

Messenger and Visitor

THE CHRISTIAN MESSENGER,
VOLUME LXVI.
Vol. XX.

ST. JOHN, N. B., WEDNESDAY, JULY 6, 1904

THE CHRISTIAN VISITOR
VOLUME LV.
No. 27

Life in Port Arthur.

Letters are reported to have reached Che Foo from Port Arthur bearing date of June 23. These letters contain no war news, but give some idea of the general conditions prevailing in the besieged city. One writer says the civilians, though knowing something of what is occurring, are ignorant of the progress of the war. Little information leaks out. Most of the non-combatants have caves in the hills or underground cells, where they spend the nights in safety. Bands play occasionally in the parks, and the prices of food are slightly higher. The Chinese are suffering severely in many ways as a result of the fighting. The food on the junks is provided by the government to enable the Chinese to leave Port Arthur. The Red Cross nurses, in the absence of regular work, have established eating houses for the needy. Some of the Chinese are still working on the new shipbuilding works.

Fruit in Ontario.

The prospects for the fruit crop in Ontario are said not to be very good. Reports received by the Provincial Superintendent of Horticultural Societies, show that the plum crop will be very light all through the Province, and in some sections the trees have been so badly injured by frosts that they are being taken out. Apples promise to be a good crop generally, although some of the tender varieties have suffered severely by the frosts. Strawberries will be a light crop. The damage in the northern section of the country is greater than was at first thought. Peaches will be a very light crop. In Essex, Kent, and Brant counties there will be practically no yield at all, while in Welland and Lincoln the crop will be very much reduced.

Trade With Jamaica.

Jamaica's imports from this country last year amounted to about \$600,000 only, and if it is true, as Mr. G. Eustace Burke, commercial agent for Canada in Jamaica, states, that of four million dollars worth of goods imported into Jamaica from the United States, every item, whether farm product or manufacture, could just as well have been supplied from Canada, then it would seem that there are possibilities of trade between this country and Jamaica, which it is worth while to look after. To assist in developing trade between the two countries, Mr. Burke proposes to establish at Kingston, Jamaica, a permanent Canadian exhibition and sale depository which shall give traders and consumers an opportunity throughout the year of inspecting and obtaining importations from Canada. Everything will be done, Mr. Burke says, to interest the local trader and reach the consumer, with a view to turning trade into Canadian channels. Messrs. Pickford and Black, steamship agents, Halifax, are said to have consented to convey to Kingston, free of freight charges, all sample shipments and exhibits addressed 'Anglo-Canadian Commercial Museum, Kingston, Jamaica.' Mr. Burke appears to be very zealous in prosecuting this undertaking and quite sanguine as to the large value of the results to be accomplished.

Japan's Attitude Religiously in the War.

In connection with the conduct of the war, as in other circumstances, the Japanese Government has shown a tolerant and liberal spirit towards the peoples of different religious faiths. The correspondent of the London Times at Tokyo, writes: "Japanese statesmen have endeavored to remove all trace of religious and racial prejudice from the war. Soon after the outbreak of hostilities the Minister of War announced that two teachers of religion would be permitted to accompany each division, and victualling and transport facilities would be provided for them. The Minister made no reference to the creed of these chaplains. There was room to infer, however, that the privilege would be extended only to the Buddhist and Shinto churches which have an officially acknowledged status. Christianity would thus have been excluded. The Christians busied themselves at once to secure eligibility. The British Minister was finally approached, and his consultation with the Japanese Foreign Secretary disclosed that the Government of Japan held thoroughly liberal views, and was ready to repose confidence in such chaplains as the Christians might select. Thus an arrangement was finally effected that, in addition

to the two religious teachers mentioned in the original instructions, there should be attached to the first, second and third army corps six Japanese and six foreign Christian evangelists, all entitled to the same privileges and immunities as the delegates of Buddhism and Shintoism. In connection with the negotiations relating to chaplains Premier Katsura took occasion to say: 'Regarding religion as an essential element of civilization I have uniformly tried to treat all religions with becoming respect, and believe it to be an important duty on the part of Statesmen under all circumstances to do their utmost to prevent racial animosities. And so in 1895, at the time of the China-Japan war, my soldiers had no sooner set foot on the Liaotung peninsula than I took special pains to see that the greatest care was exercised by them in extending protection to Christian believers and the churches planted by English and French missionaries. As the present war is against Russia, a professedly Christian nation, I have felt that redoubled efforts should be made to see that no unworthy sentiments are tolerated, that we should adopt an unbiased and equitable attitude towards all, and that the whole nation should give practical effect to the policy clearly set forth in the Imperial edict, that the war has no other object than the safety of the empire and the peace of the far east. I sincerely hope no other one will be betrayed into the error of supposing that such things as differences in race and religion have anything whatever to do with the present complication.'

The Leveling Process in India.

Writing in the *Congregationalist* of present religious trends in India, Rev. Robert A. Hume, D. D., alludes, among other things, to the leveling process which is now going on among the people of that land. Dr. Hume says: "Everything tends toward the leveling of the people. Educational opportunities are fitting the lower castes for a higher social scale. Railroads and street cars, where persons of every caste unavoidably crowd one another, easily modify caste. Laws and courts of law which make no distinction on account of the origin of men, level classes. Aside from the direct teaching of Christianity, its indirect influence through the literature and history of the West serves to reveal the worthiness of those who were once depressed and renders them unwilling to acquiesce in their traditional depression, and also makes the upper classes willing to record equality to men somewhat according to their worth. This gradual leveling up of the community and other religious influences are rapidly disintegrating caste which is the main element of modern Hinduism and a powerful element in Islam also. The *Amrita Basar Patrika*, the most intensely conservative paper in India, says 'Our Social system is dying; caste is losing its hold on the Hindu mind. The Hindus are getting more selfish, they have become more indifferent about religion than ever their fore-fathers were.'

The "Slocum" Inquiry.

As has been already intimated in these columns, the Coroner's inquiry into the cause of death of persons who perished in the *General Slocum* disaster has brought to light facts exceedingly damaging to the officers and owners of the steamer, and to Steamboat Inspector, Lundberg, who last month gave the *General Slocum* a certificate of fitness. The inquiry was concluded last week and the verdict, rendered after nearly four hours deliberation, pronounced the Knickerbocker Steamship Company, the captain of the *Slocum*, the commander of the company's fleet and others, criminally responsible, and warrants for their arrest were issued. The mate of the *Slocum* was declared to have acted in a cowardly manner, and the misconduct of Lundberg, the Steamboat Inspector, it was recommended, should be brought to the attention of the federal authorities. The charge in each case was manslaughter in the second degree. Bail was fixed by the coroner in amounts varying from \$1,000 to \$5,000.

Pneumatic Postal System.

A vote has been passed in the Dominion Parliament providing \$165,000 for the installation of pneumatic tube system in connection with mail service in Toronto. As plans and specifications have already been prepared, Toronto is assured

of the establishment of the pneumatic system in the near future. The matter of a site is now receiving the attention of the railway authorities and the City Council, and it is thought that before the close of the year a system may be in operation, which will make Toronto, as regards postal service, one of the best equipped cities on the continent. Sir William Mulock, Post-Master-General, has announced that it is intended to deal similarly with Montreal, and it is probable that in due time the pneumatic system will be extended to other cities of Canada.

The British in Thibet.

We have received the following communication in reference to the "Thibetan War."
"In a recent number of the *Messenger and Visitor* (which I always read with pleasure) I noticed a brief editorial on the "Tibetan War." I read it very carefully, but saw no word of condemnation, for what some English papers call "another piracy." Indeed it was a tacit approval of the invasion and intended conquest of this helpless little people. I understood, just before leaving Wolfville, that Dr. Boegs (missionary) also approved of the conquest. Now, you may know of a justifiable reason for this; I confess I do not. Will you be so good as to give what you consider the justification; or rather the facts of the case: the casus belli. As I am not expecting to criticize your utterance. I may now say, that, though this is of a piece with our 59 wars, extending over 100 years, if it is for the purpose of "opening trade,"—of compelling the Tibetans to be friendly and sociable,—of teaching them our modes of "civilization,"—for "collecting" unpaid or outlawed "debts,"—or for the beneficent purpose of "making Christians of them," then I beg you to allow my voice to be heard in condemnation of all such, to me, unchristian, unmanly, ignoble and diabolical procedure! That is I cannot reconcile a war of invasion and conquest, with the "love to my neighbor," including my enemy, that causes me to do to him as I would he would do to me," and that "does him no ill;" with that "peace with all men, without which no man shall see God;" with the attitude, and spirit, and humility of Jesus Christ, "without which we are none of his" etc; I cannot reconcile joining a mob, or company, no matter how big, and doing to my neighbor in the end of the earth, what, if I did to my neighbor across the street, would send me to the penitentiary or the gallows! Can you help me out of the difficulty?
Yours very truly,
J B HEMMEON

June 24, 1904.

In reference to Mr. Hemmeon's observations we may say that our references to the British Expedition in Thibet have been of a quite distinctly historical character. We have thought that our readers had a right to know what was taking place, but we have neither approved or disapproved the course pursued. In fact we have considered that the information in our possession in reference to the matter was insufficient to justify a very definite opinion as to its moral complexion. It may be that there are facts to justify Mr. Hemmeon's belief that the mission of Colonel Younghusband to Thibet meant an "invasion and conquest" of the country. If so they are not within our reach. That Mission at least purported to be of a peaceful character, to secure consultation with the Thibetan authorities in reference to treaty stipulations which they had persistently disregarded. There has been fighting and bloodshed, which is most regrettable, but it is to be considered that this has been due to the misguided conduct of the Thibetans in persistently attacking the British embassy. It does not seem probable that there had been any desire on the part of the British Government to inflict injury on Thibet, but it is a probable supposition that the mission of Colonel Younghusband was in part prompted by a well founded suspicion that Russian intrigue was operating in Thibet seriously to the disadvantage of British interests. Mr. Hemmeon would of course hesitate to intrude himself unbidden upon his neighbor's premises, but if he had reason to believe that a powerful enemy was establishing himself there to the peril of both himself and his neighbor he might think that circumstances sometimes alter cases. We have no desire to defend the British Government in any unrighteous procedure, but we think that this incident and others must be judged in accordance with known facts—though the facts may be incomplete—rather than in accordance with assumptions unsupported by proof.

The French parliamentary committee investigating the charges that agents of the Carthusian monks attempted to bribe French officials with the view of securing a revocation of the order expelling the monks from France, has received a letter from Don Michael, head of the Carthusian order, declining to give the name of the person who solicited from the Carthusians money to secure the authorization referred to.

At the "Dead Line."

BY HUDSON KEMPTON.

"Mail!"

"Bring it here, Charlie." And the minister's son deposited three letters and two papers on the minister's study table, and then left the room on the run, for he was one of those boys who are always full of business and not over-gentle in their manners.

The minister looked careworn and gray for a man of fifty years. He spread out the three unopened envelopes and examined them with an air of mingled anxiety and hopelessness.

"Anything from Mr. Robinson?" came from the adjoining room, where Mrs. Shepherd, the minister's wife, was making up the "down-stairs bed."

"No, nor from Smith. There is nothing but a couple of circulars and a short note from Brown of Iowa. But he says there is no self-supporting church vacant in his association, though he will send my name to the State Missionary Board. It's the same old story, wife, I guess I've reached the dead line. The churches no longer have use for a man past fifty. It looks to me as if this was my last pastorate."

As he opened the wrappers and read carefully the news from the churches in the two denominational papers, which he had ordered for a few months only, that he might learn of new openings in the way of vacant pulpits, Mr. Shepherd's mind ran over his own career. He thought with some bitterness of the high standing he had made in college and seminary, and of how his first charge was at Montpelier, a field that required a scholarly pastor. He recalled vividly how hard he had studied and worked to prepare sermons that would be fresh and stimulating to his somewhat critical audience, and he knew now, twenty-five years afterward, that that had been his most successful pastorate. The second had been shorter, the third shorter still, and lately two or three years seemed to be his limit.

Two years had not been completed at Pleasant Valley and yet he knew that it was time for him to go. He had not overheard the worldly Mrs. Dunn's remark that he was "slower than cold molasses;" nor the godly Deacon Sharpe's lament that, "the pastor's sermons don't seem to touch the heart nor interest the young;" nor Mr. Mason's opinion, stated on Odd Fellows' Memorial Day—the only occasion on which he had ever heard the minister—to the effect that he was a "has been from Wayback;" nor pretty Miss Lamont's wish that "our pastor was a little handsomer, and could preach without reading, like the Methodist man." Rev. Mr. Shepherd had heard none of these things, and yet he knew positively that it was time for him to go.

He was not a man to wait for a visit from the faithful Deacon, who felt it to be his duty to inform the pastor that the membership was "vestless" under his preaching, and desired his resignation. He had his resignation carefully written out, and expected to hand it in on the coming Sunday.

And yet Mr. Shepherd wondered why it should be necessary. He was still strong and vigorous—almost in his prime. His wise experience had given him wisdom in managing the business of the church. He had the good will of the community among young and old—of that he was well aware. In a careless way people wished him success, and would be sorry that it was necessary for him to go. Moreover, he was sure he had never preached better in his life; for he had given much attention to his "delivery," and he had preached the same sermons—the best of them—that had taken so well with that critical audience on his first field of labor twenty-five years before.

The old minister looked up from his paper, and let his eye wander over his well filled book-shelves. Those authors were Standard and sound. He had not bought many books for the last ten years. Why should he? The best of modern books were full of strange ideas and unsettling to the systematic theology he had been trained to preach. They distracted his mind and set him to puzzling over questions he could not answer.

Tat-a-tat, tat!

"Oh! Deacon Sharpe! Come in, Deacon."

But the Deacon declined.

"I jest called to say, pastor, that sister Mason is very dangerous, and if you'll get in with me, I'll drive you out thar. My woman sat up las' night an' says she spoke of you—said she'd like to have you pray with her agin."

Then, after they were in the buggy, and on the road, the Deacon added, "The Masons hev been goin' to hear the Methodist man lately, but sister Mason says your prayers, at her bedside, hev done her a power of good."

The minister said nothing, but though Deacon Sharpe did not know it, he had sent into the soul of a discouraged and desponding man a big ray of comfort—the first for many a day.

A little before noon, Mr. Shepherd was returning home alone. He was walking briskly, for without, the wind was chilly, and within, he had formed a new resolve. He would postpone his resignation for the present, give up hunting for another field, and try what a new round of pastoral calling would accomplish. He would call on every member of the congregation, and, when at all possible, pray in every home.

The clanging of a bell arrested his attention. The fire

bell! Instinctively he looked toward the parsonage, which had just come in sight around the shoulder of the hill. To his horror he saw smoke thick and heavy, pouring from the upper windows, while the ell of the house in which the kitchen was situated, was already ablaze and wrapped in flame.

At the sight, the minister stopped. Involuntarily, his hand went to his hat. He bared his gray head and clasping the hat in both hands convulsively, he looked away over the burning house, and cried: "My Father! Have mercy! It is more than I can bear!" For a minute it seemed that he would faint. He swayed, as if about to fall. A shout arose from the dark crowd around the house he roused himself, and saw the ell roof of the parsonage sink down. Neglecting to replace his hat on his head, Mr. Shepherd ran toward home in a frenzy. As he drew near all stood aside except his wife, who met him weeping, and threw her arms about his neck.

"My books! My papers! My sermons!" he cried, "did you save them?"

"No," she said, "we saved nothing. I was over to sister Lamont's cutting out a dress. I'd left the gasoline stove turned on, boiling the—"

Flames were now reaching and waving out of every window. The minister broke away from his wife, and ran furiously into the arms of Deacon Sharpe and Mr. Mason who were guarding the front door expecting some such onset.

"No! no! my brother. You can't do that! Your life is worth more than your books!"

And even as the Deacon spoke, the floor of the second story fell, and among the black smoke which blurted from the windows of the study, there floated gently forth sheets of manuscript, which sailed aloft a hundred feet burning as they circled up.

Pitiful, then it was to see the gray haired minister. He turned his back to the fiery ruin of his home covered his face with his hands and wept softly without crying, but with copious tears. And as good Deacon Sharpe put his arms about him and gently bore him away, the crowd looked on with sympathetic wonder and some were affected as was Miss Lamont, who excused her emotion by remarking to Mr. Mason: "It always makes me cry to see a man shed tears."

The next day was Sunday, and for once the church was full.

Mr. Shepherd was in despair. For the first time in his life he entered the pulpit without a manuscript. His sermon from "Count it all joy, my brethren, when you fall into divers temptations," was not entirely new in its main thoughts, but as he delivered it, he felt that his language was so colloquial, his illustrations so personal and homely, that the thought would not be appreciated and the discourse would fall flat. For this reason, he put more energy than usual into his preaching, and, in spite of all its defects, he was conscious as he preached, that the sermon gripped his own soul tighter, and meant more to him than any he had preached for many a day.

At the close, he said:

"Brethren, I had a matter of business to present to you to-day. I have been feeling for some time that my work on this field is done. I had written my resignation, and had it in form to read to you to-day, but it was burned in the conflagration (the only big word he had used that morning) yesterday, and my mind has been so upset that I have not been able to write another, but I now—"

It was never known what Mr. Milton Shepherd intended to then do. At this point, Deacon Sharpe, Brother Mason, and Sister Dunn were all on their feet demanding recognition from the chair, while a dozen others were calling or motioning the minister to "set down."

Mr. Mason was recognized, and said:

"I move that Deacon Sharpe be chairman of this meeting."

Astonished and uncertain as to what was coming, the minister stepped down from the pulpit and moved toward the church door.

"Don't go out pastor," said the Deacon, "just set down and make yourself comfortable. Now, what has brother Mason, got to say?"

"No more than some of the rest of you will say. Only this—our pastor has been burnt out. I don't know how much insurance he had, but I know we ought to stand by him now and show him we appreciate him, and give him a little of that "joy" he was talking about in his sermon. And, by the way, that is the best sermon he's preached since he's been here. (It was the second Brother Mason had heard, though no one but the pastor thought of that.) Now I think we ought to make him a little present of a few hundred dollars, and I want to head the subscription with twenty-five."

The pastor arose as if to protest, but not being recognized by the chair, he retired amid the smiles of the congregation, and was followed from the room by Mrs. Shepherd and her son Charles.

Twenty years have passed since that Sunday, and Rev. Milton Shepherd is still pastor at Pleasant Valley. His sermons, which he has prepared fresh each week, and has not found time to write, and so could not read, are far inferior, from his own standpoint, to those preached to the cultured congregation at Montpelier, but Sister Dunn has

not found them "alow," nor the young folks uninteresting. With the money given him after the fire, he started a new library; but for some reason, the old books of the previous generation were not the volumes to be placed upon his shelves. Most of them he could only find in second-hand stores, and as he investigated, and came to understand the thought of the living men who were writing the new books he found they were really sincere, and not so dangerous as he had imagined. Mr. Mason is now the Senior Deacon, and more than once he has been heard to say to some inquiring visitor: "Yes, our pastors getting along; but let me tell you, stranger, he's strictly up-to-date. He may not swallow all the new notions as they come, but he knows what they are!"

So, take it all together, it still looks to every one, and to Rev. Milton Shepherd as well, as if Pleasant Valley is to be his last pastorate.—Ssl.

"Baptist Knockers."

Notwithstanding the justifiable objection to vulgarisms, slang words creep into general use because they are aptly expressive, or brightly incisive, or necessary to describe some newly discovered condition, or habit, or need. In present hour vernacular, a faithful and irritating complainant is a "knocker." According to the niceties of distinction observed in the use of "slanguage," a "kicker" is one, however, whose complaints, occasionally at least, may be justified. Not so with the "knocker."

For once we may be pardoned the use of a word which in its present meaning, has not been recorded in the dictionaries. It is just the word to apply to a certain class of Baptists, whose chief, or at least whose frequent delight is to "knock." Far be it from us to prevent any righteously aroused brother from "registering a kick" against that denominational policy which is wrong, that action which is unwise, or that condition which needs correction. Our blessing follows him and our own shoe tips bear marks of contact with stubborn obstacles. But we have no sort of sympathy with him who is always "knocking" against those things which naturally he would be supposed to praise and in which, it would seem, he ought continually to delight.

There is the man, for instance, who is forever finding fault with our Baptist system of independent church government. He is enjoying some of the benefits of that independence even in exercising his right to find fault. He is surrounded by the healthy denominational conditions for which his religious forefathers fought. He may with his fellow church members change the hours and the accustomed forms of worship; he may with a majority of his brethren choose any pastor whom he desires, and may dismiss him when he sees fit, and all without the interference of any other church, or any ecclesiastical authority, or board, or any other creature. He may be as generous or as stingy as he pleases to his support of denominational organizations. He may enjoy all privileges of his denomination share all this honors so far as he is fit, assume or refuse all its duties. He is a religious freeman with all the occasions for spiritual uplift which Baptist democracy provides. And yet, because some denominational measures are proposed which he does not approve, or because some other church or body of churches has adopted some policy which he cannot conscientiously endorse, he joins the American Baptist Confederation of Continual Knockers. Let him stop growling at the new failures caused by the Baptist independence, without which he would be even more miserable. Let him take advantage of his independence to change conditions. Let him go to work.

There is the minister who is everlastingly complaining of "the way we Baptists manage; so differently from the Methodists." He is always prevented, he thinks, from securing a pastorate of a church worthy of his talent. Some state convention "pope" or jealous pastor, is forever "slandering him." A denomination which permits such injustice, he declares, must be composed of "mighty weak" people, or steadily going to the dogs. Nonsense! Let the good man himself wholly worthy mentally, physically and spiritually. If he would adequately fit himself for desirable pulpits and quit "knocking," pulpit committees would be continually knocking at his door.

And then there are—yes, there are plenty more Baptist "knockers," but let them, too, cheer up, and try to see that which is good, true, inspiring and worth praising in our great growing and worthy denomination.—The Standard.

Devotion Larger Than Worship.

BY REV. HUGH BLACK.

The state of our life registers itself automatically on our work. Our good activities cannot keep themselves alive. That is why we ever need revivals of religion, renewals of living faith. The organization we call the church will keep itself going for a little by its old momentum in a dull and blundering fashion; but that cannot last for long, and even when it lasts it does not amount to much—a name to live when it is dead. A man may sometimes seem to be able to make up in zeal what he lacks in faith; but it soon becomes sound and fury signifying nothing. When passion of the heart grows dull, when spiritual life ceases to be true and fervent, the tide of work wanes out on its long ebb.

The Christian force brings the reinforcement of a new and holy motive to the universal law of work. We are to do our business not because we must by physical compulsion, but because it is God-given, assigned to us as a sphere wherein we can glorify him and serve him. Nothing else will enable the petty drudgery and glorify the narrow corner. We are set there for a great end—an opportunity afforded us to display zeal and faithfulness and probity.

A sense of duty is not enough. It is not enough to realize that duty demands unflinching adherence to the ordinary tasks to which we are already tied. It is not enough even to accept our lot as the will of God. That may produce resignation and fidelity, but it will not transform work and lift it into a region where spiritual power reinforces the ordinary necessity for labor. A man will go on the more doggedly if he believes that he is living and working as "in the great Taskmaster's eye;" but it will not necessarily bring an enlargement of life and a fresh buoyancy to all his powers.

In common language, we limit devotion to what we call worship; but devotion is a larger thing than worship. Devotion is the end, of which worship is the means. Worship is only designed to feed devotion; for devotion is the state of being devoted to God. And this is the beginning and the middle and the end of religion. Our Christian religion is not a matter of observances. It is the hallowing of all life, taking in its sweep of interests and all conduct and all thought and all intention. When a man can say with a sincere heart, "I consecrate myself," all the outgoings of self, all the activities of self, all the affairs of self become suffused by the same spirit. The consecration of gifts is involved in the consecration of self. It is the leaven that leavens the whole lump of life. The principle becomes comprehensive, from the centre to the circumference, filling the whole circle. "Whether ye eat or drink, or whatsoever ye do, do all for the glory of God."—From "Work."

God's Pledge, Christ's Consciousness.

BY REV. THEODORE T. MUNGER, D. D.

I find, as the time goes on, that the reasons for belief in immortality once held, while they do not wholly give way, yield to personal experience of it. One reason of this change is that as immortality belongs to the order of existence—a natural and not a miraculous fact—it must be realized in one's own experience, like every other truth in human life; that is, it is revealed through life.

While this is a growing feature in Christian consciousness, there are, in my own case, two unlike facts attending it that have not only strong weight of evidence but great spiritual uplift and comfort. I can but name them.

The first is drawn from the revelation of God in creation. The one purpose of creation from the first has been to produce man. Endless ages for production; a few years and he goes out of existence! The immortality of this is so great that it sweeps all the difficulties that cluster about death. An irrational Creator is an impossible conception. A father who suffers his own image to perish in the first days of existence nullifies the relation. That he will not forsake the work of his hand is the stay and comfort of the soul while the body perishes. The very fact that our life is drawn out of the eternal life of God renders it impossible that he should cut its thread. It would detract from his own fullness. God himself in his own nature is the pledge of immortality; he swears by his own eternal life that his children shall live forever.

Let me give here some words recently written to me by a friend—a profound student in various branches of science and also in philosophy, and who is now passing through the valley of the shadow of death; he says: "The only solution of life is eternal life. If this is not so, then man alone of all other creatures is a stupendous failure." This great cosmic fact changes the whole atmosphere of human life and fills it with light.

The other fact is the consciousness of Christ. I do not refer to his authoritative word, nor to his resurrection, however it be interpreted, but to the spontaneous and natural way in which he assumed the continuance of life forever. It was never a question with him, and hence he said so little about it. He predicates immortality as naturally as a bird predicates flight when it feels its wings. It had its ground in his absolute consciousness of the fatherhood of God; if he is the father, how can he suffer his children to go out of existence? This seems to me to be the rock on which our hope of immortality is based; it is divinely natural. Whatever value and weight of opinion lie in Christ, however interpreted, it carries with it this supreme assertion of eternal life. Because he rested in it with the easy assurance of a perfect man, I can make it my own because I believe in him.

The perfection of Christ's revelation is found in his last words uttered on the cross, "Father into thy hands I commend my spirit." Marvelous words! What else shall the Son say when he goes to the Father? What more does he need to say? How majestic in their simplicity and how childlike in their naturalness! We imagine a thousand things about the future life—its place, its joys—but here there is nothing; no rewards or punishments, no crowns of gold, no seats of glory, but only the repose of the perfect Son in the eternal Father.—Congregationalist.

Our Lord and the Organized Machine.

Examination of the conditions under which prophets and martyrs perished shows that they were destroyed by heads of religious organizations seated in places of power. The people rarely reject the prophets but recognize their worth. Ecclesiastics are invariably the enemies of those who dare to stand forth and speak the truth that fills their souls. This is the story of persecution in Ancient Rome, in Spain, in France, in England, in Puritan New England, with the State churches of Europe and in Russia to-day.

The growth of ecclesiastical organizations, like those in politics and business, is natural and almost inevitable under human conditions. In earlier stages they serve a useful purpose, but with process of time become hardened into domineering and intolerable machines. Religion itself is a personal matter with a simple life of faith in God. But it is found that there are advantages in union with others for the development of personal religion and for opportunity to secure greater results among men. With enlargement of numbers it becomes necessary to have organization and to make it complete. A large, highly organized body has great advantage in employment of talent, in economy of administration, in abundance of resources, in continued existence from generation to generation and in extent of operations. All these advantages present themselves today in political and business matters and they apply to religion. The Roman Catholic church is admittedly the most highly organized body in the world and consequently the most effective, but it exhibits all the evils and oppression of ecclesiastical machines, reducing individuality to a minimum and crushing out independence of thought and action.

If highly perfect ecclesiastical organizations could be administered by men of supreme wisdom and justice with openness to all truth, they might work the early redemption of society. If they could recognize truth wherever found, virtue wherever displayed, and good work wherever done, they would be mighty agencies. But invariably it is a story of bigotry, oppression, persecution and destruction of what is truly good. Their record may be read in the crying evils of today under the organizations that control coal and other necessities of life. If a man will "stand pat" with the machine he will have a smooth career and gain great advantages, but woe to him who rises in native liberty of soul and seeks the pure welfare of the people.

Jesus was supreme among men in the battle royal against proud and oppressive power and he broke the sceptre of such power so that it has since been possible to conquer through his truth and Spirit. The Bible has always been the handbook of those who exercise the liberty of the Spirit. It is the Magna Charta of human freedom, the original authority for independent personal action.—Watchman.

The Right Armour.

We are exhorted by Peter to be armed with the mind of Christ. The expression is somewhat striking and very suggestive. He speaks in the previous chapter of "the ornament of a meek and quiet spirit," and Paul also exhorts Christians to "adorn themselves with shamefacedness and sobriety through good works." That graces and virtues of various kinds make us more beautiful and attractive in the sight of God and man is a familiar thought; but that they make us stronger and better fitted to fight is a reflection of another kind, even more important.

Is there any particular aspect or phase of the mind of Christ which can be regarded as specially referred to in this exhortation and especially fitted for the equipment of the Christian soldier? We think there is. The context shows that "living to the will of God" was what the apostle had in his thought as the express mind of Jesus. And surely nothing more exactly meets the case both in reference to him and to us. How often did he say, "I came down from heaven not to do my own will, but the will of him that sent me;" "my meat is to do the will of him that sent me, and to accomplish his work;" "I seek not mine own glory;" "I do nothing of myself;" "I do always the things that are pleasing to him." This then, plainly was the very mind of Christ absolute devotion to the will of God, even if that led to the severest suffering. The spirit of the cross was the spirit of Jesus' the spirit of ministry and self-surrender for the good of others.

And is not this the best armor, both defensive and offensive? What will protect us so thoroughly against the ills of life, the strife of tongues, the scorn of men? If we are given up fully to doing God's will, we shall not have time or inclination to bother about the little slights or spites or smites which may occur in consequence. To one completely absorbed in the greater thing, the lesser thing practically disappears. None of these things moved Jesus or Paul. None of them could penetrate their armor. God's will was so much to them that men's opposition did not count, did not produce the slightest impression on their purpose. And their devotion to God is not only a shield but a sword. It moves to action; it gives the swing of conquest; it overthrows Satan; it subdues men. There is nothing like it. What better can we do, then, than to listen to the exhortation of the apostle Peter: "Arm ye yourselves also with the

same mind?" Thus armed with the mind of the Master absorbing devotion to one thing the will of God, the church, would go forth to marvelous victories, and would subdue the earth.—Zion's Herald.

The Call to Service.

God call us to serve him to-day just as surely as he called Samuel to serve him in his early life long years ago. There comes to each one of us, if we only heed his voice, a plain and distinct indication of his will. We do not live in the day when God spoke to men with open voice, but he speaks to us just as plainly if we will only listen.

Samuel was called to a life in which he was to break down evil and to build up righteousness. For a long lifetime he was devoted to the Lord's service, and his person and character are among the most venerable and impressive to be discovered in all history. But he commenced in his early life, and the call from God came to him in his opening childhood.

We are also called to positive lives of usefulness and service. We are to oppose evil, as Samuel did and as Christ did who said that he came to destroy the works of the devil. But we are to be positive in building up righteousness. We are to make ourselves felt in the advocacy of the great causes and organizations that have God's name upon them. God is fighting against evil, but he is doing it by means of his soldiers whom he enlists under the banner of the cross. He is building up his cause, but he is doing it by means of the workmen who are ready to carry out his designs.

The greatest difference that can possibly exist among men is that of being willing or unwilling to serve God. All other differences, intellectual, physical, social, are insignificant as compared with this. All other distinctions shall fade away, but that, of doing the will of God brings one into such supreme relations with the Heavenly Father that the promise is that he shall endure forever.

One of the ways in which God speaks is through his Word. He makes the distinction plain and clear between right and wrong, between sin and holiness, and calls us to stand, steadfast and immovable, on the right side. They who read and pray over the word of God need never be uncertain as to their duty. The straight path and the broad road stretch out through this world, but neither one need ever for a moment be mistaken for the other.

Another of the ways in which God speaks to us is by means of his Providence. The opportunity to do a right and needed thing is really a commandment to do it. The possibility of preventing a crime, or thwarting an evil, or of crippling a wicked case, is an order to us straight from the throne of God. Happy are we if we are only willing to follow the indications of God's will, and to do what he opens up the way for us to do.

It is a good thing to get into the habit, in very early life, of listening to the voice of God, as did the infant Samuel. Then, as the years go by, and the hairs written in our heads we may still be found attentive to hear and ready to obey the voice of God, as he calls us to service.—Herald and Presbyter.

Sermons in Flowers.

"Is it business to wear a flower?" This was the question asked me as I entered the office of a friend who looked at me through moneyed spectacles. I replied, "It is my business to appreciate God's beauty. I buy a flower and wear it. You buy a weed and smoke it."

I left him and went to call on a sick man. The shade was drawn; a little pet dog lay on a chair near the bedside. The only sound was the ticking of the clock and the heavy breathing of the sufferer. He had acted his part on life's stage; the curtain was almost rung down, and, tired, he was going home.

I said a few kind words, but he seemed to be unheeding, and far away. At last, I took the flower from my coat, and placed it in his folded hands. He detected the odor, and said, "Oh, a flower!"

"Yes," I said, "God made it; he loves it and he loves you, too."

He opened his eyes, looked at it, and then at me and said: "My father was a minister. He used to talk like that. Won't you pray for me?"

I took the weak hands in mine and strengthened them in the hands of the eternal Father. He rested like a child, then whispered, "Thank you."

I talked to him, repeated some comforting promises from the old book, and arose to leave.

He opened his eyes and said, "Water." I reached for the teaspoon, for he could only take a few drops. He shook his head and said, "Water—in a glass—for the flower—so it won't die."

I did as requested, put the flower in water, and placed it where he could see it; then I said, "I must go now, but I send you a big bouquet of flowers. Look at them, and remember God loves you and will never leave you." And he said, "Thank you," and I left him.

The flower my friend criticised was the silent sermon the poor sick man understood. When everything else I said failed, he smelled the flower, saw it and spoke of the long ago. That flower, with softest links bound him to the home of his childhood, and to the eternal garden where loved ones blossom and bloom without decay. Rossetti was right: "Flowers preach to us if we will hear." He who was compared to the Rose of Sharon has said: "Consider the lilies of the field, how they grow; they toil not neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field which to-day is and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"—G. L. Morrill.

Messenger and Visitor

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

The Maritime Baptist Publishing Co., Ltd.

TERMS: \$1.50 per annum in advance.

B. McC. BLACK

Editor

Address all communications and make all payments to the MESSENGER AND VISITOR.

If labels are not changed within reasonable time after remittances are made advise "Business Manager," Box 330 St. John, N. B.

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

OUR PUBLIC SCHOOLS.

If work could be done by talking about it we might look for the highest efficiency in our public schools. For we have Provincial Institutes and Associations, Dominion Educational Associations, Summer Schools and district organizations of various kinds,—all for the study of methods of instruction, school management and school support. These meetings are very useful and necessary. The great difficulty, however, is to make theory into practice. The perfect teacher is sketched by the speakers; but the teachers after all will be the first to confess that they are not perfect. The value of good school grounds is duly set forth; but the surroundings and equipments of many schools are still far from ideal. Nevertheless discussion must go on until public opinion forces the improvements demanded by the most important department of our public service.

At the New Brunswick Institute held in St. John last week, Principal Crockett, of the Normal school, rejoiced in the great advance that had been made since 1891. He had noted with pleasure improvement in writing and spelling, especially in rural districts. The improvement in the equipment of high schools was very marked. He had an opportunity of visiting many high schools throughout the dominion but from what he had seen and heard the high schools of this province compared very well with the best elsewhere. The Educational system was now unified, and the integral parts were linked together by examinations. This had awakened an unprecedented interest in Educational matter.

If time had permitted Dr. Crockett to review the history of public education at greater length he might have referred with cogency to the still more pronounced improvements of the present as compared with the condition of affairs before 1871 when the Common Schools Act was passed, under the leadership of the late Hon. George E. King, and put into most successful operation by the late Dr. Theodore H. Rand, who for a period of twelve years worked with enthusiasm and ability to promote the efficiency of the schools.

A note of similar character is given by the Wesleyan, of Halifax, in an editorial referring to the recent closing exercises of the Normal school at Truro. Rev. Dr. MacLaren, the editor, was impressed with the fact of an excellent equipment of buildings and the good work which is being done for the building up of the Province and the Dominion. "We have seen a greater display of burting in decorating the rooms, but we have never listened to better addresses at a similar gathering than we heard from the lips of Rev. Dr. Keirstead of Acadia College, and President Hannah of King's College. They were profound and thrilling with emotion while setting high ideals before the graduates. There was intelligence marked on the faces of the Normal students allied with an alertness which was delightful and inspiring."

Dr. MacLaren omits mention of his own thoughtful and timely address at Truro. He dealt with the question of salaries of teachers and in a similar vein to the discussion of this subject in the Institute in St. John. Reports show that while the cost of living goes up from year to year the salaries are no higher than formerly. This means that the salaries are in reality lower; and this again means that the service rendered is less hearty and efficient. And this again means that the minds of the children receive a poorer training and less enrichment than was given in former years. The parents are saving money by starving their children. And still we boast of our advancement!

Another subject discussed in these meetings was the relation of the East to the West. It appears that we must furnish teachers for the West as well as the East. The quality of our education, the standard of our teaching will therefore affect the life of our country in all its domain and for many years.

There is considerable discussion on manual training and the consolidated school arrangements. While the latter costs more money, especially at the beginning, it is believed the increase of efficiency will justify the expenditure—as to

manual training it is no longer an experiment as to popularity or usefulness.

Our public schools are a large part of our national assets and should be the constant care of all good citizens.

A RELIGION OF POLICY.

Whether or not Jeroboam, the son of Nebat, was in any real sense a religious man is difficult to determine from the very brief biography of him which the Scriptures give. It is evident indeed that he recognized the importance of religion as a factor in national life. There are many men today who perceive and admit that the prevalence of religious belief among the masses is in a high degree important to the cultivation of public morality and therefore to the stability of the State, but who give very little consideration to religion as a matter of personal concern. It is certain that true religion blesses every department of human life and interest which it influences. It purifies the home life and the social life, gives virility and fruitfulness to its industrial and commercial life, purifies and elevates the political life, gives to art and literature a nobler inspiration and sends wholesome currents throbbing through all the pulses of the nation. And yet religion is vastly more than a handmaid to the State. Its end is not merely to ameliorate material conditions and to prevent mankind from sinking into the sloughs of insensibility, to the destruction of all natural virtue and national strength. The teaching of the Bible everywhere is that religion is the supreme concern of the individual and the nation. Religion is not a matter of policy to be cultivated merely because it ministers respectability to the family and welfare to the State. It is that which brings men face to face with God and presses home upon them the supreme duty of obedience to the truth.

There is a subtle evil tendency in human nature to dethrone religion from its supreme place and make it the minister to our ambitions or selfish interests. How many men go to church, not to bow in humble and devout worship before God, but because it is respectable and to their financial interest to do so! How many men who do not go to church are yet well pleased to have their wives and daughters go, because an utter open disregard of religion on the part of the family would not seem respectable! The failure of Jeroboam evidently turned upon his attitude toward religion. Instead of giving it the supreme place in his thought and in his kingdom, he endeavored to make it subservient. He gave attention to religion, not because the highest duty demanded it, but because it seemed to him necessary to hold his kingdom intact. It was not with Jeroboam the kingdom of God first and everything else afterwards, but his own kingdom first and religion as a means of establishing himself upon the throne. This is the choice which men are so prone to make—the choice that results in immeasurable loss to every man who makes it.

"Whereupon the King took counsel." We are not told with whom Jeroboam took counsel, but it seems evident that he did not go to the best available sources for advice in this time, when wise direction was so greatly needed. A man who has committed the initial mistake of making his own ambition supreme is not likely to seek counsel in quarters where his purposes will be submitted to severe criticism in the light of truth. Jeroboam had "said in his heart" that the people over whom he ruled must not go to Jerusalem to worship, else the result would be disastrous to his throne and to himself, and having decided so much apart from any divine counsel in the matter, he takes counsel with those who are prepared to second his purposes as to the best means of carrying them into effect. The result was that unauthorized changes were made in the ancestral worship, in respect to the place of meeting, the ritual and the ministry. Bethel and Dan were established instead of Jerusalem; figures of calves or bulls took the place, it would seem, of the figures of the cherubim in the tabernacle; men of other tribes, instead of the Levites, ministered in these sanctuaries chosen by Jeroboam, and a feast was appointed on another month than that on which the feast at Jerusalem was held. Just how far the ritual of worship departed from that which had been established in Jerusalem we cannot tell, but the corrupting influences of the apostasy appears to have been especially connected with the worship of the calves. Of its swift downward tendency Dr. MacLaren writes: "How impossible it was to arrest the swift descent when once that steep and slippery slope was entered on, the history of the Northern Kingdom proves. The calves could be speculatively defended as not being idols, but symbols, just as apologists for heathenism today defend or palliate their idols, and refined distinctions could have been drawn between worship of the symbol and of the power represented by it, but all such subtleties were non-existent to the mass of worshippers, and the symbol was very soon a god to the people, whatever Jeroboam meant it to be. It is a perilous thing to call in the senses as aids to worship. Sensuous objects may be introduced with good inten-

tions as ladders by which the soul climbs to spiritual realities, but all experience shows that the soul is as likely to go down the ladder as up it, and that to bring in the material to help towards apprehending and approaching the spiritual is much more sure to lead to the materializing of the spiritual than to the spiritualizing of the material."

THE ELECTION OF BISHOPS.

Our Anglican friends of Nova Scotia have not succeeded in obtaining a successor to Bishop Courtney who a few months ago retired from the office of Bishop, which he had filled since 1888, to accept the rectorship of a church in New York. The Synod elected, on the eleventh ballot, Rev. Dr. Cody of Toronto. But Dr. Cody declined the office and will continue to preach in a church in Toronto and to perform his duties as Professor in Wycliffe College.

The full reports of the action of the Synod reveal a somewhat divided state of opinion in the Church of England. The clergy seem to favor the High Church doctrines while the laymen seek a bishop of the Low Church school, or, at all events of the broad church views. The election of Dr. Cody was considered rather favorable to the Low Church party. But in view of his failure to accept the office the election is postponed until August 31st.

While this is a matter belonging exclusively to the Church of England, all Christians will hope that a man of consecration and strength may be found to lead the Church in its doctrine and life. In view of the weakened state of Kings College and the differences of doctrinal views it is of great consequence that unity of sentiment should as far as possible prevail. The appointment of President Hannah gives satisfaction to the friends of Kings College. He is impressing the people as a man of much force and energy.

But other people elect bishops. Baptist churches by the hundred are doing it every year—For our pastors are overseers, bishops—they have the care of the churches. They preach the gospel and administer the ordinances and lead the flock of God. If their election is not so much talked of by the papers as in other denominations, it is of equal moment to those concerned. The ministers of the churches in their relation to their brethren, to the world and to Christ are at the very centres of influence. Let them magnify their office even if they feel themselves unable to fill it as they desire. It is required in stewards that a man be found faithful. And let the churches that have the responsibility of electing pastors hold the trust as most sacred, let them pray the Lord to show whom he has chosen, let the party spirit be left outside when a minister is to be sought from Christ. Some of our churches are now pastorless. Let all our people pray for these our brethren that they may have wisdom to secure able ministers of the New Testament.

THE WAR.

According to a report published last week as coming from Admiral Togo one Russian warship was sunk and two other vessels seriously damaged as a result of an attack by Japanese torpedo boats on the Russian fleet in the roadstead of Port Arthur on the night of June 23. A report from Viceroy Alexieff to the Czar, published a few days ago denies that the Russian fleet suffered any loss from the Japanese attack. Which report is to be received as correct it is difficult to determine. During the past week, so far as reported, the Russian ships at Port Arthur have remained quiet, with the exception that a torpedo boat is said to have run the Japanese blockade and gone northward to Niu Chwang. The Vladivostok squadron has been active having bombarded Gensan on the Korean coast and also destroyed two vessels. There is a rumor of an engagement having taken place between the Vladivostok and the Japanese squadron under Admiral Kamimuri, but the rumor is unconfirmed. On land the Japanese armies of Generals Kuroki, Oku and Nodzu have been pushing northward and westward in the direction of Niu Chwang, and Liao Yang. There has been hard fighting at Motien Ling and Tai Ling and in both cases the Russians were driven back. It is reported, however, that the Russians were able to recapture Tai-Ling. The word ling means pass and the possession of these places is accordingly of great importance. It seems probable that General Kuropatkin's purpose is to avoid a general engagement if possible and to move his forces northward to Mukden before the rainy season sets in, which is now at hand, making that place the base of future operations. It is doubtful whether conditions are such that the Russian commander will be able to withdraw his forces without giving battle. From what appears to be authentic reports there was a successful attack on some of the outworks of Port Arthur on June 20 and three strong positions were taken after hard fighting and considerable loss of life on both sides. . . . The latest despatches tell of the destruction of a Russian battleship or cruiser and a torpedo boat by a torpedo boat attack of the Japanese at the entrance of Port Arthur on June 27. It is also reported that the Vladivostok squadron again eluded Admiral Kamimuri's squadron in the fog after being in touch with it in the neighborhood of the Tsu Islands.

Editorial Notes.

—In a note of explanation published in the MESSENGER AND VISITOR last week Mrs. Irene Elder Morton endeavored to explain, in reference to a song entitled "We Too," appreciatively mentioned in the report of the Alumnae Reunion of Acadia Seminary, that the words only of the song were hers, the music having been furnished by the Groom Music Company of Chicago. Mrs. Morton's intention was defeated by a blunder of the type-setter, but this note, we hope, will make the matter plain.

—Another terrible disaster is reported from the sea. Early in the morning of June 28 the Danish steamship *Norge*, bound for New York with about 700 Danish and Norwegian emigrants on board and a crew of 80 men, ran upon a reef of the Islet of Rockall, 290 miles off the west coast of Scotland. The steamer received such damage, that she soon sank. Six boats loaded with passengers and crew were smashed against the steamer's side and their occupants were drowned. Two boats are said to have got away and one of these having 27 persons on board was picked up by a fishing steamer 24 hours later. It is not known that any others of the nearly 800 persons on board the *Norge* were saved. It is happily rare that such a tragedy is reported in connection with Atlantic travel.

—Rev. W. H. Robinson is at present working in the interests of the MESSENGER AND VISITOR in Nova Scotia. Mr. Robinson is so well and favorably known among our churches that he requires no introduction from us. He has been visiting the eastern part of the Province and we hope he will continue in the work and visit other stations during the summer. Mr. J. G. Sipprell, Acadia 1903, is spending some time in New Brunswick canvassing in the interests of the paper, before entering upon a course of post graduate study. The labors of Mr. Robinson and Mr. Sipprell have resulted already in enlarging our subscription list in several places, and a number of subscribers in arrears have found it convenient to hand them their subscriptions. We hope that the friends of the paper will kindly lend them what assistance they can conveniently, and we need not say that such assistance will be highly appreciated by the MESSENGER AND VISITOR.

—Alluding to the disorderly conduct of some militiamen who were passing through St. John en route to the Camp at Sussex on Tuesday afternoon of last week the *Globe* of Wednesday says: "The special train arrived about a quarter to three from Woodstock with about two hundred men. During the hour it remained in the depot the scene is described as a disgraceful one; quite a number of the men were the worse for liquor, and besides being an annoyance to the travelling public, littered the place with broken bottles and cans of food stuff. The officers in charge had little or no control over the men and it is stated were not above going out and drinking with them. The train left quite a number behind, and it was deemed necessary to place four of the most riotous of these in the I. C. R. lock-up. They remained in the 'cooler' till the Halifax train left shortly before midnight when they were permitted to go. The others of the band either went out on the 5 15 train or walked." This it seems to us indicates a condition of affairs which calls loudly for investigation. Surely someone besides the militia men should be responsible for the occurrence of scenes so disgraceful. It is in the interests of their country that our young men leave their homes to spend a time in military drill, and they and their friends have a right to the assurance that while so engaged they shall be free from the annoyance of drunken companions and free also from all unnecessary temptations to evil. Certainly there should be some authority to deal with such a case as that reported by the *Globe* in such a way as to make its repetition very unlikely.

N. B. Western Baptist Association.

The fifty-fifth annual session of the N. B. Western Baptist Association convened with the Centreville church on Friday morning, June 24. To those who know anything of the unbounded hospitality of this part of the province it is needless to say it was right royally entertained. The village of Centreville is situated in the midst of the most thriving section of upland agricultural country to be found in the Maritime Provinces. It lies midway between the St. John river and the Maine boundary line, while cultivated farms of remarkable fertility extend all the way to Woodstock at a distance of twenty-four miles and ten miles northward to Knoxford. The village itself is progressive and up to date, having adequate fire protection, an electric light system of its own, and among the stores the visitor is surprised to find a large departmental store which would do credit to any of our cities. The church which was organized in 1843 is sharing in the general prosperity. The pastor and family are housed in a new and commodious parsonage and plans are now maturing for the erection of a new church edifice in the near future. The pastor, Rev. B. S. Freeman, has spent three years with the church and has during that time made for himself a large place in the hearts of the people. Revs. George Howard and J. A. Cahill, two former pastors, were among the delegates present.

The association opened with a sermon by Rev. J. D. Wet-

more based on Is. 32:18, Christ the resting place of his people being the leading thought. At the afternoon session the following officers were duly elected:—Moderator, Rev. J. A. Cahill; Clerk, Rev. B. S. Freeman; Ass't Clerk, Frank Rideout, (Lic.); Treas., Dea. E. S. Branscomb.

Two years ago this association abandoned the time-honored custom of receiving reports on the different departments of denominational work, but appointed instead a committee to prepare a programme in which the conference idea should largely predominate. The first conference in Systematic Beneficence and was led by Rev. J. H. MacDonald. This conference evoked an animated discussion as to the duty of every church, however poor, having a share in the enterprises of the denomination. Revs. McIntyre, Robinson, Camp, Fash, Hayward and Cahill contributed to the discussion.

Rev. W. H. Smith conducted a conference on the North West Missions in which the need and opportunity of Manitoba and the Territories was particularly emphasized. Rev. W. R. Robinson who recently visited the country ad led much valuable information. Others who participated were Revs. Sterling, Demmings, Fash and Deacon J. T. Clark.

Grands Ligne was the subject of the closing conference of the afternoon, Rev. R. W. Demmings leader. Among those who contributed to the discussion were Revs. Rogers, McIntyre, Fash, MacDonald, Hayward, Rutledge, Freeman and Robinson.

The evening session was devoted to Christian Education. Principal DeWolfe of Acadia Seminary was the first speaker. His theme was "The Ideal of a Christian Education and how Acadia Seminary seeks to realize that ideal." Dr. Wortman spoke for the college, tracing the development of that institution during the sixteen years he has been connected with it as professor of modern languages and also outlining the progress of the present forward movement.

Saturday morning opened with a sermon from Rev. J. C. Blakney on "The Ministry of Reconciliation," II Cor. 5:20. The rest of the session was devoted to Denominational Literature, Rev. W. R. Robinson taking the place of E. M. Sipprell as leader. The deep interest manifested in this subject shows how large a place denominational literature occupies, or shall occupy, in our denominational life. Following were some of the observations made: "Every political party, insurance company and even the liquor trade has an organ to advance its interests." "All our denominational interests need the MESSENGER AND VISITOR and are increased by it." "No paper produces a better news summary than the first page of the MESSENGER AND VISITOR." The gospel is carried as much by the printed message as by the spoken word. It was announced that Rev. W. E. McIntyre is soon to publish a work on Baptist Bibliography. He has now in his catalogue list the names of 4500 Baptist authors.

The clerk presented a digest of church letters, but unfortunately thirty only of the churches had reported, which renders the statistics as they were presented most incomplete, not to say misleading. These churches report a membership of 3114, a net gain of 190 during the year. Number of scholars enrolled in those Sunday schools 1793 with 238 teachers.

At the afternoon session Rev. W. R. Robinson took charge of the afternoon session. A number of interesting and vital subjects were considered by the various speakers in a most practical manner, including interesting of parents, the training of teachers, and a Baptist summer school.

It was something new to have a conference on B. Y. P. U in the Association. Many helpful suggestions were given by different speakers in short and pithy answers to eleven questions presented by Rev. Z. L. Fash. This conference ought to keep in young people's work. It strongly emphasized the need of educational work such as our B. Y. P. U. Course of study is giving.

There was much interest in the tentative bases of union between the Baptists and Free Baptists of these Provinces, presented by Rev. W. E. McIntyre. After discussion the following resolution was heartily and unanimously passed:

"This Association learns with satisfaction that the question of union with our Free Baptist brethren is again under consideration, and that a committee was appointed at the Convention in St. John to confer with a committee appointed by the Free Baptist Conference of New Brunswick, looking towards an organic union of the bodies.

We beg, therefore, to place on record our hearty approval of the movement, and pray that in the near future, such union which must mean much to our respective denominations and to our Lord's Kingdom at large, may be speedily consummated.

Further, the Association would recommend the calling of a joint meeting of the two bodies in this Province before the close of the present year, for the further consideration of all matters involved.

The Rev. J. A. Cahill conducted an interesting conference on Temperance. There were many lively remarks by ministers and members. It takes Mr. Cahill to make things warm on this question.

The moderator appointed Mr. Sanson, Rev. S. W. H. Smith and C. Sterling a Committee on Resolutions; and Rev. J. C. Blakney, N. B. Rogers, and A. A. Rutledge the Nominating Committee.

The Home Mission Report was read by Rev. W. E. McIntyre, and laid over for the further consideration on Monday. The Rev. A. H. Hayward offered prayer on open-

ing the evening session. The weather was warm and sultry and rain threatening, but there was a large congregation. The clerk and assistant clerk were appointed a committee on credentials. The Rev. W. R. Robinson extended an invitation from the Gibson church for the association to meet with them next year. It was heartily accepted.

Rev. C. Currie read the Scriptures and offered prayer. The meeting was addressed by the Rev. H. G. Corey, our returned missionary, who gave a most instructive and interesting address. Mr. Corey knows how to tell the people just what they want to know.

The Rev. W. E. McIntyre gave one of his best addresses upon the Home Mission work. It was practical, plain and pointed.

Sunday was a great day. The weather was threatening but somewhat cleared before meeting time. The Rev. G. Howard led the prayer service. It was a good preparation for the service following. The church was filled to overflowing when the time came for the associational sermon. A number were turned away. The Rev. W. R. Robinson was the preacher. His text was Col. 3: 11, and he gave a most timely and acceptable sermon. As the association has requested its publication further comment is unnecessary. It will speak for itself.

Sunday afternoon the meeting was in the interests of the Sunday school. Addresses were given by Rev. S. Z. L. Fash, H. G. Corey and W. R. Robinson. The speakers adapted themselves to the children present and in so doing adapted themselves to all. This session was pronounced a splendid one.

In the evening the church was again filled to hear the Rev. George Howard. The preacher gave one of his characteristic sermons from Matt. 27:36. It was an original and helpful discourse and was most attentively listened to by all. There was an evangelistic service following which appropriately closed a grand day.

Monday morning Bro. Johnson (colored) led the devotional service.

The Rev. H. G. Corey conducted an instructive conference in "Foreign Missions." The presence of Bro. Corey was much appreciated and his influence will be far reaching.

The clerk presented the bills for the year. They were ordered paid, the treasurer reported the receipts to be \$37.39. After expenses the balance was ordered to be paid into the Denominational Treasury.

The Committee for nominations reported: for the Committee of Arrangements, Rev. S. W. R. Robinson, J. H. McDonald, G. Howard, and Deacons H. P. Lint and H. C. Creed. For members of Home Missions Board to retire 1907, Rev. S. G. T. Miller, W. R. Robinson, Z. L. Fash. To take the place of Rev. C. N. Barton no longer eligible to membership in Board, and Rev. N. B. Rogers, resigned, Rev. B. S. Freeman and Deacon J. Clark.

The communication from the Treas. of the N. B. Baptist Sunday School Convention was read and referred to the Committee on resolutions.

The Rev. W. E. McIntyre read the report on Obituaries and a very tender time was experienced as the deaths of Ex. Moderator, Deacon Mosey Hall, Rev. S. J. Coombs, W. D. Manzer and S. D. Ervine were referred to by different brethren. It was one of the sacred times of the Association.

The Rev. W. E. McIntyre then conducted a conference on Home Missions. The better grouping of the fields was discussed. By vote of the Association the names of the extinct churches, Maple Ridge, Northampton, and Hainsville were dropped.

The Home Mission report was adopted. The usual resolutions were passed, thanking the pastor and people for their hospitable entertainment. It was no formal thing. Neither were the other resolutions to Rev. H. G. Corey, our returned missionary, and Rev. W. E. McIntyre, our Home Mission Sec'y, and Prof. Wortman and Principal DeWolfe of Acadia.

Other resolutions of importance were:—

1. Resolved that this association approve of the establishment and work of the New Brunswick Baptist Sunday School convention. Further resolved that the pastors and Sunday School superintendents present to their schools the ideals of this convention, soliciting the five cent per capita tax for the support of a Field Secretary.

2. That the different ministers of the Association preach a sermon yearly on Denominational literature. Further resolved that they hold before their congregations the great importance of giving support to Home and Foreign Mission work.

3. Resolved that this association reaffirms its historic position as to the authority of God's Word, and its inspired character, and that all candidates seeking entrance to the Christian ministry be carefully examined as to their acceptance of the articles of faith adopted by us.

The thanks of the association were very fittingly tendered the Moderator Rev. J. A. Cahill, and to the clerks.

The association adjourned to meet at Gibson next year. There were many excellent things said. Some of the members are noted for original and quaint sayings. There was harmony and good will. Everybody was delighted with the country and the people who entertained. The meetings were of a rich character. The printed programme promised a treat and no one was disappointed. The Western association is progressive and alive.

* * The Story Page * *

Well Served.

BY SALLY CAMPBELL.

Grandmother and Janet Holt were alone together in the sitting room.

"I hate the days when you and father and mother go away and leave me to take care of things," said Janet. "Everything always goes wrong. I wish tomorrow was over!"

"It soon will be," said grandmother, but she did not try to contradict the statement that things went wrong when Janet was left in charge, as Janet half expected that she would.

"I do my best," said Janet, with a touch of injured pride in her voice. "I'm the oldest and I have the responsibility. I can't let the children pull the house down or kill themselves. I've got to keep them alive until you get back, and it takes all my wits to accomplish it. If feelings and tempers get hurt in the process, I can't help it. And they do, always; mother is sure to find all those that aren't fighting, weeping."

Janet laughed, but she did not do it with her whole heart.

"Do you remember," asked grandmother, suddenly, "what you told me about that nice cold lunch that you gave us, the other day?"

"No," said Janet, slowly, trying to think. "I've forgotten. Did I say anything in particular?"

"You said that it was not so much of a lunch, really, for every one of the dishes was very simple; and then you said, 'It all depends upon how things are served.'"

"Did I?" asked Janet, rather blankly. She wondered what grandmother meant.

"I thought at the time how true it was of so many things besides lunches."

Janet began to understand.

"As you say," grandmother went on, "you are the oldest and must take the care of things. You feel responsible. But you are not much the oldest, you know, and it is hard for the others to feel obliged to obey you. I hardly think, if I were you, that I would make it a matter of authority, unless I were driven to it. Serve your decisions with a nice little garnish of fact and good fellowship, and see whether things will not go better."

"Well, I suppose I might try it," said Janet, with the resigned air of one who considered herself unfairly censured. Then she changed the subject.

But Janet was sensible, and, more than that, she wished to do right. So, though she was inclined to resent grandmother's gently spoken appeal, the more she thought about it, the more she saw the situation as it was.

"Maybe I do order to much," she confessed, at last. "Maybe I shouldn't like it any better than they do, if I were the children. Anyway, I promised grandmother to try peace measures, and I will."

Next morning, while Janet was dressing, she was busily planning "the days' campaign," as she called it. "If we can get through without at least one general bloody engagement and lots of guerrilla warfare between whiles, why, then a full account ought to be typewritten and laid up in the archives."

She laughed and afterwards grew grave.

"Is everything written, I wonder, always, and laid up in the books that are to be opened?"

She did not answer the question. She slipped down on her knees by her bed and prayed her morning prayers, with a petition in them for "help to make that day better than the other days had been."

For about an hour after the heads of the house had gone, things went smoothly. Then Fritz came running in, exclaiming, "There's been a big freight wreck; nobody killed, but lots of stuff scattered everywhere and trains smashed up. It's down the road a mile beyond Scot's Crossing. I'm going on my wheel to see it."

Janet was on the point of saying, "You are not going to do anything of the sort. You know father told you oughtn't to have gone to the last one by yourself." But she remembered in time and said instead: "Do you think father would like you to go alone? Can't you get some of the men to take you with them?"

Fritz had been bristling with arguments when he came in. He was going. "I don't care what she says;" but then he had not counted on her saying anything like this. It took him right off his guard and made him hesitate.

"Look," said Janet, who was now staring down the road with her hand over her eyes to keep the sun out of them. "Isn't that Mr. Harper's team? Run, stop him and see whether he isn't going to the wreck. Maybe he has an empty seat."

Fritz scudded toward the gate without another word, Janet saw the reins pulled in and the big horses came to a standstill. A moment later Fritz was clambering over the wheel, and off they went in a cloud of dust, with a parting wave of a cap in Janet's direction.

The older sister turned back to the house with a breath of relief.

"Fritz is off my mind now for hours, if not for the whole day. It was so easy and simple—and sensible, too. But what's the matter indoors?"

Very loud and very angry voices were heard from the bay window in the dining room. Polly and Prue, the twins, approaching a state of collision. Formerly on such occasions Janet had offered arbitration, but the twins were too modern themselves to have much patience with that method of modern times.

"To-day I'll offer gingerbread," she said to herself, as she hastened to the scene of conflict. Then, standing in the doorway, she proclaimed aloud: "There are two nice, hot, spicy, puffy ginger cakes just out of the oven. Polly may have one and Prue may have the other just as soon as they make up. I give cakes only to non-combatants."

The twins did not understand the last word, but they understood clearly what went before. They looked at each other in doubt, at first; then a tiny twinkle showed in Prue's eyes and a funny little dimple came in Polly's cheek.

They got the gingerbread and began to lay plans for a monster banquet, to which all the dolls on both sides of the bay window were cordially invited.

When Frank and Joe came in at dinner time and found Fritz absent at the wreck they were inconsolable. Janet was very sympathetic.

"But Fritz is the oldest," she said, and you know father didn't like it when he went to the last wreck. Perhaps it will not all be gone to-morrow; and you can see it then."

They recognized that she was right, and they must not go, but they were very sulky and cross over it, and relieved their feelings at last by beginning to tease the little girls.

"I believe everything's going to be spoiled, after all," said Janet to herself. "What shall I do with them? My own temper is weakening; I am but waiting for the last straw. The day must be saved at once or end in storm."

"Boys," she said suddenly, "I know you want to see the wreck dreadfully, and I wish you could. I'd like to go to it myself, but we can't. So let's bandage up our woes together and play croquet and try to forget that life is a desert."

This was a generous offer from Janet; she hated croquet. Her small brothers knew it and realized that her sympathy was real. Half-ashamed of themselves, they left off tormenting the twins, and after playing their favorite game for an hour very gallantly gave Janet an honorable discharge. When evening came bringing with it the absent members of the household, Mrs. Holt's first question, but rather anxiously, was, "Well, daughter, how has everything gone?"

"Beautifully, mother dear," answered Janet, blithely. "The gates of the Temple of Janus have been closed all day. They did get on a crack once or twice, but it didn't last."

Mrs. Holt laughed and patted her cheek, with a look of relief which gave Janet a feeling half of pleasure, half of pain.

"Poor mother, she was afraid to come home," she thought. "I am so glad I took grandmother's advice."

"Grandmother," she said in the course of the evening, making moral garnishes and oil dressing is a very time-consuming occupation. I left undone a lot of things I meant to do today and worked hard, and all I have to show for it is simply that we didn't scratch and fight, as is our nature to."

"That is a great deal, I should say," responded grandmother.

"Yes'm; but it left out every stitch on my new shirt waist and most of the reading which I contemplated. 'A heart at leisure from itself to soothe and sympathize' is like the rest of the leisure classes—it takes a immense amount of keeping up—"

"So it does, child," said grandmother, solemnly. "It takes better keeping than you or I can give it."

Janet was silent a moment. Then she laid her fresh young face against the wrinkled old one. "It makes the dear people who have it," she said, "very lovely and pleasant in their life, as I have reason to know—which is better than any other 'recommendation,' I guess in all this wide world."

—Ex.

The Stray-Sunbeam Gatherers.

BY WILLIAMETTA A. PRESTON.

"Let's gather up the sunbeams," said Effie Lloyd, as she worked among her flowers.

"You'd better, they get so dreadfully scattered. Some folks has more'n their share, like your posies there, and some don't get any."

Effie looked up in surprise. She had thought she was all alone, but there stood an old woman in a rusty black gown and bonnet, with a large bundle in her arms. Her face was scarred and wrinkled, but she had a kindly smile.

"Won't you sit down here in the shade and rest?" asked Effie, politely pulling forward a garden chair. Then she ran into the house, returning in a minute with a glass of rich, creamy milk. "May'be you'd like that," she said, timidly.

"Thank you kindly," said the old woman, drinking it eagerly. "That's a stray sunbeam that you found and gave me. Do you see what I mean? I haven't tasted food today."

"Come in, and mamma will give you lots," said Effie, eagerly.

"In a minute, dearie, I want to tell you about the sunbeams. When I was a little girl, mother used to tell me that anything I wanted and couldn't have was a sunbeam gone astray. So whenever one strayed from me, I was to hunt up one for somebody else, and perhaps somebody would find mine and bring it back to me. It made it lots easier to bear disappointments to think that they were only stray sunbeams, and all my life I've done the little I could to send back those I've seen going astray. Now you look like a veritable sunshine gatherer, and when I heard you sing 'Gather up the sunbeams,' I thought of mother and the stray ones. Now I'll go and see your mother. I used to know her years ago."

Effie had a new thought. It took shape presently, when Sadie Bell came over to play with her.

"Sadie lets have a new society."

"What kind?" asked Sadie eagerly.

"Let's be sunshine gatherers." And Effie told her friend what the old woman had said. "Let's gather up the stray sunbeams, and give them to somebody in the shadow."

That was a new idea, and Sadie agreed at once.

"Will it be just you and I or shall we ask the rest of the girls to join us?" she asked.

"Let's have Helen and May and Gracie, that will be five of us. We won't tell anybody what we're doing either. Then they'll be surprised."

"Oh!" a secret society. "Goodie! goodie!" and Sadie ran off after the other girls and then there the sunbeam gatherers were organized.

The rule of the society was for each member to find one sunbeam a day and set it straight.

"There's Mrs. Norcross,—her little Arthur just died. We could take her flowers," said Helen. "They used to have such lovely ones when they lived on the hill and now she hasn't any garden at all."

"And there's little blind Joe. We could read to him," added Grace.

"And Grannie Lang likes us to come in, and hold her yarn, and listen while she talks," said May.

And little Francie could go out every day if we'd push her wheeled chair."

Finally the pastor began to notice that the little girls were very busy, so he asked Effie about it one day. He was pleased and asked if they were working together.

So Effie told him of the old woman's stray sunbeams and how they had become sunbeam gatherers.

"But there are so many gone astray that we can't begin to set them straight," she said.

"I know her," said the pastor. "She has had a hard life, but she is always looking for sunbeams, as she said. Now let's see if we can't find more sunshine gatherers."

That night at prayer meeting he told his people about the sunshine gatherers and how there were too many gone astray for them to look after all, and he asked for volunteers to help in the work.

Eagerly all responded. It didn't require organized work it wouldn't interfere with the other societies. It was just individual work, just gathering up the stray sunbeams. But what a difference it makes in many lives!—Sunday School Times.

Princess Briggita's Prize.

On the day that the Princess Briggita's prize was to be awarded, little Cordula went to school with a sad heart. She had so often wanted to win that prize. Sibylla and Franze and Helene and all the other girls had been working on their bits of embroidery and fine stitching these many weeks; but poor little Cordula had been forced to cook the food and brush the rooms and keep the baby happy, because the good mother had been ill. The pretty piece to the little girl who could begin was lying, with only the few dainty stitches in it, just as she had left it when the mother's strength had given out.

The beautiful Princess Briggita was a fine needle-woman, and she had offered the prize of a gold piece to the little girl who could present the best specimen of her own needle-work. Now the day had come on which the work was to be exhibited and the prize awarded.

Each little girl brought forth her work when she was called and laid it on a small table beside the princess. When Cordula's turn, there were tears in her blue eyes, as she told her reason of her empty hands.

"But, dear child," replied the princess, "thou sayest that the mother is better. Hast thou had no time, then, for some little piece of sewing?"

"Indeed, I have not!" the little girl said earnestly. "Now that mother is able to cook and sweep, I have had to mend stockings all the time I am not at school, for the five

brothers and the baby. Oh, they make so many holes in the stockings, dear Princess Brigitta!"

"Ah, little one, run home and fetch one of those stockings thou hast lately mended."

Once in her father's cottage, a new difficulty arose. All the stockings that had been mended had been put on that morning; not one pair was left. Then Cordula in despair turned to the baby. He had been dressed only a couple of hours could one of his stockings be spared. The mother drew it from the foot, scanned it carefully and said:—

"Take it, child. And if thou tellest her why the creases are there, I am sure she will pardon them."

So the baby's stocking took its place among the dainty muslins and silks and linses; and when the prize was awarded, it did not go to Sibylla for her hemstitching, nor to Helene for her silk embroidery. No; it went to dear little Cordula, because the princess declared that the stitches in the baby's stocking were the very smallest and evenest of all, and that darn was the most beautiful piece of needle work there.—Emma C. Dowd, in *Holiday Magazine*.

Two Wood Piles.

"Ho, hum!" sigher Roy Miller, as he sauntered out to the back yard, and stood looking at the wood which had just been drawn into the yard. "That all has to be sawed and split and piled. For once I wish I had another brother." And he shrugged his shoulders as he started towards the shed for a saw.

Roy was not the only boy in the neighborhood who had to face a pile of wood that afternoon. As he came out from the shed he noticed that Luke Stoford and Jim Brent were both at the same kind of work. These two boys lived just across the street from each other, and before Roy went to work he stood and watched them for a few minutes.

Jim was already piling the wood he had already sawed and split, and made it an even, regular pile that any boy might have been proud of.

"That's the way Jim always works," Roy thought, with an admiring glance at the result of his friend's labor.

Just then the minister passed by the Brent's front gate. "All done but sandpapering, Jim?" he inquired with a smile.

Jim blushed at the implied compliment, and answered: "Pretty nearly, sir."

Roy's attention was attracted by the voice of Luke Stoford, across the way. Luke's load of wood had been in the yard for about a week, but none of it was piled, and only a few sticks lying in a heap beside him had been sawed. Now he called out, in drawing tones: "Mother! how many sticks do you need to-day?"

The sharp contrast between the two boys he was watching struck Roy as decidedly comical, and he sat down upon his own load of wood, and laughed. Then he picked up the saw and went to work with a will.

"I may not be able to rival Jim," he said to himself as he sawed, "but I'm bound I won't be like Luke, not if I have to stay up and saw at night."

When Mrs. Miller came to call Roy to supper, she looked in surprise at the wood which he had put in order. "Why, Roy, how much you have done!" she said. "I'm glad to see you have taken hold of your work so heartily and well."

"Oh," replied Roy, "I didn't relish the undertaking when I began, but I had an object lesson."

"What was that?" asked his mother, looking interested. "It was the contrast between Jim's and Luke's wood, replied Roy, pointing as he spoke.

And Mrs. Miller, who knew both boys, looked and laughed and then said: "I like the choice you made of patterns."

And the pattern proved to be one which lasted with Roy. If he were tempted to shirk any task after that, he was sure to hear Luke's lazy tones as he asked: "How many sticks do you need?"—The King's Own.

It Pays.

BY ANNIE E. TREAT.

It pays to wear a smiling face
And laugh our troubles down,
For all our little trials wait
Our laughter or our frown.
Beneath the magic of a smile
Our doubts will fade away,
As melts the frost in early spring
Beneath the sunny ray.

It pays to make a worthy cause,
By helping it, our own;
To give the current of our lives
A true and noble tone.
It pays to comfort heavy hearts,
Oppressed with dull despair,
And leave in sorrow-darkened lives
One gleam of brightness there.

It pays to give a helping hand
To eager, earnest youth;
To note, with all their waywardness,
Their courage and their truth;
To strive with sympathy and love
Their confidence to win.
It pays to open wide the heart
And "let the sunshine in."—Good Cheer.

The Young People.

EDITOR

A. T. DYKEMAN

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

Officers.

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

Our Aim

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

The Key Word.

The "Key Word" chosen for the Detroit Convention, is "Enlargement."

There is great room for enlargement in B. Y. P. U. work just now, and great need for it as well.

(1) There is need of Social Enlargement. We do not bear of the fraternal visitations of our societies as in former years. There is great need of the Social Committees enlarging their efforts for the enlargement of the social life of the local Unions.

(2) There is need of Intellectual Enlargement. All should be growing in knowledge. Are we? Are the Societies of our Maritime constituency studying the Christian Culture Courses as they should? What is your Union doing with the Sacred Literature Course; or Bible Readers' Course; or Conquest Missionary Course? "As new born babes desire the sincere milk of the word that ye may grow thereby."

(3) There is need of Spiritual Enlargement.

- (a) Enlargement of Faith. 2 Thess. 1:3.
- (b) Enlargement of Hope. Rom. 15:13.
- (c) Enlargement of Love. 1 Thess. 3:12.
- (d) Enlargement of Prayer. Psalms 119:164.
- (e) Enlargement of knowledge of God. Col 1:10.

Dear Unioners, let us see to it that we are "growing in grace and in the knowledge of our Lord and Saviour Jesus Christ."

PENOBSCUIS.—You will be pleased to learn that a B. Y. P. U. has been formed in this place and has now been running successfully since March 27th. The following officers were elected:—Pres. Mrs. B. Teakles; Vice Pres., Miss Bessie Robinson; Sec'y., Miss Lizzie Robinson; Treas., Luther Hall. Committee of prayer.—Luther Hall, Warren Hall, Wm. Teakles. We began with a membership of 20. The interest seems to be deepening. Since our organization six young ladies have been baptized by our pastor, W. Gamp, and added to the membership, of the church.

Mrs. B. TEAKLES.

Association Report.

The N. S. Western Associational B. Y. P. U. met in the North Temple church, Ohio, Yarmouth Co., June 17th, 7.30. President Rev. Sheldon S. Poole conducted this service. Rev. W. Beanson addressed the meeting. Subject, "Our Mission," and Rev. H. S. Colpitts spoke on "Our Future."

At nine o'clock Saturday morning "union" met for business, the Sec'y-Treas. report was presented by H. B. Sloat. Thirteen societies reported, and from other sources it was learned that about twenty societies in the association were in working condition. Five societies reported member baptized. Six societies showed interest in Missions by contributions. Five societies followed definite Bible study during the winter; but none of these the proscribed course of the B. Y. P. U. A.

In discussing the report it seemed evident that some progress had been made, and that from year to year at least twenty societies would carry an effective work.

The Treas. Report was adopted and the surplus funds ordered to be sent to Denominational Work Fund. Committees were appointed to keep the interest awakened in the several counties, viz. Bro. H. G. Colpitts, Annapolis; Bro. Crowell, Queens; Bro. H. C. Newcombe, Yar. outh; Bro. J. W. Porter, Digby; Bro. J. B. Woodland, Shelburne. These brethren with officers constitute executive committee.

In view of the fact that the Unions had been contributing to missions before Bro. Freeman was designated as our missionary and that some had pledged to Bro. Glendinning, it was resolved to bring all the offerings into one fund, with the consent of the F. M. B., and that all the offerings go towards Bro. Freeman's salary.

The officers for the following year are:—Rev. H. G. Colpitts, President, Middleton, N. S.; Rev. H. H. Saunders, Sec'y. Treas., Paradise, N. S.

H. H. SAUNDERS, Sec'y. Treas.

Prayer Meeting Topic—July 10th.

THEME.—Some Modern Idols and how to Overthrow Them. Luke 12:15-21; Philippians 3:17-19.

Home Readings.

- Monday.—The Seat of the Trouble. Mark 7:20-23; Proverbs 4:23.
- Tuesday.—A Root of All Evil. I Timothy 6:6-11.
- Wednesday.—A Profitless Way of Living. Eccles. 5:9-17.
- Thursday.—A Proud King's Experience. Dan. 4:28-33.
- Friday.—Gehazi's Sin. II Kings 5:20-27.
- Saturday.—Keep the Church Pure. I Cor. 5:7-13.
- Sunday.—A Terrible Judgment. Acts 5:1-11.

In Colossians 3:5, Paul speaks of covetousness as idolatry. Christ says "Take heed and beware of covetousness," and then speaks the parable which is before us at this time. Hence our topic about "modern idols." Whatever takes the place of God and of higher things in the soul may be called an idol. The fundamental trouble with the man in the parable was that he laid up treasures for himself and was not rich toward God. Self was his idol, his god. But self was manifested in different ways which we will do well to notice.

AVARICE.

He evidently was filled with the spirit of acquisition, absorbed with money making. He wanted more money, more land, more buildings. "The love of money is the root of all evil." Here is a very great danger in our day. Urged by his teacher to do better work a young fellow said: "Uncle Tom got rich and he could not read." "Get money and with all thy gettings get property" is the way many read or paraphrase the word of God.

LOVE OF EASE.

But money is not often an end in itself. When this man found himself in possession of abundance, then traits of character which had been held in abeyance began to assert themselves. "Take thine ease." Do nothing. Have no business, no work, no responsibility. This is by no means an uncommon ideal. Happiness is supposed to be found in idleness. A greater mistake could not be made. "My Father worketh hitherto and I work." In heaven "his servants shall serve him."

GRATIFICATION OF APPETITE.

"Eat and drink." Here was his conception of the purpose of life. He would live for the gratification of his appetites. The first temptation of Christ in the wilderness was that he should make bread out of the stones and satisfy his hunger. He was urged to use his powers for the gratifying of appetite. Here is one of the great temptations of life. It comes to youth with peculiar power. Appetites are clamorous, opportunities to satisfy them abundant, hence find happiness here. Use the powers of the body and mind for the sake of meeting the demands of the appetites. The saloon finds its special attractiveness here. It meets this suggestion of the lower impulses of man's nature with all the allurements and deceptions that can be devised, and urges men to live upon the low plain of appetite.

LOVE OF PLEASURE.

"Be merry." This is life. Have a good time. Turn away from all the darkness and unpleasantness of life and give yourself to revelry. The prodigal had this idea of life and went into the far country to find pleasure. But he found, as many others have found, that those who give themselves to seeking pleasure as the supreme end of life do not find it, but to find disappointment and failure and shame. Paul tells of those who are "lovers of pleasure more than lovers of God." There is a serious drift in this direction at the present time, and earnest warnings need to be sounded. There is but one way to overthrow all these idols and that is to enthrone Christ as Saviour and Lord. Live for him and seek to be "rich toward God."

J. W. Conley, in Baptist Union.

Omaha, Neb.

Illustrative Gatherings.

(Selected by the Editor.)

THEME:—Covetousness.

Thou shalt not covet.

Decalogue

Put to death therefore your members which are upon the earth: fornication, uncleanness, evil passions, evil desire, and covetness which is idolatry. Paul in Col. 3:5.

O life misspent! O foulest waste of time!
No time has he his grovelling mind to store
With history's truth, or philosophic lore,
No charms for him has God's all-blooming earth;
His only question this: "What are thy worth?"
Art, nature, wisdom, art, no match for gain;
And e'en religion bids him pause in vain.

Thomas Ward.

The covetous is like a camel with a great hunch on his back; heaven's gate must be made higher and broader or he will hardly get in. —Adams.

Foreign Missions

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR JULY.

Vizianagram's Missionaries, helpers school, and out stationing that the work may prosper and Christians strengthened. That a deeper Spiritual life may be experienced in all our churches, and that strong faith may inspire to greater efforts for God.

Notice.

Meetings of the W. M. A. S. will be held at the following Associations: N. B. Western at Centreville, Car. Co., June 25; P. E. I. at East Point, July 4; N. B. Eastern at Sackville, July 16; N. S. Eastern, Canso, July 8; N. B. Southern at Belleisle Station, July 9.

Our returned missionaries will deliver addresses at these meetings and a large delegation from Societies and Bands is expected.

The annual meeting of the W. M. A. S. of the Western Association was held in the Ohio Church, on Saturday afternoon, June 18th. Miss Favia Allen, County Secretary for Yarmouth, presided, and opened the meeting with singing, "All hail the power of Jesus' name." Miss Allen read Matt. 28th Chap., the first words of Jesus after the resurrection. Prayer was offered by Mrs. C. H. Martell, of Pleasant Valley. After singing, the Union was heartily welcomed to the hearts and homes of Ohio by Mrs. J. H. Saunders. Mrs. E. C. Young, of Bridgetown, warmly and fittingly responded. Mrs. Hiram Goudy, of Zion Church, Yarmouth, then gave a beautiful solo after which Miss Allen announced the subject of thought for the meeting, "Methods to develop W. B. M. U. work." In her remarks preliminary to her announcement of the speakers, Miss Allen noticed the plans which indicate progress, first the union of the separate boards of the three Provinces; second, the splendid organization of the W. B. M. U. and third the plans for spiritual and intellectual development by means of the "Canadian Link," "Tidings," "Mission Band Leaflets," Column in "MESSENGER AND VISITOR" and meetings in connection with the Quarterly gatherings, the Association and the Convention.

The first speaker was Mrs. J. C. Redding, of Zion Church, Yarmouth, who gave an excellent paper, full of broadening thought and suggestions, upon the subject of the development of W. B. M. U. by means of the books published for our use, *Via Christi, Lux Christi and Rex Christus*. The first need felt in all societies is means to carry on the work and the second is that of a lack of an intellectual grasp of the work. The latter difficulty is overcome by a study of these books. After an account of the causes which led to the publication of this course, Mrs. Redding gave a brief outline of the books already used and strongly urged the leaders to take up the course in their societies. From knowledge comes enthusiasm. God has given us this opportunity for development. Let us be true and improve it! No report can do justice to such a paper. Its publication is earnestly requested.

Mrs. P. R. Foster, Supt. of Mission Bands, followed with a very clear helpful paper upon the subject, "Methods of developing our work by Bands." The Band work gives opportunity for the training of boys as well as girls. If the church of the future is to be missionary, and with efficient Aid Societies in each, where every sister is a member it is important that the young of today be educated in Home and Foreign Missions. Every section of the church large enough to support a Sunday-school should also have a Mission Band. How great is the importance of such training when the spirit is teachable and the memory retentive. This Association has 53 active Bands, 10 new ones having been formed during the year. Methods for organizing and carrying on these training schools in Missions were given with the hope of kindling a holy enthusiasm for the evangelization of the world.

A letter from Miss Mabel Archibald written in reply to a letter of condolence sent to her from the annual meeting last year was read by Mrs. Martell. Miss Archibald expressed her gratitude to God for His blessings and to the sisters for their loving sympathy. She added a plea for two more families and two lady missionaries.

The congregation then listened with delight to the singing of Miss Alice Crosby, of Ohio.

The Home Mission report was given by Mrs. M. W. Brown, of Milton. We need not love India the less as we think of the need of our own fair Canada. Let it be "All for Christ"! Speedy action must be taken in

our great West where the tide of immigration is flowing in at a tremendous rate. We must give these people the Gospel. Statistics were given showing that successful work was being done, but every branch needs help.

The Grande Ligne Mission wonderfully blessed of God, also needs our help. When M. Feller, that consecrated woman came, sixty-nine years ago, to work among the French Canadians, there were no Protestants, now there are 40,000. Many of these fill important positions as ministers, doctors, lawyers, teachers, thus spreading the blessed Gospel.

But there are needs in our own Nova Scotia and in Prince Edward Island,—weak interests seeking help from the strong. Progress is being made but are we satisfied with the efforts which are being put forth to grapple with the great need!

Mrs. Gullison than spoke most warmly and feelingly about her work among the women of India. She took us with her to visit one of the Brahmin homes. Most vivid was the picture of the dreadful level upon which woman is kept. The W. B. M. U. of the Maritime Provinces is responsible for 1,950,000 of these women. Does this not awaken us to increased effort!

Mr. Gullison followed with a few earnest words giving us a message from some of the people of India in which they expressed their gratitude to God and to us for sending them the message of salvation.

In response to Miss Allen's request, Mrs. Blackadder gave expression to some of the loving thoughts of her heart. She had good news, the report of the return to health of her daughter, Miss Helena Blackadder.

A map, comparing in a pictorial way, the needy population of India with that of our own country was shown by Rev. H. F. Adams. He recommended it as a means of broadening and deepening the interest in Foreign work.

After the collection the meeting closed with singing. The business meeting was held in the vestry of the North Temple Church, Ohio, on Monday afternoon, 20th. After the devotional service, reports were heard from the different societies, the Mission Bands and County Secretaries. Mrs. Martell and Mrs. Gullison each conducted a helpful Round Table Talk. Meeting closed with prayer.

KEZZIE BANKS ROSE, Sec'y.

REPORT OF MELVERN SQUARE MISSIONARY AID SOCIETY.

We still exist and the Missionary Spirit is deepening. Have only 17 members; attendance usually small, yet much earnestness and zeal is manifested, and we know even when a few gather in the Masters' name, a blessing will follow.

We are anxious that more of our sisters of the Upper Wilmot Baptist Church may become interested and share in the work along this line. To try to increase this interest we gave an "At Home" at the residence of Mrs. J. P. Morse, to all the sisters on June 6th, P. M. Tea was served by Society. We were disappointed that more did not accept the invitation, and reward us with their presence. However those present expressed much pleasure and enjoyment. Our County Sec. Mrs. Pearson was with us, and completely won the hearts of all. We had a public Missionary meeting in the evening at the church. A suitable program was rendered and was much enriched by an address, kindly given by Mrs. Pearson. Subject, "her belief in women and their duty to aid in Mission work," which was very affecting and inspiring. The Society was greatly encouraged and helped by her remarks. We trust they have awakened new motives for right and recruits for our Society. May the Lord bless these efforts, outthrust our sisters and help them decide to join this grand and noble work for Him, is our earnest wish and fervent prayer.

Offerings amounting to \$11.00 were very gratefully received.

MRS. J. P. MORSE, Sec. pro. tem.

N. S. Western Association.*

On Saturday seventy-one churches represented by their delegates from Annapolis, Queens, Lunenburg, Shelburne and Yarmouth, met in session in the North Temple Baptist church at Ohio.

After preliminaries, Rev. J. W. Bancroft, of Barton, N. S., was elected moderator for the ensuing year. Secretaries—Revs. H. G. Colpitts and H. B. Sloat. One of the pleasantest events of the morning session was the introduction of ten new pastors, who have come into the Association since the last one held June, 1903: Revs. R. B. Kinlay, W. B. Bezanon, J. D. Brehant, G. C. Durke, W. B. Crowell, H. H. Saunders, H. G. Colpitts, J. B. Coldwell, C. W. Rose, F. C. Wright.

*We have been disappointed in securing a report of this association prepared for the MESSENGER AND VISITOR. The above is from a report prepared by Rev. H. F. Adams for the Yarmouth Herald.

At 2.30 in the afternoon the Woman's Aid Societies filled the upper Baptist church to overflowing representing societies, presided over by Miss Fannie Allen, county secretary for the county of Yarmouth.

In the north church among other business transacted was reading of a digest of reports from the seventy-one churches in this Association. Results total additions to the churches of 390.

The following resolution drew from the delegates a very interesting discussion: "Resolved that this Association emphatically reaffirms the belief held by Baptists from the days of the apostles until now, that the Bible is an absolutely unique revelation from God to man, supernaturally given through men selected for the purpose and inspired by the Holy Spirit, and thus so divinely fitted for their task, and that the Bible is an infallible rule for the faith and conduct of all men and the only adequate revelation of God's will to men."

Another resolution was as follows: "That we in session to-day remember with gratitude to our Heavenly Father the many occasions of the past, when our beloved brother, the Rev. J. C. Morse, D. D., has been with us in service. As by the infirmities of age he is prevented the privileges of this Association, we now send to our dear brother Morse our kind remembrance of him, and our earnest prayer is that at eventide it may be light with him."

A public temperance meeting was held in the evening, at which the following report was presented:

"There are two or three facts that may serve as a starting point for our report as indicating partially the enormity of the iniquity of intemperance:

(1) That the evangelization of the world by all the Protestant denominations in the United States and in Canada in the year 1902 nearly seven millions of dollars were expended. During the same period there were expended sixteen hundred millions on the bloodthirsty giant alcohol, being \$2.25 for every one cent given to our Lord for saving the heathen world.

(2) Here is a second fact. 84 per cent. of the criminality of the country is due to drink. In other words where now one hundred crimes are committed there would be only sixteen crimes if liquor were banished. And one of the saddest features of the criminal record, while at the same time a hopeful feature, is that more than half the criminals are young in age when first incarcerated.

The temperance outlook is gloomy enough. Statistics, however formidable, never tell the whole dark story. The newspaper record of another man placed in a criminal's cell, or dropping into a drunkards grave, through the agency of strong drink, and thus lost to the life that should have been his, does not begin to reveal the sin, the sorrow and the misery that have flowed out from this life and poisoned the currents of other lives. And yet your committee is optimistic rather than pessimistic.

The report closed by urging upon all the church, Sunday Schools and Young Peoples Societies to double their efforts towards securing the total prohibition of this giant evil.

The report was followed by a strong address on the subject of Prohibition by Rev. W. J. Rutledge.

SUNDAY SERVICES.

Sunday morning opened bright and warm, and invited nearly a thousand people to Ohio Baptist Temple church. The auditorium was filled with a congregation to hear the Rev. J. B. Woodland preach the Association sermon. His text was Mark 9:23: "Jesus said unto him 'all things are possible to him that believeth.'" The preacher was in his best form and delivered a sermon pronounced by all as a strong spiritual feast. The music was at this and all the services under the direction of Mr. George Churchill, the choir master of Zion Baptist church, Yarmouth, and contributed most eminently to the worship of the assembled people.

The evening meeting was held to present the great subject of Foreign Missions. The chief address was delivered by the returned missionary, Rev. Ralph Gullison. He has spent 7 years in India. With familiarity of heathenism, its dense darkness, its indescribable vileness, its millions chained in a hopelessness, Mr. Gullison described with great power and aroused in his auditors great enthusiasm.

Rev. H. F. Adams then spoke on the ability of Maritime Baptists to give to the two million Telugus the gospel of Christ. Twelve thousand young men and women, who graduated from the Universities of Protestant Christendom, have offered their consecrated and cultured intellects and hearts to go and preach the gospel to the thousand millions of heathen in the world. On the other hand forty millions of church members in England, America and Canada hold in trust fifty thousand millions of dollars, and will not match the collegians' offering with money to send them.

The Baptist Foreign aim to send 12 families to India. Maritime Baptists are able to send them. Will they?

MONDAY.

Routine business marked the earlier sessions of morning and afternoon. In the evening a great educational meeting was held. Splendid music was rendered by Mrs. Nickerson, Mr. G. Churchill and Mr. R. Durland, which was greatly enjoyed by the large assembly.

(Continued on page nine.)

Notices.

OUR TWENTIETH CENTURY FUND,
\$50,000.

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

Rev. J. H. BARRS,
Wolfville, N. S.
Treasurer for New Brunswick and P. E. Island,
Rev. J. W. MANNING,
St. John, N. B.
Field Secretary,
Rev. H. F. ADAMS,
Wolfville, N. S.

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

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

20TH, CENTURY FUND.

I shall be glad if all our people whose payments are due on the Twentieth Century Fund, will kindly hand them to their pastors or delegates attending the Associations. I will be present and receive such. Kindly put your offerings in envelope, write on it your name, church, and county.

H. F. ADAMS.

N. B. SOUTHERN ASSOCIATION.

The N. B. Southern Association will meet with the Third Springfield Baptist Church Belleisle Station, commencing on Thursday July 7th, at 10 a. m. Delegates from St John take early I. C. R. train to Norton; thence eight miles by Central Railway to Belleisle Station, arriving at 9.30 a. m. Usual travelling arrangements are being made.

J. H. HUGHES, Moderator.
CHRIS. A. LAUBMAN, Clerk.

Programme for Friday afternoon, July 8th, 1904.

1. Bible Reading, Rev. Dr. G. O. Gates.
2. Paper, The Bible Teaching on Our Lord's Second Coming, Rev. Christopher Burnett.
3. Paper, The Higher Criticism, Rev. A. B. Cohoe.
4. The first Fifty-Years of the Baptists in N. B., Rev. Perry J. Stackhouse.
5. The B. Y. P. U. work. An address by Rev. H. H. Roon, Pres. of Maritime Union.

W. CAMP,
Chairman of Programme Com.

The I. C. R. will issue Standard Certificates, each delegate will purchase an adult first class one way ticket to Norton and obtain a certificate which entitles them to return free if ten or more delegates attend, if less than ten delegates, will be entitled to first class ticket for the return journey at half fare.

The N. B. Southern Railway will grant one-fare rate going July 6th and 7th good to return July 9th.

Yours truly,
C. A. LAUBMAN

P. S.—Delegates to the Southern Association at Belleisle will send names as early as possible to Bro. Martin W. Frenze, Belleisle Station, Kings Co., for entertainment.

N. S. EASTERN BAPTIST ASSOCIATION.

The Nova Scotia Eastern Baptist Association will convene at Canso, July 8th.

If ten or more delegates travel on the Intercolonial Railway to Mulgrave, and secure a certificate at the starting point, they will be entitled to free return tickets, on presenting these certificates, properly signed by the secretary of the Association to the Ticket Agent at Mulgrave.

If less than ten certificates are presented, the holders will pay half first class fare for return tickets.

The steamer John L. Cann makes daily trips between Mulgrave and Canso.

T. B. LAYTON, Secretary.

N. S. EASTERN ASSOCIATION.

If this meets the eye of any delegate who purposes attending the N. S. Eastern Association at Canso, July 8-11, and whose name has not yet been forwarded, kindly notify at once the undersigned.

O. N. CHIPMAN,
Canso, N. S.

The steamer "Strathcona" will grant free return to such delegates as pay regular fare in going by her to our Association at Canso. She will leave Halifax on Thursday evening, July 7, and arrive at Canso on Saturday morning the 9th.

Arrangements are being made to have an

excursion on this steamer for the benefit of those attending the Association, and also to delay her regular return trip till Tuesday noon in order to accommodate delegates going west. W. H. WARREN, Moderator.
Isaacs Harbor, June 18.

NEW BRUNSWICK EASTERN BAPTIST ASSOCIATION.

This Association meets this year at Sackville on July 16th, 17th and 18th. I have this day mailed some blank reports to the Clerks of the Churches of this Association, which I trust will be filled out and returned to before the 1st of July next. The usual Railway arrangements have been made. Delegates who have purchased first class tickets going will be entitled to return tickets free. Those travelling over the I. C. R. and Salisbury and Harvey R. R. will please secure Standard Certificate starting point. The ferry at Dorchester Cape will give one fare rate.

F. W. EMBERSON,
Clerk of said Association.
Moncton N. B., May 26th, 1904.

NEW BRUNSWICK EASTERN ASSOCIATION.

NOTICE TO DELEGATES.

All delegates wishing to attend the association which meets at Sackville, N. B. on July 22nd next, are requested to send in their names to the church clerk or pastor on or before July 10th. Provision will also be made for those who have their teams with them.

E. T. BLENKHOORN, Clerk
Sackville, N. B., June 10th, 1904.

RESOLUTIONS.

The following resolutions were passed at the Western Association:—

"Resolved", That this Association emphatically reaffirms the belief held by Baptists from the days of the Apostles until now, that the Bible is an absolutely unique revelation from God to man; supernaturally given through men selected for the purpose and inspired by the holy spirit and thus, so divinely fitted for their task that the Bible is an infallible rule for the faith and conduct of all men and the only adequate revelation of God's will to man.

"Further Resolved", That a copy of this resolution be sent to Rev. Dr. Daniel S. Gregory, Secretary of the American Bible League.

DELEGATES TO MARITIME CONVENTION.

TRURO, N. S., AUGUST 20TH, 1904.

The Committee of Entertainment requests: (1) The Delegates be appointed at the July Conference meeting of the church desiring representation. (See Year Book, Page 9, Article 2.)

(2) That the names of all delegates desiring entertainment be sent in not later than August 1st. The Committee of entertainment cannot be responsible for providing entertainment for any delegates whose names are received after that date. This is positive.

(3) That delegates desiring entertainment forward their credentials of appointment, signed by Church Clerk or Pastor, with application, in order that the Committee may have authority to place names on the list.

(4) That delegates to the Maritime W. M. A. S., who expect the Committee to provide free entertainment for them, be appointed as regular delegates by their churches.

(5) That those desiring hotel or boarding house accommodation advise the committee not later than August 15th. Rates will run from 75 cts. to \$2 a day. Delegates applying for such accommodation should state what they are willing to pay.

Postal cards with instructions and location will be sent to all whose names arrive in time. In case a delegate is appointed or located, who afterwards decides not to come he will please notify the undersigned at once.

On behalf of the Committee of Entertainment,
W. P. KING, Chairman.

THE CONVENTION.

The Baptist Convention of the Maritime Provinces will meet (D. V.) on Saturday, August 20th, at 10 a. m., in the First Baptist Church, Truro, N. S.

Official notices of the meeting have been sent to all the churches, through the clerks of the several associations. Church clerks were therein asked to forward the credentials of delegates to the Secretary of Convention by a certain date. But as the Committee of entertainment in Truro have requested "that delegates desiring entertainment forward their credentials of appointment with their application" to the chairman of the committee (Mr. W. P. King, Truro), such delegates are hereby authorized to see that the clerk of their church does not send the credentials to me, but to Truro as above. Delegates who do not wish the

Committee of Entertainment in Truro to provide for them may see that their credentials are sent to me. The regular printed form is not necessary; a written statement of appointment by the Church, signed by the Pastor or Clerk is sufficient.

HERBERT C. CREED, Sec'y of Convention.
Fredericton, June 21.

The annual meeting of the Business Educators Association of Canada will be held in the rooms of the Maritime Business College, Halifax, commencing on Wednesday, July 13. Mayor A. B. Crosby will welcome the delegates on behalf of the City and Dr. A. H. McKay, on behalf of the educational institutions. Though the membership includes schools from Halifax to Vancouver, this is the first time that any session has been held outside of Ontario. The Maritime is the only school in the Province which will be represented at the meetings.

Denominational Funds.

RECEIPTS FROM MARCH 31ST TO JUNE 30TH, 1904.

PRINCE EDWARD ISLAND.

Fairview church, \$9; Montague church, \$15; Dundas church, \$5.26; Annandale church, \$3.48; North River church, \$10; East Point church, \$6.25; Cavendish church, \$12; Springfield church, \$9.95; Charlottetown church, \$29.15; Tryon Sunday school, \$7. Total, \$106.11. Before reported, \$276.34. Total to June 30th, \$382.45.

A. W. STRAINS, Treas. for P. E. I.
Charlottetown, June 20, 1904.

N. S. WESTERN BAPTIST ASSOCIATION.

(Continued from page eight.)

The first address, after devotional services, was delivered by Rev. H. C. Newcombe, of Yarmouth. His theme was "Knowledge is Power." But this knowledge is power only as it is embodied in a man. To enrich man for high service for his fellow's best welfare, Baptists have made great sacrifices to found Christian seats of learning. On this whole continent this body leads in higher education from California to Wolfville. Of universities, colleges and schools Baptists have two hundred and eight, of which property and endowments amount to forty-five millions of dollars, attended by forty one thousand students. These will furnish the world with trained brains and Christian hearts.

Next and chief speaker was Rev. T. Trotter, D. D., President of Acadia University. He was at the N. S. W. Association twenty-seven years ago and seven years ago. Twenty-seven years ago he was in the Baptist church at Liverpool, and met for the first time Dr. J. H. Saunders, now the pastor of this church. What is education? It means the leading of the capacities for the varied means of world needs. True education fits man for highest service. The first of all educators are fathers and mothers. Following are those in the school and colleges. Resultant manhood issues from the education.

Wolfville recognizes that man has not only body and soul, but that he has also a spiritual nature to be cultivated. The sovereignty of the spiritual, the Lordship of Jesus, these are supreme at Wolfville. These are growing days at Wolfville. (1) Financially. Seven years ago there was an aggregate debt of \$70,000. The first forward movement of \$75,000 practically wiped the debt out, yet so great were the annual deficits that it was absolutely necessary to raise another Forward Movement. Then Dr Trotter approached John D. Rockefeller. A legal document came from the millionaire Baptist offering dollar for dollar up to one hundred thousand dollars. Up to date less than one hundred persons have pledged fifty-five thousand dollars. This was started by the Hon. H. R. Emmerson, Minister of Railways who pledged himself for five thousand dollars.

Evidently this second Forward Movement will succeed. Now a medical doctor in New York, who had put twenty thousand dollars in his will for Acadia, last Friday a telegram came saying he would support a professorship in biology, and will endow a chair in five years.

We are now founding a course in science give a diploma of B. Sc. after four years study. This will give to a young man a training in the theory of science, coupled with the culture of a liberal education. Being affiliated with McGill, this graduate will be permitted to enter the 3rd year of applied science in any of its branches. These are growing days at Acadia college.

Thanks.

DEAR EDITOR:—Permit me through your highly esteemed paper to express my thanks to the people of Riverside for their Christian kindness to me during my deceased husband's illness. It materially helped me to bear the burden. I pray that he who does not forget the cup of cold water given in his name will reward them.

Faithfully,
MARY M. STUART.
Riverside, Albert Co. July 2nd.

BABY LAUGHS.

Baby laughs when mother gives him Baby's Own Tablets; they taste good and make him well and happy. They are mother's help and baby's every day friend. Guaranteed to contain no opiate or harmful drug. The tablets aid digestion, cure colic, prevent diarrhoea, cleanse the bowels, allay teething irritation, and cure all the common ills of childhood. No cross, sleepless children in homes where Baby's Own Tablets are used. Mrs. M. Ready, Denbigh, Ont., says: "I don't know what higher praise I can give Baby's Own Tablets than to say that I would not be without them in the house. I have found them all that is claimed and keep them on hand to meet any emergency." Sold by all medicine dealers everywhere, or sent by mail at 25 cents by writing The Dr. Williams' Medicine Co., Brockville, Ont.

DENOMINATIONAL FUNDS.

New Brunswick.

Emma E Estabrook, F M \$2; Mauderville church, D W, \$8 50; Middle Sackville, D W, \$15 90; St George 1st, F M \$14; J B Allaby, F M, \$9; Leinster St, (H M, \$9 50, F M, \$24 23; Libitha Humphrey, F M, \$12 50; 46 23; Pennfield church, F M, 5 00; North River church, (D W, 8 55, F M, 3 10; Lewis Mt Sec 84c, Grand Ligne, 50c; 12 99; Fredericton ch, D W, 96 60; Hopewell ch, D W 16 31; Main St ch, F M, 23 00; Moncton 1st, (D W 21 00; N W M, 7 50, Grand Ligne, 2 50; 31 00; Gibson H M, 3 64; Upper Gagetown H M, 10 00; Germain St S. S., (H M \$5; F M, \$5; Grand Ligne, \$5) \$15 Elgin 1st, Mapleton section, F M, 4 30; Hillsboro 1st, N W M, \$48.50; Fairville (H M, and F M, \$3 05; Grand Ligne, \$1; \$4 05 Miss M J Hay, H and F M, 10 00; Carleton and Vic. Co's. Q M, H and F M, \$4 25; Upper Wickham (H M, 89c, F M, \$1 75) \$2 64; Millcove, F M, \$1 50. Total \$584 47. Before reported \$1367 41. Total to July 1st \$1951 82.

J. W. MANNING, Treas. N. B.
St. John, July 1st, '04.

LITERARY NOTES.

A new and exceedingly attractive cover brightens the appearance of The Missionary Review of the World for July, nor are the contents less pleasing. "The Past and Present in the Philippines is very forcibly contrasted by Dr. Homer C. Stuntz, of Manila. He clearly shows the advantages of American Government and Protestant Christianity over Spanish misrule and Papal control. The editor-in-chief calls for "A New Missionary Crusade," which will appeal forcefully to all interested in missionary progress. There are also timely articles on Japan and "The Russian Missionary in Japan"; two on Korea—"The Exciting Times in Korea" and "How the Gospel Came to Pang Yang," by Dr. Horace G. Underwood. One of the most important contributions to this issue is by Miss Belle M. Brain, who tells the story of the Central Presbyterian Church of New York and its missionary work—"A Church That Supports Two Stations" and a dozen missionaries. How this is done and what is the result should interest every pastor and missionary leader. There are numerous illustrations in the Review and other attractive and valuable features which make it well nigh indispensable.

Published monthly by Funk & Wagnalls Company, 44-60 East 23d Street, Cor. 4th Avenue, New York. \$2.50 a year.

ST. NICHOLAS'S NEW SERIAL.

The July St. Nicholas will have the first chapters of a unique serial, "Kibun Daizin," or From Shark-boy to Merchant Prince, written by Gensai Murai, and translated for St. Nicholas by a native Japanese. Gensai Murai was once a student of the School, founded by Count Okuma, leader of the Progressive Party in Japan. There he studied English literature and after completing his course wrote for a well-known Tokio paper, the Hochi. His work soon arrested the attention of reading circles in Japan; and several of his novels went through ten editions in two years. His story of Kibun Daizin is founded upon the life of Bunayemon Kinokuniya, a Japanese merchant of the eighteenth century, whose pluck, wisdom, and enterprising spirit made him one of the most prosperous and respected men of his time. He is talked of familiarly, even to this day, by his countrymen, under the nickname of "Kibun Daizin." "Ki" and "Bun" stand for the initials of his personal and family names, while "Daizin" means "the wealthiest man."

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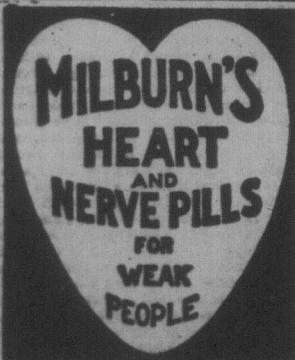
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The Home

THE INTERESTED WOMAN.

A valuable thought is that enunciated by the author who tells us: "I've never known an interested woman who was uninteresting. I've had some girl friends look me in the eye as I talked to them so that when I went away I felt as if a giant had taken me by the hand!"

An interested woman! She is indeed a pearl of great price. If we dispassionately sit down to analyze the charm attaching to some dear friend of pleasant acquaintance, shall we not find it in this, that she is interested? There is that unmistakable look in the eyes, never seen in those of a self-concentrated person; the look that projects itself through reserve, and compels confidence. We know at once that her mind is open to impressions, and that her attention is all ours. She never agonizes her friends by losing the thread of the subject on which they discourse nor by suddenly interrupting them with a remark entirely alien, nor by saying something so insane as to prove that she has not heeded, or, at all events, has not comprehended what was being said.

Looked at from the standpoint of the social diplomat, there is no better policy than that of cultivating ready interest in the concerns of those around us, in current events, in the affairs of the world at large.

Besides, there is good to be done, inspiration to be communicated. Who has not felt the depression of meeting that blank gaze which denotes a mind entirely engrossed or the corresponding stimulus of a kind and comprehending look? The pursuits of women conduce to narrowness of interests in many cases, but every woman should remember that the simple faculty of being interested—not seeming merely—is to possess a charm superior to that of beauty.—Public Ledger.

GATHER SUNSHINE.

Some persons are like the human heart, inasmuch as they sprinkle rest and kindness and heart's ease all through their daily tasks. They weave a bright thread of thankful happiness through the web and wool of life's pattern. They are never too busy to say a kind word or to do a gentle deed. They may be compelled to sigh betimes, but amid their sighs are smiles that drive away the cares. They find sunbeams scattered in the trail of every cloud. They gather flowers where others see nothing but weeds. They pluck little sprigs of rest where others find only thorns of distress. Like the human heart, they make much of the little opportunities presented to them. They rest that they may have strength for others, they gather sunshine with which to dissipate the shadows about them. The grandest conception of life is to esteem it an opportunity for making others happy. He who is most true to this higher self is truest to the race. The lamp that shines brightest gives the most light to all about it.—Good Cheer.

RECIPES.

STRAWBERRY COCKTAIL.

This delightful beverage can be served at the beginning of luncheon or partaken of during the courses. Mash to a mass a quart of the berries, to which add the juice of one lemon, one orange, and six cupfuls of water. Also two cupfuls of sugar, and let stand for a couple of hours. Stir until the sugar is entirely dissolved, then strain through a jelly bag. Stand on ice to become chilled. At serving time pour in tall glasses, into every glass put three or more strawberries sliced.

FROSTED STRAWBERRIES.

These are charming to the eye as well as to the palate. Dip fine, ripe, big berries one at a time in slightly beaten white of an egg, afterward roll in powdered sugar and arrange on a plate to dry.

STRAWBERRY DUMPLING.

Make a very light biscuit dough and roll out to half an inch in thickness; cut in circles the size of saucers, heap fresh berries in the

centre of each. Moisten the edges and fold over the berries, pinching firmly together at the top. Arrange on a buttered tin, put in steamer and let remain twenty-five minutes. Serve with hard sauce made like this, beat to a cream two cupfuls of pulverized sugar half a cupful of butter, add two cupfuls of strawberries that have been thoroughly mashed, and stir the whole until a smooth mass.

STRAWBERRY TAPIOCA.

Wash half a cupful of tapioca in cold water, then soak in a pint of water over night with a mite of salt. In the morning turn into a saucepan and simmer until wholly dissolved, adding water to make the consistency of starch. Cook two cupfuls of strawberries with a heaped cupful of sugar. Afterward cover the bottom of a pudding dish with hot tapioca and alternate with the berry sauce. Set in the oven for fifteen minutes, remove, and as soon as cool, place in the ice-chest. Serve with sweetened cream.

STEAMED STRAWBERRY ROLY-POLY

Take one pint of flour, one teaspoonful of sugar, one-and-a-half of baking powder, some salt, sift three times, mix with a heaping tablespoonful of butter, a small cupful of milk. Turn on moulding board and roll an inch thick, spread with berries and fold over so the fruit will not run out, carefully pinch the ends and dip a cloth in boiling water, leaving room to swell. Steam one hour and a half. Serve with sauce given for dumplings.

STRAWBERRY MERINGUE PIE.

A delicious dessert is made by lining small tartlet tins with good puff paste and baked, filled with raw rice to keep in shape. As soon as sufficiently browned, strawberries that have been combined with sugar should be generously sprinkled on the bottom of each tart, then fill'd with a deep meringue composed of the white of four eggs, whipped stiff, with three tablespoonfuls of powdered sugar. Bake until the meringue is a brown tint. Serve while fresh but not hot.

VEGETABLES INSTEAD OF MEAT.

Mrs. Rorer gives the following suggestions regarding vegetables as a substitute for meat: "Meats contain nitrogen valuable for tissue building. If we change from a meat to a vegetable diet, vegetables rich in nitrogen must be substituted. Standing at the head of this list of foods are peas, beans and lentils—the leguminous seeds difficult of digestion unless carefully and simply cooked. Any recipe or method calling for a second cooking add to their digestibility, providing fat has not been mixed with them.

GO SLOW.

The tempter by which right taste is formed is characteristically patient. It dwells upon what is submitted to it. It does not trample upon it lest it should be pearls, even though it looks like husks. It is a good ground, soft penetrable, retentive; it does not send up thorns of unkind thought to choke the weak seed: it is hungry and thirsty too and drinks all the dew that falls on it. It is an honest and good heart that show no too ready springing before the sun be up, but fails not afterwards.—Rurkin

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I was Cured with a severe attack of Rheumatism by MINARD'S LINIMENT.

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JOSHUA WYNACHT.

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CURED BY

DOAN'S KIDNEY PILLS.

Kidney Troubles, no matter of what kind or what stage of the disease, can be quickly and permanently cured by the use of these wonderful pills. Mr. Joseph Leland, Alma, N.W.T., recommends them to all kidney trouble sufferers, when he says:—I was troubled with dull headaches, had frightful dreams, terrible pains in my legs and a frequent desire to urinate. Noticing DOAN'S KIDNEY PILLS recommended for just such annoyances as mine, it occurred to me to give them a trial, so I procured a box of them, and was very much surprised at the effectual cure they made. I take a great deal of pleasure in recommending them to all kidney trouble sufferers.

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

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A LARGE BOTTLE, 25c.

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

Third Quarter, 1904.

JULY TO SEPTEMBER.

Lesson III.—July 17.—Asa's Good Reign.
—11 Chronicles 14: 1-12.

GOLDEN TEXT.

Help us, O Lord our God; for we rest on thee.—11 Chron. 14: 11.

EXPLANATORY.

I. REHOBAM AND ABIJAH: TWO KINGS THAT TRUSTED IDOLS.—2 Chron. 11, 12, 13, with the parallel passage, 1 Kings 14: 21 to 15: 24. Rehoboam's reign of 22 years over Israel covered Rehoboam's reign of 17 years over Judah, the three years of his son Abijah, and the beginning of Asa's reign.

Abijah, who trusted God in an emergency, Abijah ("Jah is my father"—called "Abijam" in Kings) is a name given to a son both by Rehoboam and Jeroboam, in an apparent rivalry of piety. Second Chronicles 13 records a great battle between Abijah, king of Judah, and Jeroboam, in which Abijah roundly rebuked the king of Israel for his desertion of Jehovah. Though outnumbered and outflanked, Abijah was granted a great victory.

II. ASA TRUSTS GOD AND DESTROYS IDOLS.—Vs. 1-5. Abijah's reign lasted only three years. He was buried in Jerusalem, leaving the kingdom of Judah to his son Asa (whose name, perhaps, means "healer.") He ruled for 41 years, contemporary with seven kings of Israel.

2. AND ASA DID THAT WHICH WAS GOOD. We do not know how the seed of righteousness was planted in Asa's heart, but he nurtured it in the face of great obstacles, and so proved the power of his character.

3. FOR HE TOOK AWAY THE ALTARS OF THE STRANGE GODS. "The gods of foreign origin." AND THE HIGH PLACES. Altars and shrines of heathen worship, on hills or rising ground. The Hebrews found these "high places" when they conquered Canaan, and used them for the worship of Jehovah. This practice tended to degrade the true religion to the level of heathenism, so that the Hebrews were commanded to worship only at Jerusalem (Lev. 26: 30; Deut. 12: 11-14). The statement in 1 Kings 15: 14 that the high places were not taken away may indicate that in spite of Asa's reform the worship of Jehovah on some of the high places continued.

AND BRAKE DOWN THE IMAGES. R. V., "pillars," margin "obelisks." "This pillar was a monolith standing by an altar as a symbol of the god worshipped at the altar."

AND CUT DOWN THE GROVES. R. V., "the Asherim." An Asherah was probably a wooden pole, which was planted beside an altar as a symbol of a deity. It appears to have been a survival of tree-worship, as the "pillar" was a survival of stone worship. The Asherah of itself did not represent any particular deity, but it could be carved to bear the symbol of any special god or goddess, e. g., of Astarte. "Nature-worship in practice became throughout the Semitic world a system of immorality legalized and fostered under the name of devotion to the goddess of lust. The favorite symbol of this goddess, tantamount to an 'idol,' was a tree, and her worship was chiefly carried on in groves, or other places where the rich luxuriance of the vegetable world suggested the attributes of Astarte, the Semitic Venus."

4. AND COMMANDED JUDAH. He not only did right himself, but he taught and trained his people to do right. TO DO THE LAW AND THE COMMANDMENTS. "The decalogue and the ceremonial law."

5. HE TOOK AWAY, etc. Not only from Jerusalem, but from all the cities of Judah. THE IMAGES. R. V., "sun-images." "Pillars for sun-worship." "Such images were representations of Baal, the old sun-god, the male counterpart of Astarte." AND THE KINGDOM WAS QUIET. At peace for ten years (vs. 1).

III. ASA TRUSTS GOD IN PROSPERITY.—Vs. 6, 7. The rewards of virtue are not all reserved for the next life, but they begin gloriously in this. Asa's uprightness brought him prosperity.

6. HE BUILT FENCED (fortified) CITIES. Doubtless restoring Rehoboam's fortifications (2 Chron. 11: 5-11), which Shishak had destroyed.

7. WHILE THE LAND IS YET BEFORE US. While our movements are unimpeded by an enemy. "Apparently Asa had rebelled against Egypt and expected an invasion."

IV. ASA TRUSTS GOD IN ADVERSITY.—Vs. 8-15. Asa was prepared for adversity because he did not forget God in his prosperity.

8. ASA HAD AN ARMY consisting of 580,000 men of valor,—not a standing army, but a trained militia, summoned from their ordinary occupations when war broke out. Judah's troops were ordinarily heavy-armed (like the Greek hoplites) and bore TARGETS, large oval or rectangular shields covering the whole body. Benjamin's troops went

light-armed (like the Greek peltasts) and carried bows, and small round SHIELDS or bucklers.

9. ZERAH THE ETHIOPIAN, or Cushite, a descendent of Cush, son of Ham. The tendency of recent discoveries is to identify Zerah with Osorkon II., who may have been of Ethiopian descent; or perhaps Zerah was his general. A THOUSAND THOUSAND. A million, "the largest collected army of which we hear in Scripture; but Darius Cordomannus brought into the field at Arbela a force of 1,040,000. Xerxes crossed into Greece with above a million; and Artaxerxes Mnemon collected 1,260,000 men to meet the attack of the younger Cyrus. CAME UNTO MARS-SHAH. A city just on the borders of the hill country, 25 miles southwest of Jerusalem. Here Micah was born. The army came from Egypt by the northern route, along the coast, near the land of the Philistines.

10. THEN ASA WENT OUT AGAINST HIM. R. V., "to meet him." IN THE VALLEY. Rather a sloping, hilly moorland, which separated the Philistine plain from the Judean highlands. ZEPHATHAH is (counting from the north) the fourth of the five valleys that break through this borderland, giving the only access to Judah.

11. ASA CRIED UNTO THE LORD. Even if all his army was present, he was outnumbered two to one, and greatly needed Jehovah's aid. IT IS NOTHING WITH THEE TO HELP. If a man should help an ant rolling its food along, it would make no difference to the man whether the ant's burden was large or small; so even our greatest difficulties are trifles to God. THE R. V., however translates it, "there is none beside thee to help." LET NOT MAN PREVAIL AGAINST THEE. For Asa, by his ten years of faithful obedience, had identified himself with God's cause.

12. SO THE LORD SMOTE THE ETHIOPIANS BEFORE ASA. "The natural outcome of such prayer and trust." "The sole occasion in sacred history in which an Israelite army met and defeated one of the great world powers in open battle."

The pursuit extended far into Philistine territory, to Gerar below Gaza. The invading army was routed beyond recovery, the Philistine cities, that had probably aided the enemy, were punished, and with an immense amount of booty Asa returned triumphantly to Jerusalem.

Lessons from Asa's trust. 1. It was the natural outgrowth of a God-fearing life.

2. It was based upon a humble consciousness of his own weakness and God's power and love.

3. Yet Asa did not fail to do what he could, and then trusted God for the rest.

4. And so God gave Asa the most notable victory ever won by Hebrew arms. In the same way, if we trust God and obey him he will enable us to come off "more than conquerors" in any battle against evil.

LORD CHARLES BERESFORD.

Like many other boys who have risen to eminence, Lord Charles Beresford was the despair of both his parents and teachers. On his thirteenth birthday the choice of a calling was put before young Beresford by his father asking him whether he would enter the army or navy or take up orders. 'Well,' he concluded, 'what is it to be?'

'The navy,' was Beresford's immediate reply.

'And why the Navy boy?' pursued the father.

'I'd like to be an admiral, like Nelson,'—'Pahaw! Like Nelson! Why Nelson?'

'Because I want to.'

'But even if you were in the navy, why do you think you will ever become an admiral?'

'—'Because I mean to,' was the curt and emphatic reply.

HOW TO KEEP FROM WHIPPING OXEN.

A good way of overcoming an evil habit is by engaging actively in something better. Doing right with all our energies is, for the time being at least, a sure antidote to a temptation to do wrong. An old farmer was inclined to whip his oxen impulsively as he went along the country road. This habit troubled him as well as his oxen. He found that his best way to overcome it was by deliberately singing "Old Hundred"; then he didn't want to break in on a sacred tune by lashing his oxen. A jig tune might not have helped him, but a psalm tune did. There was a lesson for some of us, as well as relief to the oxen, in that farmer's experience.

LIBERTY AND LAW.

"The only laws with which he cannot take liberties are the inner ones. And this is true because, as Jesus taught, the kingdom of God is within us, not without us. What is less than God we can control, because he has given us charge of it. But God himself and his kingdom, which he has written in the nature and heart of man himself, must be and will be obeyed. Singularly economics by the increased estimate under Christian inspiration and guidance which it has put upon man has supplied the newest form of the argument for the existence of God. Man is an economic animal, but one that reasons thinks, has memory, can suffer through time and mingle in the present many intangible and mighty forces which cannot be reduced to statistics. Thus the spiritual valuations in man's life have acquired great economic importance. It is of greater importance that a man shall feel that justice is being done than that he shall have a full dinner pail. The full pail with conscious injustice prevailing will never, as it has never, still the anger and cupidity of man.—A. A. Berle.

THE MISSES AT SCHOOL.

There was once a school
Where the mistress, Miss Rule,
Taught a number of misses that vexed her;
Miss Chief was the lass
At the head of the class,
And young Miss Demeanor was next her,
Poor little Miss Hap
Spilled the ink in her lap,
And Miss Fortune fell under the table;
Miss Conduct they all
Did a Miss Creant call.
And Miss State declared this was a fable.
Miss May lost her book,
And Miss Lead undertook
To show her the place where to find it;
But upon the wrong nail
Had Miss Place hung her veil,
And Miss Deed hid the book safe behind it.
They went on very well,
As I have heard to tell,
Till Miss Take brought in Miss Understanding;
Miss Conjecture then guessed
Evil things of the rest,
And Miss Counsel advised their disbanding.
The Advance.

CLEVER ANTS.

Dr. Flagg tells an interesting story of some ants he had observed: "A pie was placed on a shelf in a cupboard, with a wide ring of molasses encircling the plate. The ants discovered it, and wanting pie for breakfast, they set out to get in. They first marched about the ring, leaving an ant here and there at places which were seen to be less wide than the rest of the ring. Then they carefully selected the narrowest place; and, going to an old nail hole in the wall, they formed an endless stream of porters, each bringing a grain of plaster. They built a causeway through the molasses of these bits of lime, and in three hours from the time of discovery, they were eating the pie.—Ex.

A MEAN MAN.

'That Charley Pinchback is a mean man.' 'What has he done?' 'You know he's engaged to Tilda Rickrack. Well, he found a ring some here at a bargain, and gave it to her. It was too small for her finger. What do you suppose he did?' 'What?' 'Advised her to diet until she could get it on.'—Ex.

'I am deeply interested in discovering the Lost Tribes of Israel,' said Mr. Musty, as he came in and sat down by the busy editor for an hour's discussion of the subject.

'So?' replied the man of resources. "Why don't you advertise for them? The business office is on the first door. Here, Dan, show the gentleman to the advertising department."

EFFORT AT RECONCILIATION.

A London paper tells an excellent story in connection with the sentries in front of Buckingham Palace. It appears that their custom of meeting face to face for a moment, and then separating without a word, having cut each other dead, is a continual source of discomfort to sympathetic Americans. One morning a visitor from the United States found it too much for him. "Come, boys," he said, soothingly, "make it up." Whether the sentries responded to the touching appeal is not recorded.



Many women are denied the happiness of children through derangement of the generative organs. Mrs. Beyer advises women to use Lydia E. Pinkham's Vegetable Compound.

"DEAR MRS. PINKHAM:—I suffered with stomach complaint for years. I got so bad that I could not carry my children but five months then would have a miscarriage. The last time I became pregnant my husband got me to take Lydia E. Pinkham's Vegetable Compound. After taking the first bottle I was relieved of the sickness of stomach, and began to feel better in every way. I continued its use and was enabled to carry my baby to maturity. I now have a nice baby girl, and can work better than I ever could before. I am like a new woman."—MRS. FRANK BEYER, 22 S. Second St., Meriden, Conn. — \$5000 forfeit if original of above letter proving genuineness cannot be produced.

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

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One of the Many

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

GATES' Life of Man Bitters and Invigorating Syrup

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

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

From the Churches.

DENOMINATIONAL FUNDS.

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

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

CANTERBURY STATION—The MESSENGER AND VISITOR is requested to say that the Canterbury Second Church has appointed Moses Esty as its clerk in succession to George F. Jamieson, deceased.

FLORENCEVILLE, N. B.—We are now at Aberdeen with Bro. Rideout, God is blessing our work there. Eleven have been baptized and others are moving in our meetings, one candidate was baptized at Tobique by Bro. Miller, June 7th, and others there will be baptized on our next trip, we go up there D. V. for the 17th inst. A. H. HAYWARD.

TRYON, P. E. I.—Rev. J. Clark, M. A. having resigned the charge of this field, the pastorate of Tryon and Bonshaw, is now vacant. Pastor Clarke during the four years he has been with us, has made many warm friends. His soul stirring and faith inspiring sermons will not soon be forgotten, and very earnest prayers for his welfare will follow him wherever the Lord may lead him. We pray the Master to direct to this part of his vineyard, some one of his many servants, to take up the work that our brother has laid down.

BRIDGEWATER, N. S.—On Sunday June 19 one young lady was received into our fellowship by baptism at Lakeville, N. S. Our new church at Lapland has just received two coats of paint which we were prevented from giving it last fall on account of the lateness of the season. This adds the finishing touch and greatly improves the appearance of the church. Our brethren at Lapland are very fond of their church and they have just reason to be so. It is one of the most attractive little churches that I know.

C. K. FREEMAN.

JORDAN FALLS, N. S.—On Sunday, May 29th, the pastor, Rev. J. B. Woodland, baptized twelve persons and received thirteen into the fellowship of the Baptist church of Jordan Falls, Shelburne Co. N. S. On June 26th, he baptized two others at the same place and there are more to follow. The church has been revived, many souls saved and the cause greatly strengthened at that place. The pastor expects to administer the ordinance of baptism at Sandy Point, in the near future.

HANTSPOUR, N. S.—We are glad to report that on June 19th three more followed their Lord in the ordinance of baptism. Sunday, June 29th, the Sunday school was largely represented in a missionary concert at which time our regular offering for denominational work was taken. It was very gratifying to see the interest of old and young. Mt. Denison Sabbath school has been favored in its endeavor to secure a S. S. library. Mr. John Churchill saw their enthusiasm and presented to them new books suitable for their school. We are glad to see large audiences also thankful for the conversion of souls to Jesus Christ. The pastor sails July 1st for a two months vacation in England, during his absence the Rev. J. D. Spiddell of Wolfville will supply the pulpit.

ERNEST QUICK.

HOPEWELL, N. B.—Our annual Business Meeting was held at Hopewell Hill on Wednesday afternoon 29th ult. Financially the church has made a good record during the past year, over \$2100 having been raised for all purposes. The debt on the parsonage is paid. Our former clerk, Miss Edna West resigned, and Miss Flora Russel was appointed in her stead. Correspondents will please note the change. The retiring clerk was remembered in a substantial donation, as an expression of appreciation for the very efficient

and faithful way in which she performed the work. The church, unsolicited, unanimously voted the pastor one month's vacation to be taken when he so desired. It was a gracious favor given in a graceful way. Let all our churches do likewise. Don't wait for your overworked pastor to beg of you a little time for rest. We are anxious for a spiritual blessing and are waiting for it at the throne of Grace. J. W. BROWN.

AMHERST, N. S.—On Thursday evening, June 30, after the Woman's Missionary Aid Society annual meeting and Tea, a farewell service was held for our retiring pastor, Rev. W. E. Bates on the eve of his departure for his new field at Mystic, Conn. Dea. (Senator) T. R. Black in the chair. The exercises were: Opening remarks by the chairman, a highly appreciated address to the pastor read by Dea. Samuel E. Freeman on behalf of the church. Reply by the Pastor, Cornet solo by Mr. White, Addresses by Rev. Dr. Steele, Rev. Dr. Chapman, Dea. M. A. Pride, Rev. Mr. Hockin, Rev. Mr. Cresswell, Address and presentation by twelve young girls who were recently baptized. Address and presentation of \$150 by Dea. W. M. Read on behalf of the donors. The place was beautifully decorated with flags and flowers and the meeting was characterized by kindly expressions towards the pastor and his excellent wife, and by him towards the church. The meeting closed with benediction by Dr. Steele. A call has been extended to Rev. Selden W. Cummings now of Chester, Penn., which he has accepted. He is to be with us Aug. 21st. W. S. PORTROUS.

CAMBRIDGE, N. S.—On Thursday, June 23rd we commemorated the thirtieth anniversary of the organization of the Cambridge Baptist church, the day was a delightful one and the exercises of an interesting and inspiring nature. At the service held at 2 p. m. the church clerk gave an outline history of the church. At the organization in 1874 there were nine-two members, of these forty-six, exactly one half are dead, fifteen have removed and thirty one are yet members. After the close of the history followed an address by Rev. Isaiah Wallace. Then the roll was called by the clerk to which one hundred and ninety responded. Addresses were also given by Rev. John Hawley, Rev. Alfred Chipman and others. At the close of the afternoon session a delightful time was spent on the picnic grounds near by. In the evening a crowded house listened to a sermon by Rev. H. F. Adams from John 3: 16. The special music prepared for the occasion was much appreciated. The past year has been a very gracious one, wanderers have returned to the Father's house and souls have been saved. Sixty-four have been added to the church, forty six by baptism and eighteen by letter and experience. The finances of the church were never in a more encouraging condition than at present. The church has made quite a new record for herself during the past year in amount contributed for mission and Denominational work. For all these things we desire to thank God and take courage.

C. K. MORSE.

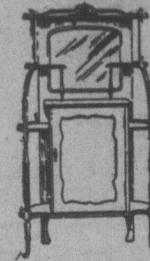
TABERNACLE, HALIFAX.—A great service was held at the Tabernacle Church last evening. It was great in its attendance—great in its interest—and great in its results. The church has recently undergone extensive repairs and in addition to all that expense it has been voted to purchase a new pipe organ. Last night the pastor preached a sermon from Isaiah 32: 8 "The liberal soul deviseth liberal things; and by liberal things shall he stand." He spoke of the principle of generosity as vital and fundamental in Christianity and emphasized the fact, that the secret of Christian liberality is a soul filled with the spirit and grace of God. A soul must be made liberal before it can act liberally. The preacher also stated that liberality is the guarantee of safety and enlargement, and showed illustrations of this truth in the commercial, social and religious life. After the sermon a large black-board was placed on the platform and this at once aroused the curiosity of the people. The board had been mapped out into four blocks, represented by different colors and each containing squares representing different amounts. The pastor explained the scheme and then began to call

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St. John, N. B.

for subscriptions toward the organ and repair fund. Responses came without a moment of delay and followed on so rapidly that several times it was necessary to ask the friends to wait in order to give time for the marking of the board. There was the greatest enthusiasm from the start and it never lessened. The people had come prepared to give and they needed no urging. Subscriptions poured in until every square on the board was taken and there were other pledges besides. When the final count was made it was discovered that the people had raised the magnificent sum of three thousand, five hundred dollars (3,500). Almost every person present gave something and everybody gave freely and gladly. At the close of the service the audience sang "Praise God from whom all blessings flow." The service will not soon be forgotten.

ABERDEEN, N. B.—It is with a spirit of gratitude towards God that I report his blessings upon our efforts here. As this is my first communication it might be as well to begin at the first. Just a year ago I was teaching school at my own native home, Middle Simonds, I had preached a few times twice on this field. I had felt for some time that God had a place in his great vineyard for me, and the very day that I closed my school, I received a letter; the purport of which was a call to this field. The Aberdeen and Windsor churches. Having been granted a license to preach the gospel by my home church, I immediately settled and from the very first there has been a hearty cooperation on the part of professing Christians and a good interest manifested by the unconverted. In December last I received an injury which necessitated my going to the hospital for an operation on an injured foot, this laid me aside from the work for three months, but I am glad to say that it did not even leave me lame, as I had been for years before. The hearty welcome I received on my return in April gave an impetus to carry on the work with renewed energy. On the 10th of June we began special work at Foreston which is central to Biggar Ridge, North and South Ridges, Beaufort and Argyle. Brother A. H. Hayward had arranged to be with me and the first meeting gave promise of a glorious revival. We have had interruptions each week, as we have attended both the quarterly and the associational gatherings, and Brother Hayward found it impossible to be with me this week, but we have returned to our work both Sundays and administered the sublime ordinance of baptism in the beautiful waters of the upper Miramichi. On June 19th, seven candidates and on June 26 four other candidates followed the Lord in that blessed ordinance, and we expect others to follow next Lord's day. We had advertised a "Roll Call" at the church at Highlands for the 21st inst. This call in just the right time and we believe proved a grand success in renewing the family union in our church home as members from all the preaching stations were present to respond to their names. An interesting feature of the Roll Call was the addition of eight new names, six of these being candidates baptized the preceding Sunday and two by experience. Rev. A. H. Hayward gave a historical sketch of the church and Rev. J. D. Wetmore gave an address on "Roll Call." The music provided by the Windsor choir was appreciated by all. In fact everybody felt that "it was good to be there." The four candidates baptized last

Sabbath received the hand of fellowship in the evening, and there are a number of others to be received by letter and experience at the earliest convenience. We expect to visit other parts of the field as soon as the interest is done here, and we trust that the same God who is rich over all will manifest his saving power on the different parts of this field.

C. FRANK RIDEOUT.

PRINCE ALBERT, N. W. T.—The territory of Saskatchewan is more than five times as large as Nova Scotia. In all this vast area, with its rapidly increasing population there are only two Baptist churches and no church edifices. One of these churches is in Prince Albert, the other is near Saskatoon over ninety miles distant. With this exception the nearest church to the south is 250 miles distant, while the nearest church on the west is over 400 miles away. Prince Albert is a growing town with a population of about 2,500. The need for our work here is great: To a resident of the east it would be almost impossible to convey an idea of the godlessness of some of our western towns. Some idea of the condition may be obtained however, when I say that in two weeks recently over \$8000.00 was spent in rum and vice. And very little is being done to help those who are thus enslaved. Upon arriving here nine weeks ago, I found a church of 13 members ready for work and this large field to work in. From the first congregations have been good and recently we have been compelled to secure larger quarters. The town hall has been rented, but for this we have to pay five dollars per Sunday (rather a large sum for a young church). A centrally located lot has been secured at a cost of \$500.00 and we are now facing the problem of building. To provide for any growth, we have had to plan for a seating capacity of 250, and with the present cost of material and labor this will cost \$3000.00. Our people are doing nobly. One woman gives \$2.00 per Sunday for current expenses and has given \$100.00 to the building fund. Another woman who earns her money by boarding mill hands, gives \$1.00 per Sunday to current expenses and has pledged \$75.00 for the building. Another woman, over seventy years of age, also boards the mill hands that she may give \$1.00 per Sunday to current expenses and a liberal donation to the building fund. Others are doing the best they can. But when they have done this, they are hardly equal to the task before them. We will need about \$1,500 from outside sources. A number of friends have given our personal appeals a liberal response. This is the first Baptist church to be erected in Saskatchewan territory. No place in the west offers more to one who desires to invest in the Lord's work. Who will assist with a donation? All money sent to the writer will be gratefully received, promptly acknowledged and wisely expended. Donations should come promptly, as the building is to be ready by Sept. 1st and we have to pay the contractor as the work progresses. F. W. PATERSON, Prince Albert, N. W. T.

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MARRIAGES

FOWLER-PRATT.—At Carlisle, Car. Co., June 22, by Rev. J. D. Wetmore, Stephen G. Fowler to Annie Pratt both of Brighton, Car. Co.

MILLIGAN-LAWRENCE.—June 27th, in the Baptist house of worship, Windsor, N. S., by Pastor W. F. Parker, Samuel T. Milligan of Montreal, Quebec and Miss Sadie Lawrence of Windsor, N. S.

ADAMS-PETERSON.—At Brighton, June 20th, by Rev. J. W. Bancroft, Harry E. Adams and Augusta A. Peterson, of Boston Mass

HALLIDAY-MATHESON.—At the parsonage, Springhill, N. S. June 30th, 1904 by Pastor H. G. Estabrook, John Halliday and Miss Lillie Matheson, both of Springhill.

HANEY-FLOYD.—At the home of the bride's parents, Eastfield, N. B. June 20th, by Pastor R. M. Bynon, Onslow Haney, of Deer Island to Hannah H. Floyd of Fairfield, St. John Co.

MACLEAN-WASSON.—At the home of the bride, Jemseg, on June 15th, by Rev. A. B. MacDonald, Capt. Leonard B. MacLean of Waterborough, and Bulah Wasson, daughter of Captain James Wasson of Cambridge, N. B.

LYOYD-KELLEY.—At the parsonage, Kentville, June 26th, by the Rev. C. H. Day, John Elmer Lloyd of Brooklyn Corner, to Annie Laura Kelley of Kentville.

VAUGHN-BECKWITH.—At the parsonage, June 29th, by Pastor Ernest Quick, John Vaughn of Bishopville, to Mary Beckwith of Hantsport.

ZWICKER-BAKER.—In Leland, N. S. June 30th, by Rev. C. R. Freeman, Mr. Frederick Zwicker and Miss Lillas Baker, both of Leland.

WHITENECT-SHARPE.—At Springfield, N. B., June 15th, by Rev. Wm. M. Field, George St. Clair Whitenect and Lillie L. Sharpe.

LEONARD-KIERSTEAD.—At the residence of the bride's father Mr. Hiram Kierstead, on the evening of June 21st, by the Rev. Wm. M. Field, Andrew Leonard and Emma I. Kierstead.

BISHOP-EBBETT.—At the residence of James Bishop, Coronation, N. B., June 8th, by Rev. A. H. Hayward, Samuel B. Bishop, of Perth, to Emma L. Ebbett of Fredericton, N. B.

VANDINE CLIFF.—At the residence of the bride's father, J. B. Cliff, North View, Vic. Co., N. B., June 29th, by Rev. A. H. Hayward assisted by vicariente D. F. Millen, Samuel J. Vandine to Lottie P. Cliff, all of North View, Vic. Co., N. B.

ELLIOTT-WILY.—At the Nictaux Baptist church, June 15th by, Pastor C. H. Haverstock, Miss Cassie C. Wily and Renforth Elliott, all of Nictaux West.

BURNS-PARKER.—At the Baptist parsonage Nictaux Falls, June 15th, John C. Burns of Nictaux South and Miss Laura M. Parker, of Torbrook.

WALLACE-WELLS.—At Moulton College, Toronto, Ontario, on June 30th, by Rev. J. D. Freeman, M. A., Rev. O. C. S. Wallace, D. D. LL. D., Chancellor of McMaster University, Mrs. Frances B. M. Wells, Principal of Moulton Ladies College.

NASON-SMITH.—At the residence of the bride's mother, Nasonworth, June 22nd, by Rev. C. W. Sables, Wm. E. Nason and Jessie O. Smith.

FRIZZELL-LONDON.—At the residence of Mrs. H. Wigmore, the bride's sister, Kentville, June 21, by Rev. C. H. Day, Arthur James Frizzell to Helen London, both of Kentville, N. S.

ALLEN-JONES.—At the home of the bride's parents, Canaan, N. S., June 22, by Rev. C. H. Day, Harvey Lawson Allen of Parrsboro, to Violet Cecilia Jones of Canaan, Kings Co., N. S.

WORTH-GIBBS.—At Goldboro, N. S., by Rev. W. H. Warren, on the 23rd inst. Benjamin F. Worth, of Country Harbor, N. S., to Lydia Gibbs, recently of Charlottetown, P. E. I.

DEATHS.

MANTHORNE.—At Seal Harbour, Jan. 20th, 1904, Percy Authur, son of Mr and Mrs. Charlie Manthorne, aged one year.

SANGSTER.—At New Harbour, Guysboro Co. May 2nd, 1904, James W. Sangster aged 61 years. Twenty years ago Mr. Sangster professed faith in Christ; but never joined any church. He died trusting in Jesus. May the dear Lord comfort the widow, daughter, four brothers two sisters, and nine grandchildren who are left to mourn their loss.

O'NEILL.—At Arlington, N. S., June 19th, Clara Adeline, beloved wife of Simon O'Neill, aged 42 years. Our sister was converted in early life, having an exceptionally bright experience at that time, and was baptized by Rev. James Blakeney. She was highly esteemed in the community for the consistency of her Christian character. To the bereaved husband and the seven motherless children we extend our sincere sympathy.

BURTON.—At North-east Margaree, Cape Breton, June 1st, 1904, of pneumonia, in the 60th year of her age, Mary, wife of John F. Burton. Mrs. Burton was formerly a Miss McDougall of Grand Mira, C. B. She leaves a husband three sons and two daughters to mourn their loss. Her remains were committed to rest in the Baptist burying ground. Rev. A. F. Ingram conducted the funeral service which was very largely attended. Pennsylvania, New Hampshire and Boston papers please copy.

INGRAHAM.—At North-east Margaree, Cape Breton, June 18th, 1904, of pneumonia, in the 67th year of her age, Mary, wife of James W. Ingraham. Although not identified with any church organization, our departed sister gave encouraging testimony of her faith in Jesus Christ, and her hope of a glorious immortality. Her children rise up and call her blessed. She leaves a sorrowing husband an only daughter and four sons to mourn their loss of an affectionate wife and a devoted mother. The funeral service was held on Lord's day 19th inst, in the Baptist church in the grounds of which her remains were laid to rest until the resurrection morning. The services were conducted by the pastor, Rev. A. E. Ingraham assisted by Rev. R. Hay, Congregationalist. Boston and Chicago papers please copy.

DALL.—Deacon John Dall, of Sandy Point, Shelburne Co., N. S. passed away on June 17th, having almost reached the age of ninety years. By his death the Baptist church at that place has been called upon to suffer much loss. He was born at Sandy Point, before the organization of any Baptist church in that part of Shelburne county, and in his young manhood became one of the original members and deacons of the church at that place. Through all the years which have since passed, he has unremittingly given his life, his efforts, and his means, with unselfish devotion to the cause of Jesus Christ. Deacon Dall, unvarying in his faithfulness, was always to be depended upon, and much sought for, as a wise counsellor (and a sympathetic friend in all matters relating to the church, the family and the community. The influence of his example and the memory of his upright, consistent, Christian life will continue to be a power for good with the present generation. He leaves one son and three daughters, besides several grandchildren to unite with the church and the community in mourning his loss. His death was more than peaceful, it was triumphant in the Lord, through a faith, continually reinforced by his long years of Christian experience. In the absence of the pastor, brief interment service was conducted by Rev. Mr. Stewart, the Presbyterian pastor, who kindly cancelled his own service to be present. A memorial service will be held by the pastor on Sunday, July 17th. "They do rest from their labors and their works do follow them."

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Notice of Sale.

THE PERRY, of the County of Kings, in the Province of New Brunswick, Farmer, and Lucy Perry, his wife, and all other persons whom it may or doth concern.

NOTICE IS HEREBY GIVEN that under or by virtue of a power of sale contained in a certain indenture of Mortgage, bearing date the thirtieth day of July, A. D. 1896, and made between the said Stephen Perry and Lucy Perry, his wife, of the first part, and Charles A. Stockton, of the City of Saint John, in the Province of New Brunswick, Barrister-at-law, Trustee, of the second part, and duly registered in the office of the Registrar of Deeds in and for the County of Kings, in Book "1" number 5, Pages 566, 567, 568 and 569 of records, the 6th day of August, A. D. 1896, the said mortgage having been duly assigned by Jacobina Stockton, of the City of Saint John, in the City and County of Saint John, in the Province of New Brunswick, Barrister-at-law, of the last Will and Testament of Charles A. Stockton, deceased, late of the City of Saint John, Barrister-at-law, to the undersigned Robert Seely, of the said City of Saint John, Merchant, trustee, said Assignment being duly registered in the office of the Registrar of Deeds, in and for Kings County, in Book "N" number 5, pages 725 to 729 of Records, the twenty-seventh day of May, A. D. 1899, there will, for the purpose of satisfying the money secured by said mortgage, default having been made in the payment of the principal secured by said mortgage, be sold at Public Auction on Saturday the 30th day of July, A. D. 1904 the hour of twelve o'clock noon, at Chubb's Corner (so called) in the City of St. John in the City and County of Saint John, in the Province of New Brunswick, the lands and premises described in said mortgage as follows, namely:—All that certain lot, piece or parcel of land situate in the Parish of Havelock, in Kings County aforesaid, and bounded as follows, to-wit, beginning at the south western angle of lot number seven, granted to Melancthon Thorn block twenty-six and on the easterly side of the road from Butternut Ridge, New Canaan, thence running by the magnet of the year one thousand eight hundred and sixty-one, north seventy-four degrees east thirty-six chains, and seventy-five links to a post, thence south eight degrees east twenty-four chains and eight links to another post, thence south seventy-four degrees west forty-four chains to a stake placed on the easterly side of the above mentioned road, and thence following the various courses thereof in a northerly direction to the place of beginning containing one hundred acres more or less and distinguished as lot number five in block twenty-six; together with all and singular the buildings, fences and improvements thereon, and the rights and appurtenances to the said land and premises belonging or appertaining and the reversion and reversions, remainder and remainders, rents issues and profits thereof, and all the Estate, right, title dower, right of dower, property, claim and demand whatever, both at Law and in Equity, of them the said Stephen Perry and Lucy his wife, in, to or out of the said Lands and Premises and every part thereof.

Dated the 20th, day of June, A. D. 1904.
ROBERT SEELY,
Trustee,
Assignee of Mortgages.
AMON A. WILSON,
Solicitor

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

Invest in a bottle of
Amor's
Essence of
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Oil.

It is nice to take and the results are wonderful

Doctors Say So.

"GOD GIVE; I GIVE."

A gentleman went to see a family that was very, very poor. He sent them wood and food, and, what was as good, he showed them his pleasant face.

"This is booful!" cried the little boy, warming his hands by the stove.

"Yes," he said, "God sent me."

"And when you go back, tell him I see so glad. Tell him 'Thanks' ever so many times.

"Now I see, warm, I think of Pete and Lizzy," continued he. "Maybe I see take them some of my wood God give us."

"Maybe not!" said his father, gruffly.

"Daddy," said the child, "God give: I give. God good: I be like him." So!

The child had been a few times to a mis-sabbath school, and there a few little seeds of divine truth dropped into his heart.

I wonder if we according to our light, are up to the little child?—S. B. Visitor.

TO-MORROW JUDGED BY TO-DAY.

Show me your to-day and I can judge of your to-morrow. If to-morrow is to be strong and sweet and beautiful, then to-day must be devoted to the development of the graces desired. To-morrow must get to be to-day before it comes to its kingdom. To-day is the golden age and of your life and mine. To-day is the garden of our career. To-day the love of God broods over our souls. To-day angels come on errands of sympathy and love to weary and tempted hearts. To-day all things are possible to him that believeth. To-day Christ is ready to bestow upon you the gift that will give you power to become a son of God. To-day the air is like magic. Breathe it with faith and courage. Act not in some to-morrow vague and illusory, but now. To-day is the day of salvation.—Dr. Louis Albert Banks.

KEEPING CLEAN ALL THE WAY.

It was on a transcontinental train. We were fellow passengers, and had become quite well acquainted by reason of our sharing the same section for a day or so. He was a young man full of hopes and ambition. Learning who I was, he became quiet confidential, and told me of his plans for the future and the purpose of his present journey.

He was on his way to a western town to marry the sweetheart of his boyhood days. On the second day, after a very dusty ride across the desert, I missed him for a time. He soon came back from the toilet-room cleanly washed and shaved, his clothing neatly brushed, and fresh linen in place of the soiled.

I said to him, "You must be getting near the end of your journey, where you will meet your future bride."

"Oh, no," said he, "I find that the best way to be clean at the end of the journey is to keep clean all the way along."

Oh, if the young men and women of our day would not put off cleaning-up time until the end of the journey! If they would not think that they will have time enough to prepare to die! If they could only be made to realize that it is a far more serious thing to live than it is to die, and that the only way to be clean at the end of the journey is to get clean now and keep clean.—Rev. Bruce Kinney.

THE DAY YOU WERE SAVED.

It is said that when Cyrus had won some of his greatest victories, wishing to bestow upon his friends some special mark of his esteem he gave to one man a sword, to another a signet ring, but when he came to his friend Crystant, he would offer him no material gift, but bent over and, taking his face in his hands, kissed him first upon one cheek and then upon the other that he might know that he was the object of his special favor. We too have had the kiss which has signified not only our redemption and salvation but that he loves us. This in itself brings days of heaven.—Ex.

FORBEARANCE.

In order to be satisfied even with the best people, we need to be content with little and to bear a great deal. Even the most perfect people have many imperfections; we ourselves have as great defects. Our faults com-

bined with theirs made mutual toleration a difficult matter, but we can only "fulfill the law of Christ" by "bearing one another's burdens." There must be a mutual, loving forbearance. Frequent silence, habitual recollection, prayer, self effacement, giving up all critical tendencies, faithfulness in putting aside all the idle imaginations of a jealous fastidious self-love—all these will go far to maintain peace and union. How many troubles would be avoided by this simplicity! Happy is he who neither listens to himself nor to the idle talk of others. Be content to lead a simple life where God has placed you. Be obedient, bear your little daily crosses—you need them, and God gives them to you only out of pure mercy.—Fenelon.

DEBT.

Horace Greeley once wrote: "Hunger, cold, rage, hard work, contempt, suspicion, unjust reproach, are disagreeable; debt is worse than all. If it had pleased God to spare my sons to be the support of my declining years, the lesson I should have earnestly sought to impress upon them, is, 'Never run into debt, avoid pecuniary obligations as you would pestilence or famine. If you have fifty cents, and can get no more for a week, buy a peck of corn, parch it, and live on it, rather than owe any man a dollar.'"

THE BEAUTY OF THE WORLD.

It beams in every eye, it moves in every form; it is on the wing of the insect and on the rich plumage of all the fowls of heaven. No creature that crawls in the dust or that browses on the meadow that does not bear it in some form or other. It dances in every bubble of the brook, sparkles in every snowflake. It is in all the shells on the shore, in all the pebbles on the beach. It sits as a queen on every heaving billow. It decorates with a million pearls and forms of life the whole bed over which mighty oceans roll. It coruscates in all the minerals of the mountain. Every ore thrown up by the miner flashes it forth as it comes into the light. As the Creator is everywhere, beauty is ubiquitous, it is the refulgent costume of the infinite.—Selected.

GOD'S PROVIDENCE.

A traveler was hurrying along the esplanade of a Continental port to embark on a steamer starting at once for America, when he noticed at his feet a plant of four-leafed clover. This seemed to him, in accordance with the popular tradition, a good omen for his voyage. He gathered a tiny shoot of the flower, to find himself instantly arrested, by a sentinel on guard near by, for the offense of gathering flowers on this public ground, in defiance of municipal prohibition. Remonstrance, resistance were unavailing. To the police station he was hurried. After he had received his reprimand and paid his fine, and hurried breathlessly to the quay, his steamer was under way, far beyond any possibility of overtaking. The baffled traveler was stirred with vexation and rage against the unfortunate clover-plant, the rascally sentinel, the insane regulations of the port, the whole world, his particular destiny, etc.

Some days later he was dilating on his grievances to his fellow-guests at his hotel, when one of them handed to him a newspaper just opened, pointing to the tidings that the steamer on which he had been prevented from sailing, had gone down—"all lives lost!"

The youth was overcome with emotion. Prostrate before God, he asked forgiveness for his an ger.—Ex.

If one should give me a dish of sand and tell me there were particles of iron in it, I might look for them with my clumsy fingers and be unable to detect them; but let me take a magnet and sweep through it and how it would draw to itself the more invisible particles by the mere power of attraction! The unthankful heart, like my finger in the sand, discovers no mercies; but let the thankful heart sweep through the day, as the magnet finds the iron, so it will find in every hour some heavenly blessings; only, the iron in God's sand is gold.—Oliver Wendell Holmes.

Biliousness

That torpid liver is bound to make trouble for you this summer, unless you cure it once for all. That's what ABBEY'S SALT is for—biliousness. It stirs up the liver—makes it work properly—cleans out the bile—strengthens the digestion—and regulates the bowels. No more bilious attacks as long as you take ABBEY'S SALT.

Being a granular, effervescent salt it can not contain alcohol.

25c. and 60c. bottles—at all druggists.

Abbey's Effervescent Salt

INTERCOLONIA RAILWAY

On and after SUNDAY, June 13th, 1904, trains will run daily (Sunday excepted) as follows:

TRAINS LEAVE ST. JOHN

6—Mixed for Moncton	6.35
2—Exp. for Halifax, the Sydneys and Campbellton	7.50
4—Express for Point du Chene	11.00
26—Express for Point du Chene, Halifax and Pictou	11.45
8 Express for Sussex	17.15
3 4—Express for Quebec and Montreal	19.00
10—Express for Halifax and Sydney	23.25

TRAINS ARRIVE AT ST. JOHN.

9—Express from Halifax and Sydney	6.35
7—Express from Sussex	9.00
3—Express from Montreal and Quebec	12.55
5—Mixed from Moncton	15.10
3—Express from Point du Chene	17.30
25—Express from Halifax Pictou and Campbellton	17.15
1—Express from Halifax	19.15
8: Express from Moncton (Sunday only)	7.35

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

D. POTTINGER, ager.
General Man.
Moncton, N. B., June 9, 1904.
CITY TICKET OFFICE,
7 KING STREET, ST. JOHN, N. B.
Telephone 1033
GEO. CARVILL, C. T. A.



HOMESTEAD.

REGULATIONS

Any even numbered section of Dominion Lands in Manitoba or the Northwest Territories, excepting 5 and 10, which has not been homesteaded or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 21 years of age, to the extent of one quarter section of 160 acres, more or less.

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

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

- (1) At least six months' residence upon and cultivation of the land in each year during the term of three years.
 - (2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.
 - (3) If a settler has obtained a patent for his homestead, or a certificate for the issue of such patent, counter-signed in the manner prescribed by this Act, and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.
 - (4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.
- The term "vicinity" used above in meaning to indicate the same township, or an adjoining or contiguous township.
- A settler who avails himself of the provisions of clauses (2) (3) or (4) must cultivate thirty acres of his homestead, or subdivide the treaty land of stock, with buildings for their accommodation, and have besides 50 acres substantially fenced.
- Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled, and the land may be again thrown open for entry.

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

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

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



TO NAIL YOUR FAITH TO BURDOCK BLOOD BITTERS.

As a spring medicine it has no equal.

It purifies and enriches the blood. Acts on the Kidneys, Liver, Stomach and Bowels. Cleanses and invigorates the entire system from the crown of the head to the soles of the feet.

Don't be sick, weak, tired, worn and weary.

THIS SPRING TAKE Burdock Blood Bitters AND KEEP WELL.

THERE IS NOTHING LIKE K.D.C. FOR NERVOUS DYSPEPSIA

This and That

THE BEAUTIES OF THE VERNACULAR.

This was the conversation between the girl with the gum in her mouth and the other girl with the gum in her mouth:

"Alincha hungry?"
 "Yeh."
 "So my. Les go neet."
 "Where?"
 "Sleeve go one places unther."
 "So dy. Ika neet mo stennyware. Cee-choo!"
 "Yeh. Gotcher money?"
 "Yeh."
 "So vy. Gotcher aptite?"
 "Yeh. Gotchoors?"
 "Yeh. Howbout place crossstreet?"
 "Nothin' teet there. Lessaground corner."
 "Thattladoo awell zednyware. Mighta thoughta that 'frist. Gotcher hat."
 "Ima gettinit. Gotcher money?"
 "Yeh. Did'n' cheer me say I had it? All ready?"
 "Yeh."
 "K'mon."—Ex.

"HAD NO MORALS."

While spending the summer vacation at a popular resort in California, a minister made friends with a fellow boarder, a little girl about eight years old. The two were constant companions, and the child daily accompanied the minister on his excursions in the neighborhood. One evening the little girl remarked to her fellow diners:

"I like going out with Mr. D—."
 "Why?" queried a stranger, hoping to draw the child out.

"Because he has no morals," was the reply.

When the summer boarders had recovered their equanimity they instituted an investigation, the upshot of which was the discovery that the curly haired maiden possessed an unsatiable craving for stories. The desire was frequently gratified by Mr. D—, but unlike the anecdotes of the child's mother, the minister's tales were never pointed with morals for the youngster's instruction.—Ex.

THE SECRET OF SUCCESS.

"What is the secret of success?" asked the Sphinx.

"Push" said the Button.
 "Never be led," said the Pencil.
 "Take pains" said the Window.
 "Always keep cool," said the Ice.
 "Be up to date," said the Calendar.
 "Never lose your head," said the Barrel.
 "Make light of everything," said the Fire.
 "Do a driving business," said the Hammer.
 "Aspire to greater things," said the Nutmeg.
 "Be sharp in your dealings," said the Knife.
 "Find a good thing and stick to it," said the Glue.
 "Do the work you are suited for," said the Chimney.—Selected

LINCOLN'S PASSES.

Lincoln's humor armed him effectually against the importunate persons with whom, as the head of this nation, he was beset at all times.

During the Civil War a gentleman asked him for a pass through the federal lines to Richmond.

"I should be happy to oblige you," said Lincoln, "if my passes were respected. But the fact is, within the last two years I have given passes to a quarter of a million men, and not one has got there yet."—Youth's Companion.

HOW A DOG SAVED A HORSE.

When I was a boy, our folks owned a dog called Rover. No dog fancier would have taken a second look at him on account of his pedigree, for he had none. But this deficiency was well supplied by brave, intelligent dog-hood.

There wound through our farm a spring stream with high, precipitous banks on one side, while the ground sloped gradually on the opposite side to banks high or higher. Not far from the house and by this stream we staked out one of the horses so that it

could reach the tender juicy grass close to the edge of the water. The high-water mark and flood probabilities were not understood and so were disregarded.

One night there came one of those sudden, flooding rains so characteristic of Central Kansas twenty years ago. Some time in the night Rover came to the doorway of our partially built house where we were camping out, and barked fiercely. As marauders of various kinds were not uncommon, we were suspicious. After barking a few times in a way indicating that something unusual had happened, he ran rapidly toward the stream. In a few moments we heard his pattering feet again as he bounded up to the doorway, barking more fiercely than ever.

Following him this time, he led us to the horse, which stood in the still rising deep water, with its nose drawn down, pulling vigorously. As near as he could get to the horse stood Rover, making his utmost effort, by barking and tail-wagging to release the horse. We waded in, severed the rope and saved the horse much to the delight of Rover.—Selected.

A laborer in England was on his way to work the other morning, and while he was waiting at the station an express train passed through. A crowd had assembled for the 'local' train, due in a few moments, and a child who had strayed to the edge of the platform seemed about to lose her balance in her effort to good view of the engine. Quick as a flash the workman jumped forward, tossed the child back to a place of safety, and was himself grazed by the engine which rolled him over on the platform rather roughly. Several people hastened to his assistance, but he rose uninjured, although with a face expressive of great concern. Confound it! Just my luck! he exclaimed drawing a colored handkerchief evidently containing his luncheon, from his pocket and examining it ruefully. 'What is it?' inquired an onlooker. Why the salt and pepper are over the rhubarb pie—and the eggs—well I kept telling her something would happen if she didn't boil 'em harder!—Ex.

LITTLE WHIMPY.

BY MARY MAPES DODGE.

Whimpy, little whimpy,
 Cried so hard one day,
 His grandma couldn't stand it,
 And his mother ran away;
 His sister climbed the hay-mow,
 His father went to town,
 And cook flew to the neighbor's,
 In her shabby kitchen gown.

Whimpy, little whimpy,
 Stood out in the sun
 And cried until the chickens
 And ducks began to run.
 Old Tower in his kennel
 Growled in an angry tone,
 Then burst his chain; and whimpy
 Was left there all alone.

Whimpy, little whimpy,
 Cried and cried and cried—
 Soon the sunlight vanished,
 Flowers began to hide,
 Birdies ceased their singing,
 Frogs began to croak,
 Darkness came; and whimpy
 Found crying was no joke.

Whimpy, little whimpy,
 Never'll forget the day
 When his grandma couldn't stand it,
 And his mother ran away.
 He was waiting by the window
 When they all came home to tea,
 And a gladder boy than whimpy
 You need never hope to see.—Ex.

Mrs. Enpeck—"I think, Henry, that our daughter has made a very satisfactory marriage, and that she will succeed very well in the management of her husband."

Henry Enpeck—"Why do you think so?"
 Mrs. Enpeck—"I overheard her talking to him this morning, and she got him to agree to a proposition like this: 'If you will do as I want, I promise to do the same.'"

"Halloa Jack, I understand you are engaged."

"I am, and to the—"
 "Ah, yes I know; to the dearest, sweetest little woman on earth. The one woman calculated to make you a happy home, the embodiment of your ideal, the dream of your youth."
 "Say old man, how did you ever find that out? You—you don't know her, do you?"

DISCOMFORT AFTER EATING

December 4, 1903

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

Radway & Co., New York.

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

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

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

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

Radway's Pills

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

RADWAYS PILLS

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

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

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

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



It Cleanses
 all kinds of clothes—
 injures none.
 Flannels washed with
Surprise Soap
 never shrink.
 Laces washed
 with it are
 preserved as
 heirlooms.
 It makes
 child's play
 of washday.
 Keep in mind:
 Surprise is a pure
 hard Soap!

Would

there be any demand for
45 Successive Years

for any article unless it had superior merit

Woodill's German Baking Powder

Claim this as 45 RECOMMENDATIONS to all who use BAKING POWDER.

Ask your Grocer for it.

O. J. McCully, M. D., M. R. S., London.

Practise limited to

EYE, EAR, NOSE AND THROAT

Office of late Dr. J. H. Morrison.

16, Germain St.

A Household Dye

Maypole Soap (in cake form) is a perfect home dye that washes and dyes at the same time. Cleanly beyond compare. Brilliant, fast colors. It dyes to any shade. A household word in England.

Maypole Soap

Made in England but sold everywhere. See for Colors—15c. for Black.

REMEMBER!

We have no summer vacation, St. John's cool summer weather making study enjoyable during our warmest months.

Also, students can enter at any time as instruction is mostly individual, given at the student's desk. Send for Catalogue.



S. Kerr & Son,
 Oddfellows' Hall.

CANADIAN PACIFIC

Homeseekers EXCURSIONS TO The Canadian Northwest

Second Class Low Rate Round Trip Tickets will be issued from

ST. JOHN, N. B.

June 15th and 29th, and July 20th,

Good for Return Two Months from date of issue.

For full particulars apply to Ticket Agent Or Write to C. B. FOSTER, D. P. A., C. P. R., ST. JOHN, N. B.

NEWS SUMMARY.

"The Maritime Baptist Convention meets in Truro on August 20th. Intending delegates and others will do well to read the notice of the chairman of the Entertainment committee in notice column."

Rhodes' scholarships for McGill University have been awarded to J. G. Archibald, son of Judge Archibald, of Montreal, and H. J. Ross, of Ottawa.

The customs duties collected at the port of Montreal for the fiscal year amounted to \$12,437,927, an increase of \$634,629 over the previous year.

The prohibition party in national convention has nominated Rev. Dr. Silas C. Swallow, of Pennsylvania, for president, and George W. Carroll, of Texas, for vice-president.

Three persons lost their lives and a half dozen were injured in Philadelphia on Monday, as the result of the explosion of a small bundle of fireworks in the storeroom of the Diamond Fireworks Company.

George A. Mountain, chief engineer of the Canada Atlantic, has been appointed by the government chief engineer of the national transcontinental railway. Mr. Mountain is a Quebec man, 44 years of age.

The N. B. Telephone Co., are asking for tenders for the erection of a two story building at St. Stephen, with brown stone front. They purpose to have offices and one store on the ground floor and a large hall above.

Two weeks ago a man giving the name of Alexander Seemann was convicted at Toronto on the charge of passing bogus cheques at the King Edward Hotel, and was sentenced to eight months in the central prison. He is said to be a half-brother of the Czar of Russia.

Lord Dundonald will not leave Ottawa for some time. He is to be tendered a banquet by members of the Rideau club to-morrow. Later he will be given a reception in Renfrew county and expects to visit Hamilton for the purpose of presenting colors to the 91st Highlanders.

Judge Winchester will sit at Ottawa on Wednesday to get evidence against the Grand Trunk Pacific employing Americans on the survey work in defiance of the alien labor law. The judge has forwarded the names of five persons who should be deported. This will make 15 deportations in all.

The militia department has under consideration a scheme for dividing the Dominion into districts for the purposes of command and administration somewhat similar to the plan in vogue in Britain. But this will not come into effect until after the minister's bill appointing a military council has been passed. In each province there will be a major general.

Various sensational rumors were in circulation in London on Thursday following a hurriedly summoned meeting of the cabinet and the report spread that the cabinet was discussing the resignation of the government. The cabinet was summoned solely for the purpose of meeting Lord Curzon, Viceroy of India, who has been invited to explain the situation in Tibet. The viceroy's health had hitherto prevented him giving the cabinet his views of this matter which is daily growing more important.

Gen. Macdonald, with reinforcements, entered Gyangse, Tibet, June 20, after a somewhat severe fight with the Tibetans at the Naini Monastery, six miles distant. The monastery was strongly held by the Tibetans, who were driven out after four hours of artillery, infantry and hand-to-hand fighting. The British force lost five men killed and six wounded. The Tibetan loss was considerable, but the estimated numbers were not given out.

Mr. Stephen S. Stevens, of Memel, Albert county, on Sunday, in company with his wife and family, attended church and on returning home found that some one had entered his house during his absence and stolen \$80 in cash and a \$50 note.

The bill to amend the railway act passed the railway committee at Ottawa on Thursday. It prevents any railway employe from contracting himself out of any rights which he may have to damages, so as to get employment. There is a Grand Trunk Provident Society which the bill affects and some of the managers of this society appeared and opposed its passage. The bill was passed on the understanding that the question would be referred to the Supreme Court to decide what powers parliament had in this regard. The bill was made applicable to the Intercolonial, notwithstanding the protest of Mr. Emmerson, who has a pension or insurance scheme under consideration.

Though past forty-one, J. Austin Chamberlain, chancellor of the British exchequer, still lives under his father's roof at Moor Green, and betrays no intention of marrying. In response to a friendly interrogation on the subject of matrimony, he said: "Why should I have a wife? Father has had three—quite enough for the whole family."

Like a Miracle

THE WONDERFUL RECOVERY OF A
NIPISSING MAN.

Stricken With Partial Paralysis He was
Unable to Use Either Right Arm or
Right Leg.

Mr. John Craig, a well known farmer living near Kella, Nipissing district, Ont., is another of the many paralytics, who owes his present good health and ability to go about—if not life itself—to the use of Dr. Williams Pink Pills. Mr. Craig gives his experience as follows:—"But for the blessing of God and the use of Dr. Williams Pink Pills I do not believe that I would be alive to-day. I was stricken with that terrible affliction, partial paralysis, I had absolutely no power in my right arm or leg. I was not able to sit up—in fact if I tried to do so I would fall over. I had to be lifted like a child and my family and friends believed death was very near. The doctor told me that he could do nothing for me, and that I was liable at any moment to have a second stroke which would carry me off. I was in this deplorable condition when I was advised to use Dr. Williams Pink Pills. I sent for three boxes and before they were all used I could move the fingers on my hand, which had hitherto been absolutely numb and powerless. You can scarcely imagine my joy at this convincing proof that the pills were helping me. From this on I kept getting stronger and the control of my paralyzed limbs gradually came back until I was again able to walk about and eventually to work. To my neighbors my cure seems like a miracle, as not one of them expected to see me out of bed again. I gladly give permission to publish the story of my cure with the wish that it may bring life and hope and activity to some other sufferer."

The cure of Mr. Craig gives additional evidence that Dr. Williams Pink Pills are not an ordinary medicine, and that their power to cure in all troubles of the blood or nerves places them beyond all other medicines. You can get these pills from any medicine dealer or direct by mail at 50 cents a box or six boxes for \$2.50 by writing The Dr. Williams Medicine Co., Brockville, Ont. See that the full name "Dr. Williams Pink Pills for Pale People" is printed around every box.

Fine Tailoring
and Clothing.

We cater for men who want first-class clothing, either Custom or Ready-tailored. Our Sales of Good Clothing are advancing steadily. If you want the best Custom Clothing, we can make it. If you are looking for Ready-To-Wear better than any custom made but the best, you will find it here.

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Es ablished 1841.

ICED COCOA

is a delicious

Hot Weather Drink

Mix thoroughly $\frac{1}{4}$ of BENS DORP'S ROYAL DUTCH COCOA with two pounds of granulated sugar, and one pint hot water and boil three minutes, strain and when cool add, if desired, one tablespoonful extract of Vanilla. pthutree tablespoonsful of this syrup in glass half filled with cracked ice; fill glass with milk, sugar to taste, shake thoroughly, and serve with or without cream. Whipped cream is a great improvement.

Have You Tried

EDDY'S

HEADLIGHT PARLOR MATCHES

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

Ask your Grocer for them.

TOTAL ABSTAINERS
GET PE CIAL ADVANTAGE

In the Manufacturers' Life Insurance Company during 1903 the saving from low mortality was 58.7 per cent. in the Total Abstainers' Section and 24.3 per cent. in the General Section.

Surely Abstainers consult their own best interests when they choose the Manufacture Life to carry their insurance.

The Manufacturers' Life is the only company operating in the Maritime Provinces giving Total Abstainers the terms and rates for which their low mortality calls.

For further information, write, giving exact date of birth to,

THE E. R. MACHUM CO., Limited, ST. JOHN, N. B.

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

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All the Latest, Heartiest and Healthiest in Amusements. SUPERB FIREWORKS: We have closed for the Most Expensive and Elaborate Display ever arranged for a St. John Exhibition, including a Spectacular R-production of the Bombardment of Port Arthur, etc., etc. Music by One of The Best Bands on the Continent. Cheap Fares From Everywhere For Prize List and all Particulars, please address,

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