8.59; Mahone Bay church, \$8.85; do special, \$40; Milton church, \$40; Middleton & Mt Hanley, \$44.35; Brooklyn, Port George & Spa Springs, \$19.85; Middleton B Y P U, \$14; West Yarmouth church, \$21; Hill Grove church, \$37.50; Freeport ch., \$10; Digby Neck 1st, \$1; Wolfville church, \$230.75; do special, \$5.11; do B Y P U, \$20.00; Mahone Bay, W M A S, \$5; Guysboro church, \$20; Chester Basin, church,



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70; Truro, Immanuel church, \$13.86; River Herbert church, \$25; Sydney, Pitt St., \$14; People's Bank, Inf \$22.63; Error, \$0.50. Total \$2735.43. Before reported \$8596.98. Reported by Dr. Manning \$393.88 and by Dr. Saunders \$102.25. Total for year \$11888.07.

A. COHOON, Treas. D. F. Correction: Instead of Port Maitland in report in MESSENGER AND VISITOR of Aug. 3, read Lake George, \$13;

A. COHOON.

Steffene Bjorseth has made application to the Dauphin, Pa., county court to have his name changed to Stephen Stevenson. He says people cannot spell or pronounce his name. He is a Norwegian, and is at present a railway mail clerk.

The Canadian Pacific Railway has arranged special rates for canoeing trips on the Upper St. John as our Advertising columns will show. The views presented in the company's booklet on this subject show New Brunswick scenery to be charming. Many people travel far to foreign countries at large expense in pursuit of health and pleasure while an outing in our own country, such as is here provided for, would furnish in abundant measure and with only a fraction of the expense involved in a trip abroad. Full information may be obtained from C. B. Foster, District Pass. Agent, St. John.

Henry W. Murdock, sixty years old, was instantly killed at the Dominion Iron and Steel Company's blooming mill, Sydney, on Monday morning. He was an engineer employed around a big air compressor, which had been stopped for a few minutes to effect minor repairs. Some one started it and Murdock was not quick enough to escape. His head was crushed in and his left arm torn off by being caught between the spokes of the fly wheel and the flame of the compressor. He came from Ferrona, Pictou county. He leaves a wife and a family of four.

The Archbishop of Canterbury has issued a message to the Clergy and laity announcing his forthcoming visit to the United States to attend the general convention of the Protestant Episcopal church of the United States and Canada, which will be held in Boston in October. The journey, he says, is undertaken in the belief that it will promote closer amity in the common work

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of the church in the two countries and will strengthen the church in combating the evils which are rife both in Great Britain and the United States.

Dining in a restaurant in the Bois de Boulogne, Paris, a lawyer saw that he had been charged twenty cents for ice. The petty extortion "riled him." He determined to keep the bill and have it framed. So he asked the proprietor to receipt it. The latter refused to do so on the ground that it was not customary. The lawyer has brought suit to compel him to sign. The case is interesting all restaurant habitues, on the side of its novelty. Restaurant men are concerned, too, for if the lawyer wins all restaurant checks must be regarded as regular bills of goods must bear a two cent stamp and be regularly receipted.

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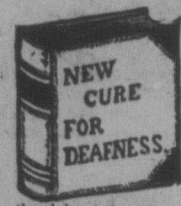
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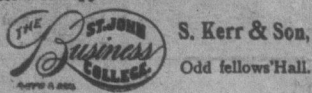
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MARRIAGES.

VAIL-YOUNG.—At Brockway, York Co. Aug. 17 by the Rev. C. J. Steeves, James Vail and Nellie Young both of Brockway.

WARD-BUDD.—At Lewisville, August 3rd. by the Rev. Ira M Baird, Valentine Ward of Little River, and Lavenia Budd of Coatesville, Kent Co. N. B.

FOSHAY-GEER.—At Rockport, Ohio, August 11th, 1904, by Rev. Milford W. Foshay, father of the groom, Mr. E. Fowler Foshay of Cleveland, O., and Miss Ruth H. Geer of Rockport, O.

HENDSBEER-RICHARDSON.—At Cawso, N. S., Aug 11th, by Rev. O. N. Chipman, William Hendsbee of Half Island Cove and Annie Richardson, of White Head.

DEATHS.

COATES.—At Amherst Point, Aug. 16th, Joseph Coates, aged 76 years. Three brothers are left to mourn their loss.

GREEN.—At Green Road, Carleton Co., N. B., Aug. 12th, 1904, Mary, aged 76 years, wife of Deacon Calvin Green closed her eyes in death, caused by a complication of diseases. About fifty-six years ago, during revival services conducted by Elders Pennington and Haskell, at Woodstock, Sister Green professed faith in the Lord Jesus, was baptized by Elder Haskell and at first, united with the Free Baptist body, but afterward became a consistent member of the Baptist church worshipping at Union Corner. She was a good wife and mother, kind to the poor and always interested in the cause of Christ. Besides many other friends, who mourn their loss, Mrs. Green leaves here below a husband, one son, two daughters and an adopted daughter. Pastor Atkinsen conducted the funeral services. Interment took place in Union Corner Cemetery.

FORBES.—At Forbes Point, Shelburne Co., July 1st, Susan Forbes, widow of Deacon Geo Forbes, aged 76 years. One brother, a son, and seven daughters survive her. The community as well as the family has sustained a loss in the death of this sister. She was baptized by the Rev. P. F. Murray and united with the church in Barrington, there being no organization near her home. Later when Wood's Harbor became a branch of the church and it being nearer her own home she united with it, that she might with neighbors build up the cause nearer her home. Two years ago she had the pleasure of again uniting in covenant relations with the church which was then set apart known as the "Forbes Point Baptist church." Thus step by step she was permitted to walk with her brothers and sisters into larger fields of Christian service. In a real way she shared the burdens as well as the joys which accompanied this expansion. She has now joined the church triumphant and knows as she is known. May God not only comfort our hearts, but answer the earnest prayers of the little band of workers here, that the Master raise up others who will manifest a like interest in the building up of His cause.

LEONARD.—The community of Tremont was saddened Tuesday, Aug. 9th, at news of the sudden death of Sister Mary J. Leonard beloved wife of John Leonard. Our sister had only been sick about four days when death claimed her. She was a faithful wife, an industrious woman, an earnest Christian. The remains were interred in the Presbyterian burying ground at Melvern. Pastor Huntley conducted the service. God is speaking to us in these sudden deaths. "Be ye also ready for in a time when ye think not the Son of man cometh."

BANKS.—At his home in Tremont, Brother James Banks passed away in his 76th year. Brother Banks was an honest industrious man and a humble Christian. He was much respected in the community in which he lived. A wife and two children mourn his loss. For about sixty years Brother Banks has been a member of the Lower Aylesford church. Paster Huntley conducted the funeral giving an appropriate address at the church in Tremont before an exceptionally large audience. Our brother rests from his labors and his works do follow him."

ABBOTT.—On July 5th, Alexander, son of David and Isabel Abbott of Forbes Point, N. S., aged forty-six years and eight months, leaving a widow, three sons and two daughters. For several months Bro. Abbott's health had been declining. He had gone to the Mass. General Hospital hoping to get help, but it was evident to his friends on his return a few days before his decease that his days were numbered. He too was conscious of the fact, and talked of things which needed attention in such an event. He looked into the future with an unshaken confidence, his hope of salvation being the finished work of Christ. He had made a profession of faith in Christ some years ago, and was baptized by the Rev. W. H. Richan. The church will feel the loss of Bro. Abbott in a financial way very keenly, as he was always ready to share that part of the work. May God sustain the widow and give her wisdom and guidance in training the children left to her care.

HARRIS.—At Margaretsville, Annapolis Co. N. S., July 26th Capt. Joseph Harris are 76 leaving two daughters and one son and sixteen grand children to mourn their loss. Capt. Harris was converted about 50 years ago and baptized into the fellowship of the Upper Wilmot Baptist church by the late Rev. Charles Tupper, D. D. The earlier years of his life were spent upon the sea. He was considered a very successful sea captain. The later years of his life were spent with his daughter, Mrs. J. A. Balcom, in whose home he received all the care love and affection could bestow. He possessed many fine qualities, was always ready to aid the needy. He was endowed with a keen intellect and ready in the scriptures. An able expounder of God's Word, and a defender of the faith and practice of the Baptists. When the Baptist church in Margaretsville was about to be erected Captain Harris, A. M. Strobach and T. A. Marge-on, were the first to respond to the call for aid. The beautiful church in Margaretsville stands as a witness to the faith zeal and benevolence of those good men. Their mantles have fallen upon others who are still prosecuting the work of the Lord with great perseverance. The funeral of our brother was largely attended His remains were interred in the cemetery in East Margaretsville.

BURNS.—At Halifax, N. S., on the 13 inst, Mrs. Louisa Burns, relict of the late Capt. G. D. Burns of Digby. Mrs. Burns was born on Digby Neck in 1816: was converted in youth and baptized by the veteran servant of our Lord, Rev. Dr. J. C. Morse more than half century ago. She was for some years a resident in St. John and worshipped in Brussels Street church; for the past ten years she has made her home with her son, T. C. Burns in Halifax and found a spiritual home in the North Baptist church which she has honored by a godly life. She leaves beside her two sons, Capt. Burns first officer on the Government steamer, Lansdown, and T. C. Burns of Halifax, many friends to mourn her departure "Blessed are the dead who died in the Lord."

HALL.—At St. Croix, Annapolis Co, N. S., Aug. 6th, Miss Elizabeth Hall, aged 73 years. Our sister was highly esteemed in love for her works' sake. She was ever ready to minister to those who were sick or in trouble. A large concourse of friends followed her to last earthly resting place where she was tenderly laid away in hope of the resurrection morning.

HILL.—At Hampton, N. S., on Aug. 15, George Hill, youngest son of Deacon James Hill, aged 25 years. Our brother bore his long illness with un murmuring patience, supported by a sense of his Saviour's presence. He will be much missed in the home. To his young widow, his sorrowing parents, his brothers and sisters, we extend our Christian sympathy.

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"To be sure of yourself, you have your conscience to keep clear, your heart to cultivate, your temper to govern, your will to direct, and your judgment to instruct. You are master over a hard lot, and if you don't master them, they will master you."

"Now, I could undertake no such thing," said his friend. "I should fail sure, if I did. Saul wanted to be his own master, and failed so did Herod; and so did Judas. No man is fit for it. 'One is my Master, even Christ.' I work under His direction. He is regular and where He is master all goes right.—Sel.

A DANGEROUS SNARE.

Some men console themselves and flatter themselves that they are very good very right and very safe because they have never done anything very bad. They overlook the fact that much of our trouble comes from the things which we have left undone. Our sense of guilt is not so keen and sharp when we neglect our duty as it is when we fall into actual transgression. But sins of omission involve the soul in actual guilt and condemnation.—Christian Advocate.

BROTHERS ALWAYS.

Boyhood brother-love is a strong young plant that will give large returns under home cultivation. It is often allowed to wither long before manhood has come, when it ought then to be coming to its finest flower and fruitage. But brotherhood can mean more and more as the years pass, or it can become an empty name. A boy of six years who was learning to be a brother, said impulsively to his mother, "I do just love my little brother, and I wish we could be little brothers always." And he was instantly assured that what he wanted could come true. Is it as true to-day in the lives of the big brothers who read this as some of them might wish?—Sunday School Times.

"Things may seem to be upside down, men's hearts may be failing them for fear and for looking on those things which are coming on the earth, but 'the Lord is King, be the people never so impatient. He sitteth between the Cherubim, be the earth never so unquiet.' And for our own individual life, in spite of all our mistakes and failings, in spite of all our clumsiness and unworthiness we belong to him and he belongs to us. Union with God. This is the beginning, the

middle the end of our religion. For this is the purpose of God for each soul in the day when he created it.—The Bishop of Newcastle.

HOW TO DISPERSE DOUBTS.

Is the Christian teased with doubts? He has a way out of his distress, and that is by doing. Instead of debating with himself whether he believes this doctrine or that, let him get up and do a Christlike thing. If he finds that following Jesus in the life leads him into immorality and sin, then he is justified in nursing his doubts. But let him take to himself the profound truth of Carlyle's aphorism, "Doubt of any sort cannot be resolved except in action." Doing is essential to knowing. Live Christ and there will be no room for speculative doubts. Live him, and he is real.—Sunday School Times.

To take up the cross of Christ is no great action done once for all; it consists in the continual practice of small duties which are distasteful to us.—J. H. Newman.

Despise no little sins; they have ruined many a soul. Despise not little duties; they have been to many a saved man an excellent discipline of humility. Despise not little temptations; rightly met they have often nerved the character for some fiery trial. And despise not little crosses; for when taken up and lovingly accepted at the Lord's hand, they have made men meet for a great crown.—E. M. Goulburn.

And is there not in every day—
Earth's beauty and sweet love's caress,
In health, in books, in childhood's day—
More than enough for happiness?
And though our petty plans fall through,
All noble deeds that have been done,
All noble deeds that we may do,
Shall help the triumph to be won.
Our Shepherd watches where we lie:
He guards us if we wake or sleep;
Green pastures spread before the eye,
Still waters in the sunshine sleep.
—M. J. Savage.

Do we not drift through life, giving each other crumbs off the loaf that will only seem to break in that paltry way? Yet the crumbs have the leaven and sweetness of the loaf in them; the commonest little wayside things are charged full of whatever is really within us. God's own love is broken small for us. "This is my body broken for you."—A. D. T. Whitney.

He deliberately inwove his life into all that is commonest in life. He has made it impossible for us, if indeed we have his spirit, to think of any salient aspect of human life without thinking of him. Where childhood is, there is Bethlehem; where sorrow is, there is Gethsemane; where death is, there is Calvary; where the toiler is, there is the poor Man of Nazareth; and where the beggar is, there is He who had no place where to lay his head.—W. J. Dawson.

There is room enough on earth to find graves for the finest abilities and noblest powers. The ground which received one talent will also receive the five. Every man can be his own sexton. You can easily find a spade to dig a grave for your talents and abilities, your money and your time. But understand that in burying your talent you are burying yours if, in burying aught that God has given you, you are burying part of your very life.—Joseph Parker.

I do not know that martyrdom will prove any harder than that discipline which renders us quick to forgive, which can look upon the success of a rival with loving pleasure, which can maintain a guileless integrity in the minute transactions of life.—George Brown.

A COMPARISON.

Love's an umbrella
We borrow from Fate,
Keeps off the showers
Of Greed and Hate.

Then to continue
The simile stern,
Many who take it
Forget to return.

—McLandburgh Wilson.

UNINSTRUCTED.

"Binks overcame a lot of obstacles," said Banks to his wife. He never went to school in his life, but he is a successful business man and prominent enough to be sent as a delegate to the St. Louis convention. "Oh, I know!" exclaimed Mrs. Banks. "He's one of those uninstructed delegates the papers tell about."—Cleveland Leader.

IN THE WRONG DEPARTMENT.

A prominent physician tells this story at the expense of the modern craze for specialization in the medical profession. A poor woman from the East side of New York went to a nearby dispensary to ask aid for her little son, who had had one of his fingers smashed with a baseball bat. At the first room where she applied she was told by a curt attendant that the boy could not be treated there.

"Wrong place, he explained 'this is the eye and ear department.'

"'Vere is der thumb and finger department?' inquired the woman, simply—Ex.

I was Cured of Acute Bronchitis, by MINARD'S LINIMENT.

J. M. CAMPBELL.

Bay of Islands.

I was Cured of Facial Neuralgia, by MINARD'S LINIMENT.

WM. DANIELS.

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I was Cured of Chronic Rheumatism by MINARD'S LINIMENT.

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A Standard Remedy
Used in Thousands of Homes in Canada for nearly Sixty Years and has never yet failed to give satisfaction.



CURES

Diarrhoea, Dysentery, Cholera, Cholera Morbus, Cholera Infantum, Cramps, Colic, Sea Sickness and all Summer Complaints.

Its prompt use will prevent a great deal of unnecessary suffering and often save life.

Price, 50c.

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Undertakers and Embalmers.

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there be any demand for 45 Successive Years for any article unless it had superior merit

Woodill's German Baking Powder.

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

This and That

TOM'S ANSWER.

An English general, in reviewing a corps of cavalry, suddenly stopped before a splendid looking fellow and asked, abruptly, 'Which is the best horse in the regiment?' 'No 40 sir.' 'What make you think he is the best horse?' 'He walks, trots and gallops well is a good jumper; has no vice, no blemish, carries his head well, is in his prime.' 'And who is the best soldier in the regiment?' 'Tom Jones, sir.' 'Why?' 'Because he is an honorable man, is obedient, is tidy takes good care of his equipment and his horse and does his duty well.' 'And who is the best rider of the best horse?' 'Tom Jones, sir.' 'And who is Tom Jones?' 'I am, sir.'—Ex.

WILLING, BUT HAMPERED.

Rich Caller (who is making the round of the tenement districts)—Well, I must go now. Is there anything I can do for you, my good woman? The Other (of the submerged)—'No thank ye mem. Ye musn't mind it mem, if I don't return the call. I haven't any time to go slummin', meself.'—Chicago Tribune.

FORMING AN IMPRESSION.

An old lawyer tells this story of one of his experiences, years ago, in cross-examination. The witness seemed to be disposed to dodge his questions. 'Sir, said the lawyer, sternly, you need not state your impressions. We want the facts. We are competent to form our own impressions. Now sir, answer me categorically.' From that time on he could get little more

MINISTER'S TRIAL.

Coffee Hit Him Hard Indeed.

A minister of the gospel writes about Postum: "I was for years a sufferer from headaches; sometimes they were so violent that groaning in agony I would pace the floor or garden holding my throbbing head for relief. "I tried all sorts of remedies known to the allopathic and homeopathic schools, sometimes I thought it was caused by the stomach or billiousness and again I would suspect it was purely nervousness and treated myself accordingly, but nothing ever gave me permanent relief. Having to appear before the public nearly every night it was sometimes almost impossible for me to fulfill my engagements. Finally I came to suspect that the use of tea and coffee had something to do with my disorder and abruptly discontinued the use of both and took on Postum for a trial. "From that happy hour I commenced to mend; gradually I got better and better and now I do not have a headache once in 9 months and all my other troubles are gone too. I am now using Postum exclusively and want no better beverage. "I know of others who have been benefited by the use of Postum in place of coffee. A friend of mine here in Key West; a hardware merchant, suffered for years with stomach and other troubles while he was using coffee, finally he quit and began using Postum and got well. He is devoted to Postum and when worn and weary with business cares takes a cup of it piping hot and in a short time feels rested and nourished. "Some I know have become prejudiced against Postum because careless or ignorant cooks tried to make it as they would coffee and will not allow it to boil full 15 minutes but when they try it again, it stays for it is as delicious and snappy as the mild, smooth high grade Java." Name given by Postum Co., Battle Creek, Mich. Get the little book "The Road to Wellville" in each pkg.

than yes or no out of the witness. Presently the lawyer said: 'You say you live next door to the defendant?' 'Yes.' 'To the north of him?' 'No.' 'To the south?' 'No.' 'Well to the west, then?' 'No.' 'Ah said the lawyer, sarcastically, 'we are likely at last to get down to the one real fact You live to the east of him, do you?' 'No.' 'How is that sir?' the astonished attorney asked. 'You say you live next door to him, yet he lives neither to the north south, east, or west of you. What do you mean by that sir?' 'I thought perhaps you were competent to form the impression that we live in a flat,' said the witness, calmly; but I see I must inform you that he lives next door above me.'—Pittsburg Gazette

ALL EATEN UP.

The editor of a country newspaper is often his own reportorial staff as well and some of his experiences when out after news should make interesting reading. The editor of a flourishing journal in a northern California town recently called at the home of the bride's parents the day after the wedding. He was desirous of telling his readers all about the event and give the young couple a grand send-off as well. The bride's mother met him. 'Good morning Mrs. Jones,' said the editor. 'I've called to get some of the details of the wedding.' 'Goodness,' replied Mr. Jones in dismay, "they're all gone. You ought to have come last night. They are, every scrap."—San Francisco Bulletin.

'May not be new, but I just heard it,' said the man at the head of the table. 'Give it to us.' 'Man from California said that they raised cabbages out there as big as a wash-tub. Man from Missouri said that they didn't brag much on cabbage, but he had been in Kansas City and had seen three policemen asleep on one "beet."—Detroit Free Press.

A PLEASANT SAYING.

Sir Walter Scott had the way of saying pleasant things. He was calling one day at Hantley Burn, shortly after his friend Miss Ferguson was settled there, and observing a honeysuckle in full bloom over the door, he congratulated Miss Ferguson on its fine appearance. She remarked, 'It is the kind called 'trumpet honeysuckle,' from the form of its flowers. "Weel," replied Scott, 'ye'll never go out o' your own door without a flourish o' trumpets.'—Ex.

MA'S PHYSICAL CULTURE.

Sis takes calisthenics, Injun clubs an' such, Reaches f'r her toes ten times 'N' each time 'makes 'em touch; Raises up her arms an' Sweeps 'em all around, Kicks her heels three times 'thout Ever touchin' th' ground. Ma takes phys'cal culture In th' washin' tub— Gets th' clo'es an' 'soaks 'em down 'N' 'en begins to rub; Makes ten thousand motions Up an' down 'at way— She gets lots o' exercise In a workin' day! Sis goes t' th' gym an' Travels on the rings, 'N' 'en she takes a big, deep breath, 'N' 'en she yells and sings— Says it's good f'r weakness In th' lungs, an' say! 'Jennis is her hardest work— Ought t' see her play! Ma sh' washes dishes, 'N' 'en she sweeps th' floor, 'N' 'en she scrubs th' marble steps Clear up t' th' door, 'N' 'en she chops th' kindlin' When her work is through— Has t' do it, 'cause pa' he's Calisthenic, too! Both take phys'cal culture, But I tell you this: They's lots o' diff'unce tween th' kind My ma takes an' Sis!—Baltimore News.

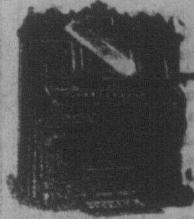
To Intending Purchasers

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

"THOMAS"

for that instrument will fill the requirements.

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"Child's Play Wash Day"

Means: To make the dirt drop out, not be rubbed in, use

Surprise Soap

the "Surprise" way without boiling or scalding the clothes. Its a new way and a clean, easy method of doing the wash.

Surprise is all Soap; a pure Soap which makes a quick lather.

Read the directions on the wrapper.

International Exhibition, St. John 17th to 24th Sept., 1904.

The entries already received insure the Finest Industrial Display ever made here.

A number of NEW CLASSES and ADDITIONAL PRIZES have been added to the LIVE STOCK and AGRICULTURAL Prize Lists \$171.00. Offered TO THE NEW BRUNSWICK SCHOOL CHILDREN for the BEST COLLECTION OF WEEDS Gathered in the Province. Blotters and Entry Forms bearing full particulars have been sent to the Teacher of each school in the Province for distribution among pupils. No Entry Fee Required. Children Should Ask Their Teachers All About It. Entries should be sent to to undersigned at earliest convenience. All the Latest, Heartiest and Healthiest in Amusements. SUPERB FIREWORKS: We have closed for the Most Expensive and Elaborate Display ever arranged for a St. John Exhibition, including a Spectacular Reproduction of the Bombardment of Port Arthur, etc., etc. Music by One of The Best Bands on the Continent. Cheap Fares From Everywhere For Prize List and all Particulars, please address, **W. W. HUBBARD,** MANAGING DIRECTOR, St. John, N. B.

TOTAL ABSTAINERS GET SPECIAL ADVANTAGES

In the Manufacturers' Life Insurance Company during 1903 the saving from low mortality was 58.7 per cent. in the Total Abstainers' Section and 24.3 per cent. in the General Section. Surely Abstainers consult their own best interests when they choose the Manufacturer Life to carry their insurance. The Manufacturers' Life is the only company operating in the Maritime Provinces giving Total Abstainers the terms and rates for which their low mortality calls. For further information, write, giving exact date of birth to, **THE E. R. MACHUM CO., Limited, ST. JOHN, N. B.**

Have You Tried EDDY'S HEADLIGHT PARLOR MATCHES

It only costs 5c to try them. It is worth that to avoid the choking from a sulphur match.

Ask your Grocer for them.

NEWS SUMMARY.

The bank of Montreal has bought a \$200,000 site in Winnipeg, on which it will erect a bank building.

It is expected the Allan line will establish a Pacific ocean service upon the completion of the Grand Trunk Pacific Railway.

Mrs. Frederick Delano, of New York, at Sound Beach, N. Y., on Tuesday, swam three miles on a dare, and was perfectly fresh at the conclusion.

The Ottawa city council has referred to the finance committee, with instructions to report upon it, a proposal to impose a tax on bachelors.

The friends of Hon. James Sutherland regret that the news received from Danville, N. Y., regarding the state of his health is not encouraging.

The biggest labor parade ever seen in New York will take place on Labor Day, when more than 10,000 workers in the miscellaneous trades will be in line.

Lord Templemore, who has been a member of the House of Lords for 62 years, and who is the father of that assembly, has entered his 84th year.

West End (London) tradesmen are taking measures to prevent people copying the designs from goods in their windows. "Fashion pirates" are now requested by a commissionaire to "move on."

German cremationists are petitioning the Pope praying that the last rites of the Roman Catholic Church shall no longer be denied to persons wishing their remains to be cremated.

An English farmer has had several cats killed, stuffed and placed in threatening attitudes among the branches of his fruit-trees. Not a bird will come anywhere near the orchard.

The summer home of the Royal Canadian Yacht Club, Centre Island, Toronto, was totally destroyed by fire on Monday. The loss is heavy, as the building was only slightly insured. The club will at once rebuild a better house.

Shortly after eleven o'clock Tuesday night fire was discovered in the door and sash factory of Donald Giles, Sydney, and before it was extinguished did damage to building and contents, including machinery, to the extent of five thousand dollars.

King Edward has approved the appointment of Dr. Osler to be regius professor of medicine at Oxford in succession to Sir John Burdon Sanderson. Dr. Osler is a Canadian who has achieved fame as a member of the medical faculty of Johns Hopkins, Baltimore.

September 1 is the date set for the opening of the steel plant at Sault Ste. Marie. Everything about the plant is in readiness to start work and the management is sending notice to a number of steel workers, including many former employees, to report so that operations can be commenced the first of next month. The first ore for the blast furnace will arrive from Buffalo in a few days.

The inquest into the drowning of Gerald Woodward, the young Englishman who lately lost his life at St. Mary's, York county, was concluded on Monday evening before Coroner Mullin. The jury brought in a verdict to the effect that the young man was drowned while in an epileptic fit, and attaches no blame whatever to his companions.

Robert MacMurray, brakeman on the Indian town branch of the Intercolonial, was killed while shunting at Newcastle, Monday. He went between cars to withdraw a broken drawbar, when the driver not knowing of his whereabouts, backed the engine and caught him about the breast, crushing his life out. MacMurray was forty-five years of age and leaves a wife and family.

The Railway Commission is in receipt of a large number of applications from farmers

in various parts of the country asking for permission to construct what are known as farm crossings across railway lines. They are all being held till the board has determined whether permission should issue for more than one of these private crossings per farm. The railways are naturally anxious to limit the number as far as possible.

A heavy thunder and lightning storm, accompanied by a deluge of rain, passed over the Annapolis Valley Monday. At Port Williams, the home of Bedford Chase was struck and slightly damaged, and at Wolfville the Presbyterian church was struck, the stroke entering the belfry and passing down the front of the building both inside and outside, ripping off the clapboards and finish and throwing the debris across the yard into the street.

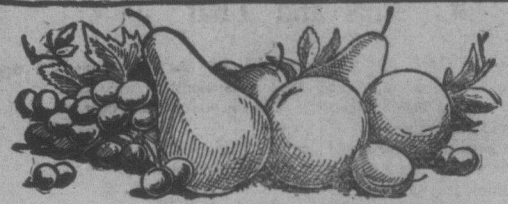
A daring robbery was perpetrated at the residence of Jesse P. Freek, St. Thomas, Ont., on Monday morning. Burglars secured entrance through a window occupied by Freek's eldest daughter, Miss Edna, a teacher at Alma College, and before she could make any outcry had bound and gagged her with a clothes line secured from the yard and some rags which they carried. They threatened to shoot her if she made a noise. The room was then ransacked, and a diamond ring, a pearl ring and \$15 in money taken.

At Truro Wednesday the first meeting of the Nova Scotia Provincial Educational Association was held. Dr. A. H. McKay, superintendent of education for Nova Scotia, presided. The first paper read was by Dr. McKay on Some Present Day Problems. An afternoon session was held at two o'clock, when President Ian C. Hannah, of King's College, Windsor, spoke on university extension in England, and Pro. Murray, of Dalhousie University, Halifax, read a most exhaustive paper on Technical Education and Manual Training. A discussion was opened by President Trotter.

At Boston on Tuesday 26,000 survivors of the Union forces of the civil war assembled from all sections of the United States and marched through the streets. Almost three score dropped from the ranks from exhaustion or prostration. The death of one soldier marred an otherwise happy day. He was Col. John P. Prydon, who died from heart failure, induced by exhaustion. At least two hundred spectators, mostly women fainted during the parade. When the column swept up Beacon Hill they were reviewed from the state house by Governor John L. Bates, who was accompanied by distinguished personages, including Baron Lanoko, the Japanese minister to America; Governor Vansant of Minnesota; former Governors N. Murray Crane and George S. Boutwell, of Massachusetts; Senator Lodge and Booker T. Washington. At city hall Mayor Collins reviewed the parade, having as his guests the mayors of a dozen cities. Then at the end of the route Commander in Chief John C. Black, of the G. A. R., finally inspected the many thousands of his comrades. The living flag, as presented by 2,000 children dressed in white, red and blue and seated in one great body was one of the features of the day.

"THE OCEAN LIMITED" IN HIGH FAVOR.

Rev. G. Osborne Troop, the well known rector of St. Martin's Episcopal Church, Montreal, was a recent traveller on the "Ocean Limited" from Montreal and was so enthusiastic about his trip on Canada's new train that when passing through Moncton he made a special call on Mr. Lyons, General Passenger Agent, to record his impressions. The new sleepers, the splendid dining car service, the fast time, smooth run and the beautiful scenery of the Matapedia were especially mentioned as features worthy of praise. Such unsolicited commendation will be very gratifying to those responsible for the inauguration and operation of the new service.



Let Nature Cure You of Biliousness.

"Fruit-a-tives" cure Liver troubles just as nature intended them to be cured—with fruit. "Fruit-a-tives" are the tonic, laxative, curative principles of fruit—rendered many times more effective by the secret process of combining them—and compressed into tablets. When you take "Fruit-a-tives," you get all the medicinal properties of fruit in their most effective form.

Fruit-a-tives

or Fruit Liver Tablets

Absolutely free from vegetable and mineral poisons—act as gently and naturally as pure fruit juices—and may be used daily without fear of ill-effects. For chronic Constipation, Torpid Liver, Stomach Troubles and all affections of the Kidneys and Skin—"Fruit-a-tives" are the ideal tonic laxative and corrective. At all druggists. 50 cents a box.

FRUITATIVES, Limited, OTTAWA.

CLEAN-UP SALE.

OUR Summer Clean-up sale of odd Suits, etc., will soon be over. We urge you to take advantage of the remarkable values that are making the sale such a success.

Blue Serge Suits at \$7.50—half-price and less.
Tweed and Worsted Suits at \$7.50 and \$10.00, were \$12.00 and \$15.00.

Small Men's Suits, sizes 34 and 35, half price—\$5.00 to \$7.50.
Light Weight Overcoats, one-third off, an overcoat that we can guarantee for \$8.67.

NEW RAINCOATS, just opened, \$7.50, \$11.00, \$12.00, \$12.50.

A. GILMOUR, 68 King Street.
Fine Clothing and Tailoring.

It's worth
Ten cents
to clear your house of
flies and
Wilson's
Fly Pads
will do it.

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Absolutely most complete and up-to-date methods; position guaranteed; lessons by mail exclusively; no interference with regular occupation; no difficulties; everything simple and clear; indorsed by boards of education and leading newspapers; thousands of graduates; first lesson free for stamp. Department 51, Campaign of Education, 211 Townsend bldg., New York.

Real Estate For Sale in Kings Co., N. S.

A beautiful residence in the town of Berwick, one acre. 50 Apple and Pear Trees all in bearing. Fine shade trees and nice lawn in front. Good location in centre of town, also handy to R. Station. 5 1/2 acres, 100 trees in bearing good for 75 bbls. First class house and barn. A number of farms. Small, medium and large all with good orchards. Correspondence promptly attended to.
Apply to J. ANDREWS,
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At the Archibald House, Amherst. For ten years in Boston and six years in Amherst we have aimed to keep a Christian home for young men. We need Christian girls or women as helpers. One of them to be in charge of the kitchen, another skilled in care of dining room and general house work. In our new home with its modern appointments work is easy. Good wages paid. Apply at once to MRS. DIMOCK ARCHIBALD, Amherst, N. S.

Red Rose Tea is Good Tea.