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A Strange Choice. It is of immense importance to the world that in colleges and universities exalted Christian ideals shall obtain. The opportunities which these seats of learning afford for serious, thoughtful and philosophical study and for a comparison of intrinsic values in the light of history and of present-day experience should lead, under competent guidance, to the preservation and wise development of youthful enthusiasms and to a sober judgment respecting the character and results of that prevailing secular spirit which would subordinate everything to the attainment of wealth and immediate success. It is frequently stated that Christianity is strongly represented in the American Colleges of the present day, that the disbelievers among teachers and students are relatively far fewer and the believers far more numerous in this generation than in the past. And it is sometimes intimated that the hope for the world, in respect to its religious welfare, is quite as intimately connected with the college as with the church. However, this may be, there are occasional facts that would seem to indicate that the University is not wholly outside the sphere of the dominant secular influence. There is, for example, the action of the Senior Class in Yale University in selecting by vote Napoleon Bonaparte as its ideal historic character. Upon this the *Wall Street Journal* comments as follows: "Bonaparte! Think of it—actually chosen by a class of young bachelors of arts, just issuing from one of the greatest American universities, as their favorite among the long line of men who have written their names on the imperishable scroll of fame. It is well for those philanthropists who are pouring their wealth into the endowment funds of schools of learning, to consider a moment what this means. Is that a good investment of money whose dividend is the selection of Napoleon Bonaparte as the world's greatest hero? For of what use is a school of learning if it does not mould character as well as train the mind. What must be that instruction that at the end of a long college course leaves the graduates holding in their hands the life of Napoleon, and declaring that to be their ideal? Is it worth while to devote so much money and talents to the education of the young if that is the net result? One would naturally think that young men fresh from association with masterpieces of the world's literature, and from study of ancient and modern history, would have selected as their favorite one of those heroes whose lives contributed splendidly to the sum of human happiness and progress. But after all, it is upon reconsideration not strange perhaps that the Yale students selected Napoleon. Does not Napoleon in many ways personify the ideas that are dominant in modern business? Commerce has become conquest, conquest not always by war, but conquests by methods none the less ruthless and immoral. It is not inappropriate that we often speak of a great captain of industry as a Napoleon of business."

A new Turbine Steamer. The latest development of turbine ideas as applied to marine architecture was initiated a few days ago in the British Channel. The new turbine steamer, the *Queen*, made her final trip before being placed in commission, and her builders and the inventor of the turbine engine, as well as the owners of the steamer, are said to have expressed their satisfaction with the results. The vessel made the journey from Dover to Calais, twenty-five knots in one hour and ten minutes, the tide being favorable. The return trip against the tide, and without any attempt to break records, occupied one hour and thirty minutes. The vibration was remarkably slight, the deck, it is said, felt as substantial as a board walk on land. Those on board predicted a turbine Atlantic liner within two or three years, and Hon. A. C. Parsons, the inventor of the turbine marine engine, expressed the opinion that a full knot per hour could be added to the best trans-Atlantic record by a turbine liner.

"Epoch-making Discoveries." According to a London despatch to the *New York Times*, the recently announced discoveries bearing upon the nature of matter are being rapidly developed. Investigations by M. Curie, the French physicist; Lord Kelvin, Professor Rutherford of McGill University, Montreal, Sir William Crookes and Sir Oliver Lodge have carried them into an entirely unknown region in physics and chemistry, where all analogies fail and all accepted views of the nature of matter offer no assistance. A study of the radio-

activity of the three new elements, radium, thorium and uranium, shows that three kinds of rays are emitted. One kind consists of radially projected atoms of matter which are thrown into space at the stupendous speed of 30,000 miles per second. These particles emitted by radium are one thousand times more massive than negative electrons, which are also thrown off at a similar speed, and which have long been known under the name of radiant matter. They are positively instead of negatively charged, and, moving faster than the fastest flying star, are the most rapid-moving matter known. This property of radio-activity has placed a new weapon in the hands of the chemical analyst as superior in delicacy to the existing methods as those of spectroscopy were when introduced forty years ago. Matter in quantities invisible under the microscope, unweighable and beyond the detection even of the spectroscope. Every experiment yet made bears out the theory of the disintegration of the original elements into new elements. As an explanation of this newly-discovered quality of radio-activity it is found that the process continues without reference to any interference by ordinary physical or chemical force. The transmutation of elements is still beyond the power of the chemist, yet it is conclusively proved to be proceeding spontaneously throughout the universe. If science should one day learn how to control or influence this progress the power which would accrue to man would be something beyond the capacity of the imagination to conceive.

Too Many Railway Accidents. Regular readers of the daily paper must have been struck with the very large number of railroad accidents reported during the past months. Many of these accidents have been due to collisions, others to the collapse of bridges or to other disasters, while apart from these, the killing or maiming of brakemen in connection with the performance of their duties appears to have been unusually frequent. No doubt that in railroading a certain measure of peril is unavoidable and some of the frequent accidents which brakemen meet with are doubtless due to that carelessness which familiarity with danger is apt to beget. But when all reasonable allowance on these scores are made, it would seem that the loss of life and limb is far larger than it should be, and that much is to be charged to the account of Railway Companies failing to make sufficient provision for the safety of their passengers and their employees. *The Scientific American* in a recent editorial on this subject holds that, in reference to United States railroads, there is incontrovertible evidence that the charge of negligence on the part of railway corporations is well-founded. "According to Accident Bulletin No. 6, published by the Interstate Commerce Commission," says *The Scientific American*, "the number of passengers killed by train accidents during the months of October, November and December, 1902, was 266, and of injured 2,788. Accidents of other kinds, including those sustained by employees while at work and passengers getting on and off cars, etc., bring the total number of casualties up to 12,811. Of these 938 were killed and 11,873 were injured; from which we see that at the close of last year our railways were killing people at the rate of 3,752 per year and disabling them at the rate of 47,492; a rate of 51,244 deaths and injuries in a single twelve months." The journal quoted from compares these figures with the casualties connected with the Boer War. The war lasted about three years, and the total number of casualties on the British side—including killed, wounded, died of disease and invalidated home—was 27,732, of whom 5,727 were killed in action. The casualties on the Boer side are supposed not to have been so large, but allowing them to have been equal, the total casualties of the three years' war would not greatly exceed the number of railway casualties in the United States for a single year, supposing that the rate shown in the last three months of last year were to prevail throughout the year. What a year's summing of railroad accidents in Canada would show we do not know, but it is doubtful if the percentage of casualties on the basis of the number of passengers and employees is smaller in this country than in the United States.

Provision for the Deaf and Dumb. The Premier of New Brunswick and the Superintendent of Education for the Province have lately visited Halifax, where they visited the Nova Scotia school for the

deaf and dumb, inspecting the school, management, methods of teaching, etc. The impression made upon Mr. Tweedie and Dr. Inch is said to have been very favorable, and accordingly arrangements have been made with the management of the Halifax institution to send the deaf mutes from New Brunswick to be educated there on the same terms and conditions on which the Nova Scotia children are received, the amount being \$165 per year, half to be paid by the Provincial Government and the remaining half by the municipalities. It is of course optional with the parents or guardians of deaf and dumb children whether they send them to the school or not, but it is certainly to be hoped that in view of the first class opportunities which the school at Halifax offers and the excellent reputation it bears, as many will be sent as practicable. The arrangement made with the Halifax school is not for any definite period, but Dr. Inch is quoted as saying that it is the intention to send the deaf and dumb of New Brunswick to Halifax until it is found desirable to establish a school in this Province for their instruction under the control of the Board of Education.

As a Government Work. The sentiment in favor of a railway from Quebec to Winnipeg, to be constructed as a Government work, appears to be growing. The talk is that if the Government shall build such a road it will lease it to the Grand Trunk for a term of years and will guarantee the bonds of the Grand Trunk for the remainder of the line—that is from Winnipeg to the Pacific Coast. The great argument in favor of Government ownership is that a line would thus be permanently assured to the country with equal running rights to all companies that seek the privilege. There would be no danger of the line passing into foreign control or being absorbed by any other company. In place of giving subsidies and receiving no adequate equivalent in return, the country would have an asset in the shape of another great highway between the east and west. Another argument in favor of the proposed Government road is that by means of the Intercolonial system the Government would have in its own control the question as to the Atlantic terminus of the proposed new transcontinental road.

Since the above was written dispatches from Ottawa intimate that the Government has decided to construct a railway from Moncton to Winnipeg via Quebec as a government work, and that the Government is about to enter into an agreement with the Grand Trunk Company by which that Company will receive a lease of the road thus to be constructed for fifty years, with the understanding that other railway Companies may be granted running rights over the road. For the first five years the company will pay no rental to the Government. For the second five years they will pay the net surplus of receipts over working expenses. For the remaining forty years they agree to pay 3 per cent. on the cost of construction. The Grand Trunk it is understood will build a road from Winnipeg to the Pacific and from that part of the transcontinental line the Government, it is said, will guarantee the bonds. In the case of the prairie section the guarantee will be 75 per cent. of the actual cost of construction, but is not to exceed \$13,000 a mile. The Government have arbitrarily fixed 500 miles as the length of the mountain section, and for this distance the guarantee will also be 75 per cent. of the actual cost up to a maximum of \$30,000 a mile. The rates to be charged are to be subject to the control of the Governor in Council or the Railway Commission, but on the Government section of the line the rates are not to be cut down to a figure that will prevent the company from paying the annual rental. It is said that the Grand Trunk authorities are anxious that construction shall begin at once and be pushed forward with all practicable haste. On the Moncton-Winnipeg section construction will be under control of a commission appointed by Government. Three or three and a half years is the time spoken of as probably necessary to complete the work.

We regret that the crowded condition of our columns makes it necessary to hold over to another issue some contributed articles received during the week.

The Western Baptist Association of New Brunswick.

The Committee appointed last year to locate the Association of 1903 sought in vain for a camping ground, till the wide-awake young church at Marysville some five or six weeks ago heard of the situation and hastened to place the latch-string outside its door. The invitation was gladly accepted and on Friday afternoon, June 26, a large delegation assembled to consider a full and well-arranged programme. Rev. A. B. MacDonald, who has given forty-eight years of faithful and efficient service to the denomination, preached the opening sermon. Most tenderly and helpfully did he discourse upon the text: "Be not slothful, but followers of them who through faith and patience inherit the promises."

The Association chose for its officers the following: Moderator, M. S. Hall; Clerk, Rev. B. S. Freeman; Assistant Clerk, Rev. Z. L. Fash; Treasurer, C. A. Smith.

The moderator welcomed the new pastors present—Rev. J. A. Marple and Rev. C. P. Wilson, and the following brethren were invited to seats in the Association—Prof. C. C. Jones, E. M. Sipperell, Revs. John Hughes, F. S. Todd, David Russell, London, England, Alan Rideout (F. Baptist) and Mr. Crisp (Methodist).

Last year the Western Association committed itself to a new way of conducting its deliberations by appointing instead of the usual standing committees a single committee to prepare a programme, materially changing the usual order of the day sessions but conserving all denominational interests. The usual formal reports with the exception of that on Home Missions were accordingly dispensed with and the time which in past years was taken up with discussions of reports, which frequently were neither educative nor inspiring, was devoted to conferences upon our various denominational interests.

The report of the Home Mission Board was most satisfactory. A few sentences will suffice to show its encouraging and hopeful tone:

The services of Rev. A. H. Hayward as general missionary have been given the Board throughout the year and a large measure of success has attended his labors. It has come to the knowledge of the Board that a friend and admirer of Bro. Hayward's devotion to weak interests has it in his heart to make a liberal contribution to the support of our brother for work in the Northwestern counties. We are not at liberty to mention the name of this brother but we record our appreciation of such generous interest in Home Mission work and to commend the contemplated action of one friend to other wealthy men to emulate.

Another general missionary shall be appointed as soon as a suitable man can be obtained as there is abundance of work of this character for two missionaries.

It has long been felt that there should be some one to superintend mission work, that is to say, to visit pastorless churches of the weaker sort and pastorless missions in particular, with a view to organizing them and locating pastors over them. Also to search out sections needing our ministry of the word and arrange for their supply and further, to visit the stronger churches, set before them the claims of these Home Mission fields and arouse them to a generous interest in this work.

But though seeing this need for years, the Board has never felt itself in a position to justify such an appointment. However at our December meeting the grave necessity of such an appointment was discussed. Later correspondence was entered with Rev. Willard E. McIntyre, the outcome of which was the appointment at our March meeting, of this brother to the work of field secretary and general superintendent. Bro. McIntyre whose eminent fitness for the work will be acknowledged entered upon his duties as superintendent, the first of May and takes up the secretarial work, June first, the beginning of our Denominational year.

The situation in which your Board finds itself is hopeful and the outlook is promising. A reference to the report of our treasurer shows a large amount of money on hand. This with other legacies which will be paid in during the year and further contributions from Twentieth Century Fund together with the regular annual offering of the churches, to our work presents a most encouraging aspect from a financial standpoint. A superintendent of missions already at work constitutes another encouraging feature while churches eager for pastors and ready to support affords yet further encouragement.

The report was discussed by Rev. W. E. McIntyre, Rev. N. B. MacDonald, Rev. J. C. Bleakney, Rev. C. N. Barton, Prof. Creed, Rev. Z. L. Fash, Rev. W. R. Robinson, and Rev. J. H. MacDonald. A resolution was passed placing on record the Association's appreciation of the generous friend who offers to supplement the support of General Missionary Hayward and at the same time expressing the hope both donor and missionary might long be spared each in his own way to promote missionary work in this province. The Association also gave hearty endorsement to the appointment of Rev. W. E. McIntyre to the superintendency of Home Mission work, pledging him support in adjusting mission fields and in other ways in which pastors and churches can be of service in prosecuting the work which he has undertaken to direct.

The Friday evening session was devoted to Missions,

The superintendent of Home Missions and Secretary of the Foreign Mission Board were the speakers, and it need scarcely be said that the large audience present listened with interest and profit to the most inspiring addresses of these two men whose intelligent devotion to the work has made each a specialist in his own department.

Saturday morning Rev. B. S. Freeman conducted a conference on Sunday school work. Four phases of the subject were considered: (1) The attitude of the church to the Sunday school, what it should be. (2) The ideal teacher. (3) The Sunday school as a place for evangelistic effort. (4) The proposed Provincial Baptist Sunday School Convention. The discussion on these subjects was opened by Rev. Z. L. Fash, Prof. C. C. Jones, Rev. C. P. Wilson, and Rev. J. H. MacDonald. Among those who participated in the discussion was Rev. David Russell, for forty years pastor of one of the churches of Landa, who delighted the audience by his kindly spirit and words of wisdom. The idea of a Sunday school Convention found great favor and the association placed itself on record as believing that such an organization could greatly advance the interests of our work in this province and passed a resolution to lend its concurrence to such a convention. A committee was appointed to confer with a corresponding committee from other associations to complete arrangements for organization.

The afternoon session was opened with an old time covenant meeting led by Rev. C. W. Sables. This was followed by a conference on Systematic Benevolence conducted by Dr. Creed. So skillfully was this conference conducted that in the short space of thirty minutes the leader employed fifteen persons to elucidate the salient features of the subject. This was one of the brightest half hours of the association. Rev. A. H. Hayward in taking charge of the Open Parliament on Home Missions, which came next on the programme, preached a short sermon based upon the incident of the increase of oil in 1 Kings 4: 1-7, as a fitting prelude to his subject. He then called upon Rev. J. A. Cahill who spoke on the value of good literature in the homes especially in mission fields and Rev. W. E. McIntyre who dwelt on the grouping of mission churches, and elicited from the delegates present much valuable information relating to different groups within the bounds of the association. Rev. Dr. Manning presided over the Open Parliament on Foreign Missions. He was assisted by Revs. Denning, Rogers, Barton, Fash, MacDonald, Marple, Dr. Creed and E. M. Sipperell, each of whom brought out some interesting fact in connection with missionary work. Dr. Manning reports the outlook for our own mission as "increasing in promise as the years go by."

The session of Saturday evening was divided between education and young people's work. Dr. C. C. Jones of Acadia, was the exponent of the former and Rev. Z. L. Fash of the latter. Prof. Jones made an excellent impression as he spoke of the value of our schools to the denomination, the record of the year just closed, and of the Second Forward Movement. Mr. Fash gave a masterful address on the subject, "How to Conquer in our B. Y. P. U. Work." The biggest word in the world today is conquest. The early disciples conquered because the epoch-making edict, "Go ye into all the world and preach the gospel to every creature" was ever ringing in their ears. For three centuries it was a triumphal progress. We must return to apostolic principles—possession and passion. (1) There must be possession of a personal Christ. Our young people must be converted to be conquering, and prayerful to be prevailing. It is not specialization they want but inspiration and incarnation. They must be possessed by Christ or it will be salvation with one wing clipped. (2) Possession without passion is pulseless. It is an electro-magnet which can neither lift nor light. The only religion that can do anything for me is one which wants to do something for you. Our young people need the burning heart. The most masterful motive is passion for Christ. It is not dead.

Nature provided the Association with a delightful Sabbath and large congregations thronged the sanctuary at all the services. Rev. J. A. Cahill preached the missionary sermon in the morning. His subject was "Giving." A digest of this most excellent sermon will appear in a later number of this paper. In the afternoon Deacon D. W. Spurden, Superintendent of the Fredericton Sunday School, gave a forceful address to the teacher's present and Rev. J. MacDonald spoke to the children. At 4 o'clock a meeting held under the auspices of the Women's Missionary Aid Societies was addressed by Miss Hooper, returned missionary, and Dr. Manning. At 7 o'clock the Association sermon was preached by Rev. George Howard. His text was Matt. 13: 52; his theme "Truths New and Old." The preacher said the minister occupies a position analogous to that of the scribe who occupied Moses' seat inasmuch as he has (1) a message to deliver (2) instruction to deliver it, and (3) a gospel of things and not of theories. The preacher is instructed to bring forth things new—not in the sense of novelty but new in the sense of freshness, vitality and applicability. Among the all things which must ever be brought forward are (1) the old, old story of the love of God, (2) justification by faith, and (3) the observance of the law which is but an expression of love. Those who sit under the ministry of Mr. Howard know he practices what he preaches, for while he adheres most tenaciously to the old doctrines he presents them with a freshness and vigor which makes his ministry increasingly

helpful as the years come and go. At the close of the sermon, Rev. J. A. Marple led an evangelistic service in which many expressed a desire to lead a Christian life.

Though many of the delegates left for their homes the work of the Association was continued through Monday. At the opening of the morning session Rev. C. W. Sables preached, after which Rev. N. B. Rogers conducted a conference on the Grande Ligne and North West missions. Revs. Denning, Fash, Freeman and others assisted the leader in bringing out important facts relative to the work and needs of these important fields of missionary operation. The conference on Temperance was in charge of Rev. M. P. King. Two phases of the subject were considered, the educative and the legal. Rev. F. P. Dresser discussed the former, pleading for greater protection of the young against the ravages of intemperance. The legal aspect of the subject was dealt with at the hands of Rev. W. R. Robinson who speaks with authority out of a large and successful experience in prosecuting violators of our temperance laws.

On Monday afternoon the subject of Denominational Literature was considered and discussed by Revs. Cahill, Robinson, Fash, Hughes, Dr. Creed and Dr. Jones. A resolution was passed asking the pastors to preach a sermon on Denominational Literature on the first Sunday of August. It was further resolved to unite in an effort to increase the circulation of the MESSENGER AND VISITOR by 500 within the bounds of the Association.

Revs. Cahill, Fash, Freeman, Smith and Frank A. Good constitute the committee on programme for next year. Three new members were appointed on the Home Mission Board, namely, Rev. C. N. Barton, Dr. H. C. Creed, Rev. N. B. Rogers. The usual resolutions of thanks were passed. The association found itself under unusual obligation to Alexander Gibson who gave free passes to the clergymen on the suburban trains of the Canada Eastern Road of which he is president. A resolution of sympathy and tender regard was sent to Rev. W. D. Manzer, of St. Marys, whose impaired health rendered it impossible for him to be present and perform the part assigned him on the programme.

NOTES.

The MESSENGER AND VISITOR scribe, being unavoidably absent when the statistical report was read, is unable to furnish any figures as to membership, contributions, etc. Perhaps the clerk might supply these at a later date.

The delegation was unusually large 118 names were enrolled. Only three pastors were absent.

Everybody expressed pleasure at the change in carrying on the work of the association and many voted this as the best gathering of the kind they had ever attended.

The Moderator, Mr. M. S. Hall, during thirty years attended twenty-seven Associations of the N. B. Western.

The success of the Association is mainly due to the untiring energy of Pastor W. R. Robinson who with his generous hearted people, left nothing undone for the comfort of delegates and visitors.

It is not unlikely that the next Associational gathering will be held in Carleton County.

Our Unsuspected Perils.

BY REV. J. R. MILLER, D. D.

Many of life's worst dangers are unsuspected. Disease lurks ofttimes in a soft, still, dreamy atmosphere, which we think delicious, with its sweet odors, while the chill, rough, wintry blast, from which we shrink as too severe, comes laden with life and health. Most of us think of a life of ease, leisure and luxury as the most highly favored lot, one to be envied. Yet there is no doubt that a life of rugged toil, hardship and self-denial, which we look upon as almost a misfortune, is far safer than one of ease.

There was laid one morning on the minister's pulpit a little folded paper which, when opened, contained the words, "The prayers of the congregation are requested for a man who is growing rich." It certainly seemed a strange request for prayer. If it had been for a man who, through misfortune had become suddenly poor, or for a man who was suffering in some great adversity, or for one who had met with sore loss or bereavement, every heart would at once have felt deep sympathy. Such experiences as these are thought to be trying and perilous ones in which men need special grace. But to ask prayers for a man who was growing rich, no doubt to many people in the congregation seemed incongruous. Should it not rather have been a request for thanksgiving for this man's success?

Yet when we open the Bible we find that the experience of growing rich is indeed set down as one full of spiritual peril. It was Jesus who said, "How hardly shall they who have riches enter the kingdom of God!" And St. Paul said, "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil." There is no doubt that when a Christian is growing rich he needs the prayers of God's people whether they are requested for him or not. Count-

less men have buried their manhood in the fabrics of earthly prosperity which their hands have reared. Many a man's envied fortune is in God's sight but the splendid mausoleum of his soul. We do indeed need the prayers of God's people in the time of prosperity that our hearts may be kept warm and soft, and that we may be sheltered by the love of God from all the insidious dangers and hurtful influences that belong to the experience of worldly favor.

Another condition that, according to the Scriptures, hides an unsuspected peril, is one of unbroken prosperity. "Because they have no changes, therefore they fear not God." Those who are thus described are free from trouble, from adversity, from misfortune, from disappointments. It is not usual that such an experience is regarded as one of danger. Indeed we naturally consider such persons as peculiarly favored. For example here is a home which has gone on for a long time without saddening changes. Business has prospered, and the circumstances of the household have become more and more easy. There have been no long serious illness, causing pain and anxiety, no deaths breaking the happy circle of loved ones.

No one naturally looks on the household as in any peculiar danger. The neighbors do not have special prayers for it in the church. Yet there is no doubt that insidious moral dangers do lurk in such an experience. Ofttimes God has less and less welcome in such a home. Christ is lost out of the household life, and beneath the bright earthly prosperity the angels see spiritual death.

The same is true of individual life. Unbroken prosperity is the bane of spiritual good. For one thing it hinders growth in knowledge and experience. There are truths that can be learned better in darkness than in light. We should never see the stars if there were no night to blot out the glare of day. And there are truths in the Bible which perhaps never learned in the brightness of human joy. There are divine promises which by their very nature are invisible in the noon-day of gladness, hiding away like stars in the light, and revealing themselves only when it grows dark around us. The deeper meaning of many a word of scripture is learned amid life's painful changes.

There are also developments in spiritual growth which cannot come in time of unbroken prosperity. The artist was trying to improve a dead mother's picture. But the son said, "No; don't take out the lines. Just leave them, every one. It wouldn't be my mother if all the lines were gone." It was well enough, he said, for young people who had never known a care to have faces free from wrinkles; but when these have seventy years of love, service and self-forgetfulness, it would be like lying to cover up their tracks. The very beauty of that old face was in the wrinkles and the lines which told of what brave heart and strong hands had done for love's sake. There is a blessing in such a life. But in the life of ease which many a woman lives there hide sore perils.

Another of the unsuspected perils of no changes is the lessening of dependence upon God. While there are no breaks in the flow of favors, we are apt to forget that all our good gifts come from our Father's hand. It is a sad hour in my life when the consciousness of the need of God fades out of it. It seems pleasant to go on making plans of our own, and carrying them out without check or defeat. We like to say that we are masters of circumstances, that we make all things serve us; that we turn obstacles into stepping-stones, climbing continuously upward upon them. But a little thought will show peril that hides in thus having always one's own way. It is not the doing of our own will but God's that leads to perfect character and blessedness. Unless, therefore, we are filling out of God's plan for our life, the unbrokenness of the prosperity is not an unmixt good. Most of us need to be baffled oftentimes in our schemes, to be defeated in our projects, to have our plans fail, to be compelled to yield to a stronger will. In no other way can the sense of dependence and obligation be kept warm in the heart. If we always get our own way, we are apt, being human, to grow proud, willful and rebellious. It is a sore misfortune to any of us if, in having our own way, we forget God and cease to love and follow Christ. Says Archdeacon Farrar: "God's judgments—it may be the very sternest and most irremediable of them—come, many a time, in the guise, not of affliction, but of immense earthly prosperity and ease."—Interior.

Seeing Things Rightly.

BY THEODORE L. CUYLER, D. D.

There is a right and a wrong way of looking at almost everything. Spiritual discernment is a very important grace; for many of our joys and many of our sorrows proceed from our method of looking at those things which concern our peace. Salvation depends upon a right view of Jesus Christ. The difference between the impenitent sinner and the same person after he is regenerated, is that he looks at Christ with a new eye, and has discovered him to be the very Saviour and guide that he needs.

But there is no direction in which we are apt to make more egregious mistakes than when we look to our heavenly Father's providential dealings. Some Christians are betrayed into a heathenish habit of talking about "good luck" and "bad fortune," and using other expressions that convey the idea that human life is a mere game of chance. Blind unbelief may be expected to err, and to scan God's

work as either a riddle or a muddle. A Christian who has had his eyes opened ought to know better than to make such mistakes. Yet how prone we are to regard many of God's dealings in a wrong light and to call them by wrong names. We speak of things as afflictions, which are really great blessings under a dark disguise. We often congratulate people on gaining what turns out to be a dangerous snare or a lamentable loss. Quite as often we condole with them over occurrences which are about to yield to them blessings more precious than gold. Be careful how you condole with a man who has lost his money and saved his character, and be equally careful how you congratulate a man who has made a million of dollars at the expense of his religion. A severe sickness has often brought recovery to a sinner's soul and suffering often works out for a Christian an exceeding weight of glory. Let us learn to see things rightly and call them by their right names. Then we shall not put funeral palls over rich blessings, or decorate temptations with garlands of roses. Let us all ask God to open our eyes, and give us spiritual discernment. Then we shall discover that this life is only a training school for a higher and a better one; then we shall see a Father's smile behind the darkest cloud, and at the end of the pilgrimage of duty it will be one of the raptures of Heaven to behold the King in his beauty and to know all things even as we have been known.

If we possessed clearer discernment, we would not so often torment ourselves with sinful anxieties about the future. Our loving Lord knew what was in man when he reiterated his remonstrances against borrowing trouble in advance, and when he said: "Be not, therefore, anxious for the morrow; sufficient unto the day is the evil thereof." Worry is not only a sin against God, it is a sin against our own health and peace. It sometimes amounts to a slow suicide. Holiest work, however hard, seldom hurts us; it is worry that corrodes and kills. There is only one practical remedy for this sin of anxiety, and that is to take short views. Let us not climb the high wall until we get to it, or fight the battle until it opens, or shed tears over sorrows that may never come, or lose the joys of present blessings by the sinful fear that God will take them away from us. We need all our strength and all the grace that God can give us for today's burdens and today's battles. Tomorrow belongs to our heavenly father; I would not know its secrets if I could. It is far better to know whom we trust, and that he is able to keep all that we commit to him.

"Why forecast the trials of life?"

With such sad and grave persistence,
And look and watch for a crowd of ills
That as yet have no existence?

"Strength for to-day is all that we need,

For we never will see to-morrow;

When it comes, the morrow will be to-day,

With its measures of joys or sorrow.

The open assaults of infidel books do not put such a severe strain on many a good man's faith as the mysterious permissions of Divine Providence often do. We often turn cowards in the dark hours, and are foolish enough to doubt if there ever will be a day-dawn. I once spent a night on the summit of Mount Rigi, and the darkness was so dense that I could not see a single yard from my window. But when the sun arose, the polished mirror of Lake Lucerne spread beneath me, and the icy coronets of Jungfrau and the Eiger glittered in the rosy beams. They had been there all through the night, waiting for the unfolding of the day-spring from on high.

Once more we repeat that there is a right and a wrong way of looking at all things. To the eye that has spiritual discernment this world is an avenue to that one which lies beyond it. Talents, wealth and influence are simply loans to be held in trust for God. High station means high work for him. A Christianized eye sees in money just so much bread for the hungry, just so much gospel for the godless, and just so many lifts for the degraded—as well as innocent and refining enjoyments for one's own heart and household. Christ's image and superscription ought to be on every dollar. To a truly regenerated soul all things become new, and we may well doubt the genuineness of that conversion which does not bring an altered estimate of everything earthly. Faith breaks the false charm of this world and adds a charm to the better world. My friend, "thou hast well seen" when thou dost behold Jesus Christ as the Lord of thy life—his service thy sweetest occupation and his presence thy perpetual joy.—Independent.

That Dead Field.

BY HORACE R. GOODCHILD.

"It is the 'deadest field I know!" So, my brother, that is why you want to leave it, is it? Do you suppose it is any more dead than that field of desolation where Ezekiel preached? He kept on doing his duty and it was soon lively enough. Try Ezekiel's plan.

"Nothing going on," is the reason one gives for desiring to leave the church of which she is a member. That was exactly the condition of things in the Mesopotamian valley before Ezekiel did his duty there. Perhaps, if, instead of leaving, she should do her duty, a whole lot of unusual things would happen.

A Sunday-school teacher tells me that he must give up his class because there is no response to his teaching and his pupils do not appreciate him. I wonder if ever there

was a more unresponsive, unappreciative company than those dry bones in the valley; you remember they were very dry as well as very many. No, no, my brother, don't give up the boys. When you are most disheartened, do as Ezekiel did, look away from the discouraging field to the encouraging God. You are not responsible for anything but your duty. Ezekiel did the prophesying but God gave the life.

If all restless ones would consider one question, much trouble might be saved. Did God put you where you are? If so, why not do your appointed work? It was the "hand of the Lord" that set Ezekiel down in the discouraging field where he prophesied. Suppose, instead of doing what the Lord told him to do, he had spent all his time and strength in seeking appreciation or greater natural advantages?

Ezekiel had a peculiar field. Every field is peculiar. The trouble is, so many prophets think they are the only ones who have peculiarities to deal with. In our ignorance we imagine that the troubles we experience are exceptional. Few are wise enough to

"Rather bear those ills we have
Than fly to others we know not of."

The field was not a "promising" one; but Ezekiel rested on the promises of God, and so was willing to walk in an unpromising field. Put the emphasis in the right place—God first—then there will be less complaint about the field.

The prophet did not work, as some men would say, scientifically. Yet he was truly scientific in obeying God. Some would first get the bones in the right relation to each other, then after proper adjustment the pleasing influence of proper association or carefully planned machinery might lead to movement, and after sufficient activity had been promoted, life might be produced. We set great store by activity. When a church is all "hustle" we call it a "live" church. Alas! that some fail to discriminate—but there is a difference between the clatter of machinery and the "voice of the Spirit." God's plan is the reverse of that we so often try. The divine order is, first life, then the movement of the great army.

"Can this dead field be made alive?" Yes, when the Spirit does his work, and that will be when you have done yours. See of man's prophesy.—Standard.

The Refiner of Silver.

He is like a refiner's fire, and like fuller's soap: And he shall sit as a refiner and purifier of silver.—Mal. 3: 2-3.

Some time ago a few ladies were reading these passages. One of them gave it as her opinion that the fuller's soap and the refiner of silver were only the same image, intended to convey the same view of the sanctifying influence of the grace of Christ. "No," said another, "they are not the same image; there is something remarkable in the expression in the third verse:—'He shall sit as a refiner, and purifier of silver.' They all agreed that it might possibly be so. One of them promised to see a silversmith and report what he might say upon the subject. She went, and without telling him her object begged to know the process of refining silver, which he fully described to her. "But, do you sit, sir?" "Oh yes, madam," he replied; "I must sit with my eye steadily fixed upon the furnace since, if the silver remain too long, it is sure to be injured." She at once saw the beauty and the comfort, too, of the expression, "He shall sit as a refiner and purifier of silver."

Christ sees it needful to put his children into the furnace; but he is seated by the side of them. His eye is steadily intent on the work or purifying, and his wisdom and his love are both engaged to do all in the best manner for them. Their trials do not come at random; the very hairs of their head are all numbered.

As the lady was returning to tell her friends what she had heard, just as she turned from the shop the silversmith called her back and said that he had forgotten to mention one thing, and that was that he only knew that the process of purifying was complete when he could see his own image in the silver. When Christ sees his image in his people his work of purifying is accomplished.—William Suddards, D. D.

Sound Advice.

ALEXANDER WHITE, D. D.

Preach better, and ever better, every new Sabbath morning, because there is simply no limit to the unsearchable riches of Christ—the absolutely unsearchable riches of grace and truth and sweetness and beauty that are in Jesus Christ. The rhetorical heat and adulatory elation of the pulpit deceive and intoxicate many a young preacher's heart. He takes it for what it is not. He is only a beginner; and he does not yet know the sin that so easily besets him. He does not yet know the secret plague of his own heart. Not till many years have passed by, and many disappointments and disenchantments have come, and, especially, not till he sits still and sees other men doing his work far better than he ever did it; not till he has passed through that last furnace and supreme scrutiny of a minister's motive will he know and be sure whether it was God's glory or his own that was his secret strength all the time of his bounding heart and his youthful eagerness for the Sabbath and for the pulpit.—Sel.

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OUR PUBLIC SCHOOLS AND NATIONAL LIFE.

We have just passed our Dominion Day for 1903. Our young nation observes its birthday with more or less formality and sentiment. We do not, of course, aspire to the exalt that is common in older nations. Young people do not know the significance of life and so do not attach so much importance to their birthdays as they will in later years. And the same is true of nations. But in the growth of the Imperial Sentiment our people are taught the power of a nation and its meaning for humanity. All that belongs to a nation takes value from the character of the nation itself. And therefore what goes to develop the nation is of much consequence to the race itself.

And it need not be argued that education is closely related to the life of the nation. A national life without education is almost unthinkable. And our public schools, where the great majority of our people receive all the scholastic training they will ever possess, are nearly related to the education of the nation.

They have the future of the country in their power to no small degree. The production of wealth, on which in modern life progress is based more than in the past, is directly affected by the standard of public education. For, to produce wealth a country must have not only natural resources but intelligent labor, and education makes powerful the hand of industry. The national life depends, in fact, on social ideals and ideals of government; and education helps to raise these ideals.

To prosper, a country must have morality and the effect of education is, for the most part, in the direction of morality. In a word we touch the springs of national life when we deal with the schools of this country.

The Baptists have believed in popular education and have labored to promote it. We have a large number of teachers engaged in this most exacting and exhausting, but effective service. We have made some contribution to the general education of these Provinces. The work of the late Rev. A. S. Hunt as Superintendent of Education in Nova Scotia and of the late Dr. Theodore H. Rand in Nova Scotia and New Brunswick will stand to the credit of our body inasmuch as they were both educated in our college and received their impulse to public work from our institutions. In the training of teachers in the Normal Schools, Acadia has been well represented by Dr. J. B. Hall and Professor Eaton at Truro and Dr. H. C. Creed at Fredericton.

So many of the graduates of our College enter the professions, engage in business, life, or go abroad, that we do not furnish so many teachers for work in the advanced schools as we would desire to give to that excellent service, but we hope for enlargement in this respect.

In the mean time we trust our ministers and leading men will do all in their power to encourage efficiency in our public schools and thereby promote the highest type of life in our new and strong Canada.

Within the past few days we have observed our national birthday and have closed our public schools for the summer vacation. These events suggest a closer connection of elements in our life than is indicated by the mere fact that they occur at the same time.

THE RETIREMENT OF DR. ALEXANDER MACLAREN.

For a generation Dr. Alexander Maclaren has been the pastor of Union Baptist church, Manchester, England. But for the greater part of that period he has had, we might almost say, the world for his parish, if that statement be understood to mean that in all parts of the world his sermons have been read with great profit and delight. Accordingly, Dr. Maclaren's retirement from the active work of the pastorate will be regretted by many thousands; for while it does not mean that he will preach no more it fore-

shadows a time when his work as an under-shepherd will cease.

The success of this noted preacher's ministry affirms again the power of preaching. He has not been like Spurgeon either as to the form of his teaching or as an orator. His fame is the result of the printed word he has sent forth rather than his power in delivery. For while there is in his speaking the distinct impression of a man of unique personality and remarkable powers, one feels that, more than with most preachers of eminence, he expresses himself in the words uttered. The reader of his discourses does not lose so much by not hearing the gifted preacher as he does in reading the sermons of many others. As he advances with his discourse there is, of course, an increase of mental force and a flashing out of hidden power that are feebly felt by reading the printed form. Little touches of sarcasm and scorn, of antagonism to error are in his spoken address much stronger than they appear in cold type. But his completeness of thought, his clearness of expression, the aptness of his words and the musical effect of his sentences make his sermons delightful reading, merely as English literature. But his insight into the divine makes one follow him far into the King's country where fruits in abundance may be gathered. He has a deep knowledge of the human heart, but it is the knowledge obtained from study of the divine Word and communion with his Lord. His prayers carry one into the holy place where peace is proclaimed and the voice of God is heard. They do not tell of the struggle of the soul, the deep conflict of life, in the same degree as did the prayers of the late Joseph Parker, who was a life-long friend of Dr. Maclaren. Dr. Parker seemed to be uttering the prayer of those in deepest need. Mrs. Browning's lines: "And lips cry 'God be pitiful' that ne'er cried 'God be praised'" might describe the prayers of both. Dr. Parker's prayer was "God be pitiful," and Dr. Maclaren's "God be praised." We trust Dr. Maclaren may prepare many more sermons for his congregations beyond the seas. For his word will be strong and sweet to the end. What Philips Brooks wrote of Dean Stanley, shortly after the Dean's death, will describe the feelings of many thousands when Dr. Maclaren comes to preach, viz.: "that when such men no longer speak to the world it is like the going out of a star for whose light one has learned to watch."

Editorial Notes.

The readers of the MESSENGER AND VISITOR will, we are sure, appreciate the handsome new dress in which the paper appears this week. With characteristic enterprise and readiness to co-operate with us in every endeavor to maintain the paper at a high standard of excellence, our printers, the Messrs. Paterson, have anticipated any unfavorable criticism by furnishing the paper with a new dress of type before the old was fairly past service. It gives us pleasure to say here that the printing business of the Messrs. Paterson has been enlarged very materially during the past few years. Their plant and general equipment are now such as to enable them to undertake a wide range of work and to enable them to execute orders with promptness and in a very satisfactory manner, and those who give them their patronage may be sure of fair and honorable treatment.

The discovery at Oxyrhynchus, an ancient Egyptian town, of a third century fragment of a collection of the sayings of Jesus is announced. The sayings are said to be similar in character to the logia discovered in 1897 by Messrs. Grenfell and Hunt of Oxford, to whom also the world is indebted for the more recent discovery which is said to embrace six sayings or logia in perfect condition. The announcement of the discovery is not accompanied by the text of the sayings, but it is intimated that one of them at least was already extant in part in a quotation of Clement of Alexandria from the gospel according to Hebrews, and it is said that this gospel was possibly the source from which all this second series of logia was derived. The discoveries which have so far been made at Oxyrhynchus are thought to justify the hope that it will prove a richer mine than any others for the recovery of early Christian literature.

In reference to the present enforcement of the Liquor Law in Maine, *Zion's Advocate* of Portland remarks as follows:

"Sheriff Pennell is not making the record for the enforcement of law which was made by Sheriff Pearson and Sheriff Dunn; and he is deceiving himself if he supposes that his course is acceptable to the temperance people of Cumberland County. The *Maine Civic Record* says he has displaced prohibition for regulation. It is the old story. Raids continue with frequency, but it appears that their object in many cases is revenue rather than suppression, and the old rake off of \$100 and costs seems to satisfy the sheriff. However, regulation is failing to regulate and the arrests for intoxication are rising toward the figures which prevailed under Sheriff Despeau. For January-March, 1902, under Sheriff Pearson, there were 228 arrests, and never during his administration were there over 155 persons in jail. For January-March, 03, under Sheriff Pennell, there were 307 arrests for intoxication, and at the end of this period 180 persons were in jail." On the other hand seven-teen liquor dealers in Aroostook are in the county jail at Houlton breaking stone, and the rest of the liquor fraternity are not doing any business, but are watching the state of things in Bangor. Sheriff Cummings of Androscoggin is meeting the expectations of the friends of temperance in that county."

The N. S. Central Association of Nova Scotia.

The Association met this year at Canard, Canard is historic ground both in the general history of our province and in the history of Maritime Baptists. It is the center whence Edward Manning went forth for sixty years preaching the Gospel. Here Rev. A. S. Hunt labored for more than a score of years, here Dr. S. B. Kempton, the pastor beloved, served for twenty-six years. A seven years' pastorate by Rev. C. H. Martell brings us to that of Rev. D. E. Hatt the progressive and purposeful pastor of today. Here Theodore Harding Rand was born and grew to manhood when he went forth to his strenuous life.

No attempt will be made to describe this, "Farmer's Paradise." The pen of a Hawthorne could not do justice to the many charms of the Cornwallis Valley.

The easy access and far-famed hospitality of Canard induced a very general attendance and the Association took on the proportions of a convention. The Association started two sessions before it began. The session on Thursday June 25, 2.30 p. m. was that of the "Central Theological Circle." Your reporter not being in attendance at this session can report simply its programme:

1. Review of Prof. Coe's "The Religion of a Mature Mind,"—Principal H. T. De Wolfe.
2. Review of Prof. James' "Varieties of Religious Experience"—Rev. H. R. Hatch.

The themes and writers of these papers is sufficient evidence that the hearers listened to something.

3. Paper, "The Instruction of Enquirers,"—Rev. J. A. Huntley.

This very practical paper was followed by an equally practical discussion the vital point of which was, is the present day conviction of sin less real that of former times and if so why?

The evening of Thursday was given to a Young People's Rally. The very welcome rain which fell so gently upon the parched ground kept many from this meeting. Rev. A. S. Lewis in a well-conceived address spoke earnestly of "Our Young People and Evangelism." "Our Young People and Culture" was the theme of Rev. H. W. O. Millington, pastor at the Tabernacle, Halifax, who while duly valuing Culture declared it to be of value only as dominated by genuine Christian experience. This was Mr. Millington's first appearance before our Association. All say, "Come again and into all of our work. Your thoughtful address was an inspiration."

Friday morning we awoke to look upon a refreshed nature. Spiritual refreshment came to all who attended the "Invocation Service" at 9 o'clock led by Rev. Chas. R. Freeman.

At 10 o'clock, in the absence of the Moderator, Pastor Hatt assumed the chair and after the enrolment of delegates the officers were elected as follows:—Moderator, Rev. H. R. Hatch; Sec'y., Rev. H. B. Smith; Asst.-Sec'y., Rev. M. C. Higgins; Treas., Dea. E. Rand.

After necessary, though formal business, new pastors were welcomed to the Association. The new pastors this year in attendance were Pastors Millington, Tingley, Parker, L. D. Morse and C. K. Morse.

Many visitors were invited to sit with the Association but your space is too valuable to detail these names. The Association now listened to the Report on Obituaries read by the writer, Rev. Stephen March. And how shall we characterize this report in which Bro. March spoke so beautifully, so tenderly, so lovingly, so justly of the faithful who have fallen during the past year. This report made us thank God for these worthy ones now gone the upland way and also that Bro. March was spared to pay this tribute of love to the memory of those whom he had loved in life and cherished in death. The list of the fallen included Prof. D. F. Higgins, Revs. E. N. Archibald, W. E. Hall, Ralph Hunt, Deas. W. C. Bill, Wm. Wagner and others to which was added the name of Prof. Wm. Elder.

Rev. R. Osgood Morse next read the report on Denominational Literature. As usual Pastor Morse wrote some things the Association was not ready to adopt, which, however, did not detract from the value of the report. After discussion, several sections were adopted while others were referred back to the Committee for modification. The report as finally adopted commended the revised versions of the Scriptures, noted the increasing place being taken in the realm of Theological, Biblical and Religious Literature by Baptist writers, urged the speedy publication of a music edition of the Canadian Baptist Hymnal, which recommendation issued in the appointment of a Committee looking to this end. The report regretted the illness of Dr. Black, and thankfulness for his recovery, expressed the esteem of services, and love for the Christian gentleman. The publications of the A. B. P. S. and especially, "The Baptist Teacher" were commended.

A new feature of the Association was the introduction at this point of a devotional hour when Rev. J. H. Jenner preached an earnest, thoughtful, practical sermon from Rom. 8:13.

The afternoon session opened with a conference on "Sunday School Methods," led by Prof. E. W. Sawyer. The name of Prof. Sawyer as leader is evidence that these were no prosy addresses, but a live, pointed, practical discussion of an intensely live subject. The point chiefly discussed

was, how to secure a large attendance of adults in the Bible school. A good deal of emphasis was laid on the desirability of changing the hour of meeting in many places to the hour immediately following the morning service. Probably people's love of their dinner interferes most with this desired change.

After some routine matters we re disposed of an hour was given to a discussion on Associational reforms. This discussion was opened by the presentation of certain recommendations issuing from the Committee on arrangements. As was to be expected, a kindly conflict arose here between the conservative and the radical elements of the Association. Some thought the Association and its work all right. Others thought there was too much theory and too little practice in it. The aim of these suggested reforms were, first, to make the committees working committees rather than sitting committees, their reports to present work actually done by the committees. This issued in the appointment of committees as centers of information and agitation concerning the work which they represent, and the understanding that the various Boards of the Convention are to work in unison with these committees in prosecuting their work among the churches. To this end one member was appointed from within the bounds of each district Association. The second recommendation proposed the doing away with the reading of the letters from the church and the preparation and reading of a digest only. The, in every way admirable digest, later presented by Dr. B. H. Eaton fully justified the Association in adopting this reform. Dr. Eaton's "Digest" should be published in "The Year Book."

The third proposal was to hold the Association on such days as will allow pastors to return to their churches for the following Sunday. This also was adopted and Thursday evening fixed as the time of adjournment.

Of course all did not see eye to eye touching these reforms. Dr. E. M. Saunders fittingly summed up the situation when he said in effect: "These young men see game. Their aim is levelled at it. They wish to bring the Association down from the clouds and make it more practical. Don't be afraid of them. There is enough conservatism in this Association to ballast it and enough to spare to ballast half a dozen more associations equally large."

Here came something new. A new man and a new theme. Both were good. The man was John P. Silvernail, Professor of Elocution in Rochester Theological Seminary who spoke for one hour and a half on "The Elocution of Jesus." To attempt to put Prof. Silvernail on paper would be like an attempt to control a cyclone, bind an earthquake, or to bottle Niagara Falls. No attempt shall be made to do so. But surely all who listened must have been impressed that Jesus is the preacher's model. This was Prof. Silvernail's first visit to the Association. We all say "Come again."

By special arrangement Rev. E. J. Grant, Sec'y Home Mission Board, was the first speaker at the evening session. He urged a more generous support of Home Mission work. 1. Because of the souls won on Home Mission fields. 2. Because the Home Mission churches are feeders of the larger churches. 3. Because these churches become helpers to the Denomination in its general work. 4. Because it is becoming increasingly difficult to secure pastors for Home Mission churches. The salaries must be increased if the class of men needed are to be obtained. In the absence of Dr. Trotter because of illness Dr. B. H. Eaton spoke for the Governors of the College. This interest lost nothing through the presentation from the view point of the business man. In Dr. Eaton's view the most inspiring achievement in the history of our educational work is the completion of the first forward movement.

Prof. Silvernail here asked for one minute in which he declared that his twelve years' experience with Acadia students, side by side with others from all parts of the continent, had showed the Acadia men capable of holding their own with the graduates of any university in America. They frequently lead their classes at Rochester.

Principal DeWolfe gave some forecast of the future. He spoke especially of the new teachers secured. As he will no doubt make full report of these we pass them by here without particulars. When the new Forward Movement is completed teachers will not be changed so often. Secret, better salaries.

Horton Academy never suffers at the hands of Principal Brittain, who spoke of the miracle of survival presented by the Academy. He pleaded for fair play for boys in home and school privileges. Give us the right type of boys and the proper equipment and we promise still better results.

Saturday's work opened with a Conference on Prayer Meeting Methods led by Rev. H. R. Hatch. The following topics were briefly and pointedly discussed by various pastors and laymen:—

1. What is the purpose of the prayer meeting?
2. Shall the pastor or some layman lead the meeting?
3. What are the qualities of a good leader?
4. Shall the subject of the meeting be advertised?
5. Can the leader use the blackboard to advantage?
6. How may the service be varied so as to avoid monotony and to elicit new interest?
7. Is there any difference between a prayer and a testimony meeting? What is it?

8. Shall we use responsive reading in the prayer-meeting?

9. Of what character should the music be?

10. How can we arouse the interest of the business men in the prayer-meeting?

11. Shall the women take part in the meeting?

12. How can we help the people see that the prayer-meeting is vital to Christian life and service?

13. What are the essentials of a good prayer-meeting?

Rev. S. B. Kempton presented the report on Systematic Benevolence. This report noted hopefully the increasing and broadviewed liberality of our churches. It emphasized Christ as the true motive of giving, commended the weekly offering for benevolence as well as for current expenses. It commended the convention plan as educative, and recognized room for improvement.

And now came the great session of the Association. It was the Temperance meeting. Recent events in Kings Co. made this a burning question. Readers will recall the recent burning of the barn and cattle of Mr. C. C. H. Eaton of Canard because he did his duty as a citizen and as a magistrate. It is clear that lawlessness has overstepped itself. The first speaker was Rev. J. D. Spidell who spoke of "Our churches, and the Temperance Question." He declared that the mission of the churches to the world binds them to fight the liquor evil to the end. Recent events are but paving the way to victory. But what shall we say of the address of Rev. J. A. Corbett, who spoke on, "Our responsibility for the existence of the liquor traffic in our community." It was the ringing message of one from the midst of the battle. His words burned with the moral earnestness of a Nehemiah. They awakened such a response from the people as is seldom witnessed. If there was present any sympathy with lawlessness it hid itself in shame.

Dr. B. H. Eaton reported for the Committee on Statistics, 55 of the 57 churches reported. There were 469 baptisms against 306 of last year. Net gain in membership 106. Gain in resident members 203. Baptized from Sunday schools 346. Longest pastorate that of Dr. Kempton in Dartmouth, 10 years.

With this report was associated the pointed and remarkably interesting Digest of Letters. Dr. Eaton was the right man in the right place.

Next came reports of work of the District Committees showing work done and conditions of districts. Rev. A. Cohoon criticized the reports as showing little evidence of attention given to the very object for which the Districts were organized, viz.: the development of Denominational benevolence.

Next followed a service under the direction of the W. B. M. U. led by Mrs. J. L. Read. This interesting session will be fully reported by our sisters.

Saturday evening session opened with a devotional service led by Rev. H. B. Smith, subject, "Our Country for Christ." This was followed by three addresses. Rev. W. F. Parker asked us to focus our vision for a little on our Maritime Home Mission Fields. Of the 83 Home Mission churches 35 are pastorless except as supplied for the summer by students. Young men ask to be sent abroad but their usefulness must first be proved at home. There are two sides to the small salary question. You heard from Bro. Grant the pathetic side. There is also an heroic side. We want strong men for weak churches because it is from such churches that most preachers come. What is the matter, asked Mr. Parker, that the young men fresh from the schools with strong bodies and few home cares all want large churches, fat salaries, comfortable parsonages and easy fields. Is the spirit of the Father's dead? The place of young women and of laymen in Home Mission Work was ably dealt with. Perhaps the spirit of heroism has forsaken our young men. Yet many think it fully as evident, as with young men of 20 or thirty years ago. History teaches that appeals for self-sacrifice are usually effective only as they are buttressed by example.

Rev. C. H. Day spoke of "Our Mission to Roman Catholics in Canada." Quebec is a land of many churches and of devout religionists. The British flag floats from the citadel. The tri-color is in the hearts of the people. Quebec is the centre of Romanism in America. Our mission is to give these people the Christ of the open Bible for He alone is the welder of our national life.

Rev. J. A. Huntley spoke forcibly on "Our Western Mission Fields." He dwelt upon our enlarging opportunity and increasing responsibility.

Sunday morning dawned clear and beautiful. At 10 o'clock Rev. H. W. O. Millington led a fellowship meeting. From far and near the people came. The capacity of the large church was severely tested when the hour came for the Associational sermon, which was preached by Rev. C. R. Freeman.

On Sunday afternoon delegates attended the Sunday Schools in the various sections of the Canard church. The church was well filled on Sunday evening. Revs. McLeod (Presbyterian) and Gaetz (Methodist) assisted in the opening service. Dr. E. M. Saunders spoke pressing the claims of the aged and infirm ministers and those dependent upon them. The importance of this work is yet to be realized. Churches would do well to make their pastors' members of the Annuity Fund. Pastors should join the Fund.

The Foreign Mission report prepared by Rev. J. H. Jenner was read by Pastor Hatt, after which Rev. L. D. Morse

delivered a masterly address on "Our Relation and Obligation to the Telugus." This address, happily conceived, full of the thought of a master of his subject, and clothed in beautiful language held the closest attention of the audience. No outline is here attempted. The address should be published in pamphlet and used by the F. M. Board as campaign literature.

With fitting closing words the Association closed. All felt and many said, "This has been a grand Association."

Pastor Hatt and his noble people were tireless in their efforts to add to the comfort and pleasure of all visitors. Something new in arrangements for entertainment was provided. Instead of visitors returning to their hosts homes for meals, dinner and tea were provided in the commodious Vestry. This was an innovation which it is to be hoped may be followed in coming years. It thus afforded amply time for the work of committees between sessions, and afforded opportunity for social intercourse, and taken all in all was less exacting upon the hosts. All delegates and visitors carried away the kindest memories of the good people of Canard whose hearts and homes opened so widely to receive us.

In one respect the Association was a genuine "Watch meeting," everything went on schedule time. Much praise or this is due to the moderator, Pastor Hatch.

Notes by the Way.

There is perhaps no more interesting portion of our Baptist heritage in New Brunswick than that in which the Hogue Mission fields are found. During the past weeks I have been able to look in upon some of these interests, interviewing the people, and taking part in the services in the different localities. I have also paid several visits among the regular pastors and noted with pleasure the general progress of the work. For all of good that has been done by them let us be truly thankful, yet with our eyes ever upon the field let us reach out to even greater attainment.

At Baillie, in Charlotte, I found Bro. Steeves strongly entrenched in the affections of his people, and exceedingly hopeful for the future. In company with him I drove to the extreme upper section of the field known as Brockway, a prosperous settlement just over the Charlotte line into York County, where a new interest has opened up. There are here some sixteen or seventeen members, with good prospects for further additions. The brethren desire a church organization, as they are fifteen miles from Baillie the nearest body to them. This will have to be considered a little later. Bro. Currie is at present the bishop of St. Andrews, although perhaps a very respectable body here might put the interrogation point after our claims; he has also larger congregations at Bayside and Bocabec. Baptists interests in the town have long been small, but since the revival under Evangelist Young they have greatly improved. There is yet much hard work ahead for the St. Andrews pastor before our normal point can be considered as reached and before the interest will be self-supporting. Owing to neglect in previous years the church in the town had greatly declined; just now it promises much encouragement. An attractive and hopeful feature of the place is the influx of summer visitors, of whom some are Baptists. These will find a warm welcome from Bro. Currie.

The recent fires in Charlotte have done much damage in various parts of the county, and Baptists have been called upon to suffer with their fellow-citizens in this regard. One house of worship attached to the Second Falls field was burnt; another, just over in St. John Co., at Prince of Wales, was also destroyed. These brethren grieve and must receive help.

Another Sabbath was spent by invitation with the Rothersey church. For a long time Baptists have been here, having a house of worship about three miles from the station, on the road to Gondola Point. Elder T. W. Kierstead, now in his 80th year, cares for the little church and supplies its pulpit quite regularly. Just at present it seems difficult to connect this field with any other church so as to make a self-supporting pastorate. If a new interest could be established nearer the station where there are also some Baptists we might hope in time for better success.

Albert County also came in for some share of attention. Several of the pastors are loud in their statement that the churches of this part, if rightly grouped, present no true territory for the care of a Home Mission Board. We are glad to see that the Quarterly meeting is taking up this matter in dead earnest, and doubtless better results will be reported ere long. At Coverdale Bro. F. B. Seelye now holds charge. The illness of his wife has hitherto prevented doing the most effective service, yet he has striven to maintain regular worship at each point of the field.

A visit to Dawson Settlement and Hillsborough found Bros. Rutledge and Ganong busy in the Master's service. Both have interesting fields, with pastoral visitation on large enough a scale to keep them in carriage or sleigh the year round. These sections have also been visited by fire, having suffered in the conflagration which swept into the ill-fated homes of Hopewell Cape. In consequence Baptist support in this part has been materially crippled for the present. In a more recent tour I have visited some of the fields in the Western Association. At Doaktown I met

(Continued on page 8.)

❁ ❁ The Story Page. ❁ ❁

The Man Who Would Not Forgive.

(House of Strong, in the Western Recorder.)

There was a stir in the congregation like the rustling of leaves when, in response to the preacher's earnest invitation, Robert Clark rose to his feet, thus signifying that he had found the Saviour.

Back by the door there was a sudden, short, mocking laugh, strangely out of place at that solemn moment, and at sound of which Robert squared his shoulders, and stood the straighter, though a dull red crept over his face. It was Anson, of course, and Anson would not believe in his sincerity; it was long since they had believed any good of each other.

The country church was crowded and everyone there knew how matters stood between the Clark boys; a good many of them had taken sides in the fierce quarrel that had arisen over their father's will and division of property. Neither were Christians, and each had for years nourished a bitter feeling of hostility amounting almost to hatred for the other.

Robert thought of it all before he rose, and in the new light that had come to him he felt sorrow and shame over his own conduct as to make him forget for the time the presence of his brother Anson. The short involuntary laugh of scorn stayed Robert's feet when he would have pressed up with the others as a candidate for church membership.

"I cannot, I cannot yet," he thought, saying over to himself. "When thou comest to the altar—leave there thy gift and first be reconciled to thy brother."

His gift was himself, his heart, his love, his service, his life; but first he must be reconciled to his brother. Swiftly as possible he made his way through the throng of friends whose moist eyes and fervent hand clasps told their sympathy, to where his wife stood, her face glowing with joy.

"Mary," he whispered, pressing the hand she slipped into his, "Mary go on with the children, I must see Anson."

"Yes," she murmured, understandingly. Oh, Robert, I am so glad.

Anson rarely went to church, but he had heard that Robert was interested, therefore he had gone to see for himself. He was a little ashamed of having drawn attention to himself by laughing out so unexpectedly, and had left immediately. But as he plunged along the road in the darkness the laugh was repeated many times with every degree of scorn and incredulity.

"Rob got religion! Rob becomes a Christian! As well expect reformation of the devil himself! He leaned on the gate, chuckling derisively. "Rob the robber! The thief!"

Hark, someone was hurrying down the road after him; wasn't the boys leaving their mother to drive home alone? The rapid steps halted beside him, a voice cried:

"Anson, brother Anson, I have come to confess my wrong doing toward you, and ask your forgiveness."

"Don't bother me, you robber! You thief! That is what you are, as you well know. I would not debase myself by speaking to you, but for the chance of telling you once more what I think of you. You a Christian!"

A few days ago Robert would have replied in kind, now he scarcely noticed the words.

"I am sorry, Anson, for all my unkind words and unbrotherly acts, and they have been many; I ask you to forgive them and forget them. As far as it is possible I will put right that which is wrong between us. Come, let bygones be bygones, forgive me and let us be brothers again," he held out his hand as he spoke.

Anson stepped back with clenched fist as if to strike the extended hand.

"You whining hypocrite," he said. "Forgive you! Never as long as we both live, nor afterwards, if I know myself. Don't think a few soft words will undo all the wrong you have done me; cheating me out of my own all these years. Put right that which is wrong between us, you say; do it—you know how—but even then I will not forgive you—"

"As you hope for forgiveness yourself—" Robert broke in, pleadingly.

"Never!" Anson declared fiercely. "I will never forgive you—for myself I have no need to ask forgiveness of anyone my record is clear; that is the reason I will not forgive you—the wrong was all on your part—all the injustice, the lying, the cheating; I wonder you have the face to ask me to forgive. Be off!" he broke out violently, "before I am tempted to punish you as you deserve for daring to come to me like this."

Robert sent him a letter filled with the outpourings of an earnest heart—it was returned to him unopened. His wife ventured a few words of pleading that the breach between the brothers might be healed, and was silenced by such speech as he had never used to her before.

The meetings were going in interest and Robert made open profession of his faith in the face of Anson's jeering smile, but he could not be persuaded to offer himself for baptism.

"I must first be reconciled to my brother," was his answer to all urging.

"And if he waits for that he'll wait till the crack of doom," Anson exclaimed, "for I'll never forgive him."

"But, my friend, no human being has the right to withhold forgiveness. We are all like in need of God's mercy," the preacher remonstrated.

"Speak for yourself, parson. I have suffered wrong, not committed it, and such wrong as I will not forgive. Let him make restitution, if he is sincere, not to buy forgiveness of me, for he cannot, but simple honesty and justice," Anson answered stubbornly.

When he heard this Robert questioned whether he were really required to do this thing, for he knew Anson's meaning. But after anxious consultation with his wife and finally he decided that even this would not be too much to bring the reconciliation on for which he so longed and prayed.

A few days later Anson was visited by a lawyer, an old friend of his father's, who was familiar with the trouble between the brothers.

"This was made out against my advice," he said presenting a paper, "but I prevailed upon Robert to leave it with me for recording. I thought you would not, could not ask this of him."

Anson glanced over the paper eagerly. "It is only what should have been done years ago," he declared, "I will see that it is recorded."

"But you cannot realize what it is to them, what he is giving up to you—"

"Only my own," Anson interrupted.

"I have never thought that," the lawyer replied. "I believe the division was quite fair, and this is turning them out of their home."

"Rob knows it is only simple justice," Anson said shortly. But he wondered how Rob could have brought himself to do that against which he had fought, tooth and nail, for years.

"He's becoming a fool, religion or not, any man's a fool that'll do such a thing. And if he thinks to get around me that way he'll see—" was the conclusion he reached.

But he did not experience the perfection at thus getting his "just dues" that he had expected. He felt angry impatience with Robert for the scruple that held him waiting for reconciliation against the advice of everyone.

"He's a fool, for I never will forgive him. I will never take his hand again," he declared to himself when he had for the third time rejected Robert's overtures of peace. "Why should he take such a position as that and put me in the wrong with everyone."

For it seemed to him the people looked at him disapprovingly, and his brother's pleading eyes were a reproach. He began to feel a strange dissatisfaction with himself, an uncertainty as to whether he was and had been wholly right, something he had never doubted before. It was not a pleasant feeling, it irritated him, he would go to the meeting no more. He rose early and toiled late striving to stifle, to put by that troublesome something that tormented him.

Coming to the division fence one evening he stood looking over at the old homestead where he was born and raised; Robert's so long by their father's will, now his by the deed that was buttoned safely in his breast pocket. It was still unrecorded, but tomorrow he would attend to it without fail. Rob would move on to the back sixty and give him possession by spring. Perhaps he ought to allow something more than sixty in exchange—but no, he was the elder—the right of choice should have been his. Queer why Rob should have done it, he must be sincere, and in earnest if he was a fool—there came to him some words about being "a fool for Christ's sake," and with them came some words, a significant, piercing question—"What shall it profit a man if he gain the whole world and lose his own soul?"

For some reason that question demanded immediate answer, and he sat down on the brown grass, facing his patient horses with the load of corn he had picked to have it out. "Lose his own soul?" Why, he had already thought before whether he had a soul or not—as for losing it—he wasn't such a sinner—more than others. Ah! not a sinner, when he had all his life rejected his salvation purchased for him on Calvary. Rejected it with scorn—had boasted of his righteousness that required forgiveness of no one, not even of God.

He winced under such thoughts; his pride and self-sufficiency blazed anew; he sprang up with gesture as of throwing a load, "I will not think of it!" he exclaimed, "I am no worse than others. I will not be tormented by it."

By what? He did not attempt to determine, but a fierce rebellion seized him, he would get away from it, he would go on that visit to the city he had been thinking of. Nevertheless, he went to the church that night, where, in his old place by the door he tried to maintain his accustomed air of sarcastic amusement. But the word, sharper than a two-edged sword had pierced his soul and his defiant head sank lower and lower as the services went on. And at last he came to see himself and his need fully and clearly, and as he listened to the joyful testimonies of the converts his whole being merged into a deep longing for that pardon and peace of which they spoke. Oh, could there be forgiveness for such as he? Listen, that was Robert's voice repeat-

ing invitation and promise, and with sudden entire surrender Anson bowed himself, crying, "Lord, take me, I come, I come!"

Then in the flood of joy that swept over him he rushed down the aisle tearing the deed to bits as he went; not caring who heard or who saw he stretched out his hands appealingly, crying, "Robert, my brother! my brother! God for Christ's sake has forgiven me my sins, will you, too, forgive me?"

"Gladly, gladly—thank God—as I ask it of you," Robert replied while they embraced, with tears, as children.

"But I said truly," Anson found voice to say, "I will not forgive you Robert, for I feel that I have nothing to forgive, I have only joy and thankfulness that you were held back, waiting to be reconciled to your brother, else I fear I should never have come."

An hour later the bed-ridden old mother, who had not seen them together before for years, with a hand on each bowed head lifted up her trembling voice, crying, "Now, Lord, let thy servant depart in peace, since thou hast answered my prayers and I have seen thy salvation come to my dear sons."—Ex.

Anhinga, the Snakebird.

Down in Central Florida, by a lagoon which empties into an inland lake, is the home of Anhinga. He wears a coat of glossy black with greenish reflections, and trimmed with silvery trappings. He would not be tall were it not for his long, slim neck. From the point of his bill to the tip of his tail he measures almost a yard. His toes are connected with webs, which are of great service to him, as he is one of the most accomplished swimmers among all the feathered tribes. His wings are long, and he usually beats them rapidly in flight. He moves swiftly through the air, and with evident ease when once well under way, but seems to experience some difficulty in rising suddenly from the water.

He obtains his food under water, which he secures by diving and swimming beneath the surface. His sharp-pointed bill is finely serrated, which enables him the better to retain his hold upon whatever prey he may seize.

In winter, when he has abundant leisure, he daily visits the small fresh-water lakes which are so plentiful in the high pine regions of the interior or the "Land of Flowers." In the spring, when there are nestings to care for, he remains closer at home. His favorite perch is on a stick or stump which projects a few inches above water. Here he sits motionless for hours, intently watching what passes beneath. When a desirable fish or frog comes in sight he dashes into the water with almost lightning rapidity. After a dip he usually resumes his low seat, and, spreading his wings to dry in the sun, holds them extended for an hour at a time.

Anhinga is not a song-bird. The only sound he is known to make is a warning croak uttered at the approach of an intruder. When alarmed, he often drops into the water, and remains out of sight for a long time, probably reappearing on the surface far away. At other times he takes wings and pretends to fly away to another lake; but after disappearing behind the tops of the tall pines, he turns about and quietly reappears on his favorite lake at some other point. When uncertain as to whether there is danger or not, he often alights upon the top of a tall dead pine, and craning his long neck, carefully surveys the object of his fears. Or he cautiously slips into the water, and swimming near the cause of his suspicions, reconnoitres by slowly raising his head above the surface until the full length of his neck is exposed, while the remainder of his body is still concealed. One who has seen his narrow head and thin neck in this position readily understands why he is called the "snake-bird." When assured that there are no evil intentions, he can be observed at very short range.

He rarely, if ever, swims on the water after the manner of ducks and geese, but is wonderfully swift and adept beneath the waves. He often flies across the lake just above the surface, and again sails about high in air, as is the habit of a hawk. Sometimes, as if to show his contempt for an observer of his habits, or possibly to exhibit his familiarity with the element, he dashes into the lake near by, and, swaying rapidly from side to side, churns the water almost white with foam.

His mate is similar in appearance, save that her neck is of a dark brown color. Their nest is built upon a shrub or low tree inclining over the water, and consists mainly of sticks, and is lined with moss. The eggs are bluish white, with a chalky deposit, and are three or four in number. These birds have been seen as far north as the Ohio river, but their usual range is throughout tropical and subtropical America.—Rev. J. M. Keck, in Pittsburg Christian Advocate.

The House That Jack Built.

"I don't see how we can live another year in this little house," sighed Mrs. Haven. "We need the house raised, and a basement laundry and backstairs, a better bathroom,

a guest-room, and a larger kitchen, to say nothing of an attic and a good, wide verandah."

"There is but one way it can be done this year, and that is to borrow two thousand dollars and mortgage the place," replied Mr. Haven.

"No," answered the wife. "When your brother died, Margie had to give up her home because it had been made over on borrowed money."

"A little house really ours seems better for us than a large, modern one, half belonging to some one else; but I am willing to try the experiment if it will make my family happier," said Mr. Haven.

"We might try some extension skyward," grandma said. The dear old lady was always thinking of heaven, because most of her loved ones were there, and a little earthly home seemed an insignificant matter when she expected a glorious one before many years. But the rest of the family felt the need of modern conveniences in this very present life.

"I've been reading a story," spoke up Jack, the eleven-year-old boy, who was helped through life by a pair of crutches. "A young girl lived in a very tiny house, but she discovered some doors leading into very large and beautiful rooms. One was filled with people who lived in the past—all kinds of interesting people and beautiful things we read about. One room was full of pictures and statuary and music, and that was the art world. Another room was very large and entertaining. What was that?"

"Books," said grandma.

"Yes, and there was one door that led out into another big place; please guess."

"Science," said papa.

"A placehouse," cried little Nan.

"No, it was work for others, and she was always happy in this extension to her house," said Jack. "Couldn't each of us put on a room that would make us forget our cramped quarters?"

They were all used to some odd conceit from Jack, who had plenty of time to think things over.

"Good for you, my son," said the father. "Build thee more stately mansions, O my soul. I'll take more intellectual life for my new wing, for if we give up building I need not work at night. There is a scientific subject I long to look up, and some books I have been waiting for from the public library, and I'll get a couple of the best magazines, since we are not saving for lumber, and, mamma, I will take you to the finest lecture course in the city."

"How nice, John," cried his wife. "I will not mention big house again. I don't want all your evenings and mental enjoyments put in brick and plaster. I'll add a room next to yours called contentment. After all, there is less work in a little house, and it is so easy to keep warm."

"Especially in July, Sally Ann, but we have our share of outdoors. You can read with me, and if we don't build we can take an occasional ride together and be young again."—Myra Goodwin Plantz, in Northwestern Christian Advocate.

Be Courteous, Boys!

"I treat him as well as he treats me," said Hal.

His mother had just reproached him because he did not attempt to amuse or entertain a boy friend who had gone home.

"I often go in there and he doesn't notice me," said Hal again.

"Do you enjoy that?"

"Oh, I don't mind; I don't stay long."

"I should call myself a very selfish person if friends came to see me and I should pay no attention to them."

"Well, that's different; you're grown up."

"Then you really think that politeness and courtesy are not needed among boys?"

Hal, thus pressed, said he didn't exactly mean that; but his father, who had listened, now spoke: "A boy or man who measures his treatment of others by their treatment of him has no character of his own. He will never be kind or generous or Christian. If he is ever to be a gentleman, he will be so in spite of the boorishness of others." And very earnestly the father added: "Remember this, my boy. You lower your own self every time you are guilty of an unworthy action because some one else is. Be true to your best self and no boy can drag you down."—Wellspring.

He Remembered His Promise.

A twelve-year-old boy was invited on a camping trip. His timid mother gave permission on condition that he would not get into a canoe while away, as she was afraid of it upsetting.

The boy promised this reluctantly. At the end of ten days came the following letter:—

DEAR MOTHER.—I'm having the best kind of a time; and I don't mind a bit about the canoe. Yesterday was the only day I've really wanted to try one, for we were going across a little lake to another camp. But they've been teaching me how to swim, and Ned said he and I could swim across, and let the other four take the two canoes; and so we did and swam back again, too. Wasn't that great? And I knew you'd be pleased to think I remembered my promise. Your affectionate son,

GEORGE.

The Young People

EDITOR

W. L. ARCHIBALD.

All communications for this department should be sent to Rev. W. L. Archibald, Lawrencetown, N. S., and must be in his hands at least one week before the date of publication.

Daily Bible Readings.

Monday.—A Gracious Promise, Joel 2: 28-32.
Tuesday.—Christ's Parting Words, Luke 24: 45-49; Acts 1: 8.
Wednesday.—A Wonderful Fulfillment, Acts 2: 1-21.
Thursday.—For the Gentiles as well as for the Jews, Acts 10: 44-48.
Friday.—Born of the Spirit, John 3: 1-8.
Saturday.—Filled with the Spirit, Acts 6: 1-5; Eph. 5: 18.
Sunday.—Fruit of the Spirit, Galatians 5: 22-26.

We are hoping to have for publication next week a circular prepared for the Unions of the N. S. Western Association, and which will be of interest to our whole Constituency.

Prayer Meeting Topic July 12.

"What the Holy Spirit can do for Me," John 16: 5-15.

Up to this time the disciples have walked by sight. It is true that they have shown faith in relation to the future so far as their knowledge went, which as we know, was limited enough, and full of errors. But, regarding the present they depend intirely upon a visible guide. For more than three years they have looked upon the embodiment of godliness as displayed in every phase of the Master's career. A cause that fulfilled all prophecies relating to the Messiah and by innumerable conclusive testimonies constantly re-affirmed the conviction that the one whose love had become their king was really the promised Deliverer. Now, however, sight must give place to faith. The followers of Christ must begin to show the actual effect of his grace in walk and conversation unspired by his visible presence. Jesus makes plain to them that this initial of his church's development would be impossible without two important changes—his own going away and the coming of the comforting spirit. "If I go not away the comforter will not come unto you! Our lesson indicates that he, the spirit is now the director of every move in the progress of Christianity. "He will guide you into all truth," is the grandest promise of Jesus to the apostles in this last marvellous interview. Such a short time before his passion. The same promise is to all who believe on him thought their word, "What the Spirit can do for me" ought to fill the daily experience of every Christian from the moment of conversion until the moment of transference to higher service.

Having reproved the world of all ungodliness, the Spirit guides the Christian into all truth. First, by indicating the right path for every step in his mortal journey. Second, by imparting ability to always distinguish the king's highway, and therefore to avoid the deceptive tracks that gradually lead from the true course, and finally straight away from God and glory.

The spirit will explain to me just as fast as I am capable of understanding it. Spiritual and secular education, in many respects, are alike. Each begins with the A B C and each may be carried just as far as ability, inclination and time on the part of instructor and instructed will permit. As the spirit is omnipotent, error or incompleteness that may appear in our training must be entirely on our side. The spirit is ready to teach me all the spiritual knowledge I can use while in mortality. How much am I ready to learn? am I ready to do that which will fully place me in charge of the perfect schoolmaster? To accomplish this surrender means hard work, self-denial and even heart-wounding sacrifice. There is no other way. The captain of our salvation became perfect through suffering. We only do his will while we walk in his footsteps. We only open our minds to the highest impressions by closing them against all degrading influences. This costs something and although the price does not include one iota of permanent value, we hold the things that must be given up with all the determination and anxiety that may be inspired by carnal affection. But, when with God's help, we do break away and let go of a hundred habits, ideas and purposes, that tend to make us play truant from that school, one moment of whose precious time we cannot afford to lose, then, in the most unqualified sense we begin to walk in the light, and any one of us can keep the way that leads to a spiritual honor diploma.

Having imbued me with the right theory, the spirit is prepared to lead me into every possibility of practical Christianity. While we are willing to recognize him, there is never a detail of our working life in which we are not conscious of his companionship and always realizing ourselves in his blessed company, our existence becomes the application of Bible teaching, gradually, it may be, but still surely we learn to appreciate this hallowed association, and less and less we are attracted and desired by the allusions of iniquity at length we reach that position which should be the goal in every race of faith, an ability to desire and di-

gest the strong meat of the word. Such is the only course whereby we can become strong in the Lord and the power of his might. No one who rigidly holds to this faith, can estimate the extent of his possible advancement in practical piety. One who does not consider any step too unimportant for divine guidance, constantly sees before him a road clear of all obstructions, and always leading toward Paradise. One of opposite mind, and in the same secular circumstances, only beholds an unbounded desert, whose shifting sands quickly cover every foot print; or the angry waste of a trackless ocean. From the eyes of the first the scales have fallen, the second is still in the blindness of carnal nature. "To be carnally minded is death, but to be spiritually minded is life and peace."

ADDISON F. BROWNE.

North River, P. E. I.

Bear River.

FRIDAY EVENING.

The platform meeting of the Western Associational B. Y. P. U. was held this evening, President S. S. Poole presiding. Scripture reading and prayer by Rev. Mr. Newcomb of Yarmouth. The secretary gave a verbal report on the condition of the work as observed during the year. The following addresses were given:

1st. "On the Value of Concentration in Christian Service," by Rev. H. B. Sloat of Milton, Queens county.

2nd. "The House of Acceptable Service," by Rev. E. L. Dakin of Annapolis.

3rd. "Calls to Service," by Rev. A. J. Archibald of Digby.

These addresses were of high order and much appreciated by a large audience. Offering \$2.00.

SATURDAY MORNING.

Business session opened by reading of Scriptures by President Poole and prayer by Rev. Mr. Price. After the reading of the minutes the annual election of officers was held and resulted as follows: President, S. S. Pool, Sable River; 1st Vice, E. P. Coldwell, Lydgate; and Vice, H. B. Sloat, Milton; Sec'y-Treas, Ward Fisher, Clementsport.

EXECUTIVE COMMITTEE.

Yarmouth—David Price, Milton, Yarmouth; Shelburne—E. P. Coldwell, Lydgate; Queens—Willard Freeman, Milton; Digby—A. J. Archibald, Digby; Annapolis—E. L. Dakin, Annapolis.

A very profitable discussion took place on the general work of the Union, and the expression was general that there should be a vigorous effort to organize the work for more efficient service. To this end the following Committee was appointed to consider plans—H. F. Adams, H. C. Newcomb, E. L. Dakin, C. W. Corey, H. B. Sloat.

At a subsequent meeting the report of the committee was heard and after discussion the committee was empowered to prepare a circular, embodying the valuable report, for distribution among the Unions.

WARD FISHER, Sec'y.

Bearing the Maker's Name.

"A reaping machine always bears its maker's name and so acknowledges him not only on the harvest field, but on the way thither; yes, and when laid up for the winter. Whoever looks upon it, whether it is in rest or motion, knows the name of its maker. So whoever wears, definitely and frankly, the name of Christ, preaches a sermon as long as his daily walk and sings through every conversation an anthem of praise.

"I will send you another comforter." Jesus Christ was the gracious and personal comforter of his disciples. So the comforter whom he sent, the Holy Spirit, is the personal comforter of his disciples now. As really with them, and as great a comfort to them, as Christ was to his disciples when he walked with them in Galilee and Judea.

It is difficult to estimate the power for good of a soul thoroughly endowed with energy from on high. Its influence, though it may be quiet, is yet like a silent, mighty current. Instead of our ignorance putting a seal upon our lips and leaving our hearts to break, the Spirit gives our desires a language heard and understood of God. As we know not how to pray, the Spirit teaches us.—Charles Hodge.

Soldiers of a certain regiment in the late war were often surprised to find at night the blanket and knapsack thrown away on the weary march. A faithful chaplain had thrown them on the wagons and saved them for the boys. So the loving, faithful Spirit brings back to our remembrance in time of need the precious words of Jesus that rest and pillow the soul.

The Spirit is "spiritus," the breath of God, the breath of Jesus Christ; and the church is the lungs of Jesus Christ, if I may say it, and you and I are the cells of those lungs; and if the lungs get closed up you have a consumptive church, an asthmatic church, a church that is full of weakness and failure, simply because it does not take in more of the Spirit. It is not that you need more of the Holy Ghost, but the Holy Ghost needs more of you.—Dr. Gordon.

Foreign Mission Board

W. B. M. U.

We are laborers together with God.

Contributors to this column will please address Mrs. F. W. MAYNARD, 260 Duke Street, St. John, N. B.

PRAYER TOPIC FOR JULY.

For Palconda and outstations, that the Spirit's power may accompany the preaching of the Word. That a great blessing may attend all the associations. For the Home Mission fields of our Province, that many souls may be won for Christ.

Notice.

The W. B. M. U. will hold meetings at the following Associations: N. S. Eastern in Bass River, July 31st. N. B. Eastern at Surrey, July 18th.

Weymouth.

The Weymouth Mission Band is doing good work we have a membership of twenty-three and for a young band of six months I think we are making great progress.

We have been meeting every two weeks (since last December) at the homes of our band members, have the lesson in the Tidings Bible readings, and readings of missions, thus devoting half an hour for sewing and other fancy work.

On June 24 we gave as the result of our six months work a fancy sale, at the home of our Secretary-Treasurer, we also gave an ice cream and cake, the sum of \$40.43 was realized \$8.80 of which goes for foreign Missions, the balance for Home Missions. Mrs. R. A. McIVER, Sec. Treas. June 24.

Note From the W. B. M. U. Treasurer.

In comparing figures this afternoon, I became satisfied that a statement of our financial condition, should be before our sisters at once. Just one month before the year closes, so whatever we do must be quickly done, to meet our pledged estimates for the year, we need \$3500 for Foreign Missions, and \$2000 for Home Missions.

The sums appear large, but are far within the reach of our ability, if the Kingdom of our Lord Jesus Christ holds the right place in our sympathies and affections.

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

FROM JUNE 17, 1903, TO JULY 1ST.

Aylesford, to constitute Mrs. A. S. Lewis a life member, H. M. 82; Advocate Harbor, two friends of the church, to constitute their pastor's wife, Mrs. O. E. Strevens a life member, F. M. 812.50, H. M. 84.50; River Head, F. M. 85, H. M. 84; Reports, 50; Pocombeville, F. M. 84, H. M. 82; Upper Doncaster, M. A. Hicks, F. M. 84, H. M. 81; Springfield, F. M. 85, H. M. 83; Trans-1st church, F. M. 818, H. M. 83.50; Bayview, F. M. 82.11, Tidings, 25; Clyde River, F. M. 84, H. M. 84; Alberton, F. M. 82.25, H. M. 25; Morristown, F. M. 86.70; Midgie, Tidings, 500; Pennaux, F. M. 89.15; North Sydney, leaflets, 150; Collections at Public Meetings, held by Co. Secy. Mrs. J. Quick, Guysboro Co., 817.50; Knutsford, F. M. 87, H. M. 85; Harper's Brook, toward Miss F. Clarke's salary, 810; Brookville, F. M. 82.75, H. M. 81; Advocate Harbor, to constitute Mrs. C. W. E. dekin a life member, in recognition and appreciation of the missionary work she has done in the community, F. M. 812.50, H. M. 812.50; Lower Granville coll. at Association, per Association Director, 813.40; Apple River, F. M. 88.00, H. M. 84; Doaktown, F. M. 813.00; Harvey, H. M. 84, to constitute Mrs. J. A. Turner, a life member, H. M. 82.50; Chipman, F. M. 83; Foster Settlement, leaflets, 30; Onslow West, to constitute Mrs. W. H. Jenkins, a life member, F. M. 825; Campbellton, F. M. 87; Annandale, F. M. 82; Smiths Cove, Jacksontown, North River, each Tidings, 250. Mary S. Hill, Treas. W. B. M. U. Amherst, P. O. R. 51.

Our Telugu Mission Field.

(Continued from last week.)

Bobbili Station is the third on the list and was founded in 1879. The scenery around Bobbili is very picturesque, as there are many trees. There are about 14,000 inhabitants all Hindus except a few Mohammedans. For a purely native town it is exceedingly well kept. The chief streets are wide and quite clean, being swept every day morning and the filth carried away. The Rajah who lives here is enlightened and progressive and encourages, and assists municipal reform. Some of the principal buildings are the Rajah's Palace, Victoria Market, Jubilee Town Hall, Male and Female Hospital, High School buildings and a Temple. We should be especially interested in this Mission House Chapel and school house, which are all built of brick and mortar, plastered inside and out, with tiled roofs. The field includes 400 villages. A work is going on among the Rajahs in a village 20 miles away. In Chok-Kagorda 47 miles north of Bobbili a great work is being done. Here quite a number believe on Christ and the heathen caste people have fled to another place a mile away, and

built another village. It is hoped that soon a missionary may be found who will volunteer to take up the work at Chok-Kagorda where there is such an opportunity for seed sowing.

Vizianagram Mission Station, is situated on the road that runs due North from the seaport town of Bimlipatam. The inhabitants of the whole field number 300,000. They live in 400 different villages. The area of this field is 800 square miles. The city of Vizianagram is the largest of our Mission—one seething mass of the proudest, vilest paganism. This field was handed over to our Board Sept. 10, 1884. Here is the Palace of the Maha-Rajah who owns nearly all the land for many miles around. Almost every farmer on the Vizianagram and the Bimlipatam and portions of the other fields rent land from him. It has been the conviction of the missionaries that this field should have two missionaries, one for the city and one for the outside. On the field there are about five little native parsonages. A survey of this field in itself is enough to make any Christian pray with all his soul and mind and strength. "Send forth laborers into the harvest."

Parla Kimidi, beautiful for situation, is the most northern of our stations. It nestles at the foot of a range of hills, while stretching out to the south of it are the beautiful green paddy fields extending for miles or more, in their season. The view from some of the residences is something magnificent. Here lives one of India's petty kings who has a place about the size of Acadia College, facing the King's palace is a magnificent street very broad and well kept and lined on either side with palm-trees. Just back of the palace is a tank nearly a mile square. Years ago Kimidi was thought to be the seat of malarial fever, but of late it has been found to be quite healthful. About 9 miles to the northwest is the lofty hill Deodangar 4,500 feet high, to which some of our missionaries at different times have resorted during the intense hot season. The chapel in which they worship, is a mud one, with grass roof and a narrow verandah, and the expense of the building was borne by the natives themselves. The mission Bungalow, and Compound are splendidly situated; the compound is comparatively a large one enclosed in by a wall. At one corner is the chapel, a well and baptistery. Below these and separated from them by a wall, is the garden. Behind the Bungalow are two buildings, cook house and store house, under one roof. Back of this is a long house containing three or four rooms for Christians.

Palconda. This station was set apart from the Chicacole field in 1802. For years this station was without a resident missionary. Then Mr. and Mrs. Hardy were appointed to this work. Mrs Hardy was suddenly called away while staying at Deodangar to escape the intense heat. On June 9, 1900, she died of fever. "Be still and know that I am God". So says the word. Brother Hardy was encouraged in his work of 1901 by an addition of 19 by baptism and 4 by letter to the little church. On August 1900 the church was organized with a membership of 9 which increased to 34. Brother Hardy is still working as the lone missionary. All of the 500 square miles are literally swarming with human beings.

Tekkali was set apart as a separate station in 1815. Its scenery is beautiful, and the climate best of any of our stations. The first convert there gave to the mission a piece of land of about two acres just out of town. The railway station is just behind the compound. The membership of this church in 1901 was 72. There are about 20 native helpers. The mission house was finished in 1901. There are only three good church buildings, on our Telugu field, one at Bimlipatam, Bobbili and Chicacole. These are very convenient for large gatherings and for English speaking Hindus who prefer English style.

The Savaras. Those who were privileged to be at the Convention which met at Yarmouth, August, 1902, know something of the missionary interest and enthusiasm that prevailed in that congregation. It was decided there to send out Bro. Freeman. Bro. Glendinning had previously applied, but the Board could not see its way clear to send him. But the tide of enthusiasm was so high that Bro. Glendinning was telegraphed to to know if he would go this fall. His answer was in the affirmative.

Previous plans were cancelled at a sacrifice and after a few weeks of hurried preparation, Bro. Freeman, Bro. Glendinning and his bride of a few days sailed for India, arriving there December 1, 1902. During the Christmas holidays a Missionary Conference was held at Vizianagram. One of the important questions for settlement was, Who shall be the missionary to the Savaras? Bro. Glendinning was not looking for any special call, but if the Conference agreed that it was best for him to take up the Savara work that would be to him an indication that God desired him to turn his attention to that work. It was further learned that Mrs. Glendinning had for a number of years been deeply interested in the Savara work, and had eagerly read whatever had been published about it, and it was further learned that at the Convention at Yarmouth the work among the Savaras was especially mentioned in connection with Bro. Glendinning and many had given their pledges

thinking the new missionary was going to this special work. A second feature bright with promise is that God has put the spirit of prayer into the heart of Miss Eva De Prazer so that for years the Savara work has been presented to God three daily. Her pledge of financial support of 1,000 rupees each year if health were granted her to earn the money has not yet failed to gladden the workers in this enterprise. The Savaras are a hardy people inhabiting the hills at the north of our mission fields. They are especially good natured, but possess a sturdy independence which is very rare among the people of the plains. These liberty loving people are not bound by caste as the Telugus are; but are like the Karens or still more like some of the hill tribes of Assam, where such splendid results have been wrought in many places in a very short time. They are a superstitious people. For example if a tiger enters a village and carries off a child, or a case of smallpox occurs, the village is likely to be deserted and another built in a better place. Among this people of 300,000 inhabitants, infant marriage is the rule. A girl seldom remains unmarried until she reaches the years of maturity. A man can marry as many wives as he can support. The more wives the more valuable his property. His property consists in wives, children, and cattle. A wife who does not like her husband may induce another man whom she likes better to buy her from her husband. In such a case the price to be paid is a bullock, pig or some spirituous liquor. This prerogative of hers often acts healthfully upon her husband and makes her position more tolerable than that of a Hindu woman. The latest report I have, gives of baptized believers among this people eleven. This Savara work is of such interest I scarcely know where to leave off. Let us pray success into this work of the new Savara Mission, and when the best results come, we can feel we have a part in its achievement. Havelock, N. B.

Notes by the Way.

(Continued from page 3.)

Bros. Marple and Wilson in the fall tide of special work. Of late they have been holding meetings in the New Salem house, and several accessions are reported. Bro. M. proposes going next to Ludlow and Boiestown, where a field of much promise awaits opening. A proposition has been submitted here to divide the interest into two fields, taking Lower and Upper Ludlow with Boiestown, Bloomfield Ridge, Campbellton and other points above in a single pastorate, while below Doaktown, New Salem, Blackville and Underhill, stretching thirty miles between extreme points, would afford sufficient scope for the most active laborer's services. A new parsonage, handsome and commodious, nearly completed, will welcome the incoming man and make matters much easier than heretofore. Great credit is due to our venerated brother, William Swin, Esq., who has long been a staunch friend to the cause of God in this place. Though now nearly eighty he yet enjoys much vigor of mind and body and in constant a spiritual interest unabated.

Tem only refer in closing to several other visits. Sabbath spent with Bro. Gordon at Jessop, where thirty have recently gathered in; with Bro. Field at Belleisle, whose general health seems if possible to increase with his increasing activities; with Bro. Robinson at Gibson, where our work seems even more promising than ever, and then at the Association at Marysville, where a most profitable session was held.

One of the memorable features of this visit was the hearing of a sermon by Rev. David Russell of Ludlow, a Spurgeonian pupil of 61; who preached Sabbath morning at the Fredericton church. The text was found in Jacob's awaking utterances after his night at Bethel. In matter, as well as in logical arrangement, and apt illustration the discourse was a masterpiece. Like his great teacher Bro. Russell showed himself a skilled soul-winner, and an appreciative listener could hardly leave the house without thinking with Jacob, "How dreadful is this place" also, for it seemed "none other than the house of God and gate of heaven." One hears at least on this occasion will carry pleasant memories of the sermon for many a day. In fact the whole audience sat entranced. Not either by any special oratory or finished elocution, but by sheer force of strong Bible truths and the sublime Christian spirit in which they seemed enwrapped. W. F. M. 29 High St., St. John.

King's Evil

That is Scrofula.

No disease is older.

No disease is really responsible for a larger mortality.

Consumption is commonly its outgrowth.

There is no excuse for neglecting it, it makes its presence known by so many signs, such as glandular tumor, cutaneous eruptions, inflamed eyelids, sore ears, rickets, catarrh, wasting and general debility.

Children of J. W. McGinn, Woodstock, Ont., had scrofula sores so bad they could not attend school for three months. When different kinds of medicines had been used to no purpose whatever, these sufferers were cured, according to Mr. McGinn's voluntary testimonial, by

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Ordination.
A council convened in the vestry of the Wolfville Baptist church, June 24th, for the purpose of considering the advisability of ordaining Bro. Wm. A. White to the work of gospel ministry. The council was organized by the choice of Rev. A. Chipman, moderator, and J. D. Spidell, secretary.

The clerk of the Wolfville Baptist church then read resolutions of the church, authorizing the call of the council. He also read communications from the Union Baptist church, Baltimore, Md., stating that the church there, of which Bro. White was a member, heartily recommended him to the fellowship of the Wolfville Baptist church. The list of delegates was then called for, and the following churches were represented by their delegates: viz:—

Cambridge—Bro. C. K. Morse, and Deacon O. H. Parker; Aylesford—Deacon M. P. Spurr, Bro. N. I. Bowly; Berwick—Rev. A. Chipman; Turo Zion—Pastor Adam Green, Deacon Shepard; Wolfville—Pastor H. R. Hatch, Rev. A. Cohoon, Deacon G. M. Peck; Gaspercaux—Pastor J. D. Spidell.

The following brethren were invited to a seat in the council: Rev. J. H. Bars, Wolfville; Rev. Prof. Keirstead, Wolfville; Rev. Prof. Sawyer, Wolfville; Rev. Prof. Chute, Wolfville; Rev. Isa. Wallace, Wolfville; Deacon Chas. Fitch, Wolfville; Bro. Abram Masters, Wolfville; Rev. H. B. Smith, New Germany; Rev. E. J. Grant, Sec. Home Mission Board; Rev. Jas. A. Porter, Tancook Island; Rev. J. Allan Spidell, Newport; Bro. Clinton Read, Berwick; Bro. Parish, Windsor.

Bro. White was then called upon to give his Christian experience, call to the ministry and views of Christian doctrines. This he did, in a clear, concise, and satisfactory manner.
After due consideration on the part of the council, the church was advised to proceed with the ordination. This was done in the evening, in the auditorium of the church. The following is the order of the service: Prayer by Rev. Isa. Wallace, reading of scripture, Bro. C. K. Morse, Prayer, Pastor B. H. Smith, sermon, Rev. E. J. Grant, secretary Home Mission Board, ordaining prayer, Rev. Alfred Chipman, right hand of fellowship, Pastor Adam Green, charge to candidate, Pastor H. R. Hatch, benediction, Rev. Wm. A. White. Bro. White is a recent graduate of "Acadia"; a man with a large heart, and deep convictions, and will do much good for his fellowmen.
J. D. SPIDELL,
Gaspercaux, N. S.

FAMILY REUNION.
On the St. John River June 23 1903, at the home of Mr. and Mrs. Ezra F. Tabor Middle Southampton N. B. a number of relatives and friends met at the family reunion, and also to welcome home their son, Mr. Miles Worden Tabor and bride, who were married at Worcester, on the 16th of June; and will spend a few weeks before returning to their home. Among the relatives were Dr. James V. Tabor, Houghton, Maine, Mr. John H. Tabor, and Miss Queene Tabor of Wolfville, N. S., Mr. and Mrs. Annon F. Tabor, Mr. and Mrs. Stephenson, Mrs. Sherwood, Miss Mable Sherwood, Miss Persus Sherwood, Mr. Clair Sherwood, Mrs. John

Morrison, Miss May Morrison, St. Elmo Tabor all of Woodstock, N. B., Mr. and Mrs. Jesse W. Tabor, Fredericton, N. B., Mrs. W. H. Clark, Roy Clark and Miss Alice Tabor of Southampton, N. B., Miss Ida Tabor, Miss Elsie Tabor and Mr. and Mrs. Miles W. Tabor of Worcester, Mass.

Dr. Tabor uncle and great-great-uncle to names mentioned was asked to make a few remarks. He stated he was born in 1820 in Taborville, now Upham, Kings County, he was attending Harvard when the war between the North and South broke out, he enlisted and served through the war as surgeon. At the close he returned to Harvard University taking his M. D. Degree in 1867, expressed his pleasure of being present and meeting today four generations gave a sketch of their ancestors who left England in the days of Cromwell, on account of religious oppression sought and found a home in the new world settling in the state of New Jersey. Mr. Jesse Tabor in the time of the American war became one of the Jersey volunteers. A few years afterwards he Jesse Tabor and wife, my grandfather and grandmother with others of the Loyalists came to St. John, N. B., in the ship Sally, commanded by Captain Bell and landed in Carleton, St. John, Co., October 27th 1783. They settled on crown land given to my grandfather for service in the army. My father, Jesse Tabor, jr. was the first English child born on Hammond River, in the 83 years that I have lived there have been many changes. Our fathers have gone to their reward, and our family today is represented in different parts of the world. My prayers are that you and they may live to earn the reward "well done thou good and faithful servant."

J. H. TABOR.
P. O. Box, 118 Wolfville.

Personal.

In the absence of Dr. Gates at the Association, the German St. pulpit was supplied with much acceptance by Rev. A. C. Archibald of Middleton, N. S.

We were pleased to have a call on Monday from Rev. J. W. Corey of Chicago. Mr. Corey preached to the Main St. congregation on Sunday. He will spend some weeks in his native Province.

Rev. H. H. Roach of the Tabernacle church, St. John, is taking his summer vacation in the course of which he will attend the meeting of the National B. Y. P. U. Convention at Atlanta, Ga.

Rev. Perry J. Stackhouse, former pastor of the Tabernacle church, arrived from Chicago a few days ago. We understand that he will spend some weeks in St. John and will supply the Tabernacle pulpit during the remainder of the month.

Rev. C. Burnett of the Leinster St. church is quietly spending his vacation in the neighborhood of the city. We are sorry to learn that Mr. Burnett's health is somewhat impaired, and trust that his holiday will bring renewed strength. The Leinster St. pulpit was supplied last Sunday by Rev. David Russell of Edmonton, England, who is on a visit to Canada. His sermons were highly appreciated.

THE VALUE OF CHARCOAL.

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

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

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

Charcoal sweetens the breath after smoking drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion. It whitens the teeth and further acts as a natural and eminently safe cathartic.

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

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

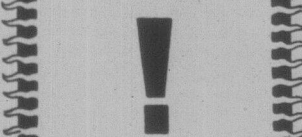
A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels and to clear the complexion and purify the breath, mouth and throat. I also believe the liver is greatly benefited by the daily use of them;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



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Notices.

N. B. Eastern Baptist Association.

This Association will convene with the Valley Church, Surrey, Albert County, on Saturday the 18th July next at 10 a. m. Those travelling over railways will please purchase first class tickets going, and they will be returned free on receiving certificates of attendance. On purchasing tickets over the I. C. R., and Salisbury and Harvey R. R., be sure and obtain Standard Certificates at starting point. Church Clerks are requested to forward the Church Letters to the undersigned Clerk, Moncton N. B., or before the 13th inst.

E. B. McLATCHY, Moderator.
F. W. EMMERSON, Clerk.
Sackville, July 2nd, 1903.

The Nova Scotia Eastern Baptist association will convene at Bass River, Colchester Co., on July 10, at 10 a. m. If ten or more delegates attend the above and purchase ten or more adult first-class one-way tickets to Londonerry stations, and obtain at the starting point a standard certificate, they will be entitled, on presentation of such certificate, properly filled in and signed by the secretary, to the agent at Londonerry station, to free tickets for the return journey. If less than ten tickets are purchased in this way going journey the delegates will be issued first class tickets for the return journey at first-class half-fare.
T. B. LAYTON, Sec'y.
Middleton, N. S., June 6.

All delegates coming to the Nova Scotia Eastern Association at Bass River, Col. Co., July 9 13 will kindly send their names to Pastor G. A. Lawson, not later than July 3rd. Kindly state the day you expect to arrive and whether you come by train or otherwise. Teams will be at the Londonerry Station to convey those who come by train and whose names have been received by the date mentioned above.

Lunenburg Co. Quarterly Meeting
The next session of this organization will meet on July 6, 7, at Lakeville. Those who attend are requested to send their names, and by what train they will reach uridgewater, to the pastor, Rev. C. R. Freeman.
M. B. WHITMAN, Sec'y.

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Pacific Express FOR Canadian Northwest AND British Columbia Points
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Write for descriptive matter, rates, etc., to
C. B. POSTER,
D. P. A., C. P. R., ST. JOHN, N. B.

The clerks of our churches of N. B. Southern Association are requested to send, after this notice, their church letters to Rev. W. C. Goucher, St. Stephen, N. B.

All correspondence to the Tancook Baptist church should be addressed to Mr. James Wilson clerk of the church.
JAS. A. PORTER, Pastor.

All communications intended for the Home Mission Board of N. S. and P. E. I. should be addressed, Pastor R. J. Grant, Acadia, Vermont, N. S.

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(Late Principal, Upper Canada, C. Toronto).
MRS. GEORGE DICKSON, Lady Principal.

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I have been selling Perfumes for the past six months. I make them myself at home and sell to friends and neighbors. Have made \$710. Everybody buys a bottle. I first made it for my own use only, but the curiosity of friends as to where I procured such exquisite odors, prompted me to sell it. I clear \$25 to \$35 per week. I do not canvass; people come and send to me for the perfumes. Any intelligent person can do as well as I do. For 42 cents in stamps I will send you the formula for making all kinds of perfumes and a sample bottle prepaid. I will also help you get started in business. MARTHA FRANCIS.
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—A household remedy—

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Of all diseases that afflicts humanity, none is so distressing and trying as Asthma.

If you are a discouraged Asthmatic and have tried many remedies without result, let us send you a generous free sample of Himrod's Asthma Cure and prove to you the wonderful efficacy of this remedy. Used as an inhalation, it instantly relieves the oppressive sense of impending suffocation enabling the patient to breathe freely at once and by a soothing medication of the bronchial passages, quickly lessens the severity and frequency of attacks until a cure is attained. Asthmatics are generally dyspeptic and should avoid internal remedies liable to impair the digestion. For over a quarter of a century Himrod's Cure has been prescribed by eminent physicians throughout the world. It is a remedy in which you can place entire confidence. If your case is chronic one, or only of a few months standing, send for a free sample at once and try it. It will not disappoint you.

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Your druggist may not carry Himrod's Asthma Cure in stock. A conscientious druggist will get it for you if you ask him and will not try to sell you something "just as good." A fair warning, insist on having Himrod's.



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Sick Headache, Biliousness, Dyspepsia, Coated Tongue, Foul Breath, Heart Burn, Water Brash, or any Disease of the Stomach, Liver or Bowels.

Laxa-Liver Pills are purely vegetable; neither gripe, weaken nor sicken, are easy to take and prompt to act.

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Chartered Accountants,
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Halifax, N. S.

The Home

AIMLESS READING.

One of the most dangerous habits a young person can form is the short-story habit. On the other hand one of the most advantageous things a young man or woman can do is to train the mind by persistent effort to take sinewy and comprehensive grasp of great themes. As you lift heavy weights in the gymnasium, accustom your mind to deal with the books which it is the fashion to call "heavy." Put yourself on a short allowance of story papers, but read the reviews and scientific periodicals. Make history and biography, your mental staples. Depose brevity from among your gods, and put in his place thoroughness. It is easy to make of your mind a sand-bank, instantly dry after the patter of innumerable rain-drops. What you want to make of it is a well.—Christian Endeavor World.

CARE OF THE HAIR

At night before retiring, brush the hair carefully and brush it loosely next-morning strands. Avoid wetting the hair too often to make it glossy, as the wetting has a tendency to make the hair coarse. Avoid putting the hair up in kids at night to wave it. They are more harmful than even the much-abused curling iron, as the hair is twisted about the kid so tightly that it actually wears it out, and a bald spot is apt in time to be the result.

There is a new sort of shampoo just now much in favor with women of fashion. It is known as the perfume shampoo. It consists of sprinkling the hair with orris powder, leaving the fragrant powder on long enough to collect the dust and oil, and then giving the hair a vigorous brushing. The orris shampoo, when thus taken, is quite harmless and leaves the hair with just a subtle perfume about it.—Woman's Home Companion.

HOW TO READ A BOOK.

The first thing to do in reading a book, or a story in a magazine, or in any other thing worth reading, is to ascertain who wrote it. An author talks to us in his books, and just as we like to know the friends we talk with, we should like to know the name of the man or woman whose published thoughts are entering our daily lives. Therefore, make it a rule, girls, to read the title page of the volume in your hand; and if there be a preface, unless it be a very long one, read that too. You will, in this way, establish an acquaintance with your author; you will know him by sight, and soon you will know him intimately. Every author has his little ways and words of his own, and you will find yourself recognizing these very swiftly and lovingly. By-and-by, when you happen in your story on some phrase, or turn of a sentence, or little jesting mannerism which belongs to the author you are growing well acquainted with, you will feel well pleased, and the story will mean a great deal more to you than if it were simply the work of an unknown person, whose tones and looks were quite unfamiliar.—Harper's Young People.

"LOOK PLEASANT"

At a recent meeting of an art club at which were twenty-five members, it was impossible to find one really happy-looking woman. The lines of anxiety, the puckered brows and drooping mouths, made one member feel that she would like suddenly to flash a mirror into each face and say:

"Can't you look a little more pleasant, even if you don't feel like it, just for the sake of those around you?"

Think of sitting opposite a woman twice perhaps three times—a day and seeing always a look of care and worry. One couldn't blame a man for getting discouraged. The same thing can be seen in cars, lectures and in fact everywhere, and even some young girls and children have the same disagreeable expression. If this careworn look has become such a part of the present generation that we cannot part with it, let us at least impress future generations with the fact that it is not only a thousand pities to spread their freshness with all these needless lines and frowns, but a real wrong besides.

One expects to look older at forty than at twenty, yet need one look as though she alone had all the hard times?—Edith S. McD., in Good Housekeeping.

CARE OF MIRRORS.

HOW TO CLEAN AND KEEP THEM IN GOOD CONDITION.

In the first place, it is well to know a good cleaner. This can be made by adding to whiting enough cold tea to make a thin paste. Remove the fly specks with warm tea and dry the mirror. Then smear some of the paste on the glass and rub with a dry cloth.

A good way to polish the mirror is with a soft cloth and a few drops of aqua ammonia, says the Pittsburg Chronicle-Telegraph. Cleaning with paper is not effectual unless the best quality of rag paper is used.

To scour mirrors make a paste of whiting and water. Smear the surface with it and let it dry on the glass. Then rub it off with tissue paper or with a soft newspaper. Rub gently, for the particles of grit in the paper may scratch the glass.

The following is a good way to fill in the scratches that often appear on the backs of mirrors: Scratch away the mercury for about a quarter of an inch around the scratch and wet the place with a clean rag dipped in alcohol. Take a broken piece of mirror and mark out a piece of silvering larger than the place on the mirror. Place a small drop of mercury on the centre of this silvering, allowing it to remain a few minutes. Clean away the silver from around the patch and slip it from the broken glass to the place to be mended, pressing it into place with a small piece of cotton batting.

MAN WITHOUT A SOUL.

A famous scientific lecturer, being desirous to answer the question, "What is man?" took his retort, and reduced a human body by chemical analysis to its component parts. He then presented to his audience twenty-three pounds of carbon, two pounds of lime, twenty-two ounces of phosphorus, about one ounce each of sodium, iron, potassium, magnesium and silicon, and apologized for not exhibiting some five thousand cubic feet of oxygen and one hundred thousand cubic feet of hydrogen and fifty-two cubic feet of nitrogen. Suppose he could have presented all of these, that would not have been man. You can kill twenty-three pounds of carbon, etc., etc. Twenty-three pounds of carbon cannot think, and sing, and love, and worship and talk about eternity, and a glorious immortality as we men and women do when we gather into the temple of God. When the science of chemistry gives to the world as its final dictum, "No thought without phosphorus." Psychology comes to it and says: "Chemistry, I am as much of a science as you are, and I go away beyond you in my investigation of man, and I say that your dictum is nothing more than a bit of fallacious rhetoric. My dictum is: No thought without the soul of man, and the soul of man is like God. It is a child of the infinite."—Ex.

SICKLY BABIES.

Weak, sickly babies are a great trial to mother. They need constant care both night and day and soon wear the mother out. Baby's little stomach is the cause of most of the trouble; it is very weak, and in consequence very easily upset. Baby's Own Tablets will cure all baby troubles. They are mildly laxative and give prompt relief. Concerning them Mrs. R. J. Balfour, Onemee, Ont., says: "I have used Baby's Own Tablets for stomach troubles and constipation from which my little girl suffered and they entirely cured her. They produced sound refreshing sleep, and I regard them as indispensable in any home where there are little ones."

Mothers from all parts of Canada write in favor of Baby's Own Tablets, proving the claim that they are the very best medicine for all the minor ills of infants and young children. Guaranteed to contain no opiate. Price twenty-five cents a box at all druggists or direct from the Dr. Williams' Medicine Co., Brockville, Ont.

Sour Stomach —Bad Breath.

The body depends on the bowels to carry off all waste and poisonous matters from the system—it is Nature's drainage. If the bowels don't perform their functions properly and become clogged up, the system gradually absorbs this poison. It is this which causes sick headache, biliousness, sour stomach, bad breath, inactive liver, lack of energy, heartburn, etc.

Abbey's Effervescent Salt will cure you by clearing away the obstruction and thoroughly cleansing the bowels. This brings healthy action to all the organs of the body and rids the system of the cause of illness.

In this way **Abbey's Effervescent Salt** permanently cures. A teaspoonful in half a glass of tepid water every morning.

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The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

Third Quarter, 1903.

JULY TO SEPTEMBER.

Lesson IV. July 26. Saul Rejected as King.—I Samuel 15: 1-23.

GOLDEN TEXT.

To obey is better than sacrifice.—I Sam. 15: 22.

EXPLANATORY.

SAUL'S COMMISSION AND HIS DISOBEDIENCE.—I Sam. 15: 1-12. "The threatening of Samuel, that the kingdom of Saul should not stand, remained a dead letter for several years." Possibly it was eight or ten years after the war against the Philistines that the events of our lesson occurred. Samuel bore to Saul a message from Jehovah calling upon him to destroy the Amalekites, root and branch.

This commission was suited to the fierce character of Saul, and he set about this task with zeal. First he warned the Kenites, because they had been allies of Moses, and bade them escape from the coming retribution. This being done, with a great army of 20,000 men he swept over the entire country of the Amalekites, destroying the people and their cattle. In direct disobedience to God's command, however, Agag, the "Consumer" or "Destroyer," the king of the Amalekites, was reserved alive, together with the best of the oxen and the sheep.

SAUL ADDS HYPOCRISY TO DISOBEDIENCE. 13. AND SAMUEL CAME TO SAUL, AT Gilgal. "In the same place where Saul's kingdom had been confirmed it was to be taken from him; and where the warning of the consequences of disobedience had been uttered (I Samuel 13: 13, 14), the sentence on disobedience was to be pronounced."

Saul's hypocrisy showed itself (1) in a hypocritical greeting: BLESSED BE THOU OF THE LORD. "A form of salutation. See Gen. 14: 19; 24: 31; Judg. 17: 2; Ruth 3: 10. "The form of the salutation shows that it was originally a prayer." Saul was playing a part. His conscience told him that Samuel would condemn him, yet he met the prophet of the Lord with a reverential greeting. He wanted to appear pious rather than pious. He forgot that "man looketh on the outward appearance, but God looketh on the heart" (I Sam. 16: 7).

Saul's hypocrisy showed itself (2) in a hypocritical profession: I HAVE PERFORMED THE COMMANDMENT OF THE LORD.

14. AND SAMUEL SAID, WHAT MEANETH THEN THIS BLEATING OF THE SHEEP. Saul's

BABY WEATHER

Little Fellows Don't Like The Hot Days.

Mothers should know exactly what food to give babies in hot weather.

With the broiling hot days in July and August the mother of a baby is always anxious for the health of her little one and is then particularly careful in feeding. Milk sours quickly and other food is uncertain. Even in spite of caution, sickness sometimes creeps in and then the right food is more necessary than ever.

"Our baby boy two years old began in August to have attacks of terrible stomach and bowel trouble. The physician said his digestion was very bad and that if it had been earlier in the summer and hotter weather we would surely have lost him.

"Finally we gave baby Grape-Nuts food feeding it several times the first day and the next morning he seemed better and brighter than he had been for many days. There was a great change in the condition of his bowels and in three days they were entirely normal. He is now well and getting very strong and fleshy and we know that Grape-Nuts saved his life for he was a very, very ill baby. Grape-Nuts food must have wonderful properties to effect such cures as this.

"We grown-ups in our family all use Grape-Nuts and also Postum in place of coffee with the result that we never any of us have any coffee ills but are well and strong." Name given by Postum Co., Battle Creek, Mich.

The reason Grape-Nuts food relieves bowel trouble in babies or adults is because the starch of the grain is predigested and does not tax the bowels, nor ferment like white bread, potatoes and other forms of starchy food.

Send for particulars by mail, of extension of time on the \$7,500.00 cooks contest for 735 money prizes.

she has found voices. "Samuel's mode of citing them against him by the question, 'What meaneth these voices?' has an air of holy humor and cutting irony." The keynote of the whole story is obedience to a voice. Saul obeyed the voice of the people rather than the voice of God, and now the voices of the beasts testify against him.

15. Saul's hypocrisy showed itself (3) in an attempt to evade responsibility. THE PEOPLE SPARED THE BEST OF THE SHEEP. That was Adam's excuse in Paradise. "The woman gave me of the tree, and I did eat" (Gen. 3: 12). That was Aaron's excuse when he made the golden calf at Sinai. "The people, they are set on mischief" (Ex. 32: 22). "The king who heeded the voice of his army in such a matter showed that he was not their leader, but their tool and their slave."

Saul's hypocrisy showed itself (4) in a hypocritical excuse: TO SACRIFICE UNTO THE LORD THY GOD. Even if Saul and the people really intended sacrifices, it must be remembered that the greater part of the animals offered was eaten by the worshippers in the sacrificial meal. "The king who pretended to keep the booty for the purpose of offering sacrifice to the Lord his God was evidently beginning to play the hypocrite; to make the service of God an excuse for acts of selfishness, and so to introduce all that is vilest in kingcraft as well as in priest-craft."

THE REBUKE OF DISOBEDIENCE.—Vs. 16-21. Samuel could enjoy this miserable protest no longer. He burst out against Saul in a torrent of righteous wrath. The rebuke was a reminder (1) of gratitude and (2) of duty, to both of which he had been recreant.

16. THEN SAMUEL SAID UNTO SAUL, STAY. "Hold! do not play the hypocrite a minute longer! Hear how God receives your excuses." THE LORD HATH SAID TO ME THIS NIGHT. "In our mode of speaking it would be 'last night.'" Gilgal was only some fifteen miles from Ramah, and the prophet's journey had occupied but a few hours.

17. WHEN THOU WAST LITTLE IN THINE OWN SIGHT. Samuel had in mind Saul's own words of humility when he was chosen king (I Sam. 9: 21). WAST THOU NOT MADE THE HEAD OF THE TRIBES OF ISRAEL. Samuel would have Saul understand that his appointment was due far more to God's gracious choice of him than to any merit in himself; therefore he ought to yield grateful obedience to Jehovah. Moreover, he had been made the head of the tribes; therefore he should not slavishly follow their will to do evil. AND THE LORD ANOINTED THY KING. "That is," comments Driver, "thou art in a position of authority, and oughtest to have restrained the people."

18. AND SAID, GO AND UTTERLY DESTROY THE SINNERS THE AMALEKITES. The great sin of the Amalekites was their cruel opposition to God's people, and God was simply using Saul as his instrument to punish a sin that richly deserved punishment.

19. WHEREFORE THEN DIDST THOU NOT OBEY THE VOICE OF THE LORD. "Samuel was quoting well-known words from the law-books in Exodus and Deuteronomy. 'But didst fly upon the spoil.' Expressive of eagerness, passionate craving."

20. AND SAUL SAID UNTO SAMUEL, YEA, I HAVE OBEYED THE VOICE OF THE LORD. Saul has the audacity to bring forward the very items of his infidelity as if they were proofs of obedience: (1) he has brought Agag as evidence of his conquest; (2) the people have reserved the best of the spoil for a sacrifice. Saul was too keen a man to deceive himself in this way; did he think he could deceive God, or God's prophet? "Evidently," says Spence, "he disbelieved in the power of the Eternal as a heart-reveller. AND HAVE GONE THE WAY WHICH THE LORD SENT ME." Both prophet and king were quoting the words of their law-books, and both knew they were wrong. AND HAVE UTTERLY DESTROYED (R.V.), the devoted things). "Saul now calls what has spared 'the first fruits of that which was devoted,' which is of course an absurdity." Whatever was "devoted" to God, it was considered sinful to touch, except to slay; see Lev. 27: 28, 29.

TO SACRIFICE UNTO THE LORD THY GOD. Thy God, "as if he had been showing honor to Samuel, as well as to God, when he was disobeying both."

THE FATE OF THE DISOBEDIENT.—Vs. 22, 23, and to the end of the chapter. The prophet now utters Saul's condemnation in bold words, which have terrified the hearts of the disobedient through all ages since.

AND SAMUEL SAID, HATH THE LORD AS GREAT DELIGHT IN BURNT OFFERINGS AND SACRIFICES.

Indignation, a sense of God's outraged majesty, and a feeling of the terrible crisis which Saul and the nation had reached, moved Samuel to this inspired outburst (vs. 22, 23). His central thought, the folly of outward worship apart from inward devotion, is one which the Jewish teachers in all later ages found it necessary to emphasize. TO OBEY IS BETTER THAN SACRIFICE. "In sacrifices," said St. Gregory, "a man offers only strange flesh, whereas in obedience he offers his own will."

23. FOR REBELLION AGAINST GOD'S WILL IS AS THE SIN OF WITCHCRAFT. Witchcraft, that is, the worship of evil spirits, was equivalent to a denial of God, and so was disobedience. AND STUBBORNNESS IS AN INIQUITY AND IDOLATRY. The word translated "iniquity" is "aven," literally, "nothingness," a word used elsewhere in the Bible for idol. The word translated "idolatry" is "teraphim," household gods. "All conscious disobedience is actually idolatry, because it makes self-will the human I into a God." HE HATH ALSO REJECTED THEE FROM BEING KING. "God rejects Saul from being king over Israel, since he had rejected God from being King over Saul."

A NOVELIST'S FAITH.

When very old Victor Hugo wrote I feel in myself the future life, I am not I know, toward, the sky. The sun shines over my head. Heaven lights me with the reflection of unknown worlds. You say the soul is nothing but the result of bodily powers; why, then, is my soul the more luminous when my bodily powers begin to fail? Winter is on my head and eternal spring is in my heart. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which invite. It is marvelous, yet simple. It is a fairy tale, and it is a history. For half a century I have been writing my thoughts in prose, verse, history, philosophy, drama, romance, tradition, satire, ode, song—I have tried all. But I feel that I have not said a thousandth part of what is in me. When I go down to the grave I can say, like so many others: "I have finished my day's work, but I cannot say, 'I have finished my life.'" My day's work will begin the next morning. The tomb is not a blind alley. It is not a thoroughfare. It closes in the twilight to open in the dawn. I improve every hour because I love this world as my fatherland. My work is only beginning. My work is hardly above its foundation. I would be glad to see it mounting forever. The thirst for the infinite proves infinity.—EX.

OPPOSITION TO CHRIST.

On one occasion a boy, weak in mind, was asked, while rubbing a brass plate on a door, what he was doing, when he replied, "I am rubbing out the name." Little was the boy aware that the more he rubbed, the more it shone. So it is with those who seek to oppose Christ; the more his truth and power are called in question, the brighter they shine.—EX.

SHAKY NERVES.

Suffers from Nervous Troubles Are in a State of Continuous Torture. Suggestions as to How the Trouble Can be Overcome.

When your nerves are shaky your control is shattered—your will power is broken. Sudden sounds startle you; your temper is irritable; your hands tremble; there is weakness in your knees; your skin is pale and parched; you are restless at night and tired when you wake. It all comes from nervous exhaustion, perhaps due to overwork and worry, late hours, hot days, and want of blood. Dr. Williams' Pink Pills is the only cure. They make new, rich, red blood. They brace up jangled nerves and strengthen tired backs. They give health and energy to dull, weary, dependent men and women. Strong proof is offered in the case of Mrs. Wm. Westcott, of Seaford, Ont., who says: "For a long time my health was in a bad state. I was subject to headaches, dizziness and nervous exhaustion. My appetite was poor, and I was so badly run down I could not stand the least exertion. I tried several medicines and consulted different doctors, but they did not help me any. One of my neighbors strongly urged me to try Dr. Williams' Pink Pills, and before the second box was finished, the turning point for the better had been reached, and by the time I had used a half dozen boxes, to the surprise of my friends and neighbors I was again enjoying good health and have since been strong and well. I do not know anything to equal Dr. Williams' Pink Pills when the system is run down."

What the pills have done for others they will do for you, if you will give them a fair trial. Sold by all medicine dealers, or sent post paid at 50 cents a box or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

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A STRIKING COINCIDENCE

The following is reported of the recent Torrey Alexander evangelistic campaign in Glasgow, Scotland.

On the second Sabbath of the mission, in the men's mass meeting held at night, one young man among others came out to the front seat. He was personally dealt with by Mr. W. M. O'Neil, who discovered that the young man attended the same church as himself. When after some conversation, he had professed to trust the Saviour, Mr. O'Neil said, "Will you confess Christ at home?" "That will not be hard to do," he said, "my father is here." Both of them rose and went back to where the father was sitting on the receipt of the tidings of his son's faith with great joy. Then opening his Bible, the father showed to Mr. O'Neil the date of his own conversion written on the flyleaf of it. Significantly enough it was the Sabbath, May 8, 1874 he being one of the converts of the Moody and Sankey mission of the time; and now on Sabbath, May 8, 1903, twenty-nine years after his son is converted in the Torrey-Alexander mission, the coincidence in a matter of date being a very pleasing and striking one.—EX.

HIGH HONORS.

New Haven, June 24.—Among the three hundred students of Yale University, who received the B. A. degree to-day Mr. R. G. D. Richardson, of Lawrenceston, Nova Scotia has the highest standing. His average is the best ever made in the University. Mr. Richardson gets his degree magna cum laude with special honors in Mathematics is awarded a five hundred dollar prize in the latter subject and is made a Fellow of the University. Since graduating from Acadia College in 1898 Mr. Richardson has been teaching in the Province, until in September last he entered the senior class of the University here. [The above statement from a contemporary in his own story and points his own moral.—We congratulate Mr. Richardson and the Professors of Acadia College.]

From the Churches

DENOMINATIONAL FUNDS.

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

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

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

FIRST KINGSCLEAR, N. B.—Five young people were received into the 1st Kingsclear church last Sabbath. Four by Baptism and one by letter. GEO. HOWARD.

MARGAREE.—Baptized two here during June, one a man, aged 88 years. Preparations are being made for work at the proposed new church. The old building is about razed to the ground; and construction work will begin this week. E. S. MASON.

NEW CANAAN.—Will the churches please take notice that Calvin Clarke has been appointed clerk of the New Canaan Baptist church. All communications intended for that church are to be addressed to him at New Canaan, Queens Co., N. S.

CHARLESTON, QUEENS CO., N. S.—Since last reported we held a few special meetings at this place, a number professed conversion, the church was much revived, (2) two received Christian Baptism and united with the church of Christ. S. LANGILLE.

MIDGIC, N. B.—On June 24th the Mayflower Mission Band of the Midgie Baptist church held a very successful public meeting. A programme was rendered by the members of the Band and an address by Pastor Robinson. Collection \$3.67. GERTRUDE RICHARDSON, Sec'y.

SURREY, N. B.—We are looking forward to the coming of the N. B. Eastern Association which meets in the Valley church July 18th. It was my privilege, recently, to baptize three believers and receive them into the church at Albert Mines. The general interest is good. MILTON ADDISON.

July 3rd.

FAST POINT, P. E. I.—On Sunday June 28th, we had the pleasure of baptizing six young people in our natural baptistery the "West River Harbor." The sun shone on us from an almost cloudless sky as if reflecting the smile of approval of the master who commanded "Go ye into all the world and preach the gospel," etc., etc. We trust this is but the beginning of a grand "work of grace" in our midst; the prelude of the coming shower.

HILLSDALE, HAMMOND, N. B.—Sunday June 28, we held an eighth annual Roll Call, under Pastor R. M. Bynon. The day was all heart could desire. The report showed a steady interest in all our work, an increase in membership and the best financial year of our existence, perfect harmony among all our officers, workers, and work. The Roll Call was largely attended, nine-tenths all the members responding. At the close the pastor delivered an appreciative sermon from Mark 10:51. What wilt thou that I should do unto thee. These Roll Call services have proved a blessing to our church. CLARA FERGUSON, Sec'y.

RIVER HERBERT.—We called our roll on the 27th. It was a profitable season. Having dismissed a number this year and one died, our number has been reduced, to 96, of that number 24 are non-residents. Forty-two of the resident members were present to answer to their names and 7 responded by letters. We had greetings from B. C. and Seattle and tangible expressions for the Convention Fund and love for the "home church." Truly it was a season of reunion and fellowship. Members of other churches were present. Among the members was our esteemed brother Deacon Hans Mills of Athol. He is a veteran in the king's army, though many a league beyond four score is still active and deeply interested in the progress of the kingdom. He added much interest to the meeting by giving us a detailed account of the rise and progress of the Baptist cause in River Herbert and Maccan since 1827. It was ecclesiastical history worthy of printing. On the Sabbath following Dr. Steele preached a strong and impressive sermon from Math. 6:10, The Kingdom. It was greatly appreciated carrying such a burden as he is, it is wonderful how buoyant his spirit and forcible his utterance. We expect to have more progress to report next time. PASTOR.

GREENFIELD, QUEENS CO., N. S.—For some time past the people of this place had been talking about repairing their meeting house but the undertaking seemed too great, the ladies however persevered in raising a little money. Encouraged by this in April last the brethren decided, trusting in the Lord, to move forward, a contract was agreed upon with Deacon Joseph Bent of Springfield. On Lord's day, June 15th, the house was reopened for the worship of God, having been nearly converted into a new house. The house furniture with furnace, etc., will cost about \$1,300 and all raised but about \$300—with a good committee to plan, a united people to push. How true "the wall was built because the people had a mind to work." We are very thankful to our brethren who come to our assistance at the re-opening. Bro. James Blakeney, a former pastor preached with good acceptance in the morning. Our young Bro. Sloat did himself credit in the evening. All seem to be messengers from God. Last Lord's day evening we could but feel ourselves at home and thankful in our renewed house of worship, may the prayers of an ex-Pastor, Bro. Bishop, be realized (i.e.) that the Scripture life and power of the people may equal yea and ever out-shine the beauty of the house. S. LANGILLE.

A HERITAGE OF COMFORT.

BY CHARLIE C. EARLE.

The death of loved ones is an inexpressible bereavement, even when they die in the Christian faith. All that Christianity is to us, regarding the future life, consoles us in that hour, so that we sorrow not as those who have no hope. But the night is starless for the despairing, whose relatives or friends pass into eternity, without a word or token of repentance, without a sign or confession of assurance of salvation. In their lifetime these departed ones may have shown every consideration for the loved ones around them, providing all the necessities of life, and many of the luxuries, being indifferent, and neglectful, only respecting religious matters. These subjects were avoided, and members of the household, and intimate acquaintances came to know that reference to them was objectionable. There was the attractive home, and the congenial social life, the prosperous business, and the enjoyable vacations. In these all were united and happy. The religious life alone divided the household. Some were members of church, and others were not. The Sabbath was God's day, and the soul's to some of the family, while to others it was an empty day, to be filled as one pleased. Some were interested in spiritual concerns, and thought of the future, while others lived only for temporalities.

And yet all loved equally as far as the present life was concerned, and it seemed so until death came and called away those who had no hope for the future, and then it appeared that those who had done much while living to make dear ones happy, had gone away in the night leaving them disconsolate, and without hope of comfort during the rest of life.

Do husbands, fathers, brothers, and other relations and friends think of the hopeless sorrow their loved ones must endure after their departure, if they die without giving an indication that "all is well" for eternity? Let all those who make life one sweet song for those whom they cherish, remember to write and sing a song for the night of sorrow, when the shadows of death fill the home. Such a heritage of comfort is the greatest blessing which a bereaved household can possibly receive. Whether or not we can leave an estate, or an inheritance small or great, we can do better by leaving a light burning at the portals, where our departure occurs, which shall be a beacon evermore to those who shall come at last to follow us, until they stand with us on the eternal shore.—Commonwealth.

CEASE SEARCHING, AND RECEIVE.

A lady told her minister that she had been seeking and longing in vain for the presence of the Holy Spirit. This gift of God was her chief desire, but still beyond her attainment. "Dear lady," said the good man, "the other morning I searched about diligently, but all in vain, for my stocking. I wanted it, but could find it nowhere. Suddenly I discovered that in reality I had it on! Madam, you have what you desire. Your seeking and longing prove the indwelling power of God's Holy Spirit, and all you have to do is to cease searching, and be happy in receiving."

The lady found peace in believing, for she understood that her prayers had hitherto exceeded her faith.—Ex.

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\$37.50 by the above plan of easy payments makes it possible for the readers of the "Messenger and Visitor" to secure

**500 Shares in the Haslemere Gold Minds at
7½c. per Share.**

The stock of this company is deposited in one of the largest Trust Companies in America and the stockholders are further protected against loss by a fund deposited in trust in the Knickerbocker Trust Company.

The Haslemere Gold Mines consists of 100 acres in one of the richest mining districts in California.

For upwards of a year the property has been under examination by our entire staff of engineers and so far as there can be any certainty in mining it would seem that this property can, from any standpoint possible, be considered an absolutely safe investment and one that will pay exceedingly large profits to all stockholders.

The mine has already produced nearly a million dollars. It is equipped with 10 stamps, to which we are now adding 40 stamps, and the power to run the mill will be supplied by an electric works on which \$5,000,000 has already been expended.

This will be the only offering of the stock at 7½c. per share.

Full printed particulars will be sent upon request.

This year we will pay our customers in dividends A HALF MILLION DOLLARS from the 26 companies under our control and we make the positive statement that WE HAVE NEVER MADE A LOSS FOR A CUSTOMER.

W. M. P. McLAUGHLIN & CO.,

BANKERS AND BROKERS,

McLAUGHLIN BUILDINGS,

ST. JOHN, N. B.

311 ch Managers for Douglas, Lacey & Co.

MARRIAGES.

COOPER-PETERS.—At 159 Queen Street, St. John, June 24th, by Rev. G. O. Gates, George T. Cooper, and Jennie Underhill, daughter of Albert Peters, St. John.

ROBERTS-BROWN.—At the residence of the bride's parents, on 30th June, by Rev. G. O. Gates, Henry J. Roberts, and Ina S., daughter of D. F. Brown, of St. John.

BALDWIN-SEELYE.—At the home of the bride's mother, St. George, June 30th, by Rev. M. E. Fletcher, Henry F. Baldwin, to Dora Seelye, both of St. George.

McLELLAN-HARRIS.—At Weston Carleton Co. N. B., June 24, 1903, by Rev. Z. L. Fash, M. A., Wm. L. McLellan and Georgia A. Harris, both of Weston.

GORVEATT-MORROW.—At the residence of the brides parents, June 24th, by Rev. A. F. Brown, George Gorveatt of South Shore, P. E. I., and Mary A. Morrow, daughter of John Morrow, of St. Catharines.

ODELL-DUSTAN.—At St. Stephen June 24th, by Rev. W. C. Goucher, B. A., Thomas Turner Odell of St. Andrews, and Miss Jessie Dustan of St. Stephen.

SMITH-MUDGE.—At St. Stephen June 30th, by Rev. W. C. Goucher, B. A., Thomas Smith and Miss Eva Mudge, all of St. Stephen.

CHAPMAN-McMANN.—At North End, St. John on 1st inst., by Rev. W. E. McIntyre, Otis E. Chapman to Ivy E., daughter of Wm. McMann, all of New Castle, Queens Co., N. B.

KENNEDY-STEWART.—At the home of the bride on June 30th, by Rev. J. W. Gardner, Freeman Kennedy Lot 47, West River P. E. I., to Maloina Stewart of Baltic Lot 46, P. E. I.

BURPEE-McKENNA.—In the Baptist church, St. John, West, on June 9th by Rev. B. N. Nobles, assisted by Rev. H. H. Roach, George Herbert Burpee, engineer of D. A. R. Steamer Yarmouth and Athene Pearl McKenna, daughter of John McKenna of St. John, West.

LEESON-HUNTER.—At the home of Deacon and Mrs. A. M. Hunter, parents of the bride, Springhill, N. S. June 30th, by Pastor H. G. Esterbrook, assisted by Rev. D. H. MacQuarrie, John Bligh Leeson, M. D., of Brandon, Man., and Miss Endora Mae Hunter recently lady superintendent of the Brandon City Hospital, Brandon, Man.

DEATHS.

RAMEY.—At Wellington, Queens Co., N. S. June 11th, David aged 2 years son of Howard Ramey.

GRAY.—At Boston Mass on 10th inst., Mrs. Minnie V. Gray, aged 72 years. Funeral from home of her brother, Mr. Howard Davidson, Gibson N. B.

HAMILTON. On June 22nd, at Brookfield, after a brief illness, wife of William S. Ham-

ilton in her 71st year. Sister Hamilton was baptized on October 13th, 1864, by T. H. Porter. Her Christian life is standing testimony to the power of the Cross "and by it she being dead yet speaketh."

HAYWARD.—At Goshen Albert Co., N. B., June 25th, James Hayward aged 53. Our brother made no profession of religion, but during his long illness often alluded to his hope, and at last was content with the will of God. He leaves a sorrowing companion and seven children to mourn.

MILES.—At Middlefield, Queens Co., N. S., Howard Miles, aged 19 years; he was a great sufferer confined to his bed for about twenty months, he was taken to the hospital at Halifax, but nothing could be done for him; during his illness he obtained hope in Christ and passed away trusting in the Lord; by this the mother and friends are comforted and hope to meet again.

REID.—At Hartland, June 22nd, of consumption Willie H. aged 17 years and 6 months eldest son of brother and sister John Reid. A sadness prevails over the entire community because of the early departure of one so genial and kind and with so much promise of this life. But God's way is best. Very keenly the parents, four sisters and a brother feel this sorrow.

MILBERRY.—At Boston, June 5th, of consumption Mr. Joseph Milberry aged 39 years. About 12 months ago Mr. Milberry and wife left their home at Millville to go to Boston to better their condition, but soon that much dreaded disease laid his hand upon him and made him his victim. He fell asleep trusting in Jesus having found peace in believing. His body was brought home by his widow and was interred in the cemetery at Charleston, Queens Co., N. S. Sermon preached by the pastor. Time is short.

COOPES.—At her home, Milton, Queens Co., N. S. June 15th, after a lingering illness, Catherine, relict of the late John Coopes, aged 76 years. The late Mrs. Coopes was a follower of Christ for over half a century and during that time, especially the four years of her widowhood found in him a "friend that sticketh closer than a brother." She was a valued member of the Baptist church and always anxious for the prosperity of Zion. Two daughters, one son, two sisters and five brothers are left to mourn. The five brothers were present at the funeral their ages ranging from 67 to 97.

20th Century Fund for N. S.

MAY 22ND TO JUNE 30TH.


Clarence Sunday School \$10; F W Ward \$1; Mrs A L Bishop \$1; C E Durkee \$1; North Brookfield, Queens Co., H L Daley \$1.50; Deacon J S Daley \$5; A S Crowe \$5; B M Freeman \$5; Harvey Freeman \$2; Rupert F Wear \$1; G I Parker \$1; W H Wear Sr \$1; Miss Maggie Warner \$1; Miss Annie Parker 25c; Edna Parker 25c; Claude Parker 25c; Miss Nettie Hendry 25c; J F McLannan 25c; Roy Baloom 50c; collection \$3.67; Pleasant River, Mrs. A M Frank 25c; collection \$1.79; South Brookfield, Ada G Freeman 50c; collection \$4.47; Caledonia, Mrs J Douglas 25c; Margaret Foster 25c; Fred A Telfer 25c; Grace Dukeshire 25c; collection \$3.75; Westfield \$1.26; Mrs E E Porter, Coldbrook 25c; W G Clarke \$50.25; Port Hawksbury Sunday school \$5.41; Kempf, Queens Co. \$8.93; Northfield \$1.75; Martland \$2.09; Middlefield \$6; Greenfield \$6.27; Buckfield \$5.10; Chelsea \$3.72; New Canada \$8.17; Freeport Ralph E Morrill \$3; Chas Brooks \$2; Mrs G L Nickerson \$1; Forbes Point Sunday school \$10; Yarmouth, Temple, Mrs J H Ritchie \$1; Mrs N H Dent \$3; A H Miller \$1; W R Murray \$1; Mrs Lizzie Gowan \$1; Pastor and Mrs Newcombe \$8; S S \$10; Miss Ethel Spimney \$1; Pastor Belyea, Westchester \$2; Central Chebogue Sunday school \$5; Bridgetown, Mrs C E Young \$1; G W Lantz \$2.45; Mrs F J Reed \$2; Leonard Berry \$1; Karl Freeman \$5; Billtown, Fletcher Porter \$1; per W S Sweet \$10.50; Bridgewater Sunday school \$5; church \$18.85; Lakeville section 50c; Milton R I. Teller \$1; collection and per pastor Sloan \$0.35; Brooklyn, Queens Co., \$3.14; Liverpool, Jas Annis \$2; collection \$1.47; Jas Kempton \$5; Port Medway Sunday school \$11; church \$37.35; Charleston and Mil Village \$6; Lower Wood's Harbor \$5; Springhill \$11; Truro 1st, J F Ryan \$2; Mary L King \$1; A J Walker \$20; Fal-mouth, N Beazson \$1; Central Sunday school \$10; Great Village Sunday school \$5; Pleasantville \$10.16; Mahone Bay \$1.14; Aylesford \$5; North Temple church and Sunday school \$11; Mrs Chas W Rand, Woodville \$5; Chester \$2.20; Marriott's Cove, \$1.37; Chester Basin Sunday School, \$2.50; Church \$1.17; Chester Grant Sunday School, \$1; Collection, 63c; Tancook \$8.26; Ross Bowly Upper Clements, 30c; C. W. Skinner, South Waterville, \$1; Lunenburg, \$2.43; West Jeddore, Sunday School, \$5; Mrs W. H. Goucher, Melvern Square, \$4; New Tusket, Me and Mrs Geo S Nichols, \$2; Pette Mullen, \$2; Mrs Estella Saunders, Lawrence town, \$1; Mrs Georgia Bethune, Penbrooke Shore, \$1; Foster's Settlement, \$9.47; Barss's Corner, \$11.74; Farmington, \$2.21; Per Pastor Smith, \$4; J E Dunham, Lakeville, Kings Co, \$3; Mrs Edward, West Percenax, 40c; Westport, Mrs Henry Olsen,

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St. John, N. B.

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We are weeding out broken sizes of suits that sold until now at \$10. to \$15. Some are in a few sizes only, and a few have lingered here a little too long. These last are now priced \$6.50, the rest \$8.50 and \$10.

An astonishingly good opportunity to get excellent business suits at a little price; and one that will bring quick response.

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Walter Baker & Co. Ltd.
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MONTREAL, P. Q.

84; Mrs A B Crocker, \$3; Per A C Charlton for Port Lorne, \$4.50; Springfield, Sunday School, \$5; Antigoni, C Edgar Whidden, \$10; Harold Whidden, \$1; Chas G Whidden, \$1; Mrs Geo Sanderson, Yarmouth 1st, \$2; Charlotte Roberts, No Range \$1; S R Griffin, Goldboro, Guys Co, \$30; Whittenburg, Sunday, School, \$5; Mrs Geo Cann, Cheboggin, \$2; Lower Canard, Sunday School, \$10; J E Hume, Black Pt \$1; J B Shaw, Berwick, \$2; H B Rushton, Oxford, \$5; Mrs M C Higgins Summerville, \$5; Samuel McKinlay, Onslow, \$10. Total May 22nd to June 30th \$500.17. Before reported \$423.49. Total Convention year to date \$4823.57.

Hugh Ross Hatch, Treas., for N. S. Wolfville, N. S., June 30th, 1903

Denominational Funds. P. E. I.

RECEIPTS FROM MAY 31ST TO JUNE 30TH 1903.

Truro church, \$10; Cavendish church, \$4; Cavendish B. Y. P. U. \$3.30; East Point church, H M \$8; East Point Mite Society, H M \$9.50; John E. Robertson, Red Point, \$9; Saint Peter's Road church, \$6; Bedeque church, \$14; Ugg church, \$53.19; Belfast church, \$25.94; Alexandra church, \$12.50; Hazellbrook church, \$26.35; Charlottetown, \$19.80; do \$1.60 omitted in March last; Charlottetown Sunday school, \$12.79. Total \$225.97. Before reported \$408.50. Total to June 30th \$634.47.

A. W. STERNS,
Treasurer for P. E. I.

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This FIRST CLASS COAL can be purchased by the Cargo in ROUND RUN of MINE and SLACK sties by communicating with P. W. McNAUGHTON, at 20 Orange St., St. John, or Joggins Mines, N. S. We guarantee the quality to be of the best for steam purposes.

CANADA COALS & Ry. Co., Ltd.
Joggins, N. S.

Announcement!

Our institution will open for the 1903-04 school year on AUGUST 31st.

Our illustrated calendar, with full particulars, will be ready for distribution in a few days, and will be mailed free of charge to any address.

KAULBACH & SCHURMAN,
Chartered Accountants,
MARITIME BUSINESS COLLEGE,
HALF-WAY, N. S.

Col. Rochford telegraphs that the Abyssinians have effectually closed to the Mullah all the watering places south of the Gellogubi-Caladi lines and he hopes they will soon be in contact with the British forces and thus be able to co-operate in the pursuit of the Mullah, who is delayed in his movements by the fact that he is crossing a waterless part of the country. The Abyssinians on May 31 struck the Mad Mullah's forces near Jeyd, surprising them at dawn and killing 1,000 spearmen and capturing their cattle, sheep and 1,000 camels.

An elaborate programme has been arranged by the reception committee at Bar Harbor, Me., for the entertainment of the British naval officers next week. After the round of courtesies upon the arrival of the war vessels, including visits between the admiral, whose flag is on the U. S. S. Texas, and vice Admiral Douglas, in command of the British squadron, a public reception will be given at the St. Sauvier Hotel. On Monday evening a dinner and reception will be given the admirals.

The Man with a Small Purse can become a Prosperous Investor on Instalments.

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PER MONTH

buys a full paid non-assessable \$300 share in the

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(9,000 acres at Tuxtepec, Oaxaca, Mexico.)

a company that, on a guaranty of 4 per cent. per annum, has paid its stockholders 17 per cent. in the last two years; and as they participate in all earnings and dividends, stockholders will eventually receive almost double their original investments annually.

There will be no watered stock in this enterprise. There are no promotion shares.

The Trust Company acting as Trustee, cannot issue any stock unless same has been paid for, and the organizers of this enterprise must buy their stock on the same basis as other investors. Each share issued must represent one acre of land developed in exact accordance with an iron-clad contract, and no share can be issued for any of the land that is not developed; such land remains the property of the Plantation Company, thus increasing pro rata the value of each investor's holding.

Interest begins with your first payment.

This is an ideal opportunity for small investors. The plantation is one of the best in the world and an undoubted success.

5 Shares at \$25 per month

will mean eventually an income of approximately \$2,500. Write today for full particulars for yourself and your friends.

An inquiry for information on this enterprise carries with it no obligation to purchase.

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CINCINNATI: Wiggins Building.

PITTSBURG: Frick Building.

DETROIT: Majestic Building.

ST. JOHN, N. B.: Bayard Building.

JOHN A. BARNES
Treasurer

Mitchell,
Schiller & Barnes,

32 Broadway,
New York City.

Send full information, prospectus, pamphlets and book of photographs, showing progress already made on the Obispo Plantation to

Signature

Address

Date

M. & V.

SARONNETTES ON LABOR PROBLEMS.

Wesley stood in England when the labor problem was most hopeless the greatest labor reformer since Jesus Christ, and talked to men on the docks and at their work of Christ and his laws. Talk as you will, these problems can never be settled by law, you may except your president to arbitrate, but the question will not be settled until it is settled according to Christ's law—there will never be any peace until the heart of the one power is in touch with that of the other, and each touched with the finger of Christ.—F. W. Gunsau.

I long have felt sympathy for unions, but I must say in this day my allegiance to them has been greatly shaken. The reason is that it is involving men in actual slavery. In these recent strikes certain men have quit work simply because they were more loyal to their union than to their truest conviction, and when a man does that he becomes a slave. It seemed to me at one time that redress for the wrongs of the workmen might be found in the binding together for mutual protection and support, but when these bands become chains it is a different proposition.—W. A. Bartlett.

That the present is an age of strikes is evidenced by the history of the last twenty-five years. From the clash of 1877 to the present hour the fires of industrial discontent have been smothered down, only to break forth again. There have been strikes of skilled and unskilled laborers, strike big, and strikes little. Strikes are like war—the victor suffers with the vanquished, and the innocent suffer more than either the victor or the vanquished; and so costly is a great strike that it is sane only as a last resort.—P. H. Swift.

THE VALUE OF WORK.

Usefulness, not money; what one adds to the world, not what he extracts from it, is the measure of a life's success. The vital factor is adding to the world's stores is labor. Thank God every day you live for the strength and the opportunity to work. No matter what position you may have inherited or how much money you may have secured, life will become hollow for you unless you are at work. One finds more pleasure in work to which he is adapted. One kind of work does more than another to promote the intellectual, and spiritual, and material progress of the race. The amount and the grade of one's labor are contingent upon one's powers being balanced and being so trained and so used as to be capable of the utmost possibilities. If all work is entitled to respect, and all honest workers are entitled to regard that is not the sum of the matter. Work is entitled to admiration and to enthusiastic commendation according to the thought, skill, vital energy, and commanding power which are put in it. Work which breaks out new roads toward better things is entitled to the praises of all mankind. Work of this kind is not to be measured by hours, but by results, by things accomplished, by the influence upon life. Let me tell you that it is infinitely better to have correct notions of life and no degree than a degree with unsound ideas of life. And let me tell you also that there are and always will be plenty of men trained on the farms and in the shops and the offices and the market places, rather than in the schools, who understand the factors of successful living better than many of the men who receive degrees ever will. How can this be? It is not obscure if one will think about it.

Work, the steady, persistent doing of things upon a workable plan, is the foundation of all ordinary accomplishments. If one gets the idea that the things which he has studied in the books are sufficient to enable him to get on without this persistent doing of things, his case is hopeless. If he has acquired habits of life and ways of living which enable him to engage in this serious labor, it is a great pity he ever went to college; but he might have turned out a dude or gone wrong otherwise if he had not gone to college. Colleges are not to be abolished or we are not to go back to the time when only a few went to college because some college men make fools of themselves, or even because many of the multitude who now go to college have not yet seen the necessity of correctly adjusting themselves to the industrial, commercial, or professional life of the country.—A. S. Draper.

This and That

THE SONG-SPARROW.

BY HENRY VAN DYKE.

There is a little bird I know so well
It seems as if it must have sung
Beside my crib when I was young:

He does not wear a Joseph's coat
Of many colors smart and gay;
His suit is Quaker brown and gray.

THE JOKE WAS ON PAPA.

It was a serious moment in the family
Helen Jennings was in tears, and tried to
speak, but her father stopped her with a sad
gesture.

Mrs. Jennings read, in a trembling voice:
"Angel of my existence—
"What!" exclaimed Mr. Jennings.

"Really, the idiot can't even spell!"
exclaimed the justly indignant father.
"Let us hear the next."

"It is impossible for me to describe the joy
with which your presence has filled me."
"What does he try to describe it for, then,
the ignoramus? But don't let me interrupt
you," groaned Mr. Jennings.

"DABSTERS"

People Who Do Things By Piecemeal.

Many people are convinced coffee is the
cause of their sufferings and stop its use from
time to time to get relief.

"How much better it is to stop short on
the coffee and shift to well made Postum and
get well once and for all.

A lady of Readfield, Me. says: "I was
always a great lover of coffee and drank it
so steadily that I would have to stop it at
times on account of dizziness in my head,

"I continued this for years and paid dearly
for it, until about a year ago I read a Post-
um Cereal article and bought and carefully
prepared some.

Send for particulars by mail of extension
of time on the \$7,500.00 cooks contest for
735 money prizes.

condemn your father, the obstinate, unfeeling,
purse-proud old party, who will, no
doubt, withhold his consent to our union."

"Old party! Obstinate, unfeeling, purse-
proud! and I have been the kindest of fathers.
When I see this young man I will—the man
that could pen those words—but go on my
dear."

"Theodore, there is some mistake; I did
not see this overleaf till now," murmured
Mrs. Jennings, softly.

"Eh? Let me see. Hem! Yours with all
the love of my heart, Theodore—May 10,
1865." Why, bless my soul, it's one of my
own letters!"

"Yes, papa," said Helen, drying her tears,
and taking advantage of the pause that at
last gave her an opportunity to speak. "I
found it in one of the trunks, and I was going
to explain, only you would not let me say a
word."—Epworth Herald.

PROOF OF SUCCESS.

A successful mission preacher recently had
an amusing experience. He had been taking
a mission in a certain rural parish, and, on
its conclusion, paid a round of farewell
visits with the rector to the parishioners.

Among them was a young dressmaker
who had attended the services regularly, and
who told Canon — how much she had
enjoyed them, and how sorry she was they
were all over.

"Do you think the mission has done any
real good?" the Canon asked.

"Oh, yes, sir, it has indeed!" she replied
heartily.

"What makes you think so?"
"Well, sir," the dressmaker answered, "I
don't think you'd doubt it if you only knew
how many people have called during the
last few days to pay their bills."—Ex.

CLEAN MONEY.

An old merchant on his deathbed divided
the results of long years of labor among his
sons.

"It is little enough, my boys," were almost
his last words, "but there isn't a dirty
shilling in the whole of it." He had been a
successful man, too, though not in the "self-
made sense. For his ideal had been, not to
make money, but to keep clean hands. And
he had been faithful to it.—Ex.

APPEARANCES AGAINST HIM.

A Scottish parish minister was going
from home, and procured the clergyman of a
neighboring parish to officiate on Sunday.
His servant, who was also the beadle, was
sent over to the station to drive the reverend
gentleman to the manse.

When the train arrived, the beadle asked
him to be good enough to wait a while, as
he had some errands to do before going
home.

It was two hours before he returned. The
good man was furious and threatened to
report him to his master.

"Weel, sir, ye can dae that if ye like,"
said the beadle; "but he tellt me himsel' to
wait till it was dark afore I drove ye ower;
for if the folk o' the village saw wha was to
preach naebody wad turn out the morn'."
—Ex.

CHRIST AND HIM CRUCIFIED.

Soon after the Metropolitan Tabernacle
was opened Mr. Spurgeon said, "I received
some years ago orders from my Master to
stand at the foot of the Cross until he came.
He has not come yet; but I am to stand
there till he does. If I should disobey his
orders and leave those simple truths which
have been the means of the conversion of
souls, I know not how I could expect his
blessing. Here, then, at the foot of the
Cross I tell the Old, Old Story; stale though
it may sound to itching ears, and worn
threadbare as critics may deem it."—Ex.

POLLY'S PREPARATIONS.

Polly, put the kettle on—
(It has been sterilized, I hope?)
Polly, put the kettle on—
(And washed with antiseptic soap?)
Polly, put the kettle on
(The water's filtered, scrubbed, sundried,
dusted, polished, shaken, brushed,
sifted, pasteurized, and ironed, I see!)
Polly, put the kettle on; we'll all take tea,
—Jack Appleton, in Cincinnati Tribune.

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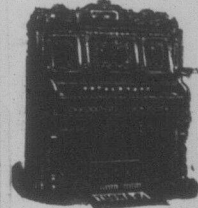
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for that instrument will fill the requirements.

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MANUFACTURERS AGENTS.
Middleton, N. S.



THE DUTY OF THE CHURCH TO LABOR IN LOVE.

What then is the duty of the church?
What must she do to win the confidence of
the world? What is the best way for her
to "prove her doctrine all divine?"

First, she must increase her labors in the
love of men; second, she must practice the
simple life in the trust of God.

Suppose that a fresh flow of energy,
brave, cheerful, joyous, should be poured
into all the forms of Christian work. Suppose
that foreign missions and home
missions should no longer have to plead and
beg for support, but that plenty of money
should come flowing in to send out every
missionary that went to go and that plenty
of the strongest and best young men should
dedicate their lives to the ministry of
Christ, and that every household where his
gospel is believed should find its highest
honor and its greatest joy in helping to
extend his kingdom.

And then suppose that the Christian life,
in its daily manifestation, should come to
be marked and known by simplicity and
happiness. Suppose that the followers of
Jesus should really escape from bondage to
the evil spirits of avarice and luxury which
infect and torment so much of our
complicated, tangled, artificial, modern life.
Suppose that instead of increasing their
wants and their desires; instead of loading
themselves down on life's journey with so
many bags and parcels and boxes of super-
fluous luggage and bric-a-brac, that they
are forced to sit down by the roadside and
gasp for breath; instead of wearing them-
selves out in the dusty ways of competition
and vain show, or embittering their hearts
because they cannot succeed in getting
into the weary race of wealth and fashion
—suppose instead of all this, they should
turn to quiet ways, lowly pleasures, pure
and simple joys, plain living and high
thinking? Suppose they should truly find
and clearly show their happiness in the
knowledge that God loves them and Christ
died for them and heaven is sure, and so
set their hearts free to rejoice in life's com-
mon mercies, the light of the sun, the blue
of the sky, the splendor of the stars the
peace of the everlasting hills, the song of
the birds, the sweetness of flowers, the
wholesome savor of good food, the delight
of action and motion, the refreshment of
sleep, the charm of music, the blessings of
human love and friendship—rejoice in all
these without fear or mingling, because
they come from God and because Christ
has sanctified them all by his presence and
touch.

Suppose, I say, that such a revival of the
joy of living in Christ and working for
Christ should silently sweep over the
church in the twentieth century. What
would happen? Great would be the peace
of her children. Greater still would be
their power. You may think and say that
it is "a message which could just as well
be brought to any other church on any
other occasion." With all my heart I hope
it is true. The things that I care
for most in our church are not those which
divide us from other Christians, but those
which unite us to them. The things that
I love most in Christianity are those things
which give it power to save and satisfy, to
console and cheer, to inspire and bless hu-
man hearts and lives. The church that
the twentieth century will have most gladly
and honor most sincerely, will have two
marks. It will be the church that preaches
the central truth of Christianity most clearly,
strongly and joyfully. It will be the
church that finds and shows most hap-
piness in living the simple life and doing
good in the world.—Henry VanDyke.

Free!

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News Summary.

The Ottawa Free Press has been purchased by Alf. Wood, Toronto.

The appointment of H. J. Cloran, Montreal, as senator have been approved by the governor-general.

Snow began falling at Butte, Mont., on Wednesday and the indications are that the fall will be heavy.

Two deaths and eighteen prostrations from heat in New York and vicinity were reported on Wednesday.

Hon. Fred Peters, Victoria, B. C., formerly of Charlottetown, P. E. I., who has been seriously ill, is out of danger.

The total customs duty collected in Toronto for the fiscal year was \$7,043,775, an increase of \$1,041,130 over last year.

The directors of the Dominion Steel Co. have declared a half yearly dividend of 2 1/2 per cent. on the bond issue, payable July 1. No action was taken regarding the new bond issue.

The state ball at Ottawa on Thursday night was a brilliant function, attended by numbers of ministers, their families and many members of both Houses and their wives.

Torrid weather continues at Philadelphia, the thermometer reaching a maximum of 95 degrees. Two deaths and more than 30 prostrations due to the heat were reported by the police.

Nine prostrations, several of which were serious, resulted from the heat at Washington on Thursday. Though the weather bureau reported a maximum temperature of 96 degrees, thermometers on the street registered as high as 101.

Hanna, Wyo., was the scene of a terrible disaster on Tuesday, when an explosion of fire-damp in the mine No. 1 of the Union Pacific Coal Co. snuffed out the lives of 24 men, injured scores of others and caused the destruction of a vast amount of property.

Alexander P. Barnhill, Wm. Pugsley, Wm. E. Raymond, George W. Hoben, Dr. John M. Smith and Frank H. Flewelling, St. John, are applying for incorporation as The Mat-Pu Mineral Springs Co., Ltd., with a capital stock of \$10,000, and chief place of business at Upham, Kings Co.

Sir Wilfrid Laurier, in an interview granted to the Montreal correspondent of the Frankfurter Zeitung, declares emphatically that the initiative towards the settlements of the existing tariff dispute must come from Germany. All advances towards an understanding, Sir Wilfrid declares, had hitherto emanated from Canada.

At the village of Leray, N. Y., on Thursday, Mrs. Wm. Baster hanged herself and two children, Goodson, aged 8 years and Gladys, 3. When her husband returned to the house at 6 o'clock he could not get in. He broke in a window and searched the house. In an unfinished attic over the kitchen, reached by a ladder, the horrible spectacle met his eyes.

Senator Quay, of Pennsylvania, accompanied by a party of friends, arrived in Sydney Tuesday night and left immediately for Louisburg. Wednesday they spent in looking over the ruins of historic Louisburg and other points of interest around there, returning to Sydney in the afternoon. Thursday morning they left for Halifax, after which they will visit Montreal, Toronto and other Canadian cities, returning home by way of Buffalo.

Special Constable Branch, Bathurst, received a few days ago a description of two persons, supposed to be connected with the murder of a little school girl at Collingwood (Ont.), and on Thursday a mulatto (and white) man were seen acting suspiciously around town. The white man answered to one of the persons wanted and Constable Branch arrested him, and is now awaiting instructions from the Ontario authorities. The mulatto has gone off.

At a meeting of fifty unionist members of parliament on Wednesday those present including Sir Michael Hicks-Beach, formerly chancellor of the exchequer; Lord Hugh Cecil and Austen Chamberlain, the postmaster general, a resolution favoring an inquiry into Colonial Secretary Chamberlain's preferential tariff proposals was adopted but it was also declared that if they resulted in any departure from free trade it would be disastrous to the country.

Sir Charles Tupper celebrated his 82nd birthday at Ottawa on Thursday by unveiling the statue of Nicholas Flood Davin at Beechwood cemetery. Sir Charles delivered an eloquent oration. R. L. Borden made the speech of the day. Prof. Clark, of Trinity College, and others, paid a high tribute to Mr. Davin. An ode suited to the occasion was read by Poet William Wilfred Campbell. Professor Russell, M. P., and Mr. Emmerson with Mr. Borden represented the maritime members of the commons.



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