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On the morning of August 4, it was announced to the crowds assembled before St. Peter's that Cardinal Sarto had been elected Pope and that he had taken the name of Pius X. Later, the new pope himself appeared inside the balcony of the Basilica and blessed the populace, amid the acclamations of a great multitude assembled upon the piazza. Cardinal Giuseppe Sarto was born at Riese in the province of Venice, June 2nd, 1835, and is accordingly 68 years of age. He was created Cardinal and Patriarch of Venice June 12, 1893. While probably not ranking in ability and personal influence with such men as Rampolla, Vannutelli and Gotti, Cardinal Sarto has been a man of very considerable eminence, and his name had been mentioned quite prominently as a possible successor to Leo XIII. He was regarded as the candidate of the Italian party—a party which maintains that Italy is the best ally for the church in Europe, France being too indifferent religiously, Spain too intolerant and Austria too feeble—and which consequently desires to establish a *modus vivendi*, if not an alliance, between the church and the Italian Government. The statement contained in the despatches that the announcement of Cardinal Sarto's election to the papacy was received with great enthusiasm by the Roman populace was accordingly to have been expected. An article which appeared in the *Outlook* of Aug. 1, by Maud Howe (a daughter of Mrs. Julia Ward Howe) gave an interesting account of the several cardinals who were regarded as *papabile* or eligible for election to the papal chair. The editor of the *Outlook* intimates that Miss Howe, by virtue of many years residence at Rome and the unusual opportunities she has enjoyed for acquiring knowledge of the dignitaries of the church and of the political aspects of life at the Vatican, is particularly well-informed as to matters of which she writes concerning Cardinal Sarto. Miss Howe says in part: "He is one of the most popular of the cardinals, and is a prudent, correct, well-balanced man. While never directly opposing the policy of Leo XIII, he is noted for his abstinence from all aggressive action, and his influence is always exerted to keep the peace between the opposing factions. When King Humbert went to Venice to meet the Emperor of Germany, Cardinal Sarto announced his intention of making a state visit to the King. A hint was sent him from the Vatican, that his course might not be a wise one, and that he had best be absent from Venice at the time of the King's visit. The decision was left however with Sarto, who carried out his original plan, made his state visit to the King, and, it is said, mentioned the fact that the Vatican had advised against it. Personally, he is the most sympathetic of the *papabile* cardinals. He is a handsome man, carrying his 68 years lightly. Strong, modest, disliking the intrigues and the ceremonies of the papal court, he rarely comes to Rome and is content to remain in his beloved Venice, the friend of the people and the clerics alike. For Italy, his election would be fortunate; he has many well-wishers in the Roman world where his friends hold he is too little seen."

Remarkable Professor Heilprin, of Philadelphia, who has recently returned from a visit to Martinique, tells a remarkable

Volcanic Action. story of a giant tower or obelisk of rock, which is being extruded from the summit of Mount Pelee by volcanic pressure from beneath. "One can form no conception," says Prof. Heilprin, "of its magnificence and terrorizing aspect. The old summit of Mount Pelee which was rounded and about 4,000 feet high is now overtopped by this new creation of nearly 1,000 feet, so that the apex of the old volcano which surpasses the old dome is found at a height of 5,200 feet above the sea, and the cone together with its surmounting obelisk, has still surrounding it a crater basin of about 300 feet depth, over which great puffs of steam and sulphur are being emitted, showing that the activity of the volcano is not yet still." There is no doubt, Prof. Heilprin thinks, that the entire height of this newly formed cone, is being pushed up bodily and has been pushed out in this manner to its full present height. "The volcano stress that has lifted it is the same which in other volcanoes ejects flowing lava, but in this particular case the molten matter within the volcano has hardened before it has left the lip of the crater and comes out as a united and solid mass. Hence the lava instead of overflowing simply mounts up higher and higher into space. To what extent this head may still be carried it is impossible to say. The aspect that is now presented is

one that is unique in the history of volcanoes. . . . Geologists will continue to watch with intense interest the development of this remarkable structure and to follow the career of this great volcano which has plugged or corked itself. How the present degree of eruptive activity of Mount Pelee stands in relation with the symptoms of unrest that are manifesting themselves in one or other of the neighboring islands, as in Guadeloupe, is also a question which may find its solution at a not very distant day."

The International Yacht Race. Nothing of practical importance depends upon the issue of the international yacht race now soon to take place. But the event appeals strongly to the international imagination—if the phrase may be allowed—and the result of the prospective contest will no doubt be awaited with even a more eager interest than has been the case in other years. Sir Thomas Lipton is said to be serenely hopeful of winning the cup this time, just as he has been on several former occasions, and if once more his hopes should be disappointed he will doubtless endure defeat again with equal serenity. The Americans, of course, hope to maintain their advantage and keep the cup, but if their hope should not be realized they will surely be able to accept the result good-naturedly, since the chief honors in that case would go to the man who has shown that he knows how to accept defeat in a philosophic spirit. The new American yacht, the *Reliance*, which it is understood is to be selected to defend the cup, has been proved to be a very fast sailer, although there is perhaps some doubt whether she is really a faster boat than the *Columbia*, the winner of last year's race. *Shamrock III*, the new Lipton yacht, appears to be distinctly faster than her predecessor, *Shamrock I*, and the latter has been considerably improved since she raced against the American yacht. The new *Shamrock* is constructed on a model considerably different, it is said, from that of her predecessors and from that of any of the American defenders. On the whole, Sir Thomas' chances for victory seem to be good, but the event will decide.

Lynching a Social Epidemic. The frequent outbursts of popular passion in many parts of the United States against persons who have, or are supposed to have, committed crimes of an atrocious character are leading thoughtful men to enquire as to the causes and the tendency of this thirst for blood which is manifesting itself in the American mob. Is the lynching frenzy to be explained as an instinctive revulsion against hideous crime and a consequent demand for vengeance upon the perpetrator,—a revulsion and a demand accentuated by race feeling and by the knowledge that the legal processes of justice are frequently slow and uncertain, or is this lynching mania indicative of a deep-seated savagery which is latent more or less in civilized communities and which waits only for an occasion and the necessary license to arouse it into action? No doubt but that many who take part in lynchings are actuated thereto by strong revulsion against the crime committed, by the feeling that the wretch who is guilty of such an atrocity is unworthy to live, and by the conviction that the safety of the community demands summary vengeance upon the guilty. Many persons, no doubt, thus persuade themselves that when they hang, shoot or burn a fellow being, without appeal to judge or jury, they are performing a service to the cause of justice and to society. But it is only necessary to read the horrible details of the lynchings reported so frequently by the press to be convinced that for the mob at large the lynching is rather to be explained as an outburst of savage and cruel passion than as an instinctive revulsion against a horrible deed and a natural demand for speedy and certain punishment. When a mob once starts with the purpose to kill, it apparently takes little pains to assure itself that it is on the track of the real criminal. It is reported that in Georgia "a mob followed a Negro across seven counties, strung him up to a tree and riddled him with bullets, only to find, after he was dead, that they had murdered the wrong man after all." In a recently published article Professor William James of Harvard speaks of the lynching spirit now rampant in the United States as "a profound social disease spreading like forest fire and certain to become permanently endemic in every corner of our country, North and South, unless heroic remedies are speedily adopted to check it." He regards it as an awakening of homicidal propensities which have been kept in subjection by the dominance of law but not entirely

eradicated: "There is nothing now in sight," says Professor James, "to check the spread of an epidemic far more virulent than the cholera. The fact seems recognized that the local juries will not indict or condemn, so that unless special legislation *ad hoc* is speedily enacted, and unless many leading citizens are hung—nothing short of this will check the epidemic in the slightest degree and denunciation from the press and pulpit only make it spread the faster—we shall have Negro burning in a very few years on Boston Common and the Boston Public Garden."

Sabbath Protection. The Executive Board of the Ontario Lord's Day Alliance met on Tuesday last in Toronto, when the future policy of the Alliance, in view of the recent decision of the Privy Council, declaring the Lord's Day Act of the Province invalid, came up for consideration. It was shown that while the Ontario Lord's Day Act is *ultra vires* there is still in force in the Province the Lord's Day Act of 1845, passed by the Parliament of Upper Canada which is identical with the Act which is now invalidated, with the exception of sections dealing with Sunday excursions and electric railways. There is also other legislation not touched by the decision of the Privy Council and standing regulations which enlarge the scope of the Act of 1845. There is the standing order of the Minister of Customs refusing clearance to vessels carrying Sunday excursions; the Electric Railway Act of the Province, prohibiting the operation on Sundays of all electric railways and also prohibiting the opening of parks, owned by such roads; the Shops Regulation Act, prohibiting barbers and bakers from working or keeping open shop on Sundays. In spite, therefore, of the invalidation of the Lord's Day Profanation Act (Ontario), the Lord's Day in that Province appears to have tolerably strong legal protection. In view, however, of the importance of securing legislation covering the whole Dominion, a resolution was adopted recommending to the Board of the Lord's Day Alliance of Canada that an effort be made at the earliest possible date to obtain from the Parliament of Canada a Dominion Lord's Day Act that will secure to every Christian on the Lord's Day the right to rest and the opportunity to worship as conscience may direct; and further that the Lord's Day Alliance of Canada be asked to obtain amendments to the charters for electric railways now before the Dominion Parliament which will effectively protect the weekly day of rest.

Profanity and Golf. A leading Toronto journal has an editorial article on Profanity and Golf. It has evidently heard of the remarks of a clergyman in Halifax respecting the use of profane language by certain ladies of that city on the golf links, but it seems not to have heard—or not to have regarded—the many positive attestations to the fact that the clergyman must have been misinformed, since Halifax ladies are never known to swear on the golf links. For the paper alluded to proceeds to suggest that the feminine mind may find in a "stamp of the foot" a fitting and sufficient expression for those emotions which too frequently drive men to profanity. This not ungraceful feminine accomplishment of stamping the foot, we are assured, answers every purpose, while neither violating the law, or offending the sensibilities. "There is a sudden muscular contraction, a violent expression of effort, an immediate quickening of the heart action with an involuntary suspension of the breathing; and a new impetus throughout the whole circulatory system. The sudden and severe tension of the nerves is relieved; the pent-up feelings escape, and there comes a calmness that refreshes the mind and restores the waste of vitality." It is certainly most interesting to know that there is so much relief and recuperation in the mere stamp of a foot, and we are sure that this method of giving vent to feelings for which polite language affords no adequate means of expression may safely be commended to golfers of the sterner sex also, for surely there can be no such virtue in profanity, even though one "swear like a trooper." Our Toronto correspondent admits one difficulty in applying the stamping method on the golf links. There must be something hard and resonant for the foot of the tempted golfer to impinge upon. "To stamp on the yielding sod or soft earth would be simply ridiculous." And it is suggested that "if resonant wooden tables were provided at convenient intervals along the links where the ladies could find vent for their over-wrought feelings by stamping their extension-soled feet, all temptations to sulphurous phraseology would be removed, and the mild, subdued language of the domestic circle would afford them ample and sufficient expression." But now comes a Montreal paper, declaring that only about one man out of a million can resist the temptations to profanity to which a golfer is subjected by the exigencies of the game. Really if golf is like that, it would seem as if clergymen should warn their hearers to avoid temptation by giving the golf links a wide berth. But we hear that a good many clergymen are themselves patrons of the links. How is this? It is perhaps that they mean to set a good example and also to strengthen their own moral fibre by resistance to temptation, or is it that they have learned to stamp the foot?

How the Pastor Can Develop His Young People.

(An address delivered at Denver, Colorado, July 11th, 1903, at the 21st International Convention of Christian Endeavor, by Roy A. Steen K. de Bloss, Ph.D., Pastor of the First Baptist Church of Chicago.)

All development implies an ideal and a movement toward that ideal. As a religious teacher, the minister of Jesus Christ represents the religious ideal. None other is so lofty. It has its perfect expression in the character of Jesus. Paul indicates the goal of all effort: "To me, to live is Christ." To develop the Endeavorer means to set him in the path, and help him on the way, toward the Christ-life and Christ-life service.

The pastor must bear the brunt of this holy task. He has good material with which to work. The young man in the midst of our modern life is "the heir of all the ages, in the foremost files of time." His are all the conquests and traditions of the past. His are the appliances, the methods, the skill of all the elder generations, in the long upward struggle of civilization. He begins life with an immense equipment. Ten thousand years have toiled and sacrificed in his service. The Christian youth is yet more highly favored. Besides material and intellectual legacies, he has a spiritual inheritance. He enters a church which has been enfranchised by the heroism of the fathers. No false union of church and State hinders the play of his free energies. No priest or ruling or confessional stands between his soul and God. Today no bitter war of sect, no spirit of devilish persecution, palsies his hand or petrifies his zeal, or adenites him from his brother workers of the world's great field. He may seek truth with unfettered mind. He may declare the truth without let or hindrance. He may live the truth unfeigningly. He may lead other men from the wilderness of error to the fountains of truth.

This heritage, then, opens into a royal opportunity, boundless is his vision. Measureless is his privilege. Splendid in its appeal to the vigor of youth are the responsibilities which wait upon his manhood. Sure as the promises of God is the victory which his strength may win. Notwithstanding this, many a Christian youth fails to become a staunch and effective personal force amid the intensities of our modern life. His religious nature is undeveloped, or it is ill-developed, and out of proportion. How may the minister of the gospel aid him in fostering a healthy, harmonious and productive life?

The pastor must be something of a psychologist. This is fundamental. To develop his Young People he must know them, to know them he must study them. He must understand their gifts, their accomplishments, their peculiarities. A young man said to me the other evening: "I had been in the church in which I belong for six years before my pastor knew me. I met him many times, but he never knew me the next time, until after I had become a deacon." I quote his exact words. Training is impossible on such a basis.

In school or college the tasks which he must constantly assign, and the discipline which he must as constantly enforce, often interpose obstacles to a true fellowship of the teacher with his pupil. In the relation of the Pastor to his Young People no such barriers exist. There is a hearty freedom in all intercourse. Let the Pastor beware that he himself build no false barriers. If he be too stiff or formal, too jealous of his position, or beyond all else, too dictatorial, he will surely alienate those whom he wishes to win. He must be a student of men or he can never become a helper of men. Now the mind and life are reached most readily through the heart. Jesus knew the wisdom and character of the open-hearted loving John better than he knew any other disciple, so he committed to his care his most precious treasure, his own dear mother. The Pastor has exceptional facilities for knowing his Young People in this same way. He is meeting them all the time in public and private, both formally and informally. He has every chance for gauging their fervent devotion. And how beautiful and wonderful is that devotion. It is in some ways the most sacred experience in the life of many a hard worked Pastor. Yet how few of us fully win it.

Having found their hearts the Pastor can study, under the most favorable inspirations, the personal qualities which distinguish each young life, and differentiate it from its fellows. Thus he learns to know thoroughly the resources, in talent, character, and aptitudes, of his youthful comrades, and having this precious knowledge he can strengthen and develop these resources. Like the carpenter, he first seeks to know his tools, then he uses them. We must confess, however, that our training too often fails just here, in its vital beginnings. Almost every Pastor is on terms of friendliness, perhaps of real good fellowship, with his Young People. He is interested in their welfare. He prays for their success. He attends their meetings. But there the matter ends. He has not "gripped" them; he has not "got" them; he is not training them. Why? Because he regards them in the mass. He has not studied them, as the physician studies each patient, as the lawyer studies the intricacies of every new case. The problem of the person is the profoundest of problems. Each Endeavorer, being a person, is unique. He has no duplicate on earth. He is a microcosm, a world in miniature. To know and know

thoroughly each of these persons, who together make up a society, is no light or easy task. Yet the wise Pastor will not hesitate. He will make it his most important business to study the drift and bearing of each life. He will remember that he deals with those who are in a period of transition both intellectually and religiously. It is his high privilege to train them for spiritual independence, for spiritual maturity. They are not dumb forces, but human lives, eager, capable, impressionable. Every society is a collection of related personalities, each of whom has his distinct and tremendous value, his distinct and magnificent outlook for service.

Our Master "knew what was in man," knowing this, he dealt with each according to his need. To the simple-hearted fisherman he said directly, "Follow me" and that was enough. The questions of the dialectical pharisees he met with deeper questions, answering their casuistry with puzzles which quite baffled their small logic. To the despised tax-gatherer he said, "I'll dine with you to-day," and won his whole heart in an instant. Some one has recently proposed that a chair of tact be established in every theological seminary. Tact can hardly be taught, but it can be learned; it is not always a natural gift. And tact rests upon the deeper endowment of insight. Is it wrong to speak of Christ as possessed of a divine shrewdness? I do not much like the word. It has come to be associated with methods of sharp-dealing. Yet no other word expresses my ideal. Every Pastor needs to have a large measure of consecrated shrewdness in his study and care of his Young People.

Besides being a wise psychologist the Pastor must be a strong administrator. To develop his Young People rightly he must add to his power of insight the power of executive control. There is plenty of work to be done that is not done in connection with every local church. On the other hand, there are always Young People who are anxious to work. Too often there is lack of adjustment, however. Some of the Young People are mis-applying their energies. Others are allowing their ability for spiritual service to become atrophied through lack of proper knowledge or wise leadership. The Pastor should know just what needs to be done, just how it should be undertaken, and just who should undertake it.

There are two qualities of youth which he should learn to develop. They are the thirst for achievement and the passion for helpfulness. Youth laughs at obstacles. Bayard Taylor, in Sicily, alone, without money, without friends, writes to a former fellow-traveller that he has no idea where his next meal is coming from, but he adds: "I glory in these privations and trials, for I know full well that in the spirit of youth I will overcome them." Youth worships ideals. Youth is full of dreams and visions. Youth welcomes difficulties. Youth scorns the placid and uneventful life. Youth is armed with intense energy. Youth is ever ready to "lend a hand." Whatever the faults of youth, weakness and meanness are not of their number. The Pastor will always find the restless passion for achievement a powerful factor in the lives of his Young People. It is newly awakened. It partakes of the nature of a self-revelation. It is in fellowship with the strong desire to be of real service in the world, to influence others toward noble ends. It is interwoven with the high hopes and splendid enthusiasms of an enlarging life. Here is the great opportunity, for the leader and for those whom he leads. They have intense ambition; he has wisdom and experience—or he ought to have. This makes an ideal combination. By thought and prayer, with the knowledge he already has of them as persons, he should help them one by one into some form of self-activity. He should show them, by example, precept, and persuasion, that the highest achievement is the achievement of character, and that character is only achieved by a self-forgetful service. He should prove to them that the true spirit of helpfulness reaches out beyond the narrow boundaries of home and church and personal friendships, into the great world-field. He should inspire them to work for the needy, the discouraged, the lonely. They are at the period when practical effort is essential to the solidifying of the religious life. They have not emerged from the years which the psychologist calls "the storm and stress period." The inner life is confused. They need to grow strong by exercise. But a wise head and a firm hand must direct this exercise, or it will become churchly rather than evangelistic. Our motto, "For Christ and the Church," is magnificent. Yet the first two words are all-inclusive. For Christ first, last and always must we work. If we introduce the idea of the church, we should also, in thought at least, add the idea of human need, which we are to meet in Christ's name. We labor "For Christ and the Church and the Man." Our ultimate aim should not be to win members for the church, but to win men for God. Men are more than institutions. Institutions exist for men, not men for them. Train your Endeavorers after this fashion!

You will have many rivals. If the Young People are studying, the scholastic demand is very heavy in these days of over-crowded curricula. If they are in business, the demand of the daily task is severe. If they are in factories they must toil early and late for a livelihood. Society makes its important claims. But it is the place and duty of the spiritual leader to make a resolute and constant demand in the name of religion. He has one

great advantage: he appeals to that which is deepest and best. If his appeal is vigorous, insistent, inspiring, he will be abundantly rewarded. To supply a field for aggressive service, he must be constantly broadening the sphere of the church's activities. Sometimes we are warned against the evils of over-organization. The danger exists chiefly in the mind of the zealous critic. The churches in North America that are over-organized can probably be counted on the fingers of one hand. But it would take a thousand men to count those that are unorganized or ill-organized. Thoroughness of organization is the watchword to-day in factory, railway, and bank; with teacher and politician; in matters commercial, social and philanthropic. In the work of the church, nothing, nothing, save the presence of the Holy Spirit, is so important as the careful and complete organization of forces.

The modern minister must be not only a preacher and a pastor but also a skilful executive officer. Oh the sad failures just here! Yet this is vital. The Pastor must always be the master mind in the formation and control of all organizations. Let him organize the boys and the girls of different ages, the young men, the young women, the young married people. Let him organize for open-air work, for mission work, for philanthropic effort, for personal work. Let him organize for social, physical, aesthetic, and intellectual ends. Let him insist upon conscientious committee work. That word "committee" is a priceless talisman. Faithful committee work is a dynamo of tremendous power. The Pastor who knows how to use it holds the key to the future. His success is certain. Let him have committees and committees and committees, provided they are alive and on fire. And their life and fire will depend largely on the spirit and energy of the Pastor himself.

Last in logical order, but not least in importance, the Pastor must manifest, in all his relations with his Young People, an heroic sympathy with all men in every condition of life. He must have something of an heroic strain in his own life and in his way of doing things. And he must make an unceasing appeal to the heroic in others. He must be a hard worker and he must incite others to hard work. Nothing will take such hold of the heart of a youth as to see in his Pastor not only a saint, not merely a scholar, but a man who works furiously and who makes other people work the same way. The Pastor should be "never idle a moment, but thrifty and thoughtful of others." I just spoke of thrift: it must be joined to a noble thoughtfulness. And so we come once more to the question of heart-fellowship.

Let the Pastor banish the word authority, let him lead in chains the word dignity, let him enthroned and crown the divine word sympathy. Sympathy means more than popularity. The eyes of the Young People may brighten and sparkle when the minister appears. They may laugh at his wit and cluster about him to hear his stories. They may wonder at his brilliancy and feel proud of his friendship. But the test question is: Will they come to him with their doubts, their trials, their heart-troubles? Do they merely admire, or do they truly love and trust him? Changing a little the thought of the Abbe Roux, we may say that the minister must be "a shower to the heart burned up with grief, a sun to the face deluged with tears." His training of his Young People should spring from the pure passions of a heart aflame with love and tenderness. If he enter affectionately into their deepest feelings and aspirations, they will enter grandly and loyally into co-operation with his plans and work.

Again, the spirit of sympathy must have no limits. The Pastor must develop his Young People by insisting on Christ's principle of universal brotherhood. He must live it himself. He must demand it in others. The caste system paralyzes effort. Every Christian Endeavor Society should be a miniature republic. If there are cliques, they must be destroyed utterly. The loudest and gravest complaint against the church to-day is that she is alienated from the masses. Churches in cities move steadily up-town, away from the very people who need them most, whom Jesus came to save. Churches in the smaller towns run in a narrow circle, failing to reach the working classes and the factory populations. How many churches delight to be known as wealthy, exclusive, fashionable, and nothing more, as though this were the beginning and the end of Christian service. The Young People must change this and change it speedily. It is their supreme business. Through their energy, with definite democratic principles of action, the church must win the people to whose needs she has been all too apathetic. Through them the down-town churches must be kept where they are. Through them the rural churches must make their way out into the great fringe of the unchurched multitudes. My church is what is called "a family church." Yet I am proud to say that my Young People are not ashamed to sing on the streets, to teach in mission schools, to do effective personal work; and one of our men is chairman of the Endeavor Open-Air Work for the city of Chicago.

Through these three qualities of insight, executive force and heroic sympathy, the Pastor may mould mightily the lives of his Endeavorers. But the ideal of all training, the development of Christlike character, must ever be within the sweep of his vision. We are not earth's progeny, but children of Heaven's King. We work not for the meat which perisheth, but for the life which endureth. We are

builders for eternity. If the chief cornerstone is not firmly set, the storms of this rough age will surely wreck the building. All development must be toward Him, the peerless one, the ever-living Christ. We study the Book that we may know Him. We pray that we may learn His will. We worship that we may gain more of His spirit. We give that His gospel may reach the regions beyond. We preach and we listen that we may interpret Him more perfectly. Our courage and our faith, our enthusiasms and our devotions, must center in Him. He, He is "the chiefest among ten thousand and the one altogether lovely." We plan and work, in organized and individual endeavor, that we may deepen the power and broaden the influence of His holy love amongst men. The Son of Mary, the Man of Nazareth, is our King of Kings and Lord of Lords. As Pastors and as Endeavorers, we are to "ring out the darkness of the land," we are to "ring in the Christ that is to be." To Him, the Masterful One, we must yield all in superb and passionate loyalty, that from Him the Gracious-One, we may receive all power for conquest and for victory. "In Him are hid all treasures of wisdom and knowledge."

The Story of David Black.

BY REV. DAVID PRICE, YARMOUTH, N. S.

He was the son of godly parents, respectable members of the church and of the community. Like all children of such parents, he was taught from infancy to frequent the House of God, and Sunday School, of which respectively his father was a life-long deacon and teacher. He was not, like many boys and girls, commanded to go, which treatment invariably had a baneful effect upon their future attendance, particularly at the Sunday School; but was rather, gently but firmly commanded to come. Thus he had the strong power of a good example thrown around him. Also, the home life seemed all that it could be. In it was that trust of mothers, whose heart had been given to the Saviour in her girlhood, and whom she served faithfully in the midst of her home. The father never shunned his duties as the head of the home. God's Word was an honored book. It was a never-failing source of instruction and comfort. The family altar was not a neglected quantity. It might be expected when all these influences are taken into account; that David would certainly develop into a good, strong Christian man. If environment had the making of a Christian he should be one. But as there are contrary currents in the sea, so there are contrary forces in the making or unmaking of our lives. These contrary forces revealed themselves very plainly in his brief life. Contrary currents bear some ships the more swiftly to their port of destination, while others, by the same currents, are borne right on the rocks. In the sea of life contrary currents only develop that which is strong in some while others drift on the rocks of profanity and unbelief. Some at once become total wrecks, while others, after a time, are again floated. Of the latter class was David Black. Over against the home influence, there were the corrupting influences of bad companionship. In bad companionship he would come in contact with unbelief, profanity, and other things of kindred type. Through this contact he became a profane and unbelieving youth. As coal cannot be touched without leaving its black stains on our hands, so bad companions cannot be associated with without our lives being eventually stained. He walked in the counsel of the ungodly, he stood in the way of sinners, he sat in the seat of the scornful. First of all the Sunday School missed him. This was a source of great grief to his parents. Then he gradually drifted away from the other services of the church. The place in the sanctuary that once knew him, knew him no more. Apparently, he had allied himself permanently with the enemies of God and of the religion of Jesus Christ. At first it all seemed plain sailing. Life was all sunshine. The world promised him much. Christian people were all dupes. Ministers were only hirelings. There was nothing real, only what could be gotten out of the present. In such companionship these things were constantly dinned into him. All this time David was drifting about without a rudder. There were no rocks, no breakers in sight; but the submerged shoal of ill health was not very far away. He could not, and would not see it. However, before he had realized it, he was permanently stranded. Mighty efforts were put forth to float the stranded ship. If the tide would only rise high enough to get her over the shoal into the deep water beyond all would be well again. But the tide would not rise. The ship was all the while sinking deeper into the sand. For a long time he would have it that his illness was only of a temporary nature. If he could only get away into a warmer clime, his health would easily return. Apparently he had no thought of God and of the future. Even after he had failed to go to his work, if any one suggested to him anything about the possibility of his not getting any better, and the wisdom of his making his peace with God, he would probably answer in the profanest of language. Ministers he would not see. If he had any knowledge of their being anywhere in the vicinity of the home, he would hide himself until they were gone. People were beginning to fear he had gone beyond hope—that he had sinned away the day of grace. However, when he had become so low in health, so that he was too weak to go to a place of hiding, his mother told one of the min-

isters who used to visit him that the only way to see David was to walk unannounced into the house and right into the room where he was. The minister took the hint and immediately acted upon it. He could not approach him on religious matters. As soon as he attempted to do so David would either be profoundly silent or would fly away on some other irrelevant matter. His sense of decency, however, compelled him to listen with respect to the reading of God's Word and the minister's prayers.

Sometime previous to this, it was clearly apparent to those who saw him, that his father was rapidly sinking beneath the weight of some internal disease; but that which troubled the old brother mostly was his son's awful condition. He was anxious to see his son's salvation before he himself passed away. He pleaded with the Lord for this. The Lord answered him. A few days before his father's death, an old companion in sin came to see David. Up to this time he would not acknowledge that his sickness was unto death, but on seeing this young fellow, he unexpectedly said, "Jack, I want you to meet me in Heaven." To say that all in the room were astounded would be putting it in the mildest form. They never expected such a request as that from him. The young fellow departed promising he would. However, when he was gone, David began to think of the unusual request he had made. "What have I done?" he asked himself. "Here I have asked that young fellow to meet me in Heaven and I have no hope of Heaven myself." The arrow had at last pierced David's soul. His stubborn heart was bowed. The ice was broken. The mountain was melting at the presence of the Lord. The giant rebel against the Lord was conquered. He cried to the Lord for mercy. Helpless as he was, his father was called from his bed to pray for him. A godly neighbor, Capt. Whitehouse, was also called in to pray for him. God answered these prayers in bringing David into the light. His burden of sin was taken away and he began to rejoice in the Lord. Capt. W. sent to one of the pastors of the neighborhood, a word for him to come at once to see David. He came, and as had been his custom of late, he entered David's room unannounced. David's sister sat in one part of the room; one or two of the neighbors in another, and his mother in another. She sat there with a gladness in her eye this pastor had not seen there before. The feeble old father, exhausted with the exertions and excitements of day, had crept back into bed. Ignorant of the wonderful change in David's condition, this pastor asked him how he felt. "Oh," said he, "I am very weak in body, but I am not so in my mind. The Lord has forgiven my sins. Go on your knees and pray please." The pastor gladly obeyed. Under such unusual conditions it is not to be wondered at that his prayer was all praise. When he was through he asked David the meaning of all this. Then he was told the circumstances of the change, substantially as related above.

David lived several weeks after his conversion. In the meantime his father passed away an extremely happy man. In David's conversion the desire of his heart was granted. It was enough. He was now ready to depart in peace. As for David himself, he was anxious to retrieve all he could of his wasted life. His days were filled with efforts in the behalf of his gracious Master. All who came to see him, could have no other conversation with him, except that which concerned the soul. He would have all the help he could get from Christians. His former companions, ignorant of his change of heart, would come to see him as usual. To them he witnessed a good confession. As his last wish he urged them to mend their ways and be ready to meet their God. This was enough. They were not accustomed to such talk and some of them never came again. It was evident to all who had access to him that his growth in grace was very rapid and that he was fast ripening for eternity. There were times when he bewailed his wasted past. This made him more conscious of the greatness of God's mercy. Once, when the pastor mentioned above, was reading Psalm 116, and when he came to the 3rd and 4th verses: "The sorrows of death compassed, and the pains of hell gat hold upon me, I found trouble and sorrow. Then called I upon the name of the Lord; Lord, I beseech thee, deliver my soul;" he exclaimed with intense feeling, "That's me, that's me." In the consciousness of the great mercy of God, saving a poor sinner like him, he at last passed into the eternal presence of his Master.

What You Do Is Done.

What you purpose may fail. What you begin may never be finished. What you leave others to do may remain undone. What you do is done.

A man recently made a will leaving several thousand dollars to orphanages and benevolent causes. Two days later he died. The State law pronounced all charitable bequests void, unless the will was executed thirty days before death. So the good man's will was broken, and the money goes where he did not wish it to go. If he had given the money while living, reserving the income from it during his life, he might have had his wisdom carried out.

A man working in the interest of a good cause was called in by a wealthy man and certain properties were transferred to that work. During the giver's life he was to receive an annuity from them. The money was safely invested, and no lawyers will fatten on it, no prodigals will

spend it and there will be no law suits or quarrels over it when the man is gone.

Samuel J. Tilden, a great lawyer, once candidate for the Presidency of the United States, wrote his own will, leaving six or eight million dollars for a public library for the city of New York. This will was broken and the scheme failed.

Peter Cooper executed his own will, founded Cooper Institute, where thousands of young men and women enjoy opportunities which otherwise they might never have had; and Cooper Institute will keep the philanthropist's memory green, while the Tilden Library scheme will serve to point a moral or adorn a tale.

"What you do is done, is it not best to go and do what you wish done, and not leave it so that others may hinder or undo it if left to them?"—Common People.

The Manhood of Jesus.

"Supposing Christ Were Only a Man," was the striking subject of Rev. R. J. Campbell's sermon to the crowded noonday audience in the City Temple on Thursday. Many, he said, had difficulty in accepting the divinity of Jesus, and it would simplify matters for them if the halo of the supernatural round his head were got rid of. But what was a man? "Only a man?" But there was an infinite difference between a Charles Peace and a Charles Spurgeon, between a Wesley and a Voltaire. Man is a fragment of divinity, and he can never forget his origin. Suppose Jesus is only a man, but he is the Man of men; Jesus has enfolded humanity. His is the only life that you can say covers the whole territory of humanity. None ever could have spoken as Jesus did without blasphemy. He stood for God when he looked at men, and those who stood nearest to him were compelled involuntarily to ask themselves, "What manner of Man is this? Never man spake like this Man; he has the words of eternal life." Suppose they had never heard of such a man as Christ, reigning for and through and over humanity, humanity would be asking for him to-day. This was exactly what they had been looking for. Fullness of the stature of manhood brings man to God, all the God he is capable of receiving, and still the Christ, who is the humanity of God, is looking up into the face of the Father. The Christian World.

Tennyson's Practice of the Presence of God.

We know very little about Tennyson's inner religious life. His splendid biography, recently published, is remarkably silent concerning his religious experiences; but a favorite niece of his, who had many walks and talks with her uncle, has revealed in a recent magazine more of his most religious life than the world has ever before known, and proves that the great poet, though so reticent concerning his inner life, was in the deepest sense a comrade of the Quiet Hours. As they were walking together on the beautiful downs on the Isle of Wight, with the sounding sea ever in their ears, and God's bright skies and great plains above and about them, he said to her: "God is with us now on this down, just as truly as Christ was with the two disciples on their way to Emmaus. We cannot see him, but the Father and the Saviour and the Spirit are nearer, perhaps, now than then to those who are not without the actual and real presence of God and his Christ, with all who yearn for him.

"I said," writes the niece, "that such a near, actual presence would be awful to most people."

"Surely the Love of God takes away and makes us forget all our fear," answered Tennyson. "I should be sorely afraid to live my life without God's presence, but to feel that he is by my side now, just as much as you are—that is the very joy of my heart."

"And looked on Tennyson as he spoke, and the glory of God rested on his face, and I felt that the presence of God overshadowed him."—Michigan Christian Advocate.

Have You Ever Done Anybody Any Good?

The decisive question is not, Are you orthodox? but, Are you good in the positive and practical sense of the word—are you doing good? As Wesley said in his bold, impressive way: "You may be as orthodox as the devil, and as wicked." The heart-searching question cannot be better expressed than in the language of the Scandinavian Saga: "Have you ever done anybody any good?" And we might add: "What good are you doing now?" The darkest day in the history of the Christian church was the day on which so-called orthodoxy was substituted for personal goodness; in other words, the mental acceptance, real or imaginary, of certain ecclesiastical formulae for the real, practical imitation of Jesus Christ. We are well aware that we must attempt to express in language, and sometimes even in technical language not found in the Bible, the conclusions of the Christian reason. But woe to us if we are satisfied with the mere intellectual effort to give verbal expression to the mysteries of God. The vital and essential thing is to obey and imitate Christ. And we know nothing better calculated to rouse us into some adequate consciousness of our responsibility and our urgent duty than to repeat and echo the question addressed to the consciences of our heathen ancestors: "Have you ever done anybody any good?"—Methodist Times.

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DO BAPTISTS VALUE THEIR OWN HISTORY?

At one of our Associations it was suggested that the Report on the Historical Literature might refer to the history of the Baptist of the Maritime Provinces, published in the past year, written by Rev. Dr. Saunders, and to the sketch of Historical Work prepared by Rev. Isaiah Wallace, M. A., and to be given to the public. The Committee thought it well to advise, not to name these works on the ground that there are many Baptist histories and it would be unwise to name some authors and omit others.

The position taken, however, seems to us not quite broad enough. It is desirable to guide the churches or to attempt to guide the churches to the best reading. The reports embrace much of the literature of the day and no doubt properly so. The young should be warned. But unless the recommendations indicate some of the books that can be profitably read, the young people are only partly helped. They are told what to leave, but they are not advised what to take. If our Committee would name a few popular books that are worth reading they would help our young people, and where at now they only warn the young people just fully.

It seems to me that especially in the department of history our denomination needs encouragement to cultivate the reading habit.

It is true we do not depend on the centuries long past for our principles or rules of conduct. We claim to draw our life from the Word of God and not from the acts of our predecessors. We look to the future rather than to the past. We are watching for the morning. We have come from the tomb of the dead past and are looking for the throne and the glory, and so are trying to live in the power of the world to come rather than in the trammels of a world that is past and passing. Still we need the faith in Christ's work in his death and burial, and in His resurrection, as well as the hope that binds us to Him who is, and the hope that looks forward to Him who is to come. So we need knowledge of our past history to give us a true valuation of our present life, its inherent power and future growth.

Inasmuch as we live from eternal principles, we need all the more to guard against the neglect of the record of what God has already done. "Sure He that made us with such large discourse, looking before and after, never gave us that Godlike capability to rust in us unself." Our life cannot be deep and dominating if it feeds only on the fitful present. What the Scriptures says of our friends to the South of us, may we feel, be true of many Baptists:

"The people of the United States hardly care at all for their history. A nation cannot really live on looking forward. It is a sign of youth, shallowness, and immaturity. The time will come when the young and great nation will begin to look back, and its chronicles will become precious."

We ought to love our history more, but we must go on making history as in the past.

MISTAKEN LENIENCY

It will be remembered that there was at the time a good deal of criticism of the way in which the case of the boy, Fred Goodspeed, who was so prominently connected with the Doherty murder case of a year ago, was disposed of, and his recent murderous attack upon the guard at the Reformatory will naturally confirm the opinion of those who believed that he was dealt with too leniently. Goodspeed was indicted as an accessory after the fact in the murder of Doherty by Higgins, and although there seemed no reason whatever to doubt that Goodspeed was implicated in the murder to that extent, the jury in the case failed to agree and he escaped conviction. He was convicted, however, on a charge of burglary which was a penitentiary offence. The presiding judge, Chief Justice Tuck, had however been very favorably impressed by the demeanor of Goodspeed before the court, and believing that he would make good use of an opportunity to reform, exercised his prerogative of clemency by sentencing him to

a term in the Reformatory instead of sending him to the Penitentiary. Goodspeed had not been very long at the Reformatory before he made an attempt to escape, and again, last Thursday night, he made a more determined attempt, attacking the guard treacherously, as the latter opened the door of his cell to give him a cup of water for which he had asked. Goodspeed had armed himself with an iron bar which he had taken from his bed. His intention was evidently to kill the guard; or at least to beat him into insensibility, so that he might secure the keys and make his escape. The guard, being a strong man, did not however succumb to the savage blow which he received. He was able to grapple with his would-be murderer, and quickly subdued him. It is worthy of note in connection with the case that legal steps were being taken at the time for the transference of Goodspeed to the Penitentiary at Dorchester. It seems very plain that the boy was not a proper subject for a reform school. He could not be trusted with the measure of liberty permitted to the other boys or allowed to associate freely with them, nor consequently, could he receive the benefit of the instruction which others received. Under all the circumstances therefore it would have been much better to send him where he could have been under discipline and instruction such as his criminal disposition demanded. It seems probable that now he will be brought before the courts again on the charge of a murderous assault upon the guard, and if so he will be likely to receive a long term sentence to the Penitentiary. This new and emphatic evidence of criminal propensity on the part of Goodspeed will naturally cause many to doubt whether he did not have a more positive connection with the killing of Doherty than has been generally supposed.

THE SIN OF JEALOUSY.

There is at least reasonable doubt whether verses 6, 10 and 11 of I Samuel 18, as found in our English Bibles, really belonged to the original text, since these verses are not found in the Septuagint, and the narrative would seem to run more smoothly without them. But for the main lesson of the passage, it matters little whether we suppose these verses to have been in the original text or not, since we would still gather from the passage that Saul had been roused to jealous wrath against David by the praises which the people bestowed upon the youthful hero, and we see here the first moving in Saul's heart of that evil feeling which was later to flame up into a murderous spirit of jealousy toward the man who, under God, had gained for him a great victory over the common enemy—a man to whom Saul owed only gratitude and good-will.

The main lesson then of this passage which will be studied next Lord's Day in our Sunday Schools is a lesson against jealousy, and as such it is highly important. The many centuries which have come and gone since Saul's day have not banished the spirit of jealousy from the earth or removed the temptations through which men and women fall under the sway of that dark and diabolical passion. The temptations to jealousy are innumerable and vary with the circumstances and experiences of each individual, but in one way or another the temptation comes to all. Saul's temptation came in the form of what he interpreted as a slur upon his reputation as a warrior and a menace to his lordship over Israel. He heard the women singing at the triumphal return of the army,

"Saul hath slain his thousands,
And David his ten thousands."

And Saul was very wroth. He could not endure that to this stripling shepherd warlike honors should be ascribed greater than those ascribed to himself, the king. "And Saul eyed David from that day and forward."

The temptation to jealousy in Saul's case, it must be admitted, was great, considering the common frailty of human nature. It was not easy for one who had been the chosen of the people and the darling of the army to hear another praised above himself. Saul sinned deeply, indeed, and judgment came swift and sure. But how profoundly pathetic is the story of his failure and his fall! What pity to see a palace so nobly built laid in ruins! And who are we that we should sit in judgment upon a man like this? Where is the man or woman, old or young, upon whom the temptation to envious passion makes no impression? It is not easy for one who has been first in the people's affections, in a circle large or small, to see another preferred before him. Even good men are not always able to pass through this trial unscathed. It is perhaps for the cultivation of a very beautiful and important grace that things are so arranged in this world that one who has occupied a foremost place must frequently yield his precedence to another. Samuel ceases to be judge that Saul may be king, and Saul is brought low that David may ascend to the place of power. And even David, if he prove not wholly faithful to his trust, will live to see another stealing away from him the hearts of the people. Sometimes leaders are rejected because of their own folly and their deviations from the path of duty, sometimes because of their limitations, and because in the progress of events, a work becomes necessary which they are not able to perform; and again, sometimes, because the people go wrong and demand an innovation which is not for the better but for the worse. It is a wise man who, particularly where his own personal interests are

concerned, can distinguish between these causes of rejection, and he is wise with a wisdom which is not of this world, who in any case can pass through such experience without bitterness of spirit and jealous wrath.

Seeing then that temptations to surrender our heart to the domination of a sullen and jealous temper are sure to come, it is wise to avail ourselves of all means of grace that we may find deliverance in the day of temptation. What the Christian warrior needs, first of all, to gain the victory over the green-eyed monster, Jealousy, is confidence in God. Saul's anger at the people's praise of David grew into bitter jealousy because of the maddening conviction which was deepening in his heart, that the Lord was no longer with him. If Saul had retained a devout trust and confidence in the Lord and his God who had set him upon the throne of Israel he need not have feared David or any other man. If we would be preserved from falling into the snare of the devil, we must preserve unshaken our allegiance to our God. His way must be our way, and the interests of his kingdom our interests. With this there will come the confidence that He has given us our place to fill, our work to do, and that no man can take away our crown. With this confidence in God and assurance of fellowship with him in our work there should go a generous appreciation of all God's servants, and their service rendered in His name.

Surely, it is a sad and pitiable thing that any Christian should belittle the work of any of his fellow-laborers. Do not all work together, for the same Master, to the same end? One plants, another waters, one lays a foundation, another builds thereon; but all are workers together with God. Let us fortify ourselves against jealousy by the grace of God. The sphere of one man's apparent influence may decrease while another's increases, but it all means praise and glory to Him the increase of whose government is without end. The greatest of the prophets thought that if the decrease of his own personal influence meant the enlargement of Christ's government in the world, there was abundant reason for him to rejoice. So may we all learn to think.

Editorial Notes.

It is gratifying to learn that, after an illness of two months, during which he has been a patient in Lakeside Hospital, Cleveland, Dr. George Adam Smith, of Glasgow, has so far recovered as to be able to leave the hospital and to start on his journey homeward. The *Congregationalist* says that Dr. Smith and his wife spent Sunday at Northfield, Mass., as guests of Mrs. Moody, and will soon return to Scotland, sailing from New York. A number of engagements to lecture made before Professor Smith's illness have to be given up, as the condition of his health necessitates entire rest for the next few weeks.

The late Pope was by birth connected with the Italian aristocracy, the present Pope's family belong to the peasantry. His birth place was Riese, a small town of four thousand inhabitants. The family name, Sarto, corresponds to the English "Tailor." His mother, who is now dead, resided at Riese, and occupied a small peasant's house, having in her humility, it is said, always refused to live with her son, Giuseppe, preferring her simple manner of life to the luxury of a bishop's or a cardinal's palace. The Pope's only brother, Angelo, is a small shopkeeper and postman, and his sturdily independent spirit is indicated by the fact that he has never sought preferment through the good offices of his famous brother but declared that he preferred to be only what he could make himself.

George Lessard who lately lost his life in attempting to save a man from drowning at his bathing establishment at St. Helen's Island in the St. Lawrence, had many times before adventured his life to save the drowning. In this case a man had ventured imprudently into rapids with the power of which only the strongest swimmer could hope to contend successfully. His cries for help brought Mr. Lessard upon the scene, who, without stopping to consider the terrible risk, went at once to his assistance. He was caught by the drowning man and drawn under. Coming to the surface he managed to free himself, but his now partially exhausted strength was unequal to a successful struggle with the waves, and being seized again by the drowning man he was dragged down to death. As a hero who many times risked, and finally gave, his life for others, Mr. Lessard's brave deeds deserve to be held in memory by his fellow countrymen. Let a monument be erected to his memory, which shall fittingly commemorate his brave deeds and prove an inspiration to Canadian youth to emulate so noble example.

Alluding to the recent great meeting of Free Churchmen in Albert Hall, London, called to protest against the London Education Bill, a meeting at which on a hot July afternoon 15,000 persons were present and thousands were unable to obtain admission, the *British Weekly* says:

"The speeches were on the whole worthy of the occasion, and most applauded at the points where they were most resolute and clear. To talk of submission in connection with such an Act as this is to sound the very depths of bathos. Free Churchmen know their duty, and they will do it. The result of the passing of the Bill will be enormous accession to the number of passive resisters. In London we think they will even be in proportion more numerous than in the rest of the country, and before such an unwise administration of the Act will be long possible. What is it that brings such great multitudes together on pleasant July

afternoons and evenings? We answer it is the revival of that spirit which in its time has overturned thrones, that spirit which, when once awakened, is invincible. That some of the government papers in London should have ignored such a meeting as this is contemptible, but at the same time significant. They are afraid that the truth should be known. Fifteen thousand people in the Albert Hall, however, can make themselves heard, and they will."

The case of Willard S. Allen, treasurer of the Preachers Aid Society of the New England Conference of the M. E. Church, who has confessed himself a defaulter in the amount of more than \$80,000 of the Society's funds, carries its own lessons. Mr. Allen is said to have been quite prominent, not only as a member of the Methodist Church, but as a lawyer and in social circles. He was evidently trusted quite implicitly by the Society, since he had handled its money for twelve years without having been required to give bonds for the safe accounting of the funds, though of late steps had been taken to that end. Mr. Allen confesses now that he had used the Society's money in speculation which resulted in its loss. There are two obvious lessons here, and lessons which need to be emphasized, first never to speculate with other people's money, and secondly, always to require men to whom the funds of religious or other bodies are entrusted, to give bonds for their safe-keeping.

It is, we believe, a penny-wise policy to cut down the expenses connected with the management of home mission work to the lowest possible figure. The money paid as salary to an efficient superintendent or travelling secretary is money well expended. An experienced and tactful man in that position is able to demote, not only to extend the work of the mission, and promote liberality toward it in the churches, but also to render the work itself more effective and permanent. Speaking of the Presbyterian home mission fields of the west, the *Presbyterian* of Toronto says: "From the necessity of the case our mission fields are largely manned by young men without skill in organization and without that knack of dealing with men of different ideals, that comes from long experience. The visit and personal counsel and advice of a wise man clothed with official authority may spell all the difference between success and failure in a field in its formative stage, especially when faced with some critical situation." This remark has its application in respect to Baptist as well as Presbyterian mission fields, and in the east as well as in the west.

Did Not Say It.

EDITOR OF MESSENGER AND VISITOR:

Dear Sir—I was not a little astonished when I saw my name in the MESSENGER AND VISITOR of the twenty-ninth ultimo and read: "Bro. C. E. Knapp expressed his fears that ministers would lose their spirituality if they became educated and that our denomination would, like some other religious bodies, lose its piety if it got much education." I never used the words at the time mentioned or at any other time, or words that would convey the meaning they convey. I have said, and I now repeat, that education will not make a minister of the gospel; that many of the best ministers from the time of the apostles, who have left their marks as preachers and writers, had not been educated in academies or colleges, but had come from the common walks of life, and believing they were called to preach, made preaching their life's work.

Being called, a lunatic (*non compos mentis*) does not disturb me, and will say to your correspondent: I am not mad, but always try, as far as I am instructed, to speak the words of truth even when attending an association. In 1858 I moved from Sackville to Dorchester Corner, where I found five other Baptists, two brothers and three sisters. For some time we did our own preaching, wherever in the town or its vicinity we could find a place to preach in, and had no ordained minister, until as near as I can remember, 1860. We then called the late Rev. W. A. Coleman, who preached for us a quarter of his time in the old Court House and other buildings. From those small beginnings what is called the 1st Dorchester Baptist church now numbers about one hundred and eighty members at home and has sent not less than one hundred to the United States. Two of the original six are yet alive, Brother Alpheus Palmer and your humble servant, both having passed their three score and fifteen years. Brother Palmer is now a citizen of Boston.

Because I have arrived at the conclusion that education will not make a Gospel Minister, I cannot believe that for that reason I ought to be called a lunatic (*non compos mentis*). I was in part educated in a school where ministers were educated and ordained after they could attach to their names the affix B. A., and it now looks that that would in the near future become the *sine qua non* of the Baptists.

As I do not want to bring down the club of one of our D. Ds., M. As., or B. As., on my devoted head, I will make this justification of my expressed opinions do for the present.

Yours truly,

CHAS. E. KNAPP.

[Human memory, like other things human, is fallible, and we do not wish to be too positive in reporting the form or

the substance of words uttered thirty-five years ago. As Bro. Knapp is positively sure that he never gave expression to the ideas attributed to him in our article of July 29, we shall have to believe that he was misunderstood. Of course, the MESSENGER AND VISITOR has never said that Bro. Knapp was *non compos mentis* and never intimated that anyone else said so except by way of a joke. We did venture to remark that our brother has been a life-long supporter of our denomination and has no particular fear that its vast learning will quench its religious fervor. We are glad to have his assurance that this was correct. What Bro. Knapp says about education alone having no power to make a minister of the gospel, and the great value of the work done in the past by men of little scholastic education is very true and we do not see how anyone could suspect him of lunacy on account of so sane a remark as that. — EDITOR MESSENGER AND VISITOR.

Systemetic Beneficence.

E. P. CALDER.

In dealing with the question of church finance, we are apt to confine ourselves to the discussion of needs and methods, but I wish to vary the process and note some of the causes of which needs and methods are the result.

1. One great reason why our denominational treasury is empty, is the general ignorance of denominational work. Many people do not give, because they do not know why or to what they are giving. For this ignorance, both ministers and Sunday School teachers are to blame. Our people, especially the young people, do not hear enough about the work of the denomination. In this we are behind other religious bodies, and hence fall behind in giving.

But the chief blame rests on the church membership. When our Year Books and Mission Reports are circulated, how many read the statistics of needs and expenditures? Perhaps one in a dozen. At the business sessions of our Quarterly Conference or Association, how many laymen are present? "It is only a business meeting, we will not go, we will wait till evening and hear the speeches." That is usually the order of service in our denominational gatherings. Thus our people not understanding our financial position, don't give.

2. Loose methods of Church Finance.

The amount of carelessness shown in handling church funds would bankrupt any earthly institution. Payments of salary to the average Home Mission pastor come irregularly, and as a result a great deal of financial worry is added to the necessary cares of the pastorate. Under this pressure many of our best pastors are breaking down, and others are going out of the Convention, seeking fields where they can get an honest compensation for their work. It is hard work for a pastor to prepare soul-uplifting sermons when every nook of the study is haunted by the ghosts of unpaid bills, yet it is a thing that is growing all too common in our Convention. And all because our churches have no definite financial system.

Now while what has been said touches conditions which exist in too many of our churches it does not cover the whole question of Church Beneficence. True Christian Beneficence carries the church beyond its own obligations and needs. A church that regularly and faithfully pays its own bills, is not necessarily benevolent but simply honest. Beneficence goes beyond that and helps the needy. And this is possible in some degree to every church. The price of two post stamps per week for a church of 50 members means about \$4000.00 for the church membership included in the P. E. I. Association. And yet with broad well cultivated fields, elegant homes, paying business investments, and the manifest smile of Heaven upon us, we cannot raise \$1000.00. We need to repent.

3. Another cause, is that our children are having selfishness trained into them by our home influence. In our example to the children, we too often set religion last. We provide them with luxuries at the expense of the church. After all that can be said about the necessity and educative influence of making home beautiful and pleasant for the children, the fact that Christmas toys to be smashed next day, costs us as a nation more than missions, disgraces a Christian civilization. And this example of with-holding is carried yet further in our practice of economy. Losses come to some of our professed Christians and they need to save a little from current expenses. Where does retrenchment usually begin? At God's sanctuary. They gave \$8 to last year but only \$5.00 this. Last year they took two papers, this year they stop one—it is the denominational paper. Thus our children are taught that the Gospel is not worth paying for, and that if any of the privileges of our civilization must be done without to save expense, let it be the religious. Need we wonder there are no revivals.

4. But perhaps the main cause of an empty treasury is too little praying. Peter while praying on the housetop had one of the greatest visions in the history of the Kingdom. But it was a vision of the world's need, and one that called for greater self-sacrifice on the part of Peter. So no Christian can continue to pray and stay mean. God gives to every praying Christian a vision of the needs of men, and a spirit of self-sacrifice that is willing to meet those needs. A praying church is a benevolent church because it stands in the spirit of Him who came to seek and to save the lost.

5. The last cause is lack of faith. "No results," is the watchword of many who refuse to give. But as one sickle in a Manitoba wheatfield does not by the smallness of its work prove that the harvesting process is a failure but rather the reverse, so the smallness of our missionary effort in comparison to the expense of the field of heathendom, by what it has already accomplished, pleads for more workers and justifies a larger faith in God.

Every mission is a movement of faith, an endorsement of the promise of the risen Christ, "Lo, I am with you." Shall we not then bend our energies to the attainment of a better system of church finance.

I have said nothing of methods, because there is but one method named in the Word, and that is the lying by on the first day of the week as the Lord has prospered us. And if that method were faithfully and conscientiously followed, as in the days when Israel built the Tabernacle, so it would be to-day.

Instead of pleading, "Give, give," we should have to command, "Hold, hold," because the needs of the kingdom work would be more than met by the voluntary offerings of the people of God.

Wolfville Notes.

On Lord's Day evening, August 2nd, a memorial service for Mrs. R. Sanford, wife of our devoted missionary, Rev. R. Sanford, was held by the Wolfville church. Rev. W. B. Boggs, D. D., spoke of Mrs. Sanford in relation to the mission work of our Maritime Baptists. He traced the origin and faith of our independent mission and of Mrs. Sanford's deep interest in the work and her absolute devotion during the trying years in which the foundations were being laid. Already our mission begins to take on the character of history and those who did the work are seen to have been makers of history.

Mrs. W. B. Boggs described with fine feeling and in appropriate terms the personal qualities and Christian service Mrs. Sanford showed through the thirty years of their happy acquaintance. Of the original group who were designated to service abroad at the Convention in Windsor in 1873, Mrs. Sanford is the first to be called home.

Dr. Keirstead spoke of the influence of the missionary's wife among the heathen, of her faith, love and personal character as exhibiting the power of the gospel. He referred to Mrs. Sanford's residence in Wolfville and the esteem in which she was held by those who knew her. Rev. Dr. Ladd of Yale University, closed the meeting with prayer, in which he, as Deacon C. W. Roscoe had done at the beginning of the service, thanked God for the life and work of the sister removed, and asked God's blessing on Brother Sanford and the son and daughter who are sorely bereft.

Dr. Boggs preached at the Baptist church on Sunday morning, a very spiritual sermon on "Eternal Life." On the previous Lord's day Rev. A. I. Kempton, preached two practical, strengthening sermons dealing with different phases of the Christian life. A few weeks ago Professor Silvernail, of Rochester Theological Seminary, preached an able sermon from "Yesterday when it is past." (Psalm 90.) He spoke very clearly, and strongly on the efficacy of the Atonement. His words would have been pleasing to "Reporter" as they were to his congregation in Wolfville.

Rev. J. D. Spiddell has resigned the pastorate of the church at Gaspereau. He expects to spend some time in study at Crozer Theological Seminary, Upland, Pa. Rev. G. T. Ladd, D. D., LL. D., Professor of Philosophy in Yale University, is spending a few weeks at Wolfville. He speaks in very high terms of appreciation of the young men from Acadia who have taken post graduate work at Yale.

The new book, written by R. R. Melrod, entitled "Marland—a history of Nova Scotia and its resources," has an extended and able article on Acadia College, written by Rev. E. M. Saunders, D. D. Rev. W. F. Parker of Windsor, has been successfully engaged in securing pledges for the Twentieth Century Fund from churches in Guysborough county. It is understood that several of our churches pledged more than the amounts asked from them; while some others have not yet responded. Mr. Parker is giving himself wholly to what his hand finds to do. And his work is being blessed.

Rev. W. N. Hutchins and Mrs. Hutchins of Truro are spending a few weeks at Margarettville, the former home of Mrs. Hutchins. Rev. Selden W. Cummings of Upland, Pa., is supplying for Mr. Hutchins. Mr. Cummings gave up a successful law practice for the privilege of preaching the gospel. He was graduated from Crozer Seminary and was called to a pastorate in Upland, where the Seminary is located. He has built up a good congregation and is doing excellent work. Mrs. Cummings, formerly Miss Vaughan, was a teacher in Acadia Seminary. She is her pastor's best assistant.

Horton Academy.

Appointments to the staff of Horton Collegiate Academy. At the end of the Academic year the teachers of mathematics and manual training resigned. These two very important positions have remained vacant until recently.

The Executive Committee of the Board of Governors have engaged in the department of mathematics, Mr. Theodore Boggs, B. A., (Acadia '02). He is the son of the veteran missionary, Dr. Boggs. Since graduating at Acadia, Mr. Boggs has taught very successfully in the United States.

Mr. Alexander Sutherland has been engaged as instructor in Manual Training. After teaching in the Public Schools of Nova Scotia, Mr. Sutherland graduated from the Provincial Normal School and the MacDonald Manual Training School of Truro. Since that time he has taught his special subject very successfully in Antigonish.

There is every reason to hope that both these gentlemen will continue their past success in their present positions. The committee feel that a very wise choice has been made.

H. L. BRITAIN.

Wolfville, Aug. 6th.

* * The Story Page. * *

Andrew, the Market Gardener.

"There's nothing wrong with you, is there, Mrs. Hunt? You look awfully downhearted this morning," said Andrew, in his pleasant, cheery way, as his landlady brought him in his breakfast.

"Why, yes, sir, I am in a terrible fix," said Mrs. Hunt, as she piled the bacon, eggs and wholesome homemade bread in front of her young lodger. "My master is gripped with lumbago, and he can not stir. What is to become of his customers I do not know. He is in a terrible way about it; for he says they all look out for him, and if they once find he fails them, they may go to some one else, and then we shall lose his trade!" and the poor woman ended up with something very like a sob.

"I say," said Andrew, looking grave, and wishing he could think of something better to say. "I say," he repeated again, "that is a bad job. Is lumbago a long affair?"

"No, sir, not always. He may be all right again to-morrow. But you see, today is Saturday, and everyone buys vegetables for the Sunday dinner, and he looks to taking good money. But there! it is no good fretting over what cannot be helped."

"But I can be helped!" said Andrew, brightly. "I can take the vegetables round! Will you trust me, Mrs. Hunt? I won't fall off with the money, I promise you."

"Oh, yes, you will have your joke!"

"It's no joke," said Andrew, working steadily through the eggs and brown toast and honey; and in short, through all the country delicacies which Mrs. Hunt had placed on the table, "just wait till I have eaten my trifle of breakfast, your little trifle, isn't it, eh?—and then you shall tell me what I must do, and where I am to go."

"Oh, no, sir," said Mrs. Hunt, in shocked tones. "No, indeed, sir. I know your ma and pa, sir, excuse me; and when they come and look this lodging for you, they said particularly, 'You will see my son is well done to, Mrs. Hunt, he has been working a bit too hard at his books, and we want him to be in the country for a week or two; so you see, sir, I could not let you go hawkking vegetables round the village, for I passed my word you should have every comfort we could give you.'"

"You must not trouble your head about my pa and ma," said Andrew, laughing; "and as for giving me every comfort, you have done so, and if I can help you in this trouble it will be the best comfort of all, and I can promise you they will thank me too, so cheer up, and tell me what you want to do."

"But you were going bicycling," began Mrs. Hunt.

"The bicycle is all right," said Andrew; "it is not like a horse, it will not eat its head off!"

"But you must be careful," continued Mrs. Hunt, looking at Andrew, and gazing at his good ribbed stockings and trim shoes.

"Oh, no, no!" he said all right. "I have one wears the same sort of clothes as you do, and my white linen hat is shabby enough to sell wheels in, and I can take off my coat. It is not much to do," said Andrew, shouting in his best contented way.

"Careful, careful," said Andrew, and a howling! till Mrs. Hunt said not to help laughing; and Hunt, upstair in the bedroom, stuck out the floor to know what was going on.

"I will go to bed," said Andrew, and he ran quickly upstairs, and after some permission got permission from the old maid to go his rounds for him.

A pound and half, he was Andrew that morning, as with help from Mrs. Hunt, he loaded the donkey with onions and radishes, plums and apples, and then started gaily for the market, singing out as lustily, "Carrots! Turnips!" "Eyes of the market!" that the poor gardener, racked as he was with pain, could not forbear laughing, and a shepherd, keeping sheep in a neighboring field, turned and stared at the young green-grocer, and wondered what the world was coming to.

It was near a time before Andrew returned.

"I would not come back till I had sold everything," he called out gaily to Mrs. Hunt, who was waiting for him in the doorway, and now, both Neddy and I want a feed. Here's the money, pretty good, is it not? And he held up a heavy bag of coin.

"Your dinner is ready for you. I have only to take the pie out of the oven," Kate looked, how can I thank you, sir, said the poor woman.

"I want to thank you. I enjoyed doing it," said Andrew, sitting down at the table and beginning at once on the beefsteak pie. "How come asked where Mr. Hunt was; and when they heard he was ill, and that I was selling for him, they said, 'some of them' that they must buy a bit extra."

"Wife!" said Mrs. Hunt from upstairs. "Wife! I have counted the money. It comes to ten shillings more than last Saturday. I don't know how to thank the young gentleman."

"That is all right," said Andrew, laughing. "Then I shall be allowed to go again."—Ex.

Being Popular.

"Who was elected, Rob?"

"Tom Leighton, of course. No other fellow had any show at all. He's the most popular boy there is. They say it is because he is so good-natured."

"Well, Tom is the kindest boy—the kindest big boy—I know," said Sadie, Rob's sister.

"Hub! That's all right; but what does he have to keep him from being kind? He has every single thing he wants. He never has to work till the very last minute before schooltime. And he always has lots of money to treat the fellows with. I could be kind too—maybe I could be popular, if I had time. You have to have something to make you popular."

"Right you are, my son. I have felt that way a great many times. It's the men who have money, so they can do things for people, or leisure to make themselves agreeable, that are popular. It takes time even to be kind. When a man has to work all day in the shop, as hard as I do, he's got no time to make himself popular."

"It doesn't seem as if that were quite the right idea of making one's self popular," said Rob's mother. "What do you think, Aunt Katie?"

"I was just thinking," answered Aunt Katie, "of the two most popular men I know in our neighborhood at home."

"Oh, is one that nice old gentleman who sat on his porch so much, and used to give me candy when I went by?"

"No, dear, he isn't one of them."

"Well, then," said Rob, "it's some of those swell fellows over on Lee Avenue, two blocks from your street."

"No, Rob, it isn't exactly any of them. I was just thinking," she went on, "about what you said it took to make boys or men popular. I am sure the same men are both extremely popular, but they both worked at manual labor every day in the week, one of them, at least, all the year round, with, perhaps, a couple of weeks off."

"They must be awfully smart men," said Rob, "to do all that, and have time to make themselves popular, too."

"No, I don't consider them especially smart, as we usually think of smartness. They are able to do their work well and faithfully, and that is all."

"Well, I suppose their work is not the kind that frets or bothers them. They don't have to put their mind right on it," said Rob's father.

"I don't know about that. I should think the work of one would be very tedious and vexing, and as to the other, most representatives of his calling whom I have known have been cross as bears, without a word for anybody."

"Just like our postman," said Sadie.

"Yes, that's just what he is—a letter-carrier; and the other is the janitor of the Washington school. The postman has a kindly, interested word to say at every door along his route. If you have been away, he is glad to see you back. If you don't get the letter you are expecting, he is as sorry as you are. If a package you are depending upon is delayed, he tries to plan some extra way for you to get it in time. If you are sick, he inquires for you every day."

"The children run to meet him, and take turns going a way with him. They tell him their little secrets, and exchange stamp pictures with him."

"At Christmas time he enjoys his work more than ever, because it makes so many people happy. He seems to make his work the means of his popularity."

"Well, what about the other one, Aunt Katie? He can't be much like our janitor."

"The other man is much the same. You would think, wouldn't you?—I should—that he would see enough of the bothersome children, and would never speak to a child unnecessarily. But, instead, he is really interested in them, their home life, their older brothers and sisters who have gone from the school. He will often take a little tot on his knee, to warm her feet by the furnace in the winter mornings."

"Sometimes, instead of regarding him as their natural enemy, as janitors are apt to be regarded, every one of these five hundred children considers him a friend. I know lots of rich people and people of pleasure, but these two are the most popular men in our part of the city."

"That's it," said mother. "Rob, you and your father are wrong. The best way to make yourself popular is to be really and truly interested in people."

"I shouldn't say, either, 'make yourself popular,'" said Aunt Katie. "I doubt if any one who directly tries to make himself popular, ever really becomes so. Be thoughtful and kindly, right in the midst of your work, and the popularity will take care of itself."—Marianna Wood Robinson, in Southern Presbyterian.

A Boy of His Size.

There is no better or truer instinct than that which makes it impossible for a boy to stand by in silence and see a small mate abused by an older one.

It invariably indicates a cowardly spirit on the part of

the one who always "picks on" a boy smaller than himself, and the big fellow never gets or deserves any sympathy when he comes to grief through his failure to choose "one of his size" when he wants to fight.

Ten or twenty schoolboys were on their way to school in an eastern city, one day recently, when a boy of sixteen among them began to tease a little fellow of perhaps twelve years.

Suddenly the annoyed smaller boy threw an apple-core at his tormentor, whereupon the big one assailed the little fellow brutally, saying:

"I'll let you know that you can't throw apple-cores at me! You take that!"

The little fellow shrieked with pain, but he could contend but feebly against his far larger and stronger assailant, and none of his schoolmates offered to go to his relief.

Leaning against a lamp-post up the street was a typical gamin, ragged, unkempt, and far removed from the tidy, well-fed, and well-dressed schoolboys. Their life-ways were far apart. A bundle of newspapers was under his arm, and he seemed to be looking about for a customer. Suddenly he let the unsold papers drop to the snowy ground, and came running lightly and swiftly down the street, his blue eyes aflame and his grimy fists clinched. The next instant the big, well-dressed assailant of the small boy found himself seized by the collar and jerked violently to the ground by a boy of about his own size, who said, boldly:

"Take a kid o' yer size when ye want ter fight, yer big coward! Take a kid o' yer size! Touch that little kid ag'in if ye dare!"

The big fellow struggled to his feet, and said blusteringly:

"Who's going to keep me from touching him, if I want to?"

"I am!" said the gamin, standing as erect as a West Point cadet; and whipping off his ragged jacket he gave his head a toss, and said again:

"I am going to see that you don't touch him ag'in! If yer want to fight, take a kid o' yer size, I tell ye! Try yer hand on me!"

"Humph!" said the big fellow, without, however, offering to touch the "kid of his size."

"Ye a coward, that's what ye are!" said the gamin. "Ye don't dare touch a kid o' yer size!"

Nor did he. Mumbling and threatening, he walked off, with the jeers of his schoolmates ringing in his ears.

The street gamin went on his way also, unconscious, perhaps, of the fact that, in his bold defence of the weak against the strong, he has manifested a kind of heroism all too rare among the boys of the world.—J. L. Harbour, in Our Young People.

"Catching" Things.

BY MARION MALLETT THORNTON.

Camella had the measles and had to be kept in a room by herself for fear Don would catch them, and as soon as she was enough better so that he might have come in to play with her, Don fell ill with mumps and must stay away for fear she would catch them. "It would be very bad, indeed," said he, "to have mumps right on top of measles."

"Oh, dear!" sighed poor lonely Camella, "I didn't know so many things were catching, mamma. Are there any nice things catching?"

Mamma laughed. "Yes, indeed," she said, "lots of them."

"What are they? Do tell me about them. I never heard of any."

"I think I will let you watch and see how many you can find."

Donald was soon over his mumps, and the children are very glad to be together again, but they were neither of them very strong yet, and it is so easy to be cross if one isn't strong.

One afternoon things seemed to be going especially wrong. To begin with, Camella wanted to build houses with the blocks, and Don didn't want to.

"I was sick last, and you ought to let me choose," he argued.

"No," said Camella, "I was sick hardest. And anyway, I'm a girl. Boys ought always to be polite to girls."

"I don't care. If you'll play choo-choo cars, I'll be polite enough."

"Don't want to," insisted Camella contrarily.

"Then I won't play at all," declared Don.

So it went on till the air of the nursery was so full of frowns and pouts and cross words, that you wouldn't have believed the sun was shining anywhere. Mamma was almost sorry when the door bell rang and Mary said that Daisy Hill had come to play with the children, for she didn't like to have any one see her boy and girl when they were so disagreeable.

Daisy came in like a breath of fresh air.

"Isn't it nice that you're well again!" she cried in her happy voice. "What are you doing? Let me come right into it."

"We weren't doing anything just now," said Don, rather shamefaced. "Don't you think it's fun to play cars? Mine run on a track when you wind 'em up, you know."

"Oh, yes, that's lovely!" said Daisy.

"But not so nice as building blocks," put in Camella with a scowl.

"Why not do both?" suggested Daisy; "building houses and stations and run the cars between."

"The very thing," cried Don; and even Camella looked interested.

"Let's begin," said she, bringing the blocks.

In a few minutes all sorts of fine buildings were being put up alongside of a winding railway track, and it really seemed as if a good deal of sunshine had crept into the nursery.

Whenever anybody disagreed, Daisy gave up so pleasantly that the others were ashamed to be selfish. After a while mamma looked in, much surprised and pleased to find everybody good and happy.

"Mamma," said Camella that night, "I've found some nice things that are catching. We were cross as anything when Daisy came, but she was so kind and smiley that we just had to be, too. So I guess smiles and kindness are catching, don't you?"

"Yes," said mamma, "I think they are."—Little Learner's Paper.

Mrs. Weldon's Mail.

BY S. JENNIE SMITH.

The Weldons lived in the country, and, of course, the letter-man did not go around to the houses with mail as they do in the city. The mail came to the store in the village about three miles away, and had to be brought up to the houses by the people themselves. In the Weldon's neighborhood, anybody who went to the store brought up mail that happened to come in for any of the rest, as well as their own; so most of them had boxes put on their gate-posts for the letters or papers to be dropped in.

The Weldons had one by their front gate.

One morning, when Johnny was going out to get the milk from the milkman, his mother said to him:

"See if there is anything in the letter-box, dear."

In a few moments Johnny went in laughing.

"Was there anything?" inquired his mother.

"Yes, ma'am; come out and look at the queer mail we have this morning."

Mrs. Weldon followed the boy to the gate, and what do you think she saw?

That box was packed full of twigs and other stuff that birds use in building nests, and on a tree near by sat a little brown wren, scolding in her own bird-language as hard as she could because the Weldons were by her nest.

"Well, birdie, I'm sorry to destroy your home," Mrs. Weldon said; "but we must have the box for our mail," and she took the stuff all out of it and threw it away.

About an hour afterward, when Mrs. Weldon happened to go to the front gate, she found the nest in that box again. The nest was all finished, and the hole where the mail went in was stuffed so full of twigs that nothing larger than the wren could enter.

On a tree near by sat that little wren, and not much farther off sat another wren that was probably her mate. Both of them looked sharply at Mrs. Weldon as much as to say: "What are you going to do about it now?"

"Oh, well! keep your nest, Mr. and Mrs. Wren," the lady said. "You deserve to stay for working so hard. We shall have to manage some other way about the mail."—S. S. Times.

Sagacious Cats.

South of Fulton Street, in New York City, the cat is not a pet, but a business investment, an insurance policy against the river rats. Yet, wild as some of these animals are, there is one man, says the Tribune, whom they regard with approval. That is the cat's meat man.

"I don't know all of them," he says. "No man could; and besides there are changes all the time. But if I don't know them, they all know me, every cat of them."

"And they're wise; cats are as wise as any beast that lives. Every cat on the block runs to meet me, but they are always on their good behaviour."

"Now, here's a place where I leave meat for six cats. They all follow me in when I give it to the porter. They are the cats that belong here, and all the rest of the cats are waiting peacefully for me to come out. Now, see those four cats run ahead and into the next place; they're the cats that belong there, and they line up to meet me."

"But that is a small part of the wisdom of these cats. Five mornings in the week I get around my beat between seven and eight o'clock, but on Saturdays I am always late, and they don't put their heads outside the doors until it lacks only a little of nine."

"You see there are calendars hanging up in every office to tell the day of the week, and clocks, too, and there's nothing to hinder the cats from consulting them. If they don't find out that way, how do they know when it's nine o'clock Saturday mornings?"—Sel.

The Young People

EDITOR

W. L. ARCHIBALD.

Tired, Attired, or Retired.

BY W. W. DAWLEY.

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

Daily Bible Readings.

Monday.—Wisdom from above. Jas. 1: 1-5.
Tuesday.—Patience. 2 Cor. 6: 1-4.
Wednesday.—Love. 1 Cor. 13: 4-8.
Thursday.—Unselfishness. Gal. 5: 13-14.
Friday.—Suavity. Acts 26: 1-3.
Saturday.—Conscientiousness. Rom. 14: 19-23.

Prayer Meeting Topic.—August 16.

How to use tact in dealing with men. 1 Cor. 9: 19-23.

It requires a great deal of tact to deal with men in the matter of salvation. A recognition of this truth is seen in the teaching of Christ. He who spake as never man spake. When speaking to men in rural districts engaged in agricultural pursuits he makes reference, to that side of life with which they are familiar. When there were women in the audience he employs the parable of the lost piece of money. Then side by side with this that he may appeal to those engaged in pastoral life he uses the parable of the lost sheep.

Paul, too, is noted for the remarkable adaptation of his preaching to the particular audience. He, himself states the principle on which he acts: "I am made all things to all men." Despite the fact that this saying has become grossly perverted being constantly applied as a reproach to the fickle, it contains a valuable principle. The apostle has just before said what perfectly explains it: "To the Jews I became as a Jew, that I might gain the Jews; . . . to them that are without law as without law . . . that I might gain them that are without law. To the weak became I as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some."

At Athens how skillfully he sought to avoid offending the prejudices of his hearers. He began by complimenting them as in all respects an uncommonly religious people. He availed himself of an altar "to the unknown god," to speak of the true God without incurring the penalty denounced against the introduction of new duties. Then having once gained their attention he declares the fact so important, although so likely to be rejected, that Christ had been raised from the dead.

So when standing before Felix, he did not directly denounce the tyrants vices but dwelt upon the opposite virtues as he reasoned of righteousness, temperance and judgment to come.

Then, too, before Agrippa he first compliments him upon his knowledge of the customs of the Jews then proceeds to preach Christ to him. To a wicked man, he spoke of righteousness; to an unjust earthly judge, of the judgment to come. The limit of this desire to please, the apostle has clearly defined, "not as pleasing men, but God, which trieth our hearts." He would never sacrifice principle—would never offend God, to please men.

Paul ever sought some point of contact with his audience. The wise preacher or personal worker will do the same. Paul sought this for a purpose—that he might preach to them Jesus. So Christ must ever be the diamond to shine on the bosom of our sermons and conversation if we would win men to Him. It will require tact and variety of method to manage this successfully. There are "quacks" among physicians who give the same medicine to every person but they never achieve eminent success.

The words of Paul are especially appropriate to the personal worker. We think too much of the impression we make on men publicly and not enough of the impression we make on individuals. Some of Christ's greatest messages were delivered to one person—Nicodemus, the woman at the well. Nearly all the people we win to Christ will be won by personal work. It is the God-appointed method for reaching men and securing the world's salvation. It seems slow but will be done in no, other way. If we are not prepared to take upon ourselves the world's salvation we had better have nothing to do with the world's Saviour.

We need to be natural in dealing with men. Do it in the same way that we do other things.

Be honest and earnest in dealing with them. Don't think you can deceive those with whom you are dealing. Emphasis needs to be on your own personal devotional spiritual life.

And lastly, don't be afraid to deal with men. You feel you are not fit, but the man who thinks he is fit is just the man who is going to fail. In this, as in most things, we learn to do by doing. The final fundamental thing is, "Am I willing to do what I know God wants me to do?" "He that winneth souls is wise." C. K. MORSE.

Waterville, N. S.

In the early days of the church there seems to have been but one class of Christians. They were all workers and "went everywhere preaching the word." Each believer was an enthusiast. But to-day there are at least three classes of people in nearly every church, viz.: the tired, the attired, and the retired; those who are weary of work, those who are equipped for work, and those who have ceased to work; those who are doing anything, those who do everything, and those who do nothing.

Young people's societies appoint lookout committees, but in nearly every society may be found these three committees that are self-appointed: the look-out committee; the look-on committee, and the look-askance committee; those who watch for something to do, those who look on to see what others do, and those who criticize what is done. The first do something; the second do nothing; and the third hinder everything. Each of us is on one of these committees. "Where art thou?"—Sel.

Keep Your Shadow off Your Work.

It is said of Michael Angelo that he always worked with a little lamp fastened to his hat, lest his shadow should fall upon the canvas.

There is a suggestive thought in this incident. It is this: That we should not let the shadow of self fall upon our Christian work. It is not how much work we do, but the purpose or spirit which prompts us to do it that the Master considers. How essential then that we watch the heart and keep a close censorship of the motor; for if we do right things in wrong ways, we may do wrong things. We should be zealous and aggressive, and ready for every task that comes to hand, but we should be all these for Jesus Christ. Selfish ambition must be held in contempt if we hope to reach the sphere of real usefulness and devoted service. We should not forget that there is no joy like the joy of self-forgetting effort; and there is no influence like the influence of the Christian worker who keeps his own shadow off his own work.—Baptist Union.

Another called, another brought, dear Master to thy feet!
Oh! where are words to tell the joy so wonderful and sweet
Oh! where are words to give thee thanks that thou indeed hast heard!

That thou hast proved and sealed anew thy faithful promise word!

Never once holding any lowly soul
Less dear to Heaven than high and saintly souls;
Never conceding once that one stray sheep,
I ran, foul, and feeble in the thorns of sin,
Should be unfolded for the safe flock's sake.

—Lucy W. Waterbury.

"Tact in Service."

"So as not to use to the full my right,"—this was the principle upon which Paul ordered his life. He would forego his right to eat meat if it made a Christian brother stumble. He would also surrender any right which did not involve also the surrender of principle, for the sake of winning any man to the Christian brotherhood. Whether a right should be surrendered or not, depended not upon his conviction that it was a right, but upon his judgment as to whether its surrender would help to win some man to Christ or not. This is a good working rule as to the exercise of our rights. Does this exercise help to win men or to deter them? To assert rights always, just because they are one's rights, is a good way to make Christianity unpopular.

Men can not be won by a club. Jesus was the great winner of souls by love. The great missionaries have ever been the same. This was the power of Raymond Lull: "I see many knights going to the Holy Land beyond the seas, and thinking that they can acquire it by force of arms; but in the end all are destroyed before they attain that which they think they have. Whence it seems to me that the conquest of the Holy Land ought not to be attempted except in the way in which Thou and Thine apostles acquired it; namely, by love and prayers, and the pouring out of tears and of blood."

To win people we must get on the level with them. This was what Paul did. He approached the Jews as a Jew, and the Gentiles as a Gentile so far as he could truthfully do so. He condescended to the weak, that by weakness he might win them. We must get down to the hearts of those we would win. We can not stand off on some separate enclosure of our own, and call to them to come over, or abuse them for not being in our enclosure, and hope thus to persuade them. We must go near them. The shepherd of whom Jesus told, went out in the wilderness and became as one lost himself, that he might find his lost sheep and bring it home.

Do we make Christianity attractive to people?

Are we all things to all men, or do we try to make all men be all things to us and with us?

Are we common spiritual scolds, or do we strive to win by love?—(Selected.)

Foreign Mission Board

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 AUGUST.

That the blessing of the Lord may rest upon our Convention and his presence and spirit pervade every session. For the sorrowing ones in India that they may be greatly comforted and sustained in this dark hour.

Notice.

The W. B. M. U. Convention will be held in Woodstock, N. B., Aug. 18-19-20. Executive meetings will be held on Tuesday 18th. All delegates to this Convention will please send their names to Mrs. Z. J. Fisher at once. The Entertainment Committee will not hold themselves responsible for free entertainment by names received after August 15. A program will be sent to each delegate whose name is received in time. It will be necessary for all the officers of the Church and members of Executive to go to Woodstock on Monday, 18th. If they wish to remain in St. John over night the train leaves at 7 a.m. every morning arriving at Woodstock about noon. Those coming by Prince Rupert can take a street car to the depot. We are hoping for a good representation from our Societies. Will our W. M. A. S. not pay the expense of their pastor's wife and some other who perhaps could not otherwise attend.

Travelling Arrangements for the W. B. M. U. Meeting in Woodstock, N. B., August 18, 19, 20.

Delegates must purchase first-class full-rate one way ticket to Woodstock or St. John, and obtain from the ticket agent a certificate to that effect. Through the courtesy of the P. E. I. Railway and Steam Navigation Co. officials, delegates from P. E. I. can obtain through tickets to Woodstock. Tickets will be issued August 15-21; good to free return up to August 22 on presentation of certificate of attendance.

The Intercolonial Railway, the Dominion Atlantic and the Suburban and Harvey Railway will give a free return ticket providing there are five or more delegates in attendance. The Canadian Pacific Railway will give a free return if five or more are in attendance.

NOTE: Delegates desiring to procure Standard Certificates will not be entitled to any reduction. August 13. Sec'y W. B. M. U.

We are glad to announce that the third volume in our Panted Study Series, Rex Christus, An Outline Study of Christ, by Dr. Arthur H. Smith, will be ready September 1st.

The outline of the six chapters which Dr. Smith has kindly forwarded is as follows:

GENERAL PLAN OF OUTLINE STUDY OF CHRIST.

Preface, which explains that this is not intended as more than a sketch of main features, the history, geography, literature, etc., to be filled up in the main from other sources.

CHAPTER I. A SPIRIT-CENTERED EMPIRE.

An outline sketch of the Chinese Empire. Its situation relatively to the rest of the world in the "belt of power." Its extent, population, physical features in general, rivers, canals, etc. Cultivation of the soil, trade, etc. The language in general, distribution of dialects, etc.

CHAPTER II. A FEW ISOLATED NATIONS.

An outline sketch of the Chinese people. General course of their history. Succession of dynasties, etc. Their ideas and ideals. Varying elements composing the population. Variety in only form of unity. Reason for the perpetuation of the Chinese Empire. The puzzle of Chinese duration without progress. Signs of a new trait. Poverty of China. Outlook on the rest of the world.

CHAPTER III. THE RELIGIONS OF CHINA.

An outline sketch of the different systems. Confucianism, Taoism, Buddhism. Their excellencies, their defects, and ability to supply the spiritual needs of the Chinese. Emergence of Chinese Mohammedanism. Extinction of the few old religions.

CHAPTER IV. EARLIER CHRISTIAN MISSIONS.

Nestorian, the Nestorian and monument. Negative results. Medieval Roman Catholic Missions in the 16th and 17th centuries.

CHAPTER V. MODERN CHRISTIAN MISSIONS.

Protestant and Roman Catholic. First period from 1807 to the first war with Great Britain; second period from the above to the second war with Great Britain (and France); third period to the war with Japan; fourth period to the Boxer uprising; from that date to the present.

CHAPTER VI. THE OPEN DOOR OF OPPORTUNITY.

Different forms of work: evangelistic, educational, medical, literary. Relation of the work of women for women to all these. Immense expansion of opportunity

within recent years. Impossibility of forecasting the opportunities of the future. Claims on Christian women. Concluding observations.

Do not fail to fall in line with this great educational movement in which the Woman's Boards of all denominations are interested. The price of the book is 30 cents in paper covers, 50 cents in cloth.

An interleaved edition will be issued for those who wish to add their own notes. The price of this will be announced later. A set of pictures will also be issued, similar to the Lux Christi set, illustrating China. The book will include an excellent double page map.

Clementsvale, Annapolis Co., N. S.

Our Society though small is composed of faithful workers and we are glad to report an increased interest in the cause of missions. One public meeting has been held during the year. Three life members have been made during the last three years and we are looking hopefully forward to the time when we will be able to make others of our membership-life members. The "Tidings" and "Link" are much appreciated and very helpful in our meetings. Since the reorganization of this Society in 1893 Mrs. Prudence J. Clute has acted as President, and it is owing to her continued interest and faithful service we can speak so encouragingly of our Society at present. This year Mrs. Clute resigned and our pastor's wife, Mrs. Bakom, was elected President, who, we know, will assist us in every effort for the advancement of our Society. We are sincerely grateful to our heavenly Father for sending us one characterized with such earnestness of purpose and zeal for his work. We have every reason to thank him and to take courage, hoping and believing we can do more in the year to come, if spared, than in the past.

Aug. 6.

Albert W. M. A. S.

Our monthly meetings have been fairly well attended. During the last cold winter we met every month except February. At the last meeting July 10th, the officers and committees were re-elected for the ensuing year. Since last reporting several of our sisters have moved away, among them our pastor's wife, (Mrs. Davidson) but we do not get discouraged. Our offering the past year is not as large as all would like. The secretary of the Albert section made a canvas of the Albert section of the church, asking each sister for ten cents for "Home Missions." We also received from Mrs. M. M. Tingley, Amherst, and her two brothers \$5.00 to have the name of their mother (Mrs. Buxby Tingley) placed on the memorial roll of the 20th Century Fund. We hope for more faithful work done for the Master this next year.

The Mission Band that has been dormant for a few months was re-organized Sunday, July 12th, with Miss Mary Colpitts as president. Present membership 37.

MRS. EMMA SMITH, Sec'y.

Advocate Harbour.

The Helping Hand Mission Band here is doing a good work, we have a membership of 32 with an average attendance of 20. We have been holding our meetings every two weeks at the home of Mrs. Edward Moore, (it being most central). The interest is very good, and our financial state is the best in the history of the land, having collected for the year \$20, which was equally divided between F. M., H. M., G. Ligne, M. and North West Mission, and the treasurer has still \$3.00 to enter a new year. We also contributed a box of very nice useful articles which represented at least \$5.00 to G. L. Institute. Following are the officers: President, Mrs. C. W. Elkerson; Vice-President, Miss Ruby Atkinson; Treasurer, Miss Eleanor Morris; Ex-Secretary, Miss Seona Turple. May the Lord abundantly bless the efforts that will be made the coming year to do as well and a little better.

MRS. O. E. S. Sec'y.

Amounts Received by the W. B. M. U. Treasurer from July 29th to August 1st.

Elgin, F. M., \$5. Tidings, 25c. Reports, 25c; Charlotte-town, F. M., \$12.13, H. M., \$3.72; Chester, F. M., \$10; Wallace River, F. M., \$6.50; Onslow East, F. M., \$3.25, H. M., 50c. Tidings, 25c; Lower Canard, F. M., \$17.50, H. M., \$2.50, to constitute Mrs. Everett Rand a Life Member, F. M., \$12.50, H. M., \$12.50; Deep Brook, F. M., \$6, H. M., \$3.40; Pugwash, F. M., \$6.42, H. M., \$1. Tidings, 25c. Reports, 10c. Leaflets, 60c; Bear River, F. M., \$15.59, H. M., \$6, Reports, 20c; Hebron, F. M., \$11.79, H. M., \$12.37. Tidings, 43c; Yarmouth, Zion church, F. M., \$24.10, H. M., \$10.25, result of Thankoffering, to constitute Mrs. George Allan a Life Member, F. M., \$25.88, Tidings, 50c; Windsor, H. M., \$20.75, from a sister, G. L., \$5, H. M., \$5, N. W., \$5; Mahone Bay, F. M., \$15.25, H. M., \$3.38; Melvern Square, F. M., \$15.50, Bible Women, \$6, Tidings, 25c, Reports, 15c, Leaflets, 12c; Billtown, F. M., \$13, H. M., \$2.78, collection public meeting, \$3.10, Tidings, 25c; Lakeville, F. M., \$6.25, H. M., \$2.52; Clementsvale, F. M., \$17, H. M., \$6; Mrs. E. Cameron, F. M., \$5, Tidings, 25c; St. John, Germain street, F. M., \$33, H. M., \$15, to constitute Mrs. Ametic Vaughn a Life Member, F. M., \$25; Amherst, F. M., 42, H. M., \$5.25; Walton, F. M., \$8,

Reports, 20c; Guysboro, F. M., \$7.83, H. M., \$4.50, Reports, 15c; Chelsea, F. M., \$5.43; Kentville, F. M., \$8.40; New Germany, F. M., \$13.60, to constitute a Life Member, H. M., \$25; Nictaux, F. M., \$2.50; Weymouth, F. M., \$10, H. M., \$4.31, Reports, 15c; North Temple, F. M., \$5.20, H. M., 74c; Ohio, F. M., \$4.75, H. M., 74c, Reports, 5c, Tidings, 25c; Arcadia, F. M., \$6.50, H. M., \$1.40, Tidings, 25c; Milton, F. M., \$2.90, H. M., \$3.10; Forest Glen, F. M., \$9; Lime Hill, Leaflets, 10c; Leaflets, \$8.94; Wolfville, F. M., \$8.75, H. M., \$3.50; Bedouque and Tryon, toward Hospital bed, \$6.80; Oxford, F. M., \$14.42, H. M., \$3.40; Halifax, Tabernacle church, F. M., \$16.75, H. M., \$16.73; Truro, Immanuel church, F. M., \$15.03, H. M., \$8, Bass River, F. M., \$13.60, H. M., \$5; Hillsdale, F. M., \$9; Gibson, F. M., \$7, H. M., \$2; Jacksonville, F. M., \$12.35, H. M., \$1.65; Dartmouth, F. M., \$15.45, H. M., \$4.50, Reports, 10c; Port Williams, H. M., \$30.80; Halifax 1st church, F. M., \$20, H. M., \$11; Mrs. Allison Smith, support of bed in Chicacole Hospital, \$25, to constitute Mrs. H. H. Eaton a Life Member, \$25; Summer-ville, F. M., \$8.60, H. M., \$3.05; Windsor, F. M., \$4.40, to constitute Mrs. Sarah Dimock a Life Member, F. M., \$25, Tidings, 25c; Fredericton, F. M., \$67, H. M., \$15, Reports, 30c, Tidings, 25c; Woodville, F. M., \$8.10, H. M., \$1.35; Report, 5c; Jemseg, F. M., \$20; Woodstock, F. M., \$14.40, H. M., \$5, Tidings, 25c; Sydney, Bethany church, F. M., \$11; Salem, F. M., \$6.50. MARY SMITH, Treas. W. B. M. U. Amherst, P. O. Box, 513.

Amounts Received by Mission Band Treasurer.

FROM JULY 17 TO 31.

Stony Beach F. M., \$1.50; Brunel's St. senior, Chiracole Hospital F. M., \$10, H. M., \$4, F. M., \$5; Upper Point de Bute F. M., \$2.25, H. M., \$2.25; Chester F. M., \$1.00; Melvern Square F. M., \$5.00; Hopewell Hill F. M., \$10; Forbes Point support of Luxmaid F. M., \$4; Alexander F. M., \$6.17; Moncton F. M., \$38.07; Moncton High St. F. M., \$11; Kingston Station F. M., \$8; Yarmouth support of child in Mrs. Churchill's school F. M., \$7.50; to constitute Soran-Cann life member F. M., \$10.95; New Canada F. M., \$14.4; Lantz, F. M., \$2; H. M., \$1; Kingston H., \$1.75; Mount Hanley, Miss Newcombe's salary F. M., \$10.00; Lower Canard F. M., \$6; Greenfield support of Rhodamma F. M., \$12.67; Wiue Harbour F. M., \$6, H. M., \$2; Germain St. Jr. F. M., \$5; Jordan Falls F. M., \$4.50; H. M., \$4.50; Forest Glen F. M., \$8.47; Argyle Head, H. M., \$1.70; North Pine F. M., \$7; Lower Aylesford child in Mrs. Gullison's class F. M., \$13; North Sydney F. M., \$20; H. M., \$10; Petitcodiac H. M., \$3; Hebron Grande Ligne H. M., \$5.00; H. M., \$2.61; Advocate Methodist H. M., \$5; Amherst F. M., \$20; Pugwash pupil in Miss Harrison's school F. M., \$4; Yarmouth Jr. F. M., \$2.10; Cambridge Grande Ligne H. M., \$0; F. M., \$3.20; Deerfield F. M., \$2.50; Forest Glen N. S. F. M., \$6.28; Billtown F. M., \$5.40; Cavendish support of Amelia F. M., \$4.25; Summersville to constitute Miss Mattie V Sanford life member F. M., \$12; H. M., \$4; Summerside F. M., \$05; Belmont Methodist H. M., \$13.73; River Hebert H. M., \$2; Bear River F. M., \$2.92; Chelsea toward Miss Archibald's salary F. M., \$2; Berwick F. M., \$2.75; New Cornwall F. M., \$2.37; H. M., \$2.37; Fouchie F. M., \$3.50; Greenfield, Kings Co., F. M., \$0; H. M., \$3; New Husket F. M., \$1; Lockport, F. M., \$8.38; H. M., \$8.37; East Head Jeddore F. M., \$1.45; Centreville F. M., \$4.20; Northeast Lunenburg F. M., \$10.45; Upper Canard F. M., \$2.50; H. M., \$2.50; New Germany F. M., \$9; Mahone Bay, Miss Archibald's salary, F. M., \$10; Lawrenceton F. M., \$7; Central Chebogue support of Bahara Cwopa F. M., \$4; Patterson Tabernacle F. M., \$10; H. M., \$10; De Berte F. M., \$14. IDA CRANDALL, Treas. Mission Bands. Chipman, Queens Co., N. B.

Financial Statement.

FOR QUARTER ENDING JULY 31ST, 1903.

Table with columns: Rec'd from N. S. Bands, N. B. Bands, P. E. I. Bands, Total, F. M., H. M. Total. Includes entries for Dr. Mrs. Mary Smith, Treas. F. M., H. M., and Mrs. Ida Crandall, Treas. Mission Bands.

Dyspepsia

That means a great deal more than pain in the stomach, else it might be easily cured.

It means that that organ lacks vigor and tone and is too weak properly to perform its functions. It means, too, that much that is eaten is wasted and the system generally under-nourished.

W. A. Nugent, Belleville, Ont., had dyspepsia for years; so did H. Budan, San Luis Obispo, Cal. Mrs. C. A. Warner, Central City, Neb., was so afflicted with it she could scarcely keep anything on her stomach and became very weak and poor.

Hood's Sarsaparilla

permanently cured these sufferers, according to their own voluntary statements, as it has cured others. Take it.

Having Price 10c per bottle. Price 25 cents.

The Messenger and Visitor.

Is the accredited organ of the Baptist denomination of the Maritime Provinces, and will be sent to any address in Canada or the United States for \$1.50 per annum, payable in advance.

REMITTANCES should be made by Post Office or Express Money Order. The date on address label shows the time to which subscription is paid. Change of date is a receipt for remittance, and should be made within two weeks. If a mistake occurs please inform us at once.

DISCONTINUANCES will be made when written notice is received at the office and all arrears (if any) are paid. Otherwise all subscribers are regarded as permanent.

FOR CHANGE OF ADDRESS send both old and new address, and expect change within two weeks.

Acadia Seminary Notes.

Announcements as to the new appointments to the teaching staff of the Seminary have been made. A few words touching those of the teachers who are abroad, the prospects for the year, and additional appointments may be of interest to our rapidly widening constituency.

In a letter received from Miss Minnie E. Chipman, who so efficiently directs the Art Department, I learn that her anticipations as to the value of her course in University Travel are more than realized. Lectures are delivered by Dr. Willard in the principal Art Centres. Thus at Berlin lectures were delivered on "Phidias and the Parthenon," "German Art," "Durer and Holbein," and other subjects. In Dresden, "Dutch Art Before Rembrandt." In Munich, "Rubens and Flemish Art," etc. In Venice, "Early and Later Venetian Painters," and so in all the leading art centres of Europe, Florence, Rome, Paris, The Hague and Amsterdam. Miss Chipman writes of these lectures, "Our lecture work in galleries began with Dr. Willard at The Hague. His work is of a high grade, so much so that people who have started out with other conductors are trying to be transferred to his party. There are with us several artists and art teachers which makes the discussions doubly interesting." Miss Chipman will be absent until the first of October. The opening of the Art Department will devolve upon Miss Sloat, teacher of Drawing and Designing, who so ably seconds Miss Chipman in her effort to create and maintain high art ideals.

In a letter received from Mr. George Pratt Maxim, the new Director of Music in the Seminary, he says: "My serious study has been done under Philipp, the greatest teacher of Pianoforte playing in the world, and Widor, the most eminent French Organist. I planned to go to Gurlmant, as you know, but by means of kind words from M. Philipp I got to Widor. I leave tonight for Vienna for the study of the Leschetzky Method under his chief assistant, Fraulein Marie Prentner. My trip thus far has been thoroughly successful. I hope that the opening of the school year at Acadia Seminary will be brilliant." Mr. Maxim will give an introductory Pianoforte Recital early in September, to be followed later, so soon as arrangements may be completed, by others and by an Organ Recital. Certain interesting changes in the Pianoforte course are in process of development and the results will be awaited with interest.

Miss Bessie MacMillan, a graduate of Acadia, 1902, has been chosen to fill the position made vacant by the resignation of Miss Josephine Bostwick. Miss MacMillan's course in the Seminary and in College was one completed with honors, and her teaching work in the Seminary is bound to be a success.

Miss Rose E. Blakeney, a graduate of the Lynn Training Hospital and a nurse of large experience, has accepted the appointment as resident nurse. A competent physician says of her, "She is the best nurse I ever knew." Miss Blakeney is not a stranger to the demands made upon her in a residential school, having served most acceptably in the Seminary in the winter and spring term, 1902.

The prospects for a large attendance for the year 1903-1904 are most encouraging. Applications for places are coming in rapidly and it becomes advisable to urge those who are planning to attend during the fall term to make early applications to secure favorable locations.

The Seminary buildings, thanks to the constant supervision of Mr. Cohoon, are in splendid repair. The sanitary conditions are as perfect as they can be made, the grounds are becoming more and more beautiful, and the future is bright with promise. My thanks are due to all who have so kindly assisted me in my work during the summer. Any pastor or teacher who desires a copy of the new catalogue may have it upon application, and promptly.

Most sincerely,
H. T. DeWOLFE.

Travelling Arrangements.

The following Railway and Steamboat lines will carry delegates to the Baptist Convention to be held at St. John, N. B., from 21st to 26th August at one first class fare—full fare to be paid going and return fare on presentation of a certificate of attendance signed by the secretary of the Convention to the ticket agents or pursers.

Charlottetown Steam Navigation Co. Star Line S. S. Co., Springfield S. S. Co. Canada Coals & Railway Co., N. B. & P. E. I. Railway Co.

The Intercolonial, Canadian Pacific, Prince Edward Island, Dominion Atlantic, Salisbury & Harvey, The Midland Railway Co., N. B. Southern Railway Co., Central Railway Co., will provide standard certificates to delegates, at the starting station, which, when properly filled up, will be accepted by the ticket agents at St. John for a ticket to return free.

The Canada Eastern Railway will grant same rates as above if to delegates starting from points on railway.

The Sydney & Louisburg will sell tickets to delegates at the following rates on presentation of certificate of attendance:

Glace Bay to Sydney, .50; Louisburg to Sydney, \$1.20; Bridgeport to Sydney, .40; Mira to Sydney, .85; Dominion to Sydney, .35; Morien to Sydney, .70.

Purchase your tickets through to St. John, N. B., at the starting station whenever possible so as to avoid procuring more than one certificate and re-ticketing at Junction stations.

Certificates for all lines good until 28th August.

H. E. GROSS,
Chairman of Com.
Moncton, N. B., July 28th, 1903.

Notices.

There will be, (D. V.) a meeting of the Board of Governors, of Acadia University, in the vestry of the Leinster street Baptist church, St. John, on Thursday the 20th inst., at 8 p. m. It is very desirable that there be a full meeting of the Board.

S. B. KEMPTON, Sec'y.
Dartmouth, August 1st.

Hants Co. Baptist Convention

Will hold its next session at Maitland, Hants Co., Sept. 7th and 8th. Delegates notifying Mr. Cyrus Weldon, Upper Selmah, will be met by teags at South Maitland Station, Midland railway.

S. H. CORNWALL, Sec'y. of Con.

**Programme of the Ministers' Institute,
Friday, Aug. 21st.**

A. M.
1. The Prophet Amos as a Preacher; Rev. W. M. Smallman.
2. The Laws of Jesus Compared with those of Moses; Rev. A. S. Green.

P. M.
1. Review of Dr. Denney's Book, "The Death of Christ;" Rev. W. N. Hutchins.
2. Christ and Him Crucified; Rev. H. T. Waring.

EVENING.
Sermon: Rev. Joel B. Slocum of Concord, N. H.

Cordially yours
H. R. HATCH, Pres.

Young People's Convention.

The attention of all our Baptist churches and Young People's Societies, B. Y. P. U., and C. E., is called to the fact that our Annual Convention of B. Y. P. U. will be held in St. John, N. B., in joint sessions with the Maritime Christian Endeavor and Epworth League. A joint meeting will be held on Tuesday evening, September 29th. Wednesday, 30th, will be given up to denominational rallies. On this day our Baptist Young People will hold their sessions by themselves, at which time the distinctive work of our denominational Young People's Societies will be considered. General Secretary Walter Calley, of Chicago, will be with us, and others among the best and most noted of our denominational leaders will be among the speakers. Thursday, Oct. 1st will be given up to union sessions of the three above-named societies. The program will be printed as soon as arranged.

This convention promises to be the best ever held in these Maritime Provinces. Every church and young people's society is asked to send delegates. The Local Union of the city of St. John will provide entertainment, and special travelling arrangements will be made by our transportation leaders. Full announcements will be made later.
HOWARD H. ROACH,



**LEEMING'S
SPAVIN
LINIMENT**

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Lame Horses,
Curbs, Splints,
Ringbone, Hard
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WOODSTOCK, N. E.

**ACADIA
UNIVERSITY**

FOUNDED 1838. ELEVEN PROFESSORS.

Large improvements in progress this summer on the buildings, and on the Chemical and Physical Laboratories. New Calendars re-opens Wednesday, Sept. 30, 1903.

For Calendar or other information, write to

THOS. TROTTER, D. D.,

President.

Wolfville, N. S.

**Horton Collegiate
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Founded 1829

This Institution has three departments: Academic, Commercial and Manual Training, and prepares for entrance into the Universities, Professional Schools and Business life.

The Academy is a residential school distinctly Christian ideals.

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H. L. BRITTAIN,

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Wolfville, N. S.

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Vacations**



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S. KERR & SON.

The annual meeting of the Maritime Baptist Publishing Co., Ltd., will be held in the MESSENGER AND VISITOR rooms, 85 Germain street, on August 22nd, at 9 a. m. The Directors will meet on Friday evening at 8 o'clock at the same place.

The Shelburne County Baptist Quarterly Meeting will hold its next session at the church at Woods Harbour on Tuesday and Wednesday, August 11th and 12th.
E. P. COLDWELL Sec'y.

The Baptist Institute will meet on Friday, August 21st, at 10 o'clock, a. m., in the Leinster Street Church, St. John. Programme will be published later.

D. H. SIMPSON, Sec'y.
CONVENTION NOTICE.

After many unsuccessful endeavors on the part of the locating committee, occupying several months, a place has at last been secured for this year's meeting of the Baptist Convention of the Maritime Provinces.

The place is Leinster Street Church, St. John N. B. The time is August 22-25 commencing on Saturday 22nd, at 10 o'clock a. m. The churches in St. John have jointly appointed a general committee to arrange for the Convention, and have not undertaken to provide free entertainment as heretofore. No one church, however, is responsible for a departure from the practice of offering free entertainment to the ministers and delegates attending Convention. This change has been brought about by circumstances.

Circulars and blanks for credentials have been mailed to clerks or pastors of churches as soon as practicable. My address for the present is Woodville, Newport, N. S.
HERBERT C. CREED,
Sec'y of Convention.

I wish to say that the Rev. W. Andrew White a recent graduate of Acadia College, has been engaged by the Home Mission Board to labor for one year among the African churches of Nova Scotia. He has been at work but a few weeks, and already rich blessing has attended his efforts to win souls to Christ. We bespeak for Bro. White a very hearty welcome by the people to whom he goes. He is worthy of the fullest confidence of all. We are sure that all our pastors wherever possible, will render to Bro. White all the help and encouragement they can in his work. Pastors living near the communities where Bro. White is to labor, can do very much to encourage him in his work by welcoming him to their homes, and in various other ways. We think he has been sent to us for this special work. Let us do all possible to assist him.
E. J. GRANT, Sec'y H. M. B.

Yielding to the urgent appeal from the officers of the Maritime Convention to the St. John churches, that a place of meeting for the approaching Convention be provided in St. John, Leinster Street church has offered the use of their building to Convention for that purpose. This action has met with the approval of a general committee from all the city churches, who will co-operate in locating delegates. While no free entertainment has been asked or offered, under the circumstances, doubtless many will esteem it a privilege to entertain friends who will attend the meetings as delegates. The committee will be pleased to notify all such delegates as far as possible, of such invitations, but will not assume the responsibility of providing free entertainment to any. A list of hotels, boarding houses and homes willing to entertain for pay, with rates, location etc., will be prepared by the committee, who will furnish all information relative, thereto on application. Any delegates desirous of being located by the committee will please apply by letter personally on or before August 10th.

On behalf of the Committee,
R. G. HALVY, Chairman.
St. John N. B. July 18th, 1903.

When Your Joints Are Stiff

and muscles are free from cold or rheumatism, when you stir and strain a joint, strain your muscles or bruise yourself. Perry Davis Painkiller will take out the pain as fast as you rub it in a jiffy. Always keep it with you and use it freely. **USE**

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They cure Nervousness, Sleeplessness, Nervous Prostration, Brain Fag, Faint and Dizzy Spells, Listlessness, After Effects of La Grippe and Fever, Anæmia, General Debility and all troubles arising from a run-down system.

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

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

After the bathing, rub the feet well with the palm of the hand. It sounds as though it would help to increase the heat and discomfort of them, but really it gives great relief to swollen feet. Another excellent remedy is to rub the feet not violently, but thoroughly, with methylated spirits.

The Home

PERSPIRING FEET.

One cannot help feeling acute sympathy for sufferers from this terrible malady. To many it causes the most acute distress; to others you almost wish it would, that they might be induced to take some steps to get the better of it. If only proper and persistent care is taken it is curable, but that is what so many find difficulty in believing. Of course, it takes time and trouble, but surely no one would grudge either to overcome a complaint so distressing to oneself and all about one.

Three times a day always, and oftener in hot weather, the feet should be bathed in tepid water, with salt or vinegar added, or alum. Boracic acid powder, or oxide of zinc and starch powder mixed, should be lightly laid over the feet, and sprinkle in the feet of the stockings or socks.

The stockings should be frequently changed, too; once or twice a day at least, and washed before being used again. To harden the skin rub over with methylated spirits.

HOUSEHOLD HINTS.

For softening water for bathing purposes nothing is better than oatmeal. Place a small quantity in a cheesecloth or muslin bag, place in the water for a minute or two, then squeeze and remove. The oatmeal must be renewed every few days.

Sprinkle a little flour over suet when chopping it to prevent the pieces from sticking together.

Dishes prepared with new milk should not be salted until ready to remove from the stove, as salt will curdle new milk.

When canning fruit, set your glass jars in a pan of warm water, or on a folded cloth which has been dipped in cold water.

FIG PUDDING.

Pick over and wash thoroughly one half a pound of good-sized figs; cut each into inch pieces, place in a deep dish, cover with one cupful of water, and steam until tender. Soak one-half of a box of gelatine in one-half of a cupful of cold water. When the figs are cold, drain off any juice which may remain on them, add sufficient milk to make one pint, heat in a double boiler. Beat together one-half of a cupful of sugar and three eggs, add the hot milk, and stir all over the fire until as thick as custard. Add the softened gelatine, take from the fire, stir until dissolved, add a pinch of salt, strain and set aside, adding one teaspoonful of vanilla when chilled. When very thick, but not yet set, add the prepared figs. Then fill a serving dish with alternate layers of the mixtures and fingers of stale pound or sponge cake cut one-half of an inch thick, and put aside in a cold place for several hours. Before serving decorate with candied cherries.—Cornelia C. Bedford, in "Table Talk."

A SEARCHING RULE.

Few housekeepers, it is safe to say, are familiar with William Morris's rule for house decoration: "Have nothing in your house that you do not know to be useful, and believe to be beautiful." What a restful rule it is, after all, in its severity and simplicity! It bars out all the little tables, covered with things made only to dust, until, by kind fate, they are happily broken; all the superfluous draperies that clutter the earth; all the extra lamps that are never lighted; all the gorgeous chairs that cannot be sat on; all the wilderness of ornamental cushions that are for show and not for comfort. It banishes all the fussy little embroidered nothings from the dining-table, and all the useless toilet articles from the bedroom bureau. It makes every room more sane and self-respecting. It encourages making all the useful material of life as beautiful as it can possibly be made by expending on it all the thought and taste that otherwise are wasted on keeping numberless useless things in order. It is simple, searching and satisfactory, and it really banishes nothing which has a true place in household decoration.—Harpe's Bazar.

A COMMON POT-PIE.

Cut the meat (veal, beef, or chicken) into pieces, and put them into enough boiling water to cover them well; add two or three strips of pork; cover the pot close; boil an hour, then season with pepper and salt to taste, and add a little piece of butter. (Stock is far nicer than water, and obviates the necessity of butter.) Just before taking out the ingredients of the pot to send to the table, put into it, when the liquid is boiling, separate spoonfuls of batter made with two eggs well beaten, two and a half or three cupfuls of buttermilk, one teaspoonful of soda, and sufficient flour. The batter should be made just before it is cooked. It takes about three or four minutes to cook it, the water not to be allowed to stop boiling. The dish should then be served immediately, or the dumplings will become heavy.—Germantown Telegraph.

PAINFUL FEET.

Those who do not suffer in one way or another in their feet are comparatively few and much to be envied. Some suffer torture from hard or soft corns, bunions, ingrowing toe-nails, others, again, from a swelling and aching of the feet; others, again, have such a tender skin that it chafes and becomes sore with the slightest extra heat or cold. Some even have two of these forms of torture to battle with, some have all, and every waking moment is embittered, and walking or standing becomes positive torture. One may try to smile and rise above the suffering, but very often it is impossible to do so. One shrinks even from every form of pleasure if it necessitates using one's feet or putting on a dressy pair of shoes.—Baptist Times.

WASHING.

Feet should always be washed at least once a day, twice if one's occupation entails much standing or walking. When the skin is sensitive, very hot water should never be used, but tepid water with a handful of salt to every gallon, will be found most comforting and invigorating.

CORNS.

Persons who more or less constantly suffer from sensitive feet and soft corns should always powder the feet slightly, particularly between the toes, with a little boracic acid powder, which is only about a penny or so an ounce, mixed with a little good violet powder, and should get into the habit of placing a tiny bit of soft rag between the painful toes. This keeps the toes dry, and so helps greatly to prevent soft corns from coming.—Ex.

BABY'S SECOND SUMMER.

Why It Is a Dangerous Time for the Little Ones.

Baby's second summer is considered a dangerous time in the life of every infant because of the disturbance to the digestive functions caused by cutting teeth during the hot weather. In slightly less degree every summer is a time of danger for babies as is shown by the increased death rate among them during the heated term. Of great interest to every mother, therefore, is a comparatively recent discovery of which Mrs. David Lee, of Lindsay, Ont., writes as follows:—

My little girl had a hard time getting her teeth. She was feverish, her tongue was coated, her breath offensive, and she vomited curdled milk. On the advice of our doctor I gave her Baby's Own Tablets and she began improving at once. She had not slept well at night for about three months, and I was almost worn out caring for her. Nothing did her any good until I gave her the tablets. Now her food digests properly, her breath is sweet, her tongue clean and she is quiet and good. I can strongly recommend the tablets to other mothers as they cured my baby when nothing else would."

Baby's Own Tablets are sold by all dealers in medicine or will be sent postpaid at twenty-five cents a box, by the Dr. Williams' Medicine Company, Brockville, Ont.

Relieve those Inflamed Eyes!

Pond's Extract

Reduced one-half with pure soft water, applied frequently with dropper or eye cup, the congestion will be removed and the pain and inflammation instantly relieved.

CAUTION!—Avoid dangerous, irritating Witch Hazel preparations represented to be "the same as" Pond's Extract which easily sour and generally contain "wood alcohol," a deadly poison.

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The class-rooms were built specially for the work; large grounds for recreation and games; only teachers of the highest Academic and Professional standing are employed, and their names and qualifications are given in the prospectus; the musical course is the same as that prescribed for the musical examination of the University of Toronto; there is a large Music Hall and eighteen sound-proof piano practice rooms. The following courses are taught:—Academic, Music (Vocal and Instrumental), Art, Physical Culture, Education, Domestic Science.

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Wilson's Fly Pads
will clear your house of flies in a few hours.

INDIGESTION CONQUERED BY K.D.C.
IT RESTORES THE STOMACH TO HEALTHY ACTION AND TONES WHOLE SYSTEM.

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

Third Quarter, 1903.

JULY TO SEPTEMBER.

Lesson IX. August 30. David Spares Saul.—1 Samuel 26: 5-12, 21-25.

GOLDEN TEXT.

Love your enemies, do good to them which hate you.—Luke 6: 27.

EXPLANATORY.

DAVID'S BATTLE WITH TEMPTATION.—1 Sam. 26: 1-8. The Scene. David, pursued by Saul for years, was now in hiding in the wilderness of Ziph, about four miles south-east of Hebron, east of the town of Ziph. The forest existed as late as the times of the Crusaders. Within sight was the hill Hachilah, on the borders of a desert extending toward the Dead Sea, with many rocky clefts and caves.

AND DAVID AROSE, after he had learned by his scouts where Saul was encamped, and came to the place. ABNER THE SON OF NER, the uncle of Saul (1 Sam. 14: 50; 1 Chron. 8: 33), a very valiant man, was the captain of his host; AND SAUL LAY IN THE TRENCH. The meaning is, no doubt, that the king lay down within the barricade or rampart formed by the baggage wagons. "The change of one Hebrew letter in the word for 'trench' would turn the word into 'mell,' as in 1 Sam. 24: 5, and give the sense that Saul was sleeping in his 'cloak.'" THE PEOPLE PITCHED. Lay down, wrapp'd in their cloaks, round about him. "Among the nomad people of the East, the encampments are usually made in a circular form. The circumference is lined by the baggage and the men, while the chief's station is the centre, whether he occupied a tent or not. His spear, stuck in the ground, indicates his position.

The Temptation. 6. THEN ANSWERED DAVID, in response to their inquiries or suggestions as to what they should do. ABIMELECH THE HITTITE. A warrior from the great nation of the Hittites who once lived in the north of Palestine, and the remains of which have lately been discovered. ABISHAI THE SON OF ZERUJAH, David's sister, and therefore a nephew of David. Later he shared the command of David's army with his greater BROTHER JOAB. All were active, athletic, trained soldiers. ABISHAI, with reckless gallantry and intense devotion to David, said, I WILL GO DOWN WITH THEE.

7. SAUL LAY SLEEPING WITHIN THE TRENCH. The barricade formed by the baggage. The weary soldiers feeling safe slept soundly as Orientals do. I have just read the story of a brave general who after a long weary march near Richmond slept so soundly that when he awoke he found that the whole army had left the spot early in the morning without his knowing it. HIS SPEAR STUCK IN THE GROUND AT HIS BOULDER. Literally, "the place where his head is."

8. GOD BATH DELIVERED, by his guiding providence, THINE ENEMY INTO THINE HAND. But an opportunity to do a wrong deed does not make it right.

DAVID'S VICTORY OVER SELF.—Vs. 9-12. 9. WHO CAN STRETCH FORTH HIS HAND AGAINST THE LORD'S ANOINTED (the divinely appointed king) AND BE GUILTYLESS? David restrained his officer from doing what he was unwilling to do himself. This showed his sincerity, for the insincere man will be glad to have others do wrongs that he refrains from doing himself.

10. AND DAVID SAID, as if arguing the case with himself. AS THE LORD LIVETH, etc. "The person of the anointed king is inviolable: his life is in Jehovah's hands. It may be ended either (1) by a sudden stroke, such as that which smote Nabal (1 Sam. 25: 38), or (2) by a natural death; or (3) by death in battle; but violent hands may not be laid upon him with impunity."

11. TAKE . . . NOW THE SWEAR. Of specially beautiful and costly workmanship, distinguishing the king. AND THINE CRUSE. Akin to "crucible," a small jar or jug. "A cruse of water is usually, in warm climates, kept near a person's couch, as a draught in the night-time is found very refreshing. Saul's cruse would probably be of superior materials, or more richly ornamented than common ones, and therefore by its size or form be easily distinguished."

12. AND NO MAN SAW IT, NOR KNEW IT. David and Abishai were practiced scouts who could do such work noiselessly, like the early American Indians. Moreover a DEEP SLEEP FROM THE LORD WAS FALLEN UPON THEM. Not necessarily miraculous, but perhaps only providential. They were in a friendly district and weary with travel, and had fallen into an unnaturally sound sleep.

Thus David gained a great victory over himself, a greater than his famous victory over Goliath. "He that ruleth his own spirit is greater than he that taketh a city."

OVERCOMING EVIL WITH GOOD.—Vs. 21-25. David and Abishai went a safe distance from Saul's camp to another hill, and then

called to Abner, Saul's general, and upbraided him for his carelessness. He showed the spear and the water cruse, to make known how Saul had been in his power, and at the same time that he refused to harm the king.

21. THEN SAID SAUL, I HAVE SINNED. . . I HAVE PLAYED THE FOOL, AND HAVE ERRED EXCEEDINGLY. Saul was doubtless sincere so far as his present feelings were concerned, but his repentance was like the early dew, or the lights that glorify the surface of the summer sea, and pass away with the setting sun.

22. LET ONE OF THE YOUNG MEN, etc. "For he durst not now venture to put himself in Saul's power, as he appears to have done upon the former occasion."

23. THE LORD RENDER, etc. Better shall render. David committed his case wholly to God. He would not take vengeance into his own hands. This was another proof of David's innocence of the charges against him. A guilty man does not wish the Lord to judge his cause. DELIVERED THEE INTO MY HAND. I have been faithful to you.

24. SO LET MY LIFE. So may the Lord cause Saul to spare David's life, and deliver him from the tribulations he was enduring as an outlaw.

25. BLESSED BE THOU, MY SON DAVID. There is a ring of falseness; and this was evidently the impression made on the outlaw, for he not only silently declined the royal overtures, but almost immediately removed from the dominions of Saul altogether, feeling that for him and his there was no longer any hope of security in the land of Israel so long as his foe, King Saul, lived." For a time, at least, the persecution ceased, but only for a time.

QUESTIONS.

BY GERTRUDE E. HEATH.

- "I'd like to know so many things, Oh, mamma, dear," said John. "I'd like to know 'bout yesterday.—Where do you 'spose it's gone? "And there's tomorrow, too, you know, Where does it come from, dear? And why is every day to-day? Through all the busy year? "If little people'll grow big, Why don't you big folk, then, Grow little just as fast, my dear, While we are growing men? "I think this world is very strange! And if I had my way, I'd never go to bed at night, And have all day to play."

UNCLE EB AND THE AUTOMOBILE.

"This shufar, I must say, was a first class navigator, and he did handle her in great shape. Wa'al, as I was sayin', Cap'n Joe's friend, Cap'n Joe, and I got in aft, and the shufar was on the front seat, and we started. Cap'n Joe didn't say nothin' at first; he was hangin' on with both hands. Finally, he said, 'Eb, do you 'spose the thing is running away? It goes faster than any boss in Nauset. The fust corner we went 'round, the feller didn't slow up a bit, and I thought he was goin' over sure. Cap'n Joe, he stood right up. 'Slack your sheet or she'll capsizel' he yelled. 'Hello, young man, you oughtn't to jibe when you're carrying so much sail.' But that shufar was a furriner and couldn't on'stand a word, and Cap'n Joe's friend was laffin so hard that he couldn't say anything. 'All Things went all right fer a while until we got into the crowded part of the village, and then Cap'n Joe was continually advisin' them to shorten sail. 'Look here,' he said, 'you ain't goin' through the fleet at a twenty-five-knot clip, be ye? Why, we'll get foul some fellers fore riggin' fore we get through here.' It seemed as though we must run into somebody, but we didn't slow but very little. Cap'n Joe was standin' on wavin' people and teams to one side with his hand and holleem to them to fly keep to port or starboard, and I ain't so sure but what he saved us from havin' a collision after all. I warn't lookin' forward at the time, when all of a suddint Cap yelled: 'Yeller car dead ahead!' and sure enough there was one right across our bow. Wa'al, sir, that shufar set the brakes, and we stopped so suddint that Cap'n Joe went right over the front seat; and if we hadn't caught his feet he'd a slid right off the front of the thing. I tell you that shufar was a spunky feller; he didn't let go on her fer a minute, and we didn't upset nuther.—'Outing.

Janus asked his wife: 'Why is a husband like dough?' He expected she would give it up, and was going to tell her it was because a woman needs him; but she said because it was hard to get off her hands.—Ex.

Kidney Trouble.

CURED BY DR. WILLIAMS' PINK PILLS FOR PALE PEOPLE.

Sufferers from this Disease are in Great Peril and Should Not Experiment With Other Medicines. From the Sun, Seaforth, Ont.

The kidneys are the most important organ. They must filter every drop of blood in the body. If the blood is weak the kidneys cannot do their work, so the blood is left unfiltered and foul, and the kidneys are left clogged with poisonous impurities. Then come the backaches that mean fatal kidney disease. Don't neglect that backache for a moment. Strike at the root of the very first symptoms of kidney trouble by enriching the blood with Dr. Williams' Pink Pills—the only medicine that makes the blood rich, red and health giving.

Mr. Wm. Holland, of Seaforth, Ont., has proved that Dr. Williams' Pink Pills will cure the most obstinate case of kidney trouble. To a reporter of the Sun he freely gave the particulars of his case: "I have suffered from kidney trouble for about two years," said Mr. Holland. "Sometimes the backache which accompanied the trouble would be so severe that I would be unable to work, and I have often suffered severely for weeks at a time. I tried a number of medicines said to be a cure for kidney trouble, but I found nothing to help me until on the advice of a friend I began the use of Dr. Williams' Pink Pills. These pills soon began to make their good work felt, and after using them for about a month every vestige of the trouble had disappeared, and I have not since had a single symptom of the disease. Dr. Williams' Pink Pills have proved a great blessing to me and I am always glad to say a good word in their favor."

As a curative medicine Dr. Williams' Pink Pills have never yet been equalled. They build up the blood and nerves, give new strength and enable the body to resist disease. Among the complaints cured by these pills are rheumatism, nervous disorder, paralysis, St. Vitus' dance, indigestion, anaemia, lung troubles, and the troubles that make the lives of so many women miserable. Sold by all medicine dealers, or sent post paid at 50c per box or six boxes for \$2.50, by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont. Don't take a substitute at any price—only the genuine pills can cure.

CHARACTER COUNTS.

Every young man should realize that character is of inestimable value in business life. To know just where he can be found, and what influences control him, are questions which have more to do with his standing than anything else. The young man can get along and make a success of a business career without brilliant attainments. The men who are today doing the great bulk of the world's work in every department are men of moderate attainments. He can get along without capital except what he makes himself. The masters of the financial world started on their own resources. But the one thing which he cannot get along without, and reach any permanent success, is character. That means the power to resist evil influences. That is the measure of his worth. It is the standard by which he will be judged, and judged rightly, both here and hereafter.—T. H. Murray.

THE WEIGHTS.

A hunter in the Alleghenies one day shot a large bald eagle. The bird measured seven feet two inches across the wing. When the sportsman went to examine his prize, he was astonished to find one of the eagle's claws held firmly in a powerful steel trap, to which was attached a steel chain five feet long. Trap and chain had many marks of vicious blows from the eagle's bill, showing how he had vainly endeavored to free himself from them. While they had not been heavy enough to prevent his flying, the hunter believed that they so impeded and wearied him as to be the cause of bringing the great bird within the reach of his rifle. Many a fine man with brain and imagination and heart, capable of high, soaring flight, has been brought into reach of the enemy's gun by some trap of vicious appetite of passion that has held him down from his place among the stars.—Selected.

You are the Man

If you are a total abstainer, and in good health, who can obtain specially good terms and rates from the MANUFACTURERS LIFE INSURANCE COMPANY. This Company is the only one in Canada which offers abstainers better terms than non-abstainers. It does this on all plans; but make special enquiries about the Abstainers' Guaranteed Investment Plan. It combines all the best points of insurance. Write for further information, rates, etc.

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See ringing evidences of sterling worth. Over 30,000 ringing round the world. McSHANE BELL FOUNDRY, Baltimore, Md., U. S. A.

WOULD YOU LIKE TO OWN STOCK in a solid and prosperous Life Insurance Company and enjoy the profits of such a satisfactory investment? You can do it on the instalment plan by becoming a policy-holder in



E. E. BOREHAM, Manager for Nova Scotia. Halifax, N. S.

Piano Bargain.

Best Evans Piano mandolin attachment, used only a short time; cost \$350 cash. Husband died; w/dow must sell. Price only \$225. Piano guaranteed. Apply to W. I. GATES General Agent, 95 North Street, Halifax, N. S.

BEWARE

Of the Fact that

White Wave disinfects your clothes and prevents disease

Facts Prove Truth.

One man writes these facts from Black River, N. B., Jan. 4th, '02:

I had a sore on my leg and went to the Hospital for treatment but left without being benefitted. I finally began using your

NERVE OINTMENT

together with your Investigating Syrup and A-dian Liment. This treatment has removed the soreness from my leg and healed it completely except a very small spot. I think your medicines "can't be beat."

JARVIS SCRIBNER.

This merely emphasizes the fact that for sores and skin diseases nothing can be found equal to Gates' Nerve Ointment. Never fail to have a box on your toilet table.

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THERE IS NOTHING LIKE K.D.C.

FOR NERVOUS DYSPEPSIA

HEADACHE, DEPRESSION OF SPIRITS, ETC.

FREE SAMPLES K.D.C. AND PILLS. Write for them. K.D.C. CO., Ltd., Boston, U.S.A., and New Orleans, La.

From the Churches

DENOMINATIONAL FUNDS.

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

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

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

LUDLOW, N. B.—We have had the privilege of baptizing five more happy converts in this place. Bro. C. P. Wilson and I continue the work in Blackville this week. There seems to be a good interest and we expect a blessing from God in this locality.

J. A. MARBLE.

ROLLING DAM, CHAS. CO.—Our congregations here are large—house full every fine Sabbath, attention grand, interest good. We expect to baptize two and more that came out some few months ago here. We are expecting Bro. Hayward, the missionary, with us at different parts of our field. I trust that God will bless us together in his work and pray for us.

H. D. WORDEN.

OAK HAY, CHAS. CO.—Perhaps a word or two from this field would come acceptable to the MESSENGER AND VISITOR. The Lord's work is on the advancing line from a lower to a higher standard of service in Christian living. Earnestness and anxiety are manifested and love for sinners to see them saved. And thank God six have decided to follow Jesus. We expect to baptize two on next Sabbath and the others will follow later on.

H. D. WORDEN.

QUEENSBURY GROUP, N. S.—Having taken up the work with these churches we thought a word from us would not be amiss. It is about six weeks since we settled here, and we find the people all over the field kind and willing to do all they can to forward the interests of the Master's Kingdom. One of the churches, having some funds at hand, has paid a portion of the salary in advance, this is very cheering to the pastor, there is perfect harmony between pastor and people all over this field, we earnestly pray that the Master may bless us richly that we may be led to a knowledge of the truth as it is in Christ Jesus our Lord.

W. E. CARPENTER.

CRUMMISVALE, N. S.—The pastor, J. H. BALCOMB, is very happy in his new field. How could it be otherwise when the place is so beautiful, the prospects so promising and the people so kind. Large and attentive congregations are giving a strong spiritual response, wanderers returning, sinners enjoying the way heavenward, besides having last Lord's day our first baptism—these are some of the evidences that we are in our way to a large spiritual blessing. As to the kindness of the people we select from the many expressions their latest and best. Recently the pastor lost his valuable horse but before the day closed he was presented with cash to the amount of \$41.43 besides pledges which have since reached the sum of about \$120. The movers in the matter were young men not members of the church, representing a large number whom we yearn to lead to Christ.

SOUTH RAWDON, HANTS CO., N. S.—For eight months we have kept silent, but think that a word or two might now be spoken with reference to our work on this large and scattered field. We found on coming here, a few devoted brethren and sisters of whom any church might be justly proud. The people as a rule are a church-going class and an appreciative of and give attention to the gospel preached. The parsonage has been painted outside and some of the rooms painted and papered inside. The barn and fence have received a substantial coat of white wash, adding beauty and attractiveness to the place. But this is not all that has come to pass. The work in spiritual matters has moved along silently but surely. On Sabbath, July 12, we had the happy privilege of baptizing two believers in the Meander river,

before a large concourse of people. We are hopefully looking forward to larger gatherings. May God's will be done.

L. J. SLAUGHEWHITE.

PLEASANT LAKE, YARMOUTH CO., N. S.—Since the coming of Rev. W. A. White among us our church which was spiritually dead has been greatly revived and some who have not taken part for years have again entered heartily into the Master's service. Last Sunday we watched four happy souls follow our Lord in baptism. The Lord's name be praised. Still others are to follow.

C. C.

GUYSBOROUGH, N. S.—For some months it has been evident that we must remove from this place, as the cold damp climate was having bad effect upon the health of Mrs. QUICK. As to when and where we should go we had not decided until some month or so ago a call from the Hantsport church reached me. This unanimous call coming as it did after much prayer for guidance seemed as a door opening for us to enter and after giving it our prayerful consideration we decided to accept to enter upon our work about the middle of August. This will leave the church here pastorless, but we are hoping that the church may be directed in the choice of the right man. The cause here is an important one, the facilities for good work are here and the outlook is bright. Although our pastorate has been short we feel it has borne good fruit, a new house has been erected and almost paid for, 17 have been baptized, several joined by letter and the financial condition better than in any previous year. We have completed our four year's subscription to the 20th Century Fund in this our third year.

ERNEST QUICK.

A Suggestion.

EDITOR OF MESSENGER AND VISITOR.—A good brother writes me as follows: "I do not expect to attend the Convention this year. I cannot afford to do so. . . . For six successive years I have travelled at my own expense from almost the extreme of our Convention's constituency to attend the Convention. I do it because of my interest in the work of the Convention. But I cannot afford the extra cost this year." Other brothers are in the same boat with this worthy pastor. Unfortunately the meeting of the Convention has been fixed for St. John and at a time when it is impossible on account of absence from the city of very many of the church members and especially of those who in the past have been chief entertainers to offer free entertainment.

The pastors of St. John regret this. There was no expectation that the Convention would be held here, hence no attempt at preparedness. It was only when urgently appealed to to provide a meeting house for the sessions and a committee to arrange for rates for entertainment that consent was given.

Now let the rest of the responsibility be with the churches sending delegates. Why should the church of which the brother above named is the loved pastor expect him to go to Convention in their behalf and pay his expenses? Let this church and other churches now show repentance for past neglect by saying we will pay your expenses to the Convention and here is the extra five dollar bill for such incidentals as collections, etc. The pastors have been a long suffering class. They have gone to the Associations, Quarterly Meetings, Conventions, etc. and for years borne their own expenses and as the delegates of the church. More, out of their own funds have contributed at every collection and in some instances the week away on business for the church has been regarded as part of their vacation. It is time to cry halt.

PASTOR.

P. S. The brother above referred to has been written "Come on your entertainment is arranged for."

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MARRIAGES.

PRIME-LEWIS.—At Danvers, August 5th, by Rev. J. T. Eaton, Michael Prime, to Flora B. daughter of Henry Lewis, Esq., of Danvers Digby Co., N. S.

McCONNELL-LONDON.—At St. Marys, on the 4th inst., by the Rev. W. D. Manzer, Mr. James R. McConnell to Miss Isabella London, all of Glencoe, York Co.

JARVIS-SISCO.—At Pleasant Lake, Yar. Co., N. S., Aug. 5th, by Rev. W. Andrew White, B. A., James Jarvis, to Dorothy Sisco, both of Pleasant Lake.

BRIGGS-HETHERINGTON.—At Codys, N. B., Aug. 5, by Rev. F. N. Atkinson, William E. Briggs, of MacDonald's Corner, and Mary J. Hetherington of Codys.

SANGSTER-COOK.—At the residence of the bride's father, Cooks Cove, Guysboro Co., Aug. 1st, by Pastor Ernest Quick, J. O. Parker Sangster, of New Harbor, to Edith A. Cook, of Cooks Cove, Guysboro Co.

BOWDEN-JEWEL.—At the home of the bride, Cooks Cove, Aug. 6th, by Pastor Ernest Quick, Joseph Bowden, to Clara B. Jewel, both of Cooks Cove.

DEATHS.

DRAKE.—At her home, Clam Harbor, on July 25th, aged 27, of heart failure, the beloved wife of Edward David Drake, leaving husband and three children to mourn their loss. She was buried at Owl's Head, Halifax County.

BARTON.—At the Range, Queens Co., N. B., on 1st inst., of heart weakness, Georgiana, wife of Capt. W. O. Barton, and daughter of Geo. E. MacLean, Esq. Two daughters and four sons, one of the latter an infant, besides husband, parents, two brothers and three sisters, remain to revere her memory. Sister Barton was an esteemed member of 2nd Grand Lake church having been baptized by Elder Springer in 1879. She was in her 44th year.

DAVIDSON.—On July the 21, Mrs. Isabella, formerly of Great Village, departed to be with Christ at the age of 75 years and 2 months. She was baptized into Christ and into the fellowship of his church about 35 years ago by pastor T. A. Blackadar. Her husband, D. A. Davidson of precious memory, three daughters and a son preceded her to the heavenly home. She is survived by a daughter, Mrs. Geo. M. Russell of Hopewell, N. B., and a son Joseph A. Davidson of Onslow with whom the mother lived. Her closing years were tenderly cared for by loving hearts and hands. Her faith was strong and great. To the large company of friends gathered at the home. Her pastor improved the occasion from Rev. 7: 18, 17. The funeral procession then proceeded to the Baptist church in Great Village where many of the old friends had gathered. A memorial service was held, Pastor C. H. Martell pronounced an eloquent eulogy tender and true. He said, "there had met to day to pay the last tribute of respect to one who was known for many years in this village as a beautiful Christian woman. It had been his privilege to become acquainted with Mrs. Davidson 28 years ago, shortly after she had lost her husband. The freshness of spirit and nobility of purpose in the affairs of her home had contained valuable lessons. Her firm trust in God and determination to overcome obstacles in the most Christian manner had helped her always to live in the brightness of the risen and glorified Christ. As death entered into her family, again and again, until the number in the heavenly home was greater than the home on earth. She had bowed in complete surrender to God and said from a warm heart, "Thy will." Her beautiful life had not been confined to the four walls of her own home but as a Christian woman, she had recognized the claims of society and the church in which much of her best life had been invested."

Denominational Funds.

TRUST EDWARD ISLAND.

RECEIVED FROM JUNE 10TH TO AUGUST 1ST, 1903.

Uigg church, \$4; Belfast church, \$2.15; Hazelbrook church, \$3.50; Sunnyside church, \$2; Alberton church, \$4; East Point church, \$6; North River church, \$15.50; Long Creek church, \$10; Bonshaw church, \$3.50; Trvon church, \$10; Charlottetown church, \$6.50; Clyde River ch., \$10; Offerings at P. E. I. Association at Cavendish, \$19.02; Springfield church, \$11; Total \$81.07. Before reported \$634.47. Total to August 1st, \$722.54.
A. W. STERN, Treasurer for P. E. I.

Hammond and Upham Baptist Sunday School Convention.

The eighth annual Baptist Sunday School Convention met in the Hillsdale church edifice, July 29, 2.30. The first session consisted of a prayer and praise service, appointment of Nominating Committee, Programme Committee, etc. Short addresses were delivered by Pastors Bynon and Townsend.

The Nominating Committee submitted the following list of officers for next year: the appointment was unanimously accepted.—President, Rev. R. M. Bynon; Vice-Presidents, Spurgeon Smith and Harry Hosford; Secretary, Hannah H. Floyd; Treasurer, Mrs. Jameson.

II. SESSION 7.30.

Prayer and praise service led by Harry Hosford and George McKay. President explained Pastor Camp's unavoidable absence. Sister Hannah Floyd read a carefully prepared paper by Pastor Camp. Subject: "Doctrines that should be Taught in the Sunday School."

I. The Infallibility of Scripture. Every word sure.

II. The Condition of Those who are Not United to Christ by Faith. Children must be taught that unless they are united by Faith to Christ they are lost. In Adam is death, in Christ is life.

III. Obedience to Christ's Commands. (a) Baptism. (b) The Lord's Supper.

IV. Unconditional, immediate surrender.

This paper was endorsed by Pastor's Bynon and Townsend; Duet by the Howe Sisters; Address by Supt. A. Fownes. The teachers should know they are in Christ; never plant a doubt in the child's mind; should be firm, fearless and faithful. Solo by Brother Foster Sherwood; Normal Lesson by Pastor Bynon, subject: Character. What we are. By nature children of wrath. Heart deceitful. Cannot bring clean out of unclean. To form a Christian character "ye must be born again," must possess:

I. New Life. Eph. 2: 3; 10, 2 Cor. 5: 17.

II. How wrought. By Faith in Christ. Heb. 11: 6; John 1: 12; Gal. 3: 26. Faith's essentials are: Knowledge, Belief and Trust, Romans 10: 14; 1 John 4: 16; Eph. 1: 13. Knowing there is a God; receiving as true His Word; trusting the redemption of our soul to the Christ it reveals, relying on Him alone to bring us to eternal blessedness. This is Life Eternal.

III. The Christians "build themselves up in their most Holy Faith." They alone can acceptably serve.

"Without Faith it is impossible to please God."

"Whatever is not of Faith is Sin."

Solo by Eva L. Floyd.

A most interesting and profitable address was given by Pastor Townsend on "The Teaching of Church History in the Sunday School." He held that children should be well versed in the glorious history of our denomination. He spoke, under the following heading, of typical characters who were true to their Divine Master.

I. Bunyan, whose life showed "Fidelity to Conviction."

II. Carey, showing "Fidelity to Obligation."

III. Sir Henry Havelock, showing "Fidelity to Duty."

IV. Spurgeon, showing "Fidelity to a God given Message." Several lessons can be learned from the life of each.

After the singing of a hymn, "Abide with me" and benediction, by Pastor Townsend, the Convention closed, all present feeling that the Lord's richest blessing had attended our meetings. HANNAH H. FLOYD, Sec'y. Fairfield, N. B., Aug. 4, 1903.

Literary Notes.

A discriminating article on Andrew Murray's "Key to the Missionary Problem" opens the August number of THE MISSIONARY REVIEW OF THE WORLD. In it Dr. Pierson points out the strong and the weak points of the book which he considers one of the best from the pen of Dr. Murray. A very interesting description follows of the "Work of the McAll Mission in France" with its Working Men's Clubs, Gospel Halls, and Mission Boats. Mrs. Houghton, the author, has a gifted pen and knows her subject well. An important theme, "Mis-

tionary Training in the Home," is discussed with marked ability by Miss Belle M. Brain, who brings a wide experience and much thought to her subject. Among other important articles in this number are those on "A Revival in India," by Dr. McLaurin, "Problems in Central Africa," by Dr. Snyder, and a "Remarkable Crisis in South Africa," by Dr. Hofmeyr. To read the Review is a liberal Missionary education. Published monthly by Funk & Wagnalls Company, 30 Lafayette Place, New York, \$2.50 a year.

Students of Wellesley College and Leland Stanford University will unite this winter, in spite of the miles between the two institutions, in the same songs of worship at morning chapel and Sunday services. Both colleges have ordered copies of "In Excelsis" for their use; and, oddly enough, the two orders, Wellesley's for 640 of the hymn books, and Leland Stanford's for 1000, reached The Century Co. on the same day.

THE DOLL THAT WINKED.

A little boy who was very fond of playing with dolls had never happened to see one which opened and closed its eyes. One day he was visiting a little girl whose doll, unknown to him, had this accomplishment. He took it up and was happy until a downward movement caused it to partially close its eyes. Dropping the doll in terror, he exclaimed: "Oh, mamma, she winked at me!" And nothing could induce him to touch her again.—Little Chronicle.

HIS SARCASM.

Farmer Hornbeak (in the midst of his reading)—"Wa'ld, I'll say for him, the editor of 'The Plaindealer' can be the sarcasticest feller I ever saw when he tries."

Mrs. Hornbeak—"What makes you say so, Eazy?"

Farmer Hornbeak—"Why, in this week's issue, the department entitled 'Local Intelligence' is only about three inches long."—Puck.

A PERTINENT QUERY.


Farmer Summergrass—"Bless me if I'd ever believe it ud be so foggy in New York 'I hadn't seen it. What's the matter with your machinery anyway?"

New York—"What do you mean?"

Farmer Summergrass—"Why you talk so much about your skyscrapers—now why don't the fool things work?"—Four Track News.

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HARVEST LABORERS WANTED IN MANITOBA AND ASSINBOIA.

Although there has been a large influx of immigrants and settlers to points in the Canadian Northwest this year, the crop reports show that a considerable number of laborers will be required to gather the abundant harvest. In another column will be noted the advertisement of the Canadian Pacific Railway, announcing rates, dates, and arrangements made for the transportation of the harvesters to the West. It is expected that the laborers from all parts of the Maritime Provinces will congregate at St. John on the evening of Friday, Aug. 21st, and go forward from that point by passenger extra trains, which will be run exclusively for their accommodation.

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GOD'S WILL THE BRIGHTEST THING IN OUR LIVES.

God's will is not so much a thing to which we must submit as a thing in which we should glory. It is not a rod beneath which we must bow, but a flag which we may follow. It is the one hopeful, glad and glorious thing in this world. We are too apt to think of the petition, "Thy will be done," as one only to be placed on tombstones and mingled with roods, when it is rather our battle cry of freedom, our cheer for hope and progress. There is no glad, good thing in all the world, in any day of any single life, but that is the will of God being done. The triumphs, the successes, the hopes, the joys—these are the will of God. There is, indeed, a sense in which these are far more the will of God than the burdens, the tears, the failures, in which are mingled much of the fruit of the feeble, frail and faulty will of man. Let this prayer, then, ring in our anthems; let us shout it in our praises, let us cherish it in our hearts as our exceeding confidence and our great joy: "Thy will, O God, be done."—Sunday School Times.

LOST SAYINGS OF JESUS.

We are told in the New Testament that there were many sayings of Jesus that were not recorded therein, and Bible scholars are ever eager to trace them. Among the most interesting traditional sayings of Christ are some to be found on inscriptions in Futtehpur Sikri, North-West Provinces, India, which have just been copied by Dr. W. H. Tribe, late Archdeacon of Lahore. Dr. Tribe gives an English translation of the inscriptions as follows:

"His Imperial Majesty, Jalal-ood din Mohameel Akbar, the mighty Emperor, the shadow of God—conquered the Deccan and Dandesh, which was formerly called Khandesh. In the forty-sixth year of his reign, A. H. 1,000, having reached Futtehpur (Sikri) he resolved to proceed to Agra. May the glory of his name and his life continue as long as Heaven and Earth remain. The blessed Jesus hath said, 'The world is a bridge, pass over it and stay not.' It is written that the who hath been anxious to obtain rest after this life hath sought for everlasting rest. 'The world is fleeting, therefore pass the remainder of thy life in serving God, for his service is invaluable.' 'He who prays to God without sincerity becomes only farther removed from him. The best use of money is to devote it to God's service. Exchange this world for that which is to come, and thy gain will be great.'—Sel.

HALF-WAY CHRISTIAN.

I have read that there has been discovered beneath Jerusalem, an immense cavern or quarry near the Damascus gate. Travellers who have been into this quarry say that there are niches in the live rock out of which the magnificent stones were cut with which Solomon's temple was built.

Some stones that were expected to form part of the building never reached it; there is one huge stone of that sort in the Bezetha cavern now. It is still there for this reason—that, though it is squared and chiselled on the front and two sides, and also on the top and the bottom, yet it has never been cut away at the back, and so it cleaves to the rock of which it was a part, and remains in its original darkness.

Now the passage I would like you to think of is that in the fifty-first chapter of Isaiah—"Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged." There are many who have been cut off from the rock, and lifted up out of the horrible pit; since which early operation of Divine grace they have been coming and coming till they have reached the foundation, and are built up as lively stones in the temple which is established upon Christ.

But there are others of you who need further excavating. God has begun his work upon you, he has used sharp tools, and begun to separate you from the world; it has taken a long time to get you cut away from the rock, even in part. You used to be altogether sinful, and earth bound, and you lived in worldliness, just as the stone formed a part of the rock; God has been using his great chisel upon you, and cut you away, and separated you to a great extent from your fellowmen; but still at the back, in secret your heart cleaves to sin. You have not given up the darling lust of your heart, and therefore you are not quarried yet, and cannot come to Christ, for that is impossible till you are separated from the rock of which you naturally form a part.

O, how I wish that Almighty grace would

take the saw of the Word and make clear cuts right across your stony heart until you are sawn right adrift from the hard rock of sin, that you may afterwards be made to come to Christ to be built upon him as your foundation.—C. H. Spurgeon.

THE MASTER'S HAND ON THE HARP.

A strange instrument hung on an old castle wall, so the legend runs. No one knew its use. Its strings were broken and covered with dust. Those who saw it wondered what it was, and how it had been used. Then, one day, a stranger came to the castle gate and entered the hall. His eye saw the dark object on the wall, and taking it down, he reverently brushed the dust from its sides, and tenderly reset its broken strings. Then chords long silent wove beneath his touch, and all hearts were strangely thrilled as he played. It was the master, long absent, who had returned to his own.

It was but a legend, yet the meaning is plain. In every human soul there hangs a marvelous harp, dust-covered, with strings broken; while yet the Master's hand has not found it. Is your soul-harp hanging silent on the wall? Have you learned the secret of glad, happy days?

Open your heart every morning to Christ. Let him enter and repair the strings which sin has broken, and sweep them with his skillful fingers, and you will go out to sing through all the day. Only when the song of God's love is singing in our hearts are we ready for the day.—J. L. Miller.

AIMLESS READING.

One of the most dangerous habits a young person can form is the short-story habit.

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

We should study for readiness. A good swordsman must train to parry and thrust, but must train the eye and the hand to quickness of motion and alertness in seizing opportunity. He must know what to do and when to do it. He will have no time to pause and reflect, "I wonder which movement of the sword I should make now in view of the way my opponent holds his at this moment." Such unreadiness would be fatal in a multitude of cases in spiritual encounters with the unsaved. Study to have the truth at your tongue's end. Make up for deficiencies of wit, as all sensible people do, by careful preparation in advance. Bob Burdette says when he is called on for an impromptu speech he wants six hours to get ready in. Apply this principle in using the Bible. The work is important. It is worth your best efforts. Take a certain quibble or objection that has been raised. Write it at the head of a sheet of paper, and search out answers for it in your reference Bible. Then think them over till they are your own and you can present them to your own mind so that they completely satisfy you as answers to the question raised.—EX.

FAVORED ARBITRATION.

The old gentleman was leading his boy to the woodshed. A strap dangled in the hand of the old man and a tear trickled down the face of the boy.

"This will be more painful to me than to you," said the unhappy father, with quivering lip.

"Then let's settle the matter without striking," suggested the boy. "I'm willing to arbitrate."

Here is the latest tale going the rounds as to Dr. Buckley, the famous Methodist editor, orator and wit. Dr. Buckley was a speaker at the recent alumni luncheon at Wesleyan. He began, as usual, in a low tone; and, almost immediately, an over-anxious undergraduate, who was looking on from the gallery, called out: "Louder!" Without changing his pitch, Dr. Buckley retorted: "That young gentleman will be able to hear me distinctly if he will only use the full length of his ears."

THE CANADIAN NORTH-WEST.

HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-west Territories, excepting 8 and 26, 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 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

ENTRY.

Entry may be made personally at the local land office for the District in which the land to be taken is situate, 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 situate, receive authority for some one to make entry for him. A fee of \$10 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 countersigned 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 said land.

The term "vicinity" used above is meant to indicate the same township or an adjoining or cornering township.

A settler who avails himself of the provisions of Clauses (2), (3) or (4) must cultivate 30 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 80 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 again be 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.

INFORMATION.

Newly arrived immigrants will receive at the Immigration Office in Winnipeg, or at any Dominion Lands Office in Manitoba or the North-west 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 lands to suit them. Full information respecting the land, timber, coal and mineral laws, as well as respecting Dominion Lands in the Railway Belt in British Columbia, may be obtained upon application to the Secretary of the Department of the Interior, Ottawa; the Commissioner of Immigration, Winnipeg, Manitoba; or to any of the Dominion Lands Agents in Manitoba or the North-west Territories.

JAMES A. SMART,

Deputy Minister of the Interior.

N. B. In addition to Free Grant Lands, for 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 firms in Western Canada.

The Friend of the Housewife and Cook.

The necessity of eating three or more times a day is a habit that lasts a life time. It ought to be a pleasure unless perchance your world is upside down because of indigestion or poor cooking.

No need of the bread being wrong if you use Ogilvie's Flour, for it's easy to make, raise and bake.

No need of being half nourished, for Ogilvie's Flour contains only No. 1 Manitoba wheat, the best that grows.

Its bread is easy to digest, 'twill make you strong. It's a friend of the housewife and cook.

To Housekeepers!

Woodills

Do You Use It?

This and That

BENNY ON CORN.

Corn is a very useful vegetable. If it were not for corn there would be no corn cakes with butter and molasses. Corn grows in large fields, and you plow it with a horse. There was a man who had a corn-field, and he had no horse, but he had a large and faithful wife, who took care of it, accompanied by a trusty dog, while he wrote poetry for the papers. We ought to be thankful if we have a good wife, which is much better than hanging around saloons and wasting your time in idleness. Corn is also useful to feed hogs with, and corn can be made into cob pipes, which will make you sick if you are not accustomed to it. Let us firmly resolve that we will reform and lead a better life. Benny.—Tribune.

KEEP SWEET AND KEEP MOVIN'

Hard to be sweet when the throng is dense
When the elbows jostle and shoulders crowd,
Easy to give and to take offence
When the touch is rough and the voice is loud,
Keep to the right in the city's throng;
Divide the road on the broad highway;
There's one way right when everything's wrong,
Easy and fair goes far in a day,
Just
Keep sweet and keep movin'.
The quick taunt answers the hasty word—
The lifetime chance for a 'help' is missed;
The muddied pool is a fountain stirred,
A kind hand clinched makes an ugly fist,
When the nerves are tense and the mind is vexed,
The spark lies close to the magazine—
Whisper a hope to the soul perplexed—
Banish the fear with a smile serene—
Just
Keep sweet and keep movin'.
—Robert J. Budette.

THE RAW MATERIAL OF THE SALOON.

The greatest curse of the saloon is not that men purchase liquor over its bar until they become intoxicated and insane. If liquor would make all men who drink it drunkards and penniless tramps, one generation would see its overthrow. The lowest, sin-cursed drinking-den hell promotes no sentiment in favor of an open saloon. The habit-bound, debased, and debauched being that goes staggering down the streets adds no influence to the saloon crowd. The murdered wife, the black-bruised children give no popularity to the gilded run palace. The soiled white souls of purity and virtue, the stifled cry of a fallen daughter, the blinded eye of innocence give no added charms to the summer beer-gardens and midnight dance-halls. The ragged child, barefoot and cold, with shivering form carrying the broken pitcher of beer to the dilapidated home, receives but jeers and scorn from playmates, and pity from those who think. The appearance and methods of the saloon keeper adds no grace to the business. These all, and millions of tears, and valleys of shame, and Niagaras of vice, and deserts of starvation, and graveyards of love, and seas of sorrow, and hells of crime, and oceans of blood would sink the whole soul-wrecking business into an abyss deeper than the highest mountain-peak, and blacker than the sum of all the crimes it sponsors. But still it thrives. What is the cause? Where lies the blame? The moderate drinker! The respectable tippler! The popular table-malt wagon in front of Christian Jones' house! The friendships and associations, of the church member with the well-to-do, well-thought-of, moral citizen who drinks when he feels like it! The minister, and bum, the deacon and the saloon-keeper, the Christian and scoffer, all voting for the same whiskey-nominated representative. These the boy sees. He is the raw material. "If well-dressed, prosperous Mr. Smith can, I can." The drunkard is forgotten. Mr. Jones is remembered. Boys are raw material. Give more attention to the raw material to be used in the machine, rather than the finished product, if you would make the machine useful. Make the bar-room unpopular, make the drinker a "scab" in the business of respectability, and the boys will not follow.

Let the liquor crowd lose the boys, and we will lose the bar-room.

Unless we can array the boys against the liquor traffic, it will rule forever.

Boys not only make men, but they make the future public sentiment.

In twenty years shall the bar-room be here?

Ask the boys!—Willis Brown in The Ram's Horn.

APPEARANCES ARE DECEITFUL.

No, said the lion tamer to Patsy Flannigan, you can't have a job to look after the animals, but our pet lion died last week, and we have its skin, so I'll give you two pounds a week to dress up as a lion.

"Two pounds!" echoed Flannigan. "Good gracious, is there so much gold in the world?"

So Patsy dressed himself in the lion's skin and lay down in the cage. The menagerie doors were opened and the performance commenced.

"Ladies and gentlemen," said the keeper to show the wonderful docility of the animals we will now place the lion in the cage with the tiger.

"Man are you mad?" said Patsy. "Think of my wife and child."

"Get in," replied the keeper, "or I'll run this pitchfork through you."

Patsy thought that he might as well die one way as the other, so he crawled into the tiger's cage. And when he saw the animal's big ferocious eyes fixed on him he uttered a doleful wail and commenced praying in Irish. The tiger walked over to him. "What's the matter wid ye?" said he. "Shure, an ye needn't be afraid. I'm Oirish meself."—Michigan Christian Advocate.

IT WILL EAT HOLES IN YOU.

"Will it eat the lining out of my stomach?" said a young man, jocularly, to a barkeeper, as he held up a glass of gin the barkeeper had just poured out for him.

"Yes," said the barkeeper, "and it will eat the coat off your back if you drink enough of it."—Exchange.

BIER, NOT BEER.

Once upon a promising candidate who was giving charge of a funeral in the absence of the pastor of the church. He knew it was customary for the minister to announce after the sermon that those who wished should step up to view the remains, but he thought this was too hackneyed a phrase, and he said instead, "The congregation will now pass around the bier."—Dr. Lorimer.

A GOOD THING TO WRITE.

"What shall I write on my slate?" said Harry to himself. He could not write very well, but he sat down and wrote, "A Good Boy." Then he took it and showed it to his mother.

"That is a good thing to write," she said. "I hope you will write it on your life as well as on your slate."

How can I write it on my life, mother?" said Harry.

"By being a good boy every day and hour of your life. Then you will write it on your face, too, for the face of a good boy always tells its own sweet story. It looks bright and happy."—Olive Plants.

GRANDMOTHER'S WEATHER BUREAU.

When the baby's eyes are stormy,
With a pucker in between,
Grandma shakes her head and murmurs,
She's afraid it's going to rain.

When the baby's eyes are dancing,
Shining like two stars with fun,
Grandma smiles, and says she's certain
We shall have a spell of sun. —Ex.

I was Cured of painful Goutte by MIN-ARD'S LINIMENT.

BYARD McMULLIN.

Chatham, Ont.

I was Cured of Inflammation by MIN-ARD'S LINIMENT.

MRS. W. W. JOHNSON.

Walsh, Ont.

I was Cured of Facial Neuralgia by MIN-ARD'S LINIMENT.

J. H. BAILEY.

Parkdale, Ont.

RADWAY'S READY RELIEF FOR PAIN

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

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

Dysentery,
Diarhoea,
Cholera Morbus.

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

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

There is not a remedial agent in the world that will cure fever and ague and all other malarious, bilious and other fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF Sold by druggists. 25c. a bottle. ADWAY & CO., 7 St. Helen Street, Montreal.

A Little Girl's Life Saved.

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

BOWEL TROUBLE.

Dr. Radway—For 30 years we have been using your medicine (Ready Relief and Pills) always getting the desired result, and we can truly say that they are worth ten times their weight in gold. Especially so in a climate like ours where all kinds of fevers are raging the year around, and where bowel troubles, such as dysentery, and epidemic, I have converted hundreds of families to the use of your remedies, and now they would not more be without them than their family Bible. I am now 73 years old, hale and hearty, and would like your advice regarding my hearing, that has been troubling me lately, etc, etc.

8. FLIDA.

1704 Edward Street, Houston, Tex.

ADWAY & CO., 7 St. Helen Street, Montreal.

GRANDMA'S HOUSE.

Strap up the trunks, the satchels lock
The train goes north at seven o'clock,
And then we're off—a jolly flock—
For grandma's house in the country.

There's milk to skim and cream to churn,
There's hay to cut and rake and turn
And brown our hands and faces burn
At grandma's house in the country.

There's water bubbling clear and cool,
And speckled trout in the shady pool,
And not one thought of books or school,
At grandma's house in the country.

And when it rains and skies are gray,
There's a big old attic made for play,
There are cookies, crisp with caraway,
At grandma's house in the country.

Each day is just brimful of joys:
When grandpa says, "Tut, tut, less noise!"
Why grandma smiles: "Boys will be boys
At grandma's house in the country."

If you will go just once with me,
I'm sure you'll every one agree
'Tis the only place in the world to be—
At grandma's house in the country."
—Alice E. Allen, in Good Housekeeping.

To Dye At Home

Learn how to do it successfully, easily, quickly. Get a cake of the famous English Home Dye, Maypole Soap, that washes and dyes at one operation. Brilliant, fadeless. The dye of highest quality that sells for a small price.

Sold everywhere,
10c. for Colors, 15c. for Black.

Announcement!

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

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

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



CRAMPS,

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

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

Dr. Fowler's Wild Strawberry.

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

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

Refuse Substitutes. They're Dangerous.

EDGECOMBE & CHAISSON,

High Class Tailors.

They have always in stock all the latest patterns in Worsted and Tweed Suitings.

Also a full line of Black Cloths suitable for Gentlemen's Frock Suits, including the newest material for full Dress Suits and Clergymen's Outfits.

SEND \$1.00 to

T. H. HALL'S

Colonial Book Store,

St. John, N. B.

and we will mail you PELOUBETS' NOTES on the Sunday School Lessons for 1903.

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

MAGICAL

Is the effect produced on a big family wash by a single cake of SURPRISE soap.

The housewife's labor is reduced one half; the original snowy whiteness is restored to the linens without boiling or hard rubbing and the disagreeable odors so noticeable with other soaps is done away with entirely.

And yet it costs no more than ordinary soaps.

Read the directions on the wrapper.



Wanted.

FOR ACADEIA SEMINARY.—A steward and matron, cook and two dining room girls.

FOR COLLEGE RESIDENCE.—Assistant cook, two dining room girls and woman to care for students' rooms, corridors, etc.

For full information apply to A. CONOVS, Treas. Acadia University, Wolfville, N. S.

NOTICE.

The annual meeting of the Stock-holders of The S. Hayward Company will be held at the office of the Company, Canterbury Street, St. John, N. B., on Thursday, Aug. 20th, 1903, at 1 o'clock, p. m., for the election of directors and transaction of other business legally coming before the meeting. S. HAYWARD, President. Dated at St. John, July 31st, 1903. Aug. 10th.

INTERCOLONIAL RAILWAY

On and after SUNDAY, June 14, 1903, trains will run daily (Sunday excepted) as follows:

TRAINS LEAVE ST. JOHN.

6—Mixed for Moncton	6.25
Exp. for Halifax and Campbellton	7.50
136, 137, 138—Suburban for Hampton	11.15, 18.15, 22.40
26—Express for Point du Chene, Halifax and Pictou	11.45
8—Express for Sussex	17.10
134—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	6.25
7—Express from Sussex	9.00
133—Express from Montreal and Quebec	12.55
No. 5—Mixed for Moncton	15.40
135, 137, 135—Suburban from Hampton	7.15, 15.30, 22.00
25—Express from Halifax and Pictou	17.45
1—Express from Halifax	19.35
81—Express from Moncton (Sunday only)	21.35

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

CITY TICKET OFFICE, 7 KING STREET, ST. JOHN, N. B.

News Summary.

Barry M. Baker has been appointed collector of customs at Amherst, N. S., vice W. D. Main, deceased.

Immigrants to Canada for the seven months of 1903 numbered 94,315, compared with 54,040 in the same period last year.

In a letter to Mayor Lusby, of Amherst, ex-Mayor James A. Dickey offered to present to the town for a public park, a lot of land on Pleasant street, containing something more than ten acres.

The Annapolis woolen mill owned by John Carr caught fire on Saturday morning and in a short time was totally consumed, together with wool and clothing. The building was insured.

A cheque for \$100 has been received from President Roosevelt for Theodore Roosevelt Signet, the boy born to Mr. and Mrs. Wm. H. Signet, of McKeesport, Pa., some weeks ago, and which is the twentieth child born to Mr. Signet.

A peddler named Hardette was assaulted and robbed by two men named Baron and Looney on the old Mira road, Cape Breton, Sunday night. His assailants stole \$30 and some of his goods, besides a gold ring from his finger.

In the House of Commons, after Jas. Bryce, liberal, and Charles Wentworth-Dilke, advanced radical, and others had vigorously denounced the sugar convention bill as a protectionist measure, the bill was passed to a third reading by a vote of 119 to 75.

The practical failure of the fruit crop in England, which is without parallel in the memory of Covent Gardens, affords an opportunity for Canadian fruit growers. English plums, cherries, pears and apples have been destroyed owing to unfavorable weather.

The Copper Cliff Mining Co., which owns large areas in Albert and St. John counties, was organized at Moncton Wednesday. It is proposed to take steps at once to develop the property. The areas adjoin those now worked by the Maritime Copper Reduction Co.

A young Englishman named Fred Vernie, employed by the Tobique Manufacturing Co., was drowned while bathing at Perth on Wednesday evening. The body was recovered. Deceased made his home at the residence of J. F. Tweeddale M. P. P., Arthurette. He was not married.

By order of the United States government the embargo placed on New England wool last December on account of the prevalence of the foot and mouth disease among cattle was removed last week. This removes the prohibition which affects not only the wool clip of New England, but also that of all western wool shipped through New England.

A few days ago Hugh McKinnon secured 150 men in the mining districts of Cape Breton to work on the construction of the railway at North Bay, Ont. On the 5th the men arrived in Sydney prepared to go to work, but McKinnon met them at the station and told them only sixty men were required and that he would provide transportation for no more. A scene of disorder followed.

According to the London Chronicle it is not impossible that the King's Irish visit will result in the appointment of Archbishop Wm. J. Walsh, of the diocese of Dublin, to the Irish privy council. Hitherto no Catholic prelate has been on the council, but it is said to have been a cherished dream of Lord Beaconsfield to have on the council a prelate possessing the confidence of the Irish people and of the Pope.

The Montreal branch of the Canadian Manufacturers' association has passed resolutions urging the government that in building the Grand Trunk Pacific duty shall be paid upon all goods used in the eastern section, and that in purchasing supplies preference shall be given to the Canadian manufacturer when his price is the same or lower than that of the foreign article, with the duty added.

General Manager Baker, of the steel company, and F. P. Jones, general sales agent, who are back to Sydney from Montreal, express confidence in the future operations of the steel company. The rail, plate, and rod mills, the machines for which is now in course of manufacture, will be pushed forward as rapidly as possible. The work of replacing the coal washing plant destroyed by fire some time ago will also be undertaken at once.

A GUARANTEED CURE FOR DYSPEPSIA K.D.C. OR MONEY IS FOUND IN 14 DAYS, REFUNDED. Highest endorsements. Write for testimonials & guarantee. K.D.C. CO. Ltd. Boston, U.S. and New Glasgow, N.S., Can.

DR. SHIVES' INSECT POWDER

Is a boon to all animals. Every humane farmer should use this on his cattle.

Price 25 cents per package.

If your local dealer cannot supply, send 25 cents to The McDIARMID DRUG CO., and they will mail a package direct.

This Year's Greatest Clothing Sale

is now on in this store. To make room for next Season's stock of Clothing we offer Great Price Concessions on all Summer Suits—Tweed, Worsted and Blue Serge. This your Golden Opportunity—take advantage of it.

\$10 Suits now \$6.50, \$7.50, \$8.50.
\$12 Suits now \$8.50 and \$9.50.

Medium and Light Colored Suits, former prices \$12 to \$18, now Cur Price, \$10.

All Campbell's Clothing—quality and fit unsurpassed.

A GILMOUR
68 King St.

Men's Tailoring
and Clothing.

During July and August Open Fridays until 10; Close Saturdays at 1 o'clock

HOW TO STAND STRAIGHT.

One of the most admirable points in military discipline, says an exchange, is the erectness of figure given by the drill exercises. A "soldierly" bearing is proverbially a fine one. The following rules, if strictly carried out, will give the civilian the benefit of a carriage. Try them and see:—

Make it a rule to keep the back of the neck close to the back of the collar. Roll the shoulders backward and downward. Try to squeeze the shoulder blades together many times a day. Stand erect at short intervals during the day—"head up, chin in, chest out, shoulders back."

Walk or stand with the hands clasped behind the head and the elbows wide apart. Walk about, or even run upstairs, with from ten to forty pounds on the top of the head. Try to look at the top of your high-cut vest or your necktie. Practice the arm movements of the breast stroke swimming while standing or walking. Hold the arms behind the back. Carry a cane or umbrella behind the small of the back or behind the neck.

Put the hands on the hips, with elbows back and fingers forward. Walk with the thumbs in the armholes of the vest. When walking swing the arms and shoulders strongly backward. Stand now and then during the day with all the posterior parts of the body, so far as possible, touching a vertical wall. Look upward as you walk on the sunny side of the street.

Personal.

Rev. Elbert E. Gates, pastor of the Baptist church at Noank, Conn., is spending two weeks of his vacation with his parents, Mr. and Mrs. W. J. Gates, Halifax. We are pleased to learn that Mr. Gates is meeting with good success in his pastoral work.

Rev. George Baker and wife of Leominster, Mass., are spending their vacation with relatives in Fairville and St. John. Mr. Baker supplied the Main St. Baptist pulpit on Sunday last, and his sermons were highly appreciated.

We were sorry to miss seeing Dr. A. H. Gordon of Montreal when he called at this office on Friday last. Dr. Gordon who spent some time in British Columbia after graduating at McGill, is now practicing in Montreal. He is also our instructor in the Medical College, and is likely to take a leading place in his profession.

Probate Court, City and County of Saint John

To the Sheriff of the City and County of Saint John, or any Constable of the said City and County—GREETING:

WHEREAS the administrator of the estate of Susan S. Wilson, deceased, has filed in this Court an account of his Administration of the said deceased estate and has prayed that the same may be passed and allowed of Law, and a distribution of the said Estate directed in due form of Law.

You are therefore required to cite the Heirs, next of kin, Devises and Legates of the deceased and all of the creditors and other persons interested in her said estate to appear before me at a Court of Probate to be held in and for the City and County of Saint John, at the Probate Court Room in the Pugsley Building in the City of Saint John, on Monday, the Seventeenth Day of August, at eleven o'clock in the forenoon, then and there to attend the passing and allowing of the said accounts and the distribution of the said estate as prayed for and as by Law directed.

Given under my hand and the Seal (L. S.) of the said Probate Court, this twelfth day of July, A. D. 1903.

ALEXANDER McMILLAN,
Acting Registrar of Probates.
ARTHUR I. TRUEMAN,
Judge of Probate.
AMON A. WILSON,
Proctor for Administrator.

CANADIAN PACIFIC RY.

SHORT LINE TO MONTREAL.

Through Fast Express leaving Halifax at 8.45 a. m., St. John 6.00 p. m., Daily except Sunday. First and Second Class Coaches and Sleepers, Halifax to Montreal.

Imperial Limited TO Pacific Coast.

The Fast Train leaving Montreal every Sunday, Wednesday and Friday at 11.40 a. m. making the run to Vancouver in 97 hours—arrives at Peace and Tourist Sleeping cars.

Pacific Express

FOR Canadian Northwest AND British Columbia Points

Leave Montreal 8.30 a. m. daily carrying First and Second Class Coaches, Pa. acc. Sleepers, and on Thursdays carries Tourist Sleeping cars. Reach new all points on Canadian North west and British Columbia.

Write for descriptive matter, rates, etc. to C. B. FOSTER, D. P. A., C. P. R., ST. JOHN, N. B.

If You Like Good Tea try RED ROSE.