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The Alaska Boundary.

A special correspondent of the 'New York Herald,' who is investigating the Alaska boundary question from a Canadian point of view, has sent to that journal a statement of the matter obtained from Hon. Mr. Mills, Minister of Justice in the Dominion Government. What Mr. Mills says shows how difficult of interpretation is that portion of the treaty of 1825 which assumed to define the boundary between British territory and the Russian possessions in Alaska afterwards acquired by the United States. We quote from Mr. Mills' statement as follows:

Under the treaty of 1825 the line drawn between the recognized territory of Russia and Great Britain was begun at the south-east of Prince of Wales Island, and from that point was to ascend north along the channel called Portland Channel. This could hardly be the channel, called Portland Channel in modern maps, because Portland Channel of this day lies due east from the southern extremity of Prince of Wales Island, a distance of 130 miles. The line was to ascend the channel to a point on the coast on the fifty-sixth degree of north latitude. Now, what is known as Portland Channel falls short of that point. The line was also to extend north in such a way as to leave Prince of Wales Island to Russia. If the boundary had started from the south extremity of Prince of Wales Island and run due east, it would have left the whole of the island to Russia, but if drawn north from the south extremity it would have cut off a small portion of the south-east end of the island. So the treaty would indicate a line drawn up that channel which is east of Prince of Wales Island to the fifty-sixth degree of north latitude, a point which could not be reached by what is now known as Portland Channel. So you see the initial point of the boundary is in controversy. The boundary when it reached the fifty-sixth degree was to follow the summit of the mountains, which extend in a line parallel to the coast from the fifty-sixth degree to the intersection with the 141st parallel, but when the mountains prove to be more than ten marine leagues from the coast, the limit between the British possessions and the coast was to be a line parallel to the winding of the coast, but which should never exceed a distance of ten marine leagues. It is clear that the makers of treaty assumed that there was a mountain range which for the most part was within ten leagues of the coast.

The most important point in dispute is as to the meaning of the words "a line parallel to the winding of the coast." The British-Canadian view is that the general coast line is meant, without reference to narrow arms of the sea or inlets—such as the Lynn Canal, while the United States' contention is that the boundary line runs inland ten leagues from the head of such inlets, unless a line of mountains parallel to the coast lies nearer. Mr. Mills says:

If a line were drawn around the head of Lynn inlet, as the United States contends it should be, the point where it passed that inlet would be at least 20 leagues from the coast. . . . The United States refuse to arbitrate unless we abandon our claim to the Lynn canal. Why should we abandon it? If it is ours, why should we not have it? The British commissioners offered to compromise. The United States rejected the offer, because it recognized our claim to Pyramid Harbor and a strip of territory leading therefrom to what is indisputably our territory in the Yukon. Under this compromise the United States would have held both Dyea and Skagway, which, we think are in Canadian territory.

Sir James Edgar.

To the remarkably large number of our public men who have passed away during the present session of Parliament is now added Sir James Edgar, speaker of the House of Commons. Sir James Edgar had been in failing health for some time past, and his duties during the long session had been performed in much pain and weakness. Ten days before his death he went to Toronto and submitted to an operation, from

which good results were hoped for, but his strength proved insufficient to enable him to rally permanently and he passed away, at his home in Toronto, on the evening of Monday of last week. Sir James Edgar was a native of Lennoxville, Que., and was a lawyer by profession. He entered public life in 1872 as a member of the Ontario Legislature, and though not continuously in Parliament since that date, he was a man of large political and parliamentary experience. He stood well in his profession, was a man of much strength of character, possessed large political influence and commanded general respect both for his ability and his character. He had been a stalwart member of the Liberal party, and in 1896 he was elected Speaker of the House of Commons, which honorable office he filled with dignity and firmness and in a way to command the general respect of members on both sides of the House. Sir James Edgar was born in 1841 and was accordingly comparatively a young man. He is the sixteenth member of the House of Commons to be taken away by death during the present Parliament. Sir James Edgar's successor in the speakership is Mr. Thomas Bain, member for South Wentworth, who was chosen on the nomination of Sir Wilfrid Laurier, seconded by Sir Charles Tupper. Mr. Bain is of Scotch descent, a retired farmer 65 years of age and an experienced Parliamentarian, having represented his constituency in the House since 1872.

The Transvaal Resolution.

It can hardly be said to be in line with the traditions of the Canadian Parliament that cognizance should be taken of the relation of the Imperial Government to a semi independent state, as was done on Monday last in the House of Commons in the "Transvaal resolution," moved by the Premier and (in the absence of Sir Charles Tupper) seconded by Hon. Mr. Foster. It is, however, not unlikely that Mr. Chamberlain considers that such a resolution will not be without value in adding to the weight of that moral influence which the British Government is now bringing to bear upon President Kruger and his Volksraad in the interest of the Uitlanders. The resolution which was adopted unanimously by the House is as follows:

"That this House has viewed with regret the complications which have arisen in the Transvaal republic, of which Her Majesty is suzerain, from the refusal to accord to Her Majesty's subjects, now settled in that region, any adequate participation in its government;

"That this House has learned with still greater regret that the condition of things there existing has resulted in intolerable oppression, and has produced great and dangerous excitement among several classes of Her Majesty's subjects in her south African possessions;

"That this House, representing a people who have largely succeeded by the adoption of the principle of conceding equal political rights to every portion of the population in harmonizing estrangements and in producing general content with the existing system of government, desires to express its sympathy with the efforts of Her Majesty's Imperial authorities to obtain for the subjects of Her Majesty, who have taken up their abode in the Transvaal such measure of justice and political recognition as may be found necessary to secure them in the full possession of equal rights and liberties."

A Firm Position.

It is evident that the Imperial Government has decided upon a firm policy in reference to the Transvaal difficulties. The situation would seem to be such that President Kruger must choose between making what Great Britain will approve as reasonable concessions to the Uitlanders, and war. Recent public utterances of Lord Salisbury and his prominent colleagues

indicate that the ministers are standing together in this matter. Lord Salisbury declared in the House of Lords that the Convention of 1881 provided for equality of treatment of the white races in South Africa and intimated that the Government would stand firmly by that principle. In line with this is a vigorous speech by Mr. Balfour before the Midland Conservative Association. Mr. Chamberlain would seem to have voiced the position of the Government very fairly when he said in the House of Commons: "We have come to the conclusion that the grievances of the Outlanders are substantial and the situation is a matter of Imperial concern. We have taken up their case, and we are bound to see it through. We shall not rest until a conclusion satisfactory in our estimation has been reached." From the line of policy thus indicated there appears to be no vigorous dissent either in Parliament or in the country. Sir Henry Campbell-Bannerman's speech in the debate on the subject was regarded as being in support of the Government's policy, and other Liberal leaders were silent. Preparations for war on the part of Great Britain are still proceeding, though it is doubtless expected that the demonstration now given that the Colonial Secretary in his demands on behalf of the Uitlanders is vigorously supported by the Government and the British nation will prove a sufficient moral influence to secure reasonable concessions and make harsher measures unnecessary.

France and the Dreyfus Case.

President Loubet appears to have found in M. Gallifet, the new Minister of War, the man whom the exigencies of the situation in France demanded,—a man possessing the wisdom and courage necessary to curb the arrogance of certain army chiefs whose high-handed disregard for truth and justice had brought the nation to the brink of calamity. All accounts indicate that M. Gallifet is administering the military affairs of France with an even-handed justice and strength that is commanding for the Government a respect of the best classes and which should prove most salutary for the army and for the nation. Among the acts of the new Minister of War is the deposition from the Council of War of General Négrier, a brilliant and very popular officer, because, after the decision of the Court of Cassation ordering Dreyfus back to France for retrial, he went about censuring the Government—and that in the presence of subordinate officers—for its failure to defend the army, and declaring that if the Government refused to interfere the army must act in self-defense. General Pellieux also has been dismissed from the military governorship of Paris, because of partizan action in the Dreyfus case and because of deliberate falsehood in a matter in which his honor was involved. In the new trial which Dreyfus is to have the sphere of investigation is to be strictly limited to the points upon which the accused was originally convicted, so that it will not be possible for his enemies to introduce new charges. The Minister of War has also announced the decision—against the contention of the anti-Dreyfus Military leaders—that military law is not independent of civil law and that the decisions of the Court of Cassation are authoritative with the court martial. This vigorous policy, adopted by President Loubet and his Minister of War, is naturally stirring up the anti-Dreyfus element in the country to fierce wrath and opposition, and all the basest arts known to demagogues are being employed to excite the populace against the Government. What the end is to be time will disclose. There appear, however, to be good grounds for hope that the cause of justice will be vindicated.

A Neglected Shrine.

BY REV. C. W. TOWNSEND.

We are living in an age of great religious activity. Never were there more organizations for the promotion of Christian work than in the present day. Never have larger assemblies convened, avowedly in the interests of the gospel. Never has more enthusiasm been displayed in all that pertains to the spread of the kingdom of Christ. Never have there been so frequent meetings for worship and Bible study. Never have more buildings been dedicated to sacred purposes. Yet, amid all these signs of earnest effort, there is one sign of ardent piety that is largely missing; amid all these excellent observances there is one goodly practice that has generally fallen into disuse; notwithstanding all the places set apart for the service of the Most High, there is an ancient shrine that has become almost entirely deserted.

The missing sign of piety is the household group gathered around the devout sire; the practice that has grown almost obsolete is that of worship in the home; the neglected shrine is what our fathers termed "the family altar." Alas! that hallowed trying place between God and man is not often visited in these degenerate days. That spot around which so many fragrant memories cluster is left to silence and solitude.

We often proudly claim to be in advance of our ancestors. We have more conveniences and comforts. Our homes are more completely and handsomely furnished; they are more brilliantly lit; they are stocked with more books and periodicals; they are not so isolated, being in many localities linked together by the telephone.

But if that best adornment of a dwelling be absent—the family mercy-seat; if that brightest illumination be withdrawn—the light that distinguishes Israel from Egypt; if that noblest piece of literature be lacking or left unread—the English Bible; if that quickest channel of communication between friends on earth and friends in heaven be unfit or disconnected—the speaking-wire of prayer, then surely we have lost more than we have gained. It will be for our profit to enquire how we stand in this respect.

In my brief paper I wish to make a few statements concerning the Scripturalness, the importance and the neglect of family worship, and in closing endeavor to answer the question—how its general restoration may be effected.

I would say, first, family worship is prescribed and exemplified in the Word of God. Both in the Old and New Testament the observance of it is enjoined and the practice of it is recorded. God's ancient people were repeatedly urged to instruct their children in the precepts of the law. They were to be taught to their sons, and their sons' sons. God, speaking through Moses, said to Israel: "These words which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." There are many other similar exhortations. In the home the child was to be taught to reverence the God of his fathers, to have impressed upon his plastic mind the first principles of the faith, and to be familiarized with the story of Jehovah's mighty acts. And certainly the Jews very strictly carried out this religious discipline and education of their offspring. Children began to learn the law as early as the age of five years. As Ceikie says: "In a virtuous family no opportunity was lost—at the table, at home, or abroad, evening or morning—of instilling reverence for God's law into the minds of the family, and of teaching them its express words throughout, till they know them by heart." It is probable that this careful and systematic training among the Jews is one reason of their strong and indelible individuality, so that among whatever races they mingle they still remain a peculiar people. They adhere steadfastly, amid all vicissitudes, to their national character and religious creed. Let us ever remember that it was in a Jewish home that the boy Jesus grew in wisdom, and stature, and favor with God and man.

And as all that was best under the law is conserved and enhanced under the gospel, we are not surprised to find the duty of piously training the young insisted on in the pages of the New Testament. So Paul says: "Ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." In the apostolic days worship was not merely held in public and so-called sacred buildings, but also in the homes of disciples. The habitations of the early Christians were consecrated by religious exercises. In fact the Christian church may be said to have been born in the upper room of a private dwelling. Of the believers constituting the first church we read: "And they continuing daily with one accord in the temple and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God and having favor with all the people." Of the apostles we are told: "And daily in the temple and in every house they ceased not to preach and teach Jesus Christ." And as in both these passages the word "house" is rendered in the Revised Version "at home," we have

the best precedent for family worship. Indeed, the Bible affords several illustrious examples of this household religion. The father of the faithful was fitted to become the progenitor of an unnumbered and blessed seed because in his own immediate circle he taught and practised his faith in God. The Lord said of Abraham: "I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." And we see the result of this influence in the character of Isaac,—so filially obedient, so meditative, prayerful and generally devout. The very course of the wandering patriarchs was marked by the altars which they built. Though they led a nomadic life the scenes of their brief sojourns was indicated by these monuments of piety.

How came it that Moses maintained amid the idolatry and worldliness of an Egyptian court his fear of God and his sympathy with his oppressed kindred? What led to that strange and crucial choice of his? Have we not the secret in the fact that his mother acted as nurse for Pharaoh's daughter. It has been well said that Moses would never have become the man he was had he not been nursed by his own mother. She doubtless endeavored and kept alive in his heart the sacred flame of faith. We are all familiar with the resolute stand taken by Joshua as evinced in his grand declaration: "As for me and my house we will serve the Lord," a stand which had much to do with determining the wavering people for right and truth, so that "Israel served the Lord all the days of Joshua." Coming down to the later times we find that the godly character of Timothy was chiefly due to early training. The unfeigned faith which characterized him dwelt first in "his grandmother Lois and his mother Eunice." From a child he knew the Holy Scriptures, which were able to make him wise unto salvation. These instances will suffice to show that both by precept and example the duty of family worship is set before us in the Word of God.

I have now to advance another statement: That family worship is closely allied with all that is best in the church, community and country. It were impossible to overrate the extent and force of its influence. We have already hinted at its effect upon Hebrew character. And among Christian nations it has played a wonderful part. When it has been most widely practised then the church has been most pure and flourishing. The home and the church act and react upon one another. When the teaching of the sanctuary is supported and supplemented by the training of the home, then the church will be freed from corruption and will wield the greatest power for good. The public proclamation of truth is rendered ineffective unless there be private indoctrination and exemplification. But when the homes of our members are tributaries to the stream that makes glad the city of our God, then shall men be attracted to its crystal waters and heaven shall be mirrored in the church below. Family worship will also have an effect upon whole districts as well as upon churches. That neighborhood where it most generally prevails will be most peaceful and law-abiding. Such a custom will be the best safeguard of morals. Parents who are wise will select such a locality as a place of residence in preference to those more advantageous in a merely worldly sense. In the end they would be gainers even temporally. Matthew Henry says: "Those that expect family blessings must make conscience of family duty." Happy and desirable is that vicinity where every house is a temple, every father a minister of the Most High, and every meal a holy feast!

Family worship likewise is undoubtedly a potent factor for good in national life. We know that the family is the corner-stone of the nation. If the nation is to stand securely the family life must be sound and true, for it is righteousness which exalteth a nation. Where the family life is pure and pious then the country will be powerful and prosperous. History teaches us this. England holds her proud place among the kingdoms of the earth because her homes have been for the most part sanctified by religion. The family Bible is truly the secret of her greatness. And her liberties have been achieved by men who were animated by the fear of God. Cromwell was made what he was by a godly home influence. His invincible Ironsides came from the households of the faithful, and they carried their religion into camp with them. And though their enemies might despise their praying they could not but respect their fighting. I think it could be shown that some of the greatest and noblest men have sprung from homes where God was honored. They grew to stalwart and worthy manhood in an atmosphere of sincere and simple piety. Time will not permit us to give illustrations of this fact, but many such can be readily found by any student of the history of Great Britain, America, Germany, Holland and some other countries where Protestant Christianity has held sway. The scene of a family grouped around the priest-like father deeply moved a great, but godless poet, and inspired one of his sublimest compositions. In classic verse Robert Burns has painted for all ages that engaging picture.

"The cheerful supper done wi' serious face,
They round the ingle, from a circle wide;
The sire turns o'er wi' patriarchal grace
The big ha'—Bible ance his father's pride:
His bonnet rev'rently is laid aside,
His lyart haffets wearing thin an' bare;
Those strains that once did sweet in Zion glide,
He wales a portion with judicious care,
And let us worship God! he says, with solemn air.

They chant their artless notes in simple guise;
They tune their hearts by far the noblest aim:
Perhaps Dundee's wide warbling measures rise,
Or plaintive Martyrs, wo' thy of the name;
Or noble Elgin beats heavenward flame,
The sweetest far of Scotia's holy lays:
Compared with these, Italian trills are tame;
The tickled ears no heartfelt raptures raise;
Nae unison has they with our Creator's praise.

The priest-like father reads the sacred page,
How Abram was the friend of God on high;
Or Moses bade eternal warfare wage
With Awalek's ungracious progeny;
Or how the royal Bard did groaning lie
Beneath the stroke of Heaven's avenging ire;
Or Job's pathetic plaint, and wailing cry;
Or rapt Isaiah's wild seraphic fire;
Or other holy Seers that tune the sacred lyre.

Then kneeling down to Heaven's Eternal King,
The saint, the father, and the husband prays:
Hope springs exulting on triumphant wing,
That thus they all shall meet in future days:
There ever bask in uncreated rays,
No more to sigh, or shed the bitter tear,
Together hymning their Creator's praise,
In such society, yet still more dear;
While circling time moves round in an eternal sphere.

Compare with this how poor religion's pride,
In all the pomp of method, and of art,
When men display to congregations wide
Devotion's ev'ry grace except the heart!
The Power incensed, the pageant will desert,
The pompous strain, the sacerdotal stole;
But haply, in some cottage far apart,
May hear, well pleas'd, the language of the soul;
And in His Book of Life the inmates poor enrol."

And well does Burns exclaim: "From scenes like these old Scotia's grandeur springs."
From such scenes comes the truest grandeur of any land.

I fear my next statement is incontrovertible, viz: That family worship is in many places very generally neglected. So far as my observation and experience go, I must say that this practice is the exception rather than the rule. In the homes of many of our members it is only when the pastor makes a call that the household as a whole is assembled to hear the reading of the Scriptures and bow in unison during the offering of prayer. Indeed, I have been at the tables of professing Christians where no blessing was asked until the presence of the minister was suddenly remembered, and with somewhat of an awkward apology for the oversight, he was requested to say grace. I have not attempted to compile statistics on the matter; but I think if our membership was honestly canvassed, it would be discovered that the proportion of those who keep up the good old custom of family worship would be lamentably small. And reasons for this unsatisfactory state of things, are perhaps not far to seek. Modern life is so complex, we live in such a hurly-burly, there is such a multiplicity of engagements, that we have little time for the cultivation of piety at home. And the very number and variety of religious societies accounts to a considerable degree for an absence of family worship. We rush from one meeting to another, and thus the quiet culture of devout life rendered well-nigh impossible. Many of us have sadly to confess: "They made me keeper of the vineyards, but my own vineyard have I not kept." Another reason for the discontinuance of this Scriptural practice may be found in the vast amount of reading matter which is circulated in the present day. What with newspapers and magazines, secular and religious, and endless books—good, bad and indifferent, the poor old Bible is being crowded out. Ah, me! we shall not build up a very high type of manhood on the mental pabulum provided now. Our Puritan fore-fathers were fed on what Mr. Spurgeon was wont to term Bibles, and we shall never see their like again until we restore the pure Scriptural dietary to our homes.

Most surely it is anything but an encouraging sign—this neglect of family worship. Nothing else can be an adequate substitute for it, not even the Sunday School. The parent comes nearer to children than any other person can, and has most to do with moulding the life. He is acquainted with the different dispositions in his home circles, and should be the best qualified to deal with each. His responsibility for the training of his offspring is unmistakable and cannot be shifted onto other shoulders. Therefore the heads of families who refuse to discharge this duty are amenable to God, and will have to answer for their criminal negligence.

Now we come to the crux of the whole matter as we consider the question: How may we best revive the practice of family worship?

About the only sure way of reviving it would be to obtain a true revival of religion. One of the best evidences of a genuine revival is the observance of family worship, as it is an evidence at any time of the presence of real spiritual life in a community.

When holy Richard Baxter exercised his blessed ministry in the town of Kidderminster, England, it is said that a stranger going along the streets in the evening would hear the strains of Psalm-singing issuing from almost every house. The Christianity preached, fostered, and exemplified by Baxter was of such a deep, down-right and practical sort that it entered into the innermost life of his parishioners. And that is the kind we need to-day. Let us seek in all our churches for a deepening of spiritual life. A life so full and rich that it shall make us better in all the relations we sustain: better parents and children, better masters and servants, better buyers and sellers, better neighbors and citizens. A life which shall make itself manifest everywhere: in the residence, the store, the market, the workshop, or on the street. If our people only get right at the centre they will be right even to the circumference. If they only get filled with the Spirit of God they will joyfully perform all the duties devolving upon them whether those duties be private or public.

In further considering the remedy I would suggest that it might be well for pastors sometimes to preach on this subject and urge upon their congregations its importance. And when the covenant is read in our Conference meetings it would be helpful to specially

emphasize the clause which says: "We also engage to maintain family and secret devotion; to religiously educate our children; to seek the salvation of our kindred and acquaintances." It could be shown that there is nothing in such an engagement beyond what is binding upon every Christian man or woman by reason of their faith in Christ. We must endeavor more and more to show what is involved in being a member of a church. Probably most could be done by impressing upon heads of households individually the desirability of family worship, laying before them plainly what is required of them and showing the blessedness accruing from the fulfilment of such a requirement. But example is better than precept. Let those of us who are sensible of our duty be sedulous in the performance of it. Whoever may come to our homes, or whatever may occur, let us never dispense with family devotions. By thus resolutely adhering to what is right we shall exert an influence for good upon those about us, and our children shall arise and call us blessed. And even if some of our dear ones wander far from the scenes of childhood they may still be followed by the hallowed memories of early days and have to say as one has done:

"How painfully pleasing the fond recollection
Of youthful connections and innocent joy,
When blessed with parental advice and affection,
Surrounded with mercies and peace from on high.
I still view the chairs of my father and mother,
The seats of their offspring arranged on each hand,
And that richest of books which excelled every other
The Family Bible, which lay on the stand.
The Bible, the volume of God's inspiration,
At morning and evening could yield us delight,
And the prayer of our sire was a sweet invocation
For mercy by day and for safety by night,
Our hymns of thanksgivings with harmony swelling,
All warm from the hearts of the family band,
Half raised us from earth to that rapturous dwelling
Described in the Bible that lay on the stand.
Ye scenes of tranquility long have we parted,
My hopes almost gone and my parents no more,
In sorrow and sadness I live broken hearted;
And wander unknown on a far distant shore.
Yet how can I doubt a dear Saviour's protection
Forgetful of gifts from His bountiful hand!
Oh! let me with patience receive His correction,
And think of the Bible that lay on the stand."

Comparative Cost of Living in India and Canada.

In view of the feeling entertained by some of our brethren that the salaries paid to our missionaries in India should be still further reduced, our missionaries were requested to furnish us with a statement of the comparative cost of living in India and Canada. The following statement signed by all our male missionaries now on the field has been received. We commend it to a careful consideration of those who have thought that a further reduction could with justice be made.

"Some of the supporters of this Mission have lately been disturbed by a comparison that has been made between the cost of living in India and Canada, the comparison being altogether in favor of India as a cheap country to live in. In examining this matter we take it for granted that the style of living should be as nearly as possible the same in both countries, that is the same degree of comfort and healthfulness should be aimed at.

HOUSEKEEPING.

Let us look first at necessary articles of food. Meat is usually cheaper here. Beef is even cheaper than mutton, but can be obtained only in the larger stations. At some places even mutton has not been obtainable except by killing a sheep for one's own use. Fowls are nearly always to be had, and are cheap compared with fowls in Canada. But beef, mutton and fowls are usually inferior to the Canadian article. For this reason and also for variety's sake we often fall back on tinned meats. During an inquiry on the cost of living in India conducted by the Wesleyan Missionary Society some years ago, a lady gave it as her opinion that one pound of English meat is worth three pounds of Indian meat. See The Missionary Controversy, 1890, p. 152.

Vegetables, such as they are, are also cheap. An old English doctor once remarked, "Native vegetables! I call them native weeds." While this remark is too sweeping, it is true that native vegetables as a rule are very inferior to Canadian vegetables. Potatoes, grown in Northern India and also at Bangalore, are usually sold in Cocanada at from 60 to 90 cents a maund of 24 lbs., but often they are not to be had. Fresh vegetables can be obtained from Bangalore. As this town is about 600 miles from Samulkotta the expense is considerable, and during some months of the year the two days' journey in the heat is hard on the vegetables. Hence we often use canned vegetables.

Fruits of many kinds grow here, but very few of them can be stewed or cooked in any way. Bananas and oranges are to some of us the most useful fruits. But these have become almost as cheap in Canada as they are here. For a short season mangoes are to be had, but they are not cheap and moreover, they do not agree with everyone. Guavas are used chiefly for making jelly. It need hardly be said that we miss greatly, first of all, the apples of our native land; then the small fruits of summer, and the pears, peaches, and grapes, of autumn. To partly make up for these we use evaporated fruits—apples, peaches, berries, cherries, etc., and also canned fruits. These, like the canned vegetables and meats, are just about twice as dear in Madras as in Canada. Even when a supply is obtained from home, freight and customs, etc., add about fifty per cent. to the Canadian prices.

Milk and butter are two of the most necessary articles

of diet. Milk is sold at six cents a quart, and is much inferior to Canadian milk. Butter must be bought in tins, unless one keeps cows and makes it. The best imported butter costs about 40 cents a pound, while that made in Bangalore and Bombay costs 32 cents.

Eggs appear to be very cheap here in some places; that is four cents a dozen, but sometimes they are six cents. When it is stated that eggs here are about one-third the size of Canadian eggs, they do not appear so cheap.

Bread can be bought at some of our stations, but at others it is not available. If made by the cook, toddy must be bought from the toddy-shop. On the other hand if the bread is not made at home a man must be sent twenty, thirty, or forty miles for it. He brings a week's supply—sometimes good, sometimes sour, sometimes heavy. His expenses must be added to the price of the bread. The ordinary price is 4 cents for a pound loaf, but the bread is not substantial.

We cannot buy biscuits, tapioca, barley and oatmeal loose by the pound, but must buy them tinned and at prices very much higher than in Canada. Vinegar also is always sold by the bottle.

Sugar, though produced in the country, is no cheaper than in Canada. Australian flour is sold at about 6 cents a pound. The cheapest kind of tinned biscuits costs 20 cents per pound; oatmeal 9 cents; jam of various kinds 12 to 18 cents; tapioca 10 cents; barley 10 cents.

A quart bottle of vinegar costs from 15 to 18 cents. The deterioration of crockery, glassware, knives, forks and spoons should be mentioned. The ignorance and carelessness of servants accounts for most of this, but the climate is very hard on anything that can rust. Then there is the expense of servants, an absolute necessity in a tropical country. This comes to \$14 or \$15 a month. And if there are children an ayah must be kept at a cost of \$3 more. A conveyance of some kind is also very desirable. There are roads that are either dusty or muddy, but there are no side-walks, even in Cocanada, and in most places the roads near the villages are crowded with cattle in the evening. A man may get considerable exercise and change of scene on tour, but what of his wife? If there are children a carriage and pony of some sort are more necessary still. The upkeep of a very modest conveyance amounts to from \$5 to \$7 a month.

It is true that fuel is required only for cooking; but to keep cool it is sometimes necessary to have not only punkah-pullers but also a coolie to pour water on a mat hung in an open doorway where the hot wind strikes. The punkah-pullers cost about \$25 a year, apart from the coolies who pour water on the mat.

Before passing on to other items of expense, we might state here that Mr. and Mrs. Davis found from actual experience that housekeeping, apart from rent, cost in Canada three-fifths of what it cost them during their first term in India.

Mr. J. R. Stillwell stated that his experience showed that \$800 will go as far in Canada as \$1200 in India.

CLOTHING.

Heavy clothing is not needed on the plains of India, and the lighter material worn here is cheaper. But it must be remembered that one perspires most of the time from March 1st till October 31st, and perspiration rots clothing. Further, where one suit of clothes would be worn day after day in Canada, we need enough suits to allow for a fresh one every two or three days. Then constant soiling means constant washing, and the Indian washerman has a reputation for knocking one's clothes to pieces on his stone. Clothing, like light summer clothing in Canada, when required, must be ordered from Madras or some other large place and is as expensive as the same kind in Canada. It is needed in the cool season to some extent, and is indispensable if a stay is made on the Hills. Attention, too, should be paid to the fact that the clothing we bring to India looks very antiquated after a term of seven or eight years, during which it has been kept carefully in a trunk. Even thus protected it sometimes becomes quite mouldy in the rainy season. The journey to Canada usually necessitates a large outlay on clothing for the family, and this at a time when no salary is allowed during the six weeks or two months spent on the way.

It might be added that the lady missionaries who tour in the villages find their work hard on their clothes, necessitating very frequent changes and the consequent wear and tear of washing.

BOOKS, MAGAZINES, NEWSPAPERS AND POSTAGE.

Shut off as we are from intercourse with other men, we need good libraries of our own. There is very little chance of seeing new books unless some one of our number orders them. And they must be sent to us from Bombay or some other large city unless they come from beyond the seas. Not only is the price comparatively high, but postage must be added to it. Reference is made elsewhere to the harm done by mould and insects. To make up for the lack of the society of our fellow-countrymen we need to see not only books but also magazines and newspapers. It is easy to reckon how much dearer home papers are to us than to people in Canada. The postage, though only half what it was, is 52 cents a year on a paper like the Baptist, and \$1.04 on the Montreal Witness; so that we not only need more papers and magazines, but have to pay more for them. Then as to the daily papers here, although a reduction is allowed to missionaries, we cannot afford to take a regular daily, but take a tri weekly. Even this costs \$7 a year, a price that compares very unfavorably with that of the Toronto Evening Globe which is \$3.

The postage on letters to Canada is to be reduced on Christmas day, but for a long time past it has been 2½ annas or five cents. This is an item that most people in the home-land are not burdened with to any great extent. One's correspondence in India, too, is usually more extensive than at home, there is so little fellowship with fellow-workers in any other way. Then all one's purchases of books or European goods call for correspondence with Bombay or Madras or some other large place.

HEALTH.

Many missionaries simply wilt in the great heat of the hot season, and probably most of us feel used up when we get through it. Hence it is necessary in some cases and very desirable in others to go to the Hills for the hottest months. This involves a long railway journey

and greatly increased expenditure during the time of residence on the Hills. Many of the missionaries seek to keep down expenses by travelling third class on the railway. A third class compartment has two wooden seats opposite each other without any upholstery, and there is no lavatory accommodation.

Some doctors have attended missionaries and refused payment, but this is not usually the case. As a rule the fees charged are very high compared with ordinary fees in Canada. The regular fee is ten rupees or \$3 for a visit, but sometimes we are charged only half that rate.

Dentistry is a most expensive business. The charge is fully three times what it is in Canada. Not only so, but a visit has to be arranged to Madras or some other such place to have it done at all. One family recently had a bill of \$70. Ordinary charges are as follows: Filling a tooth with amalgam Rs. 10 (over \$3); putting on a crown Rs. 30 (\$10).

INSURANCE.

While it is very desirable for every man to make some provision for the future, it does not need much discernment to see that the missionary in India is discounting the future much more than the worker in Canada usually does. His health is more likely to break down, and he runs the chance of being looked upon as an old fossil if he ventures to apply for a church in Canada. What church wants the wreck of a constitution left from the storms of India? Or the missionary may be carried off by cholera or some other one of the plagues of India, and then what of his family?

INCOME TAX.

The Government of India levies an income tax at the rate of 2½ per cent. It has been decided that this should be collected on the total income arising in India, whether it ever comes to this country or not. So even those who have children in Canada have the privilege of paying 2½ per cent. on their full salary to the Government here.

LOSS CAUSED BY THE CLIMATE AND INSECTS.

The intense dry heat of the hot season, and the damp heat of the rainy season, are very trying on all kinds of leather and rubber goods. In the latter season mould sometimes forms on one's boots in a day. Insects are very destructive. A valise left on the floor over night was found eaten by white ants in the morning. These incessant workers have to be guarded against constantly. Crickets and other insects, and even ants eat holes in clothing. Those who travel by boat suffer from the ravages of cockroaches, which sometimes ruin either books or boots that happen to be left exposed. Books suffer in homes also, unless kept in a book-case with glass doors, and even then there is a danger of mould in the rainy season. Without going into further particulars, one can safely say that the loss caused here by the climate and insects, etc., is an item quite unknown in Canada.

KEEPING CHILDREN AT HOME.

During his first term the missionary does not have the expense of keeping his children in Canada, but most men have that added expense during the second term, and many can testify what a serious drain it is. Many extra expenses are incurred too by breaking up housekeeping in India and undertaking it in Canada only to break up again in the course of a year or eighteen months.

JOHN CRAIG	H. F. LAFLAMME
J. R. STILLWELL	E. G. SMITH
A. A. MCLEOD	J. E. DAVIS
H. C. PRIEST	J. E. CHUTE
H. E. STILLWELL.	

Oct. 31st, '98.

We have received statements also from Bro. Brown and Bro. Walker, who are at home, which are in substantial agreement with the above.

Bro. Brown refers to the demands made on one's charity in India as follows: "Some afternoon you see four or five men straggling into the compound. As they draw near you see that they are Christians from a village twenty miles away—good, faithful Christians, too—noted for their generosity and faithfulness to the Lord in times of suffering and trial. You can see that they are weak and exhausted. They tell you that they and their wives and children are starving, that they can get no work and the crops are poor. How did they travel so far? They walk half a mile and then rest, and then go on again until they reach you. Of course you feed them and give them some money, telling them to hurry home to their starving wives and children. So the money constantly goes until in a year a large sum has been spent either in feeding the hungry or supplying medicine to the sick."

ADVANTAGE IN EXCHANGE.

Much is made of this by the critics of mission. A word of explanation. The silver rupee is the standard coin and is the basis of commercial calculations and transactions in India. As silver rises or falls in price there will be a rise or fall in the number of rupees a hundred dollars sent to India will buy: Twenty-five years ago the 100 would buy about 210 rupees, to-day about 300. In June, 1895, it would buy 375. It is claimed that this increase in the number of rupees \$100 will purchase, gives a very great financial advantage to the missionary, and so it would be if the rupee's power in the purchase of commodities remained the same [This of course has no bearing on the statements of the document above, for the expense is stated not in rupees but in dollars and cents.] Bro. Walker says on this subject, "It is a general rule that purchasing power has a tendency to follow exchange value up and down. The rise in prices when rupees are plentiful follows almost at once and to a corresponding extent, but does not extend to all items of expense in the missionary's living." As exceptions he gives servants' wages, and certain native commodities. He goes on to say, "On the other hand, when the exchange value of the rupees changes, that is when more cents must be given for a rupee, the prices of commodities do not drop as quickly nor do they generally reach the lower figure from which they rise again. On the whole the almost unanimous testimony in India is that the purchasing power of the rupee is ever decreasing. I obtained this testimony about four and a half years ago in correspondence with sixty missionaries representing about twenty-seven missionary societies in India. One hundred rupees will not provide as much in India to-day as it did say five or six years ago."—(A. F. McDIARMID, in the Canadian Baptist.

Messenger and Visitor

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—An exchange advises an 'Anxious Enquirer' to go to church these summer Sundays "even if you are on your vacation and the village preacher is prosy." It may be added for the comfort of the anxious one that the village preacher will probably be found not so much less worth hearing than the incumbent of the city pulpit as the summer tourist is apt to imagine.

—It is well known that moderate indulgence in intoxicating drinks is much more common among the religious people of Great Britain than among the same class in America. It is gratifying, however, to know that total abstinence is fast becoming the rule among the people of the evangelical churches of England, and especially is this true of the ministers. In the Congregational body, it is stated, 84 per cent. of the ministers are now total abstainers as against 34 per cent. in 1886, while 264 out of 280 students in the theological colleges are pledged against the use of intoxicants.

—The church is a much safer place in respect to life and limb than the excursion train, yacht or steamer. This is not the highest and most important reason that can be presented in favor of going to church rather than on an excursion, but it is one which a large class of persons can appreciate. How many people during the past month have gone thoughtlessly and unprepared to their final account who might still be in possession of life and its opportunities if they had not chosen to go on a Sunday excursion rather than to church!

—The Watchman reminds its readers that the attempt to support a cause by suppressing the truth is neither legitimate nor wise, and notes the application of the principle in respect to Biblical criticism, scientific investigation and politics. "It is not the part of a fair-minded man to fear the light. He welcomes it from every quarter. He is anxious to get all the facts and to base his theories and beliefs upon them. That is the only temper possible for a Christian whether in religion, reform or politics."

—It was Daniel Webster, was it not, who encouraged a young man who complained that the professions were crowded, by saying "There is always room at the top." The remark is as true today as it was in Webster's time, and it is just as legitimate an incentive for a young man to do his best. It is true too of the Christian ministry that there is 'room at the top.' The ministry is not likely to be overcrowded by men of the best type. But let us not make the mistake of supposing that the best minister is necessarily the man who is most likely to be called to a prominent pulpit at a high salary. Some of the best—yes and in the best sense most influential—ministers are humble toilers in country parishes.

—"The Montreal Witness" expresses the opinion that the prohibition resolutions moved in the House of Commons by Mr. Flint would have been better had they simply "challenged the Government to carry out the mandate of the plebiscite at least in those parts of the country which had demanded prohibition, by establishing prohibition in those provinces and protecting them against intrusion from other provinces, leaving the Government to invent the method, a task which properly falls to it, in view of its having initiated the plebiscite, which has had the effect of dividing the country into sections on this subject." The Witness has heard it said, on the authority of a member of the party, that the Government has something to propose and that it will be announced before the close of the session. If this is a fact there will be general interest in learning what the Government has to propose.

Up to the time of our going to press we have heard of no proposition from the Government on the subject, although the end of the session is supposed to be very near.

—On our third page will be found an article on "The comparative cost of living in India and in Canada," reprinted from 'The Canadian Baptist.' The article was prepared by Rev. A. P. McDiarmid, Secretary of the Baptist F. M. Board of Ontario and Quebec, with a view to meeting certain enquiries and criticisms as to the expense of carrying on mission work in India, and, as will be seen, it consists largely of information as to the cost of living in India furnished by missionaries connected with the Ontario and Quebec Board. As the matter has been the subject of repeated inquiry and remark in our denominational gatherings in these provinces also, we have thought it well to place the information contained in this article in the hands of the readers of the MESSENGER AND VISITOR. It will be generally admitted we think that it shows quite clearly that the salaries being paid our missionaries in India are not in excess of reasonable requirements.

—In connection with the negro problem of the Southern States it is worthy of note that, at a meeting, held last week, of the Elders' Council of the African Methodist Episcopal church of Georgia and Alabama, a resolution was unaproposably adopted recommending the appointment by the Council of a committee to set before Congress the deplorable condition of the negro population of the United States and to petition that body for an appropriation of \$100,000,000 to start a line of steamships between the United States and Africa in order to enable all negroes who may desire to do so to emigrate to Africa. Bishop Turner, who presided at the Council, explained that he did not desire the Government to carry emigrants free to Africa but to take them direct at reasonable cost. The present means of getting to Africa is too expensive to be available for emigrants. What is chiefly notable in the action of the Council is that it is a revival of an old idea which had fallen into disfavor among Afro-American leaders. The attempts hitherto of the negro at self-rule do not go to inspire great confidence in the belief that, as a colonist in Africa, the Afro-American would, under favorable circumstances, work out his own salvation, but the experiment may be at least worthy of favorable consideration, since it certainly is not easy to say in what other direction the solution of the problem is to be found.

—If one would be at pains to make note of the crimes, fatalities and serious accidents of one kind and another which are reported as resulting from indulgence in strong drink, he might have constantly on hand plenty of evidence to support the severest arraignment of the liquor traffic. If the loss of life and property which, directly and indirectly, is chargeable in this country to the liquor business were set down item by item, the account for a single year would be something appalling. Within a few days from this writing there have come under our notice reports of the loss of four lives by drowning in the Maritime Provinces, and all directly chargeable to drink. One was that of a young man in York County who, after a prolonged spree, was found drowned under circumstances that indicated suicide. Another was the case of a man drowned in St. John harbor, the fatal result said to be due to the fact that the man himself and another who attempted to assist in his rescue were both under the influence of liquor. A third case occurred at Sydney, C. B., where two intoxicated men fought in a boat in which they were sailing, and, falling overboard, went to a watery grave.

—A recent issue of 'The Independent' has an interesting article by Elizabeth A. Sharp, concerning the results of excavations which have been in progress during the past three years at the famous classic Greek town at Oxyrhynchus in Egypt and the neighboring region of the Fayûm. This work is being carried on by Messrs. Grenfell and Hunt, under the auspices of the Egypt Exploration Fund. During these labors they have come upon a number of exceedingly valuable papyri and objects of domestic use buried under rubbish heaps and debris of fallen houses and temples. They are to publish shortly a second edition of an illustrated series of translations of the papyri, with an account of a por-

tion of their valuable discoveries. These fragments of palm leaves are inscribed with Greek characters in black ink and in many cases are in a condition of excellent preservation. They date back to the first three centuries A. D. A portion of the MSS. consists of portions of the New Testament and other reputed apostolic writings, a second section contains portions of the works of Greek classics and a third includes private and public documents of varied description written by officials and other inhabitants of Oxyrhynchus. It is said that these newly discovered MSS. will furnish invaluable notes for a social and economical history of that period. The article does not intimate that in the MSS. of New Testament and other early Christian writings mentioned above there is anything of special interest, but it would seem reasonable to hope that as such explorations proceed matter of that kind of the greatest value may be brought to light.

—In the passage in Ezekiel's prophecy respecting the valley of dry bones the prophet is generally supposed to be relating the experiences of a vision or dream. "Ezekiel's Great Vision" is the title of the Bible lesson connected with the passage as given in the International Series. But Ezekiel himself says nothing about a vision. He says that he was set down in the midst of the valley and it was full of bones, and the bones were very many and very dry. He narrates what was said to him and what he, said in reply; and how as by commandment he prophesied, there was a noise and a shaking; then the coming together of bones each in its place, the clothing of these skeletons with sinews, flesh and skin and finally the entrance of the vital breath or spirit, so that "they lived and stood up upon their feet, an exceeding great army." The prophet says nothing about a vision and so far as the form of the narrative is concerned it might be an account of what actually took place. But the passage is not generally so understood nor does the devout Bible reader feel that the passage is less inspired or of less value for being a creation of the prophet's quickened imagination rather than a narrative of actual fact. Whether fact or inspired fiction, it equally served the prophet's purpose as a parable illustrating the power and purpose of God to raise up and restore his people, though, as a nation, they seemed as hopelessly without life or strength as dry bones scattered upon the face of the earth. And if some readers understand certain other passages of Scripture, as for instance the book of Jonah, as a work of the imagination rather than literal history, it is not necessary to infer that they thereby deny the inspiration and the authoritative value of such Scriptures.

—For the making of an army more than mere bodies and armor is necessary. However many bodies there may be, however handsome stalwart, and completely armed they may be, yet if there is in them no soul, no mind to inspire intelligent action and purpose, there is in such a host no power for offensive or defensive action. A little child were stronger than they all. So of a Sunday School or church. There may be great numbers, with organization and equipment at their best, but if spiritual power be absent, church and school must sadly fail of fulfilling their highest purpose. This is a truth prominently suggested by the Bible lesson for next Sunday and upon which emphasis will doubtless be laid, and wisely so. At the same time we should not ignore the immense value of organization and equipment. Life is the great thing, but life must have an organism through which it may find expression. There is no strength in dead bodies, but we cannot have a soldier without a body, and the better developed and armed that body is the more effective will the soldier be when inspired by the breath of of life. The mightiest engine that human brain and hand ever constructed is practically valueless without motive power which no engine can originate. But we do not therefore conclude that it is folly to construct engines. It is by them and the various machinery connected with them that men are able to make the great powers of nature their servants. So also in the church and in all religious work the grand essential is power,—power that comes from God. But that power needs its human engines and machinery through which to work,—and the more nearly perfect these are the more valuable will be the results. Other things being equal, the Sunday School which has wise and well educated teachers and excellent organization will do better work than

one that is poorly organized and officered. And so in all religious work, organization counts for much, but it does not insure connection with the Spiritual power by which alone human effort can be made effective. The dynamo in order to become really dynamic must be in contact with the electric current, and the poorest of dynamos so connected will be vastly more effective than the best, if the latter remain isolated from the source of power.

An Army from Dry Bones.*

"And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest" (v. 3). Never despair. Be sure of this;—you have always God to fall back on. Wrote Oliver Cromwell at the darkest period of the righteous war he was waging for the liberties of England: "All shall be for good. Our spirits are comfortable, praised be the Lord! though our present condition be as it is." No wonder his friend Charles Harvey said of him, "He was a strong man; in the dark perils of war, in the high places of the field, hope shone in him like a pillar of fire when it had gone out in all the others."

"Again he said unto me, Prophecy over these bones, and say unto them, O ye dry bones, hear the word of the Lord. . . . So I prophesied as I was commanded" (vs. 4-7). In 1859, Garibaldi's volunteers were near Alessandria. Suddenly the trumpet called to arms. "Quick! quick!" said the officers; "we are to start." "Where are we going?" asked the men. "That is a mystery. Garibaldi knows where, and that is enough." And the swift march and sudden onset upon the Austrians brought glorious victory for liberty. For Garibaldi to have disclosed his plan would have prevented victory. It was for the men to obey, leaving result to the great leader whom they loved and trusted. So is it for us to obey God rather than to question him. If the prophet had not prophesied as he was commanded, he had seen no result of gathering bones and clothing sinews and flesh and skin. His duty was obedience. And mark the instrument through which the wonder came,—it was prophesying, the speaking the word of the Lord even to the bones which were very dry. Ply the instrument, speak the word of the Lord strongly, lovingly, clearly, even though your class shall seem to you, as they sometimes may, O Sunday School teacher! as listless as dry bones.

"But there was no breath in them" (v. 8). There was organization,—adjusted bones, sinews, flesh, skin, but there was as yet no life. When you have gotten so far, you have gotten on, but you have not gotten on far enough. I have known Sunday Schools splendidly organized, but they did not go because the life of earnestness and enthusiasm and real devotion was lacking. Many will say "Yes" to all the articles of the Christian creed, but the life is wanting because, while there may be head acceptance, there is not, as yet, heart acceptance. But such head acceptance is not to be despised; it is a step in the process. Surely these bones were in better shape, thus adjusted and clothed, than they were promiscuously lying around and very dry. A scholar thoroughly articulated to a Sunday School, steady in attendance, and even listlessly receiving the teaching, is in more hopeful plight than a scholar whose name may be on the roll-book, but whose habit is the roaming the streets. Be thankful you have so far advanced, but be nobly dissatisfied till you begin to see the stirrings of the life. And in your individual experience be glad if you have formed the habit of regular devotion and duty, but be not contented till the life thrills through it all. A locomotive with no water in the boiler or fire in the fire-box is a splendid machine, and is not to be sneered at; it is on the way toward pulling trains, but it yet lacks the enabling steam. The utmost need for all our endeavor is the breath, the life. Many a time my sermon has been well enough in itself, but it has strangely and sadly wanted the breath of God.

"Then said he unto me, Prophecy unto the wind" (v. 9). The same word means wind, breath, spirit, in the Hebrew. It is entirely right for us to take the wind here as meaning the Holy Spirit. Our most cavernous need is Him,—the life which he imparts. "For the giving of Scripture, and the re-

ceiving of Scripture, we need the living action of the living Spirit of God," said Coleridge, "The Bible without the Spirit is a sun dial by moonlight." On his knees, and with his finger on this passage, Richard Baxter was wont to pray, "Lord, reveal even this to me! Show me thy meaning."

"So I prophesied as he commanded me, and the breath came into them, and they lived" (v. 10). The prophet kept obeying. Do not get discouraged and quit. Keep on obeying. The breath of God will come.

The Maritime Delegation to Richmond.

Apart from the Convention itself there were many sources of interest open to the fortunate seven who represented the Maritime Provinces at Richmond. The Delegation was composed of Rev. J. B. Morgan and four members of his church, viz., Mrs. G. W. Eaton, Miss Eaton, Miss Bishop and Mr. Jas. Gates, Mr. C. E. Morse, B. C., a most efficient teacher of Horton Academy, and another man from Wolfville. We were very happy in our Transportation Leader, Rev. J. B. Morgan, who made arrangements for all things connected with our journey to the great relief, satisfaction and advantage of the delegates. His plans were excellent and his ability in managing for us was conspicuous.

On the way from Boston to Richmond we had the charming companionship of Rev. Dr. Mabie of Boston, and of Rev. Professor George R. Hovey, President of Wayland College, Richmond.

Richmond itself is a city of surpassing interest. We visited some of the historic points, e. g., St. John's church, where Patrick Henry made his famous speech for Liberty, the site of Libby Prison where the Northern officers were imprisoned and where they suffered, so much, the house in which a number of these officers were sheltered when they adroitly escaped from prison, and the hall where the Confederate Assembly was held.

The "Seven Pines," a few miles from Richmond was during the Civil War the scene of several battles of note. Within a space covering only a few square miles, it is believed forty thousand men were killed or wounded. Traces are there of the fierce conflict. The stumps of the trees show the bullet marks, the trenches are clearly marked into which the dead were cast in thousands, and in one case at least the mark of the wheel of the carriage that bore the cannon is seen. Our guide had been a Confederate soldier and he pointed out the "bloody angle" where seven charges were made. It need scarcely be said that this scene was impressive to the visitors. It gave a very real view of war and suggested the fierce hate of which the human heart is capable. One of our critics says that Browning's "Ring and the Book" shows that a whole hell or a whole heaven may be contained in a human soul. It seems as if this field of conflict with its buried thousands bore witness to the extent to which the hate of hell can exist in man's soul, and perhaps the Convention will show that heaven may be begun in the human soul in the present life. The fact that so much of the bitterness of the strife has gone out indicates that goodness is mighty and peace and good will can replace the fiercest animosity.

The Hartsorn Memorial College, a fine institution for the daughters of the Freedmen, where Miss Lalia Halfkenny, a graduate of Acadia Seminary left so potent and sweet influences, and where Miss J. Blanche Burgess, B. A., of Acadia College taught with success during the past year, was visited by our delegates, accompanied by Prof. Hovey and Rev. W. W. Everts, D. D. Of course we were desirous of seeing the institution where Rev. Charles H. Corey, D. D., did his splendid work for the education of ministers to the Freedmen. Dr. Corey, we learned, was at Seabrook, N. H., resting and seeking better health. His work has been blessed as your readers know. Expansion has become necessary. His institution, the Richmond Theological Seminary has been united with the Wayland Seminary and College formerly maintained at Washington. The A. B. Home Mission Society has the management of these institutions, which united will be called The Virginia Union University. The Society has bought a lot of 30 acres and is erecting five buildings for the University and two houses for the Faculty, all of granite. The buildings will cost \$150,000. The land cost \$30,000. The funds necessary are secured. There is an endowment of \$75,000. There will be courses in Arts and Theology and it is expected that before long departments in medicine and law will be opened. Provision will be made for industrial instruction. Professor Hovey, son of Rev. Dr. Hovey of Newton, is acting President. Then there are institutions patronized by the white Baptists, e. g., Richmond College and the College for women, under the presidency of Rev. Dr. Nelson. In the latter institution our delegation and also the Illinois delegation, 100 strong, found comfortable homes.

Richmond is a Baptist City. It has a population of 100,000, of whom 24,000 are members of Baptist churches, 15,000 belonging to the colored Baptists.

It will be seen that the atmosphere was favorable for a B. Y. P. U. Convention. The welcome was very cordial. The Canadians were received with evident pleasure. At the fellowship meeting when Mr. Morgan and Miss Eaton displayed the Canadian Banner and our national flag there was great cheering. "God save the Queen" was sung with enthusiasm. Mr. Morgan and Rev. C. A. Eaton who spoke for Canada were greeted with prolonged applause. All the Canadian ministers were appointed to preach in leading churches. And the Canadians had a cheerful rally of their own. Rev. P. K. Dayfoot, Rev. C. A. Eaton and others from Ontario gave brief addresses, and Maritime men were reinforced by Ernest R. Morse, M. A., who for several years taught mathematics in Horton Academy and who now teaches with much success in Bristol Academy, Va.

On our return journey we were graciously received at the White House, Washington, by President McKinley. It was a simple but very pleasing ceremony. The delegation numbered nearly 300. It was introduced by Rev. Dr. Chivers, General Secretary, in a few choice sentences expressing our appreciation of the President's kindness in receiving us at a time when the cares of the state were so heavy and assuring His Excellency of the sympathy and prayers of the B. Y. P. U. He introduced Rev. J. B. Morgan who in very appropriate words presented the greetings of the young Baptists of Canada. The President was gracious in his remarks to each and after joining hands with him and listening to his words of personal greeting each felt that William McKinley is more than a president, that he is a man.

There was a reception at the Fifth church on Tuesday evening, where Washington Baptists met their brethren from different parts of the continent. Addresses were made by Dr. Chivers, Professor Keirstead and a number of Washington pastors.

Work and Honors.

In the MESSENGER AND VISITOR of July 26, there appeared an interesting article on the distribution of the work and honors in the Maritime Baptist Convention, over the signature of "Luke." I have no doubt but considerable improvement could possibly be made along the line indicated by "Luke," in the distributing of the work and honors in the Maritime Baptist Convention, as well as in every other institution, and local church, yet it seems to me that there are a few facts which have, somehow, escaped "Luke's" attention. First and perhaps chief is that the "unrepresented half of the delegates" are more or less like the unrepresented five-sixth of the local church membership, they are not disposed to do the work that these so-called "honors" call for. The church of which "Luke" is a member is ideal if this is not the case. Whilst two and thirty thousand volunteered to follow Gideon only three hundred were ready for the hard work these honors entailed, many are *Kletoi* but few are *Ekletoi*. The second difficulty that stands in the way is the fact that in order to do the best work, or in fact any work at all, members of committees and of Boards must as a general thing be located in centres and contiguous one to the other, otherwise it is often next to impossible to do the work for which they are appointed and as the purpose of the Convention should be to do the work of the Lord rather than confer honor one upon the other. Thirdly, that however anxious the committee on nomination may be to distribute the work and honors in the Maritime Baptist Convention it is often both impossible and impracticable for that committee to do so. I, in a semi-apologetic way, as one overlaid with honors and work in our Convention would direct the attention of brother "Luke" to the fact that this matter of distributing the work and honors is but theoretically in the hands of the committee of nomination; both the Convention and Boards frequently suggesting the names of the brethren that they wish to be placed in these positions,—as it happened in every instance but one in which my own name against my inclination and protest appeared in connection with denominational work for 1899, while I was chairman of the nominating committee. In many ways I do sincerely regret that at least for the present it will not be possible for me to share in the work as of yore.

Yours cordially,

J. A. G.

Some important articles appear in The Missionary Review of The World for August. Among these is one by Dr. Pierson, the Editor-in-Chief, on "The World's Missionary Conference of 1900", which contains some valuable hints for all interested in this great meeting as to how to make the best use of the opportunities and responsibilities. An unusually graphic and powerful history of "John Huss, the preacher of Prague", is contributed by Rev. Geo. H. Giddins of London. Robert E. Spear gives "A Roman Catholic view of China and Missions in China", in a manner which many will doubtless think over charitable, but which gives almost the only fair presentation of the subject which has appeared in modern journals. Over against this is the story of "Evangelical Missions in Spain", which pictures Romanism at home. The articles on "The Student Missionary Campaign", Dr. Samuel Henry Kellogg, and the International Missionary Union are also of interest. The editorial on "The Christian and Missionary Alliance" is charitable almost to an extreme but deals faithfully with some of the sins and shortcomings of this society which is just now attracting such attention by the revelations made concerning its methods and work.

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*By Dr. Wayland Hoyt, in "The S. & T. Times," on Ezek. 37: 1-14.

* * The Story Page. * *

Three in a Row.

BY MARY H. ALLBRIGHT.

"She looks awful white to-day—an' thin," said Hiram dejectedly, at the same time dexterously tying a knot in a broken suspender. "I don't know what we're going to do with her. She'll die, maybe," and the boy stopped with a sudden gulp.

Nettie's blue eyes grew large and pathetic under her pink sunbonnet. "She's hungry, I guess," she remarked, sagely. "Siek folks can't eat bacon nor beans. She told me one day"—here her voice dropped to a whisper and she glanced half guiltily toward the door of the little cabin—"that she wanted a piece of beef-steak dreadful. Said she dreamt about it. But she wouldn't ask pa to get her any. 'I would only make him feel bad 'cause he couldn't, she said. He can't hardly get us enough to eat, anyway, and beefsteak costs a lot. But seems as if mother'd ought to have it."

Little Tony said nothing, only wriggled his droll little body about on the flat stone seat, and dug his toes into the gray-dust. He was only six, and small of his age.

The three children were sitting near a small hut or cabin which clung to the side of one of the great mountains looking down upon the missing town of Silver Plume. Half a mile from them on one side was the mine, where their father toiled from morning till night, and grew discouraged and hard in the struggle of life. In the other direction lay the town and the church and Sunday-school which had been the happiest factor, thus far, in the lives of these forlorn little ones. Above and around them were the rocky, towering mountains among which they had been brought up, and which they loved, though perhaps without knowing it. Beyond these boundaries their knowledge of life was very small, hardly extending even into the wonderful Clear Creek Canon which lay below them.

"Hiram!" called a tremulous voice from somewhere within the cabin. "Children!"

The three rose simultaneously and looked at each other.

"She wants us," said the older brother, briefly. "Come on."

They filed in with a kind of reluctant eagerness, passing through the single living-room to a tiny bed-room, the only one in the house. At the door they halted, peering bashfully in. A thin, pale face turned toward them on the pillow. It was lighted by bright, dark eyes, and the hair streaming over the pillow was black and gray. Only the boys were like their mother. Nettie had her father's eyes, big and blue.

The sick woman looked at the children, wearily, half desperately.

"O, sing, children," she said, out in the other room—some of the Sunday songs."

The children moved back a little out of the doorway, whispered a minute, and then began on some gospel hymns. They had good natural voices—Nettie a high, clear soprano, Hiram a rich alto, and even little Tony's was true and sweet.

"Once more—sing that once more," she called, faintly, and they sang again:

There'll be no dark valley
When Jesus comes,

while the tears rolled down over the white face to the thick hair on the pillow.

"Well, good-by, mother," said Hiram, cheerfully, putting his head in at the bed-room door again. "It's 'most train time. We'll try to get some pennies, and we won't stay long. Don't you be lonesome till we get back. Perhaps," hesitatingly, "you can go to sleep."

Outside the trio halted, holding their wooden cigar boxes filled with minerals, "specimens" they called them, doubtfully in their hands.

"Tain't a bit of use," said Hiram, mournfully; "there's too many sellin' and folks have got enough of 'em anyway. But just to satisfy mother—"

"Say, Hi," broke in Nettie, speaking slowly as if in surprise at her own thought, "you don't suppose we could sing for the train folks? She likes to hear us."

The boy turned sharply about and stared at his sister with a kind of startled admiration.

"You're the greatest!" he exclaimed. "How'd you think of it? They have to sit in that car and wait two hours, some of 'em can't get out and walk, it makes 'em puff so. We'll try it this very morning just as we do for mother, you know. We'd better stand in a row"—musingly—"Net in the middle, and we'll sing about three songs. Tony, will you sing up good and loud to the car folks? Maybe they'll give you a penny."

Tony looked contrary for a minute, then nodded obligingly, to the great relief of the inexperienced concert manager, and the three started briskly down toward the railway station.

Up through Clear Creek Canon puffed the "Gulf" train, with two observation cars full of passengers.

There was a mixed company, composed mostly of sight-seers for the day, who would return with the train after a two hours' halt in Silver Plume. There was a gentleman from Boston and two lively girls from Texas and a number of young couples, evidently belonging in Colorado, who were out for a little excursion. But different from the others, and most noticeable of them all were two, a gentleman and lady, who sat near each other and looked alike—he pale and sick, and she pale and sad. They were brother and sister, Mr. and Miss Lawrence from somewhere in the East. He was looking for health in the mountains, and she, in spite of deadly homesickness, would not leave him alone among strangers.

The train ran up to the mine, passed the switch and then moved back again to the station. Here the engine and some of the passengers abandoned the cars, leaving those who objected to the high altitude to wait in patience. Among the latter were the Lawrences. The invalid was tired, and tried to rest with his head on a shawl of his sister's, in spite of the shrill call of "Specimens!" which seemed to come from all sides of the train. After a while the noisy little vendors grew tired or discouraged and quieted down; then, suddenly, Miss Lawrence started and listened intently. The little song was wonderfully sweet and fresh and true, something about:

A robin, one morning in May,
and the voices might have been those of the birds themselves. Everybody turned to the windows and waited expectantly. This time it was a quaint old hymn for children:

God make my life a little song
That comforteth the sad,
That helpeth others to be strong
And makes the singer glad!

Miss Lawrence looked out of her window and saw Hiram, Nettie and Tony standing "three in a row," the blue eyes and the brown looking wistfully, half pleadingly, at the faces above them. A minute's pause—and then pennies, nickels and even dimes rained down around them. There was an ecstatic shout from Tony, and a hasty scramble on the part of all three for the money. Their hearts beating fast with excitement and gratitude, the children drew into line again, and with a word from Hiram began their sweetest song. Anywhere with Jesus. Something in the words and the surroundings went straight to the heart of the stranger lady just above them, and when there came the refrain.

Anywhere with Jesus it is home, sweet home,
her eyes brimmed over and she turned hastily away that her brother might not see.

"The lady wants to speak to you, Nettie, go on," said Hiram, pushing his sister before him, like the coward he was.

"I was so pleased to hear you sing," said Miss Lawrence, smiling down into the eyes under the pink sunbonnet. "Won't you tell me where you live and what you are going to do with so much money?"

Nettie looked up shyly but searchingly into this "different" from any of her acquaintance, then bent her eyes on the ground and told the whole story of their need and their experiment. Miss Lawrence listened in surprise and looked over to the tiny cabin on the side of the mountain. She whispered a few words to her brother, then went out to Hiram.

"My boy," she said earnestly, "I should like to see your mother and do some little thing for her. Will you let your sister and the little boy take me to her, and will you go somewhere and get the steak and some other things which I'll mark down?"

She sat down on a stone and wrote a brief note, folded and gave it to him.

"Bring the things I've marked," she said, "and tell him to send the others. Take this money"—she handed him a bill with a brief, questioning look into his eyes—what he asks and bring back the rest. Go to the best place you know, and hurry."

"Mother," said Nettie, softly, "a lady's come to see you. She came off the train. Shall I bring her in?"

"A lady?" repeated the poor woman, mechanically. "I don't know—yes, set a chair, Nettie."

Miss Lawrence paused to whisper to the little girl. "Can you make a nice, bright fire in your cookstove? We'll fix up something nice to eat when your brother gets back." Then she went in to Nettie's mother.

The little girl busied herself about the fire, trying to clean up a little for the lady, while Tony sat in awestricken silence swing his short legs from his father's chair, and all the time the children could hear the sweet, low tones of the stranger lady as she talked to the sick woman. Nettie often wondered afterward what she could have said to make her mother always refer to her as "that angel." But when Hiram came back bringing tea, nice sweet butter and a small tenderloin steak, and

when the lady came out and prepared a dainty lunch such as the children had never even imagined, and when presently the market boy appeared with his arms full of additional bundles, then Nettie, Hiram and Tony whispered together and wondered whether God sent Miss Lawrence, or whether she only came because she was good.

Just then the stranger pulled out a wonderful little gold watch and uttered an exclamation. "I must go at once," she said; "the train goes in ten minutes." One moment she spent in taking the address of the market man, another in saying good-bye in the little bed-room, the next she was flitting away down the path to the station, from which the children presently saw the train moving down into the canon.

The little group in the cabin never saw Miss Lawrence again but many pleasant reminders of her came to them by way of the market man, and they dated their happier life from the day when, "three in a row," they sang their first song to the passengers on the tourist train.

"Why, Amy," said her brother, when the young lady stepped into the car, "where have you been? You look more like yourself than I have seen you since we came to Denver. I don't believe you are homesick today."

"No, and I won't be any more," with a mysterious smile. And then Miss Lawrence settled down silently by the window and took in all the wonderful beauty of that descending ride through the canon. The strange surroundings, the unfamiliar sights no longer oppressed her, for she seemed still to hear the sound of childish voices as they sang.

Anywhere with Jesus it is home, sweet home.

The singers had found their mission, and she had found hers, and undreamed of blessing had come to all in the finding.—Congregationalist.

* * * * *

Correcting a Fault.

Geoffrey Miller was a pretty good sort of a boy, but he had one fault, and that a serious one; he did not pay attention to what was told him, and then, in excuse, would say, "I forgot."

His mother tried in many ways to help him overcome this fault. One day he forgot to close the gate between the barnyard and garden, and the cow ate up the early vegetables as well as the sweet peas and pansies.

Another day his mother sent him to the meat market to order the roast for dinner. Then she went out and did not return until near dinner-time. Mr. Miller brought home with him some friends to dinner. Mrs. Miller, as soon as she returned, went into the kitchen to see if dinner was ready to be served, but the cook told her the roast had not come. Of course it was Geoffrey's fault, and his mother was annoyed and his father displeased.

After the guests went back to the city, Mr. and Mrs. Miller talked the matter over, and Mr. Miller said:

"Really, that boy ought to be taught to remember to do what he is told."

Mrs. Miller thought so, too, and they decided to try a new plan.

The next day Geoffrey was to go to the city with his father. His mother laid out his clothes ready for him the night before, and Geoffrey's last words to her were:

"Now, mother, don't forget to call me in time."

Not that his mother ever had forgotten to call him, but it was a way Geoffrey had of talking.

The next morning the rising bell rang as usual. Geoffrey heard it, but, thinking there was plenty of time, he did not get up at once, and was soon fast asleep.

It was eight o'clock, breakfast over, and Mr. Miller had gone to the city when Geoffrey came down.

"Mother, why didn't you call me?" he asked.

"Why, Geoffrey, I forgot," said his mother. She was just ready to go to a neighbor's, and did not comfort Geoffrey over his disappointment.

At the neighbor's lived a boy of Geoffrey's age—George Johnson. The two boys were great friends. That afternoon Mr. and Mrs. Johnson and George went to take a long ride in the country. They sent word by Mrs. Miller for Geoffrey to go with them.

On Mrs. Miller's return home she said nothing about the matter to Geoffrey.

On her way home she met a boy who asked her to say to Geoffrey that the black-and-tan puppy was old enough for him to take away, and if he wanted it he must come that morning after it.

When Mrs. Miller reached home she found Geoffrey still unhappy because he did not get to the city, but by afternoon he felt better, and as some friends came to see him, he had quite a pleasant time. He invited them to come again the next day to play croquet with him.

"Father is going to bring a new set from the city for me," said Geoffrey.

Mr. Miller came home and Geoffrey asked for the croquet set.

"Why, Geoffrey, I forgot to get it," said Mr. Miller. Geoffrey went away sorrowfully, but he did not say anything. There was a look in his father's eyes which kept him silent.

After tea Mr. and Mrs. Johnson and George came by the house on their way home from their drive. Mr. Johnson stopped his horse at the gate to talk with Mr. Miller, and George said to Geoffrey:

"Why didn't you come and go with us?"

"Go where?" asked Geoffrey.

"To Fisher's Pond. We had fine luck fishing," and he showed Geoffrey a big string of fish.

"Because you didn't ask me," said Geoffrey.

"Oh, yes," said George, "I sent you word by your mother to come and go with us."

"Mother didn't tell me so," said Geoffrey.

The Young People

"That is strange," said George, "for she said she would be pleased to have you go."

Before Geoffrey could reply, the boy who had the black-and-tan called to see him.

"Geoff, I thought you wanted the puppy, but as you did not come, I sold it to Mr. Gray, who has taken it to the city with him for his little boy."

"I did want it; you knew I did. Why didn't you let me know it was old enough to be taken away?"

The boy looked up to Mrs. Miller, saying: "I did send you word; didn't I, ma'am?"

"Why, yes, so you did," said Mrs. Miller. "I must have forgotten it."

Geoffrey said nothing, for he began to see there must be some reason why his father and mother, who had never before forgotten anything that gave him pleasure, had forgotten so many things in a single day.

Late in the evening Lieutenant Graham called, on his way home from the parade, and said:

"I was sorry not to see you at the parade, Geoffrey. I knew you'd like it, so I requested your mother to tell you to be sure and come. It was splendid. You ought to have seen us!" And he laid his hand on Geoffrey's shoulder.

"Mother did not tell me," said Geoffrey, hanging his head in shame.

"I certainly must have forgotten it. For you did tell me, Lieutenant," said Geoffrey's mother.

And the Lieutenant left, saying: "I'm sorry, Geoffrey. But I must hurry home now."

That night, before Geoffrey went to bed, he came and stood a moment by his mother's chair, and then said:

"Mother, I'll try not to forget any more."

And he kept his word, too.—The Morning Star.

The Sunday Spin.

BY ROBERT S. BURDETTE.

And so, my boy you were too tired, after a hard week of hard work, to go to church Sunday morning, and mounted your wheel and went on a "century run" for a rest?

So it was, my son; so it was. So was the buzz-saw. And not two years ago I saw a man with every one of his fingers and a part of his thumb gone from his right hand, just because he made wrong use of a good buzz-saw.

Ah, my boy, I don't want to shut you up in a dingy boarding-house, a hot room, the dusty city, and the smelly, dirty streets, all the time. But when you go out into God's country, for God's fresh air, and rest of body and peace of mind, don't run over God's Sunday to get these things.

Statistical cards were sent out nearly two months ago. Up to date (July 25th) thirty-nine societies have taken enough interest to forward their reports to me.

The annual meeting of the District B. Y. P. U. of Halifax and Dartmouth was held in the West End church on Friday evening July 28th.

EDITOR, J. B. MORGAN. Kindly address all communications for this department to Rev. J. B. Morgan, Aylesford, N. S.

Prayer Meeting Topic. B. Y. P. U. Topic.—A Service of Promise, John 14:1-14.

Daily Bible Readings. Monday, August 14.—Luke 1:1-23; (24-64), 65-80. The Prophet of the Most High, (vs. 76). Compare Luke 7:26, 27.

Tuesday, August 15.—Luke 2:(1-6), 7-52. "A Saviour which is Christ the Lord," (vs. 11). Compare Matt. 1:21.

Wednesday, August 16.—Luke 3:1-22, (23-38); 4:1-13. The devil resisted, (vs. 13). Compare John 14:30.

Thursday, August 17.—Luke 4:14-44; 5:1-11. Christ the fulfilment of Scriptures, (vs. 21). Compare John 1:41.

Friday, August 18.—Luke (5:12-39; 6:1-19), 20-49. Purpose of Christ's coming, (vs. 32). Compare 1 Tim. 1:15.

Saturday, August 19.—Luke 7:1-50. Saving power of faith, (vs. 50). Compare 1 Tim. 1:14.

Editorial Jottings.

THOSE STATISTICAL CARDS.

If yours in among the one hundred societies yet unreported to Sec'y-Treasurer Lawson will you not give the matter immediate attention as he requests.

DELEGATES.

Don't let one of the one hundred and fifty Junior and Senior Societies in the three provinces be unrepresented at Fredericton.

TRANSPORTATION RATES.

The special arrangements made by Bro. J. J. Wallace with the Railway and Steamboat Co's., and already published by him in the MESSENGER AND VISITOR will apply to all B. Y. P. U. delegates, starting as early as the 15th inst.

HOTEL RATES AT FREDERICTON!

Hotel Rates at Fredericton will run from \$1 to \$2 per day for delegates, and good boarding-house accommodation may be had for less.

CRIDENTIALS.

Be sure to bring your credentials so that no question can be raised about your rights as delegates.

COME PRAYING.

Lastly—and first—come praying for the Divine presence and blessing. We want praying delegates as we want nothing else if our coming together is to be for His glory.

Hello, there! Secretaries.

Statistical cards were sent out nearly two months ago. Up to date (July 25th) thirty-nine societies have taken enough interest to forward their reports to me.

Among the Societies.

HALIFAX DISTRICT B. Y. P. U.

The annual meeting of the District B. Y. P. U. of Halifax and Dartmouth was held in the West End church on Friday evening July 28th.

made has not been all that could be desired, still there is much to give encouragement and stimulate us to new efforts. The Union of the First church deserves special mention, having raised about \$150 for missionary purposes during the year.

"Lo this our marching order still, As on that day of God's great power, Forward! it is the Master's will, The Saviour's hour."

Forward! to learn the higher truth, Through harder tasks of duty done; Nor heed the path, or rough or smooth, If souls be won."

ELLA M. MCCARTHY, Cor.- Sec'y.

UPPER CANARD, N. S.

Upper Canard B. Y. P. U. rejoices, that as heretofore, it can report favorably of its work. Its past history has been one of hopefulness, helpfulness, faithfulness, with some clouds just to "temper the" glare of the Sun.

Programme of the Fredericton Convention.

The following is the provisional programme of our meetings at Fredericton, beginning on Wednesday, August 16, so far as arranged up to date of going to press.

WEDNESDAY EVENING.

- 7.30-7.45.—Devotional Service, Rev. J. D. Freeman; Words of Welcome, Dr. Barbour; Response, Rev. G. P. Raymond; Music by the Choir.

THURSDAY MORNING.

- 6-7.—Quiet Hour Service, Pastor G. O. Gates, D. D. 9-9.30.—Devotional Service, Geo. A. McDonald.

THURSDAY AFTERNOON.

- 2-2.30.—Devotional Service. 2.30-5.—Routine Business; (a) Reading of Minutes; (b) Report of the Associational Secretaries, —N. B. Eastern, Western and Southern; N. S. Eastern, Western and Central; P. F. Island. Report of Executive Committee; Report of B. Y. P. U. Editor; Report of Transportation Leader; Report of Nominating Committee; Singing and prayer.

THURSDAY EVENING.

- 7.30-7.45.—Devotional Service, Rev. H. G. Estabrook; Address: "Divine Ownership—Human Stewardship," Rev. P. C. Morfe; Music by Choir.

FRIDAY MORNING.

- 6-7.—Quiet Hour Service, Pastor G. O. Gates, D. D. 9-10.—Business Session; Reading of Minutes; Unfinished Business; Announcements.

Foreign Missions.

W. B. M. U.

"We are laborers together with God."

Contributors to this column will please address MRS. J. W. MANNING, 178 Wentworth Street, St. John, N. B.

PRAYER TOPIC FOR AUGUST.

For our Conventions that a great blessing may be received and wisdom given to guide in all the affairs and such plans be made as shall glorify God and extend His kingdom in the earth.

Notice.

The annual meeting of W. B. M. U. will be held in St. Martins, August 16 and 17. All sisters wishing to attend these meetings will please send their names to Mrs. A. W. Fownes, St. Martins. The train for St. Martins will leave Hampton about six o'clock after the other trains arrive. It is necessary for all delegates to go on Tuesday. A committee will meet them at the train and conduct the visitors to the church near by where the names will be registered and tea served, they will then be introduced to those who shall entertain them. We are expecting a great blessing at St. Martins. No person need be disappointed. We usually find that for which we seek earnestly. Come ready to give and receive. Come praying earnestly that all the meetings may be directed by the Holy Spirit and glorify God. Every member of the Executive should be present that can possibly get there. There is much business to be done that demands careful thought; do not let the burden rest upon a few. We need co-operation in this work and united action will bring success with God's blessing.

Delegates, Attention!

Be sure to obtain your Standard Certificates when you buy your ticket at the starting point. As our number attending is always over one hundred the return will be free. On the C. P. R. to obtain the special rates mentioned it is not necessary that all the number of delegates mentioned should attend from points on the C. P. R. i. e. return tickets from St. John to any point on the C. P. R. will be issued at one-third of the one way fare if there have been 50 to 99 in attendance holding Standard Certificates from all rail or steamer lines, and free if over 100 present who hold Standard Certificates. On the I. C. R. if ten or more obtain one first class full fare one way ticket with certificate the return fare will be free. If less than ten first class tickets are purchased delegates will be charged for the return journey half fare. The same applies to the D. A. R. AMY E. JOHNSTON, Sec'y N. S.

Arrangements have been made with the different steamboat lines running on the St. John river to carry all delegates attending the meetings of the W. B. M. U. at St. Martins on August 15-16, for one first class fare. The delegates will have to procure certificates of attendance from the Sec'y of the Convention which will entitle the holders to be returned free.

Programme for W. B. M. U. Convention to be held at St. Martins, August 16 and 17, 1899.

WEDNESDAY.

- 9.30 a. m.—Prayer Service led by Mrs. A. T. Dykeman.
10 a. m.—Opening of Convention; Appointing Committees; Provincial Secretaries' Reports.—Nova Scotia, Miss Johnstone; New Brunswick, Mrs. Cox; P. E. Island, Miss Jackson.
2.30 p. m.—Praise Service led by Mrs. Gunn.
3 p. m.—President's Address; Treasurer's Report, Mrs. Mary Smith; Secretaries' Report, Mrs. H. Everett; Greetings from other Societies; Officers Appointed.
7.30 p. m.—Opening Exercises; Addresses by Mrs. W. V. Higgins, Miss D'Prazer, Mrs. Mellick, Miss Wright and others.

THURSDAY.

- 9.30 a. m.—Prayer Service led by Mrs. Spurr.
10 a. m.—County Secretaries' Meeting.
11 a. m.—Memorial Service.
2.30 p. m.—Prayer Service for our Missionaries.
3 p. m.—Home Mission Report; Report on Literature, Miss Wood.
3.30 p. m.—Children's Hour led by Mrs. P. F. Foster; Map Exercises on Bobbili by M. s. Churchill.
4.30 p. m.—Model Missionary Meeting led by Mrs. Cox; Bible Reading by Mrs. McIntyre; Secretaries' Report, Mrs. Hay; Treasurer's Report, Mrs. Fownes; Paper: Model Aid Society, Miss Clarke.
7.30 p. m.—Addresses, Mrs. Churchill, Miss Grey, Miss Blackadar, Mrs. Holdr and others.
9.30.—Consecration Service.
Suitable and inspiring music will be furnished.
Executive meeting on Tuesday evening.

Amounts received by the Treasurer of the W. B. M. U. FROM JULY 26TH TO AUGUST 1ST.

Gabarus, \$2; Argyle Head, \$5.50, Mission Band, \$1.85; Forbes Point, \$6.50, Mission Band, \$6.50; Great Vill-

age, \$4.35; Hantsport, \$1.55; Monc'on, \$90; Laurence-town, \$35.80; Kingston, \$13; Avondale, \$8; Bear River, \$15.13; River Hebert, Mission Band, Mr Morse's salary, \$7; St John, Brussels Street, \$20.75, Mrs Samuel Robinson, N B Convention, \$8; Pagwash, \$12.29; Fairville, \$14.75, Junior Union, \$1.45; Springfield, \$3; Cavendiah, Mission Band, toward support of Amella, \$6; Cavendiah, to constitute Miss Margaret McNeill a life member, F M, \$25; St Peter's Road, \$6.45; Association collection, P. B. I., \$4.50; North Sydney, \$22; Fouchi, \$2; Sydney, \$6.25; Torbrook, \$17; New Canada, \$9; Greenfield \$10; Melvern Square, \$17.40; Nictaux, \$13.43; Port Medway, \$9.25; Brighton, \$1; Hebron, \$17.11; Clements-port, \$5; Chance Harbor, \$1; Springfield, \$8.50; Truro, 1st church, \$38.28; Westport, \$13.87; Cambridge, Narrows, \$12; Mahone, Mission Band, toward Mr Morse's salary, \$11; 1st Hammonds Plains, \$5; Macnaquac, \$11.50; Belfast, \$10.25; Surrey, \$11; Little Bras d'Or, \$16.95; St John, West, \$10.20; River Hebert, Mrs R A Christey to constitute Miss Mary S Christey a life member, H M, \$25; 2nd Falls, St George, \$13; Milton, Queens County, \$6.50; Little River, \$2; Lawrence town, Mission Band, support of Mabel B Field, \$30; Scotch Village, \$18.45; St John, Leinster Street, \$11.25, Miss Sophie Longuald to constitute herself a life member, F M, \$12.50, H M, \$12.50; Cromwell Hill, Mission Band, \$1.40; Bellisle Station, support of Annie Bellisle, \$7.50; Tidings and Reports, 40c; Midgie, \$2; Collection Women's Meeting, Elgin Association, \$2.70; Tryon, \$20.02, Mission Band, \$11; Steeves Mountain, \$4.25; Harvey, \$28.31; St John, Gormain Street, \$18; Canso, \$13; Springhill, \$3.75; Sydney, \$7; Margaree, \$5; Woodville, \$18.65; Digby, \$4.50; Liverpool, \$20; Lower Aylesford, \$2; Greenwood, Mission Band, \$5; Hilldale, \$4; Clements vale, \$10.10; St John Main Street, \$33.50; Tacobia, \$2.50; Canard, \$29.10; New Germany, \$8.55, to constitute a life member, H M, \$25; Kempf, \$6.25, to constitute M Helena Blackadar a life member, F M, \$12.50, H M, \$12.50; Brookfield, \$19; Diligent River, \$1; Lunenburg, \$13.04; Tusket, 2.70; Pictodiac, \$4.50; Arcadia, \$10, to constitute Mrs Amasa Parry a life member, F M, \$15; H M \$10; Arcadia, Mission Band, \$6.63; North Temple, \$5.25; Ohio, \$2, Sabbath School, 7.31; Falmouth, \$14; Elgin, \$10; Fredericton, 16.09; Collection Cumberland Bay, Mission Band, to constitute Mrs M S Cox a life member, F M, \$10; Briggs Corner, Mission for Miss Harrison \$6; New Germany, Mission Band, \$1; Summerside, 6.25; Wolfville, \$7.79, to constitute Mrs Cora Hatch a life member, F M, \$25; St John, West, Mission Band, 3.50; Upper Pereauc, 13.50; Central Cheboque, Mission Band, support of Barbara Kroopah, 16.40; Mahone Bay, 18.04; Lunenburg, Mission Band, support of a heathen boy \$5; Overton, \$2; North West, Mission Band, 9.60; Woodstock, 23.65; Halifax, 1st church, 49.50; Milton, Yarmouth County, \$3; Lockhartville, \$5. Mrs J Huntley, hospital at Chiccole, \$1; Mt. Dionis, \$6. MRS MARY V SMITH, Treas. W B M U. Amherst, P. O. Box 513

Foreign Mission Board.

NOTES BY THE SECRETARY.

Miss D'Prazer.

From the 'East Coast News' of Vizagapatam there is a brief description of a farewell to Miss D'Prazer the lady in charge of the medical hospital in that town and who is at present on a visit to the hospitals of England and America for the purpose of fitting herself for greater usefulness in her chosen work. Miss D'Prazer is a Baptist and a member of the Bimlipitram church, she was baptized some years ago by Mr. Sanford when in charge of that station. She is expected in these Provinces this week and will attend the W. B. M. U. Convention at St. Martins. The farewell meeting in her honor was very largely attended. A retired sub-judge was in the chair. In his opening remarks the chairman stated the object of the meeting and pointed out how Miss D'Prazer had won the esteem and regard of all.

An address to Miss D'Prazer was then read in which most appreciative reference was made to her six years of service as a medical practitioner, and the first lady to settle in that town as a physician. Reference was made to the unwearying exertion of Miss D'Prazer in securing a hospital for the treatment of women and children and of the splendid success which had attended her efforts.

The address spoke very highly of her disinterested and self-sacrificing spirit and of her gratuitous treatment of the poor and friendless by which she secured the affection of all who came under her charge. This was followed by the presentation of a handsome dressing case the gift of the Raja of Kurupam as an expression of the esteem in which she was held by all classes. Miss D'Prazer in rising to reply received quite an oration. She thanked the friends for their interest in her and appreciation of her services which had been cheerfully rendered to all alike. She spoke of the condition of things when she first took up her residence in the town. It was her high honor to be the instrument in establishing a hospital for women and children the first of the kind in the district. At its opening Hindu women very reluctantly came for treatment. But after six years of trial, women of all classes and grades of society resort most freely to the hospital for treatment. Miss D'Prazer said 'I am thankful to say by God's blessing I have enjoyed an exceptionally large and successful practice.

This is the lady who has given 1000 Rs. toward the Savars mission. May her coming amongst us be an inspiration to us all to do more than ever for the cause of missions.

Special Offerings to Foreign Missions.

From July 25th. Campbellton, \$10; Newcastle, 5.75; Blissfield, Doaktown Section, 4.35; Gibson, 6.60; Florenceville, 2.47; Florenceville East, 1.81; Bristol, 1.60; Centerville, 1.70; Andover 90c.; Forest Glen, Victoria county, 32c.; Hartland, 85c.; Rockland, 2.21; Jackson-town, 94c.; Jacksonville, 3.30; Woodstock, \$4; Benton, 3.50; Canterbury, 1st, 1.80; Canterbury 3rd, 33c.; Richmond South, 1.77; Lower Queensbury, 1.73; Kingsclear 1st, 22c.; Kingsclear 2nd, 1.52; Nashwaak, \$4; Marysville, \$7; Sheffield 2nd, Little River, 1.12; Lewisville, 2.23; Point de Bute, 6.93; Mrs. Tedford, 50c.; Mrs. Watson, \$1; Mrs. Otis Shaw, \$1; Mrs. Sherwood, \$1; Mrs. A. C. Dow, \$1; Mr. and Mrs G. Hammond, \$2; Mrs. R. B. Hart and daughter, 6.50, per Geo. Churchill; Mrs. Allan Zwicker, \$2; Kingston, N. S., \$5; B. Y. F. U., Halifax 1st church per Mr. H's work, \$25; L. L. Sharp, support of native preacher, \$50. Total \$173.95. J. W. MANNING, Sec'y -Treas., F. M. H. St. John, Aug 4th.

Telling the Truth.

It seems absurd to suggest that there are Christian people who are open to criticism on the ground of untruthfulness. Yet it is a matter of common observation that a person who says exactly what he means, no more and no less, in ordinary conversation is the exception rather than the rule, especially among young people. It is so much easier to make a round number than a square one in telling a story; so much easier to use a large adjective than a small one; so much easier to twist an occurrence so as to make a good story; so much easier to blame offenders more than they deserve than to state the case impartially. The almost universal use of slang is responsible for a part of this unfortunate tendency to prevarication. Slang phrases are nearly always extreme; they seldom apply to things or actions that are half way between, so to speak. In order to acquire the vigor which is supposed to be gained by an up-to-date slang expression, one must overstate or understate. This fact is not merely a rhetorical inaccuracy; it may in time, by long force of habit, come to be a defect of mind by which one can hardly see things as they are, and of course cannot tell the exact truth. Young people will do well to recognize the fact that they are more attractive to older people, and more useful in the world, if they keep their minds and their speech free from this obliquity. Of the moral wrong of it, there may be difference of opinion; but none concerning its uselessness and unreasonableness. How would it do to try for a week the experiment of telling the exact truth about everything which one finds it necessary to speak about. This would not, of course, require telling things concerning which prudence would suggest silence; but it would change ordinary speech decidedly. At first it might seem like a dinner without salt; however, if a perversion of truth has come to be a necessary condiment, it is high time we should learn to do without it.—Standard.

Godliness Profitable.

"Godliness is profitable for all things." That is a sentence well worth looking at steadily and pondering until it is photographed on the memory and the heart. It is a gracious fact that many things are profitable for a little while and in narrower spheres, and they are therefore to be received with thanksgiving. Even bodily exercise has its beneficent uses, for the body is to be kept healthy and vigorous, that it may be a prompt and effective instrument for the soul. Let us not fall into the monkish notion of supposing that an emaciated body is specially attractive to God, nor into the Epicurean notion that a pampered and riotous body is any more acceptable. We shall easily shun all such extremes by remembering that Godliness is always profitable, having promise of the best in this life and the best in the life to come. This applies not only to Sunday worship and private devotions, but in equal measure to the business of the urgent week-day, the domestic cares of the home, and the recreations of vacation time. Godliness is God likeness, and God-likeness is profitable for all time and all persons and all pursuits. In this assurance there is something very inspiring and joyous, God is the most glorious and blessed Being in the universe, and next to him in these happy attributes is the being who is most like him.—Commonwealth.

The remains of the seven followers of old John Brown, the abolitionist, who were shot and buried at Harper's Ferry forty years ago, have been disinterred and are to be buried by the side of the old liberator in the little plot at North Eiba, N. Y.

Ayer's Hair Vigor

What does it do? It causes the oil glands in the skin to become more active, making the hair soft and glossy, precisely as nature intended.

It cleanses the scalp from dandruff and thus removes one of the great causes of baldness.

It makes a better circulation in the scalp and stops the hair from coming out.

It Prevents and It Cures Baldness

Ayer's Hair Vigor will surely make hair grow on bald heads, provided only there is any life remaining in the hair bulbs.

It restores color to gray or white hair. It does not do this in a moment, as will a hair dye; but in a short time the gray color of age gradually disappears and the darker color of youth takes its place.

Would you like a copy of our book on the Hair and Scalp? It is free.

If you do not obtain all the benefits you expect from the use of the Vigor write the Doctor about it.

Address, DR. J. C. AYER, Lowell, Mass.

Acknowledgement.

I very gratefully acknowledge the receipt of \$30.00 for the purchase of an organ or general expenses of Bro. D. G. McDonald in his Evangelistic work in the Northwest. The Brother or Sister sending this money simply signs "A Baptist" on behalf of Bro. McDonald and the mission and myself, I thank "A Baptist" very much for this generous gift. Follow it with your prayers that it may make sweet music for God over the great western land. Any one having an organ as per notice in last issue send it too. We need every cent we can get.

H. G. MILLICK.

Grateful Acknowledgement.

On Wednesday the 2nd of August the ladies of Upper Cape and Payside met at the parsonage (P. Elgin) and presented Mrs. I. W. Gardner, wife of the pastor, with a handsome garment also a purse of money and a very nice address. At the same time some 50 or more friends from Bayside, Upper Cape and around assembled, and after partaking of "the cup that cheers without inebriating," and other things more substantial before separating, W. W. Willis, Esq., M. P. P. on behalf of the gathering, presented the pastor with some \$16, in his address expressing the good will of himself and friends all around for the future welfare of Mr. and Mrs. Gardner. To these addresses suitable replies were made. Soon after, the company separated after spending a very enjoyable evening. May God bless each and all in the desire of

J. W. GARDNER.

Notices.

Important to Delegates.

Persons requiring board during the Convention can obtain the following rates: At Queen Hotel, Parker House and Windsor Hall \$1.50 per day; Long's Hotel \$1 per day; City Hotel 75cts per day; Exchange Hotel 60cts per day. Comfortable board in private homes from 60cts to \$1

per day. Those who desire the committee to arrange for their board should say so plainly and at once. A committee of young men will meet all boats and trains arriving in the city from Wednesday noon, August 16, until Saturday night. Friends for whom entertainment has been provided will proceed immediately to the meeting house, which is centrally situated, where they will receive billets and be escorted to their homes. J. D. F. Fredericton, August 4th.

The Hants County Baptist Quarterly Convention will meet at South Rawden, September 5th. Delegates going by train will be met at Ellershouse by teams. Will the chairmen of the different committees see that Secretary has their programmes not later than August 20th. Hantsport, N. S. G. R. WHITE, Sec.

There will be a meeting of The Associated Alumni of Acadie College, at an hour yet to be announced during the session of the Maritime Baptist Convention at Fredericton. If the plans of the Executive Committee carry, this meeting will take the form of an Alumni dinner.

W. N. HUTCHINS, Sec'y-Treas. Alumni.

There will be D. V. a meeting of the Board of Governors of Acadia University, in the vestry of the Baptist church Fredericton, N. B., on Thursday the 17th inst, at 9 a. m. By order of the Board. S. B. KIMPTON, Sec'y.

The sixth Annual session of the New Brunswick Baptist Convention will be held with the second Cambridge church, Narrows, Queens County, beginning on Friday, September 8th and 10th a. m. The Provincial Sunday School Convention will also hold its session on the day previous, opening at 10 o'clock, in the same place. The churches and schools are requested to appoint delegates to each body. Travelling arrangements will be announced later.

W. E. MCINTYRE, Sec'y.

The Baptist Institute will convene in the Fredericton Baptist church on Friday morning August 19th, at 10 o'clock. There will be three sessions throughout the day and evening. Reviews of Dr. Clarke's "Outline of Theology" will be given by President Thomas Trotter and S. B. Kempton, D. D. also sermon by Rev. H. F. Adams and Rev. Geo. O. Gates, D. D. B. N. Nobles, Sec'y, Treas.

The fifty-fourth annual meeting of the Baptist Convention of the Maritime Provinces will be held with the Baptist church in Fredericton, N. B., commencing on Saturday, the 19th of August, at 10 o'clock, a. m. HERBERT C. CREED, Sec'y of Con.

The Queens Co., N. S. Quarterly meeting will meet at North Brookfield, beginning on Wednesday August 9th at 7.30 p. m., and continuing through Thursday August 10th. The North Queens Sunday School Convention meets at the same place August 11th, enabling delegates to Quarterly meeting to enjoy the privilege of the Sunday School Convention also. The churches of the county are requested to send a large representation. A good programme is prepared and a profitable meeting expected.

W. L. ARCHIBALD, Sec'y.



Watches Given Away.

our goods, consisting of Soap and Stationery, we will give away. In order to introduce our goods, consisting of Soap and Stationery, we will give away. Watches, Deaks, Bicycles, Bracelets, Au. useful premiums. Send stamp for illu.

Address:

H. L. Coombs & Co., 257 City Road, St. John, N. B.

This Watch given away for selling 20 boxes of Soap or Paper.

NOTICE OF MEETING.

The Annual meeting of the Maritime Baptist Publishing Company will be held at Fredericton, N. B., on Monday morning, August 21st, at 8.30 o'clock, for the election of directors and the transaction of such other business as shall legally come before the meeting. The directors of the company will meet on Saturday morning at 8.30 o'clock. B. A. STAMMERS, Sec'y.

The following Railway and Steamboat lines will carry delegates to the Baptist convention to be held at Fredericton N. B., from 18th to 23rd August, at one first class fare, full local fare to be paid going, and return free on presentation of a certificate of attendance signed by the Secretary to the Ticket Agent or Purser.

The Yarmouth Steamship Company, Star Line S. S. Co., Charlottetown Steam Navigation Co., The Maritime Transportation and Salvage Co., N. B. and P. E. I. Railway, Central Railway of N. B. Elgin and Havelock Railway and steamer John Cann.

The Canadian Eastern Railway require twenty delegates and the Cumberland Railway and Coal Co., ten delegates to travel over their line going to the convention before they will accept the certificate for free return ticket.

The Canada Coals and Railway Co. will issue return tickets on presentation of certificates by delegates at the starting station.

The Intercolonial, Canadian Pacific, Dominion Atlantic Railway, Central Railway of Nova Scotia, Shore Line, Prince Edward Island, Salisbury and Harvey and Cumberland Railway and Coal Company will provide standard certificates to delegates at the starting station which, when properly filled up, will be accepted by the ticket agent at Fredericton; for a ticket to return free. Purchase your tickets through to Fredericton at the starting station, whenever possible, so as to avoid procuring more than one certificate and reticketing at Junction Stations.

Certificates for all lines good until 26th August. J. J. WALLACE, Chairman of Committee. Moncton, N. B. July 20th, 1899.

Delegates to Maritime Convention.

All delegates who will come to the Convention at Fredericton and who desire to be provided with entertainment should send their names to

me, or see that the clerk of their church sends the proper return to me as soon as possible, and not later than August 1st. Those wishing the committee to find accommodation for them at hotels or boarding houses should write at once. HERBERT C. CREED, Sec'y of Entertainment Committee.

The Maritime B. Y. P. U. Convention to be held at Fredericton beginning Wednesday evening, August 16th, 1899. According to the conditions under which the Maritime Convention is to be held at Fredericton but two delegates from each church including the pastor are to receive free entertainment. No special provision being made for B. Y. P. U. delegates all societies are requested to see that so far as possible their delegates are the same as those chosen to represent the churches. While the number who may receive free entertainment is limited it is hoped that there will be many who have the Young Peoples' work sufficiently at heart to be willing to be present at their own expense. For such, good accommodations will be provided at reasonable rates at the various hotels and boarding-houses. Many Societies could well afford to pay the way of an additional delegate for the sake of the new impetus that may be given to their work as a result of the inspiration received. Will the different Societies take hold at once of the matter of representation so that a large attendance may be assured. The programme promises many good things and some matters of business of special importance will be discussed. Among these will be the question of a separate B. Y. P. U. Convention, a matter that should receive a most careful consideration. The devoting of an entire day—Thursday—to the B. Y. P. U. work will greatly facilitate the work of the Convention.

In behalf of the Executive Committee, H. C. HENDERSON, Ass't. Sec'y. P. S.—Will all Societies that have not yet sent statistics for the year forward at once to the Sec'y Treas., Rev. Geo. A. Lawson, Isaac's Harbor, N. S.

The Committee on Home Missions in New Brunswick will meet August 9th, at 85 Germain Street, St. John, at 2.30 p. m. Will every member of Committee kindly be present. The meeting is an important one. G. O. GATES, Sec'y. July 31.

THE MOST ECONOMICAL WAY TO HARVEST GRAIN...

Is to cut and bind it into sheaves at one operation by the aid of a Frost and Wood No. 2 Light Steel Binder.

The New Frost & Wood Binder No. 2 is the lowest, lightest, strongest, most durable, most powerful Binder ever made as well as the most comfortable and convenient Binder to operate. It will do good work under every condition of ground and crop where a Binder can be used, while its light draft and compactness especially adapt it to the requirements of Maritime Province Farmers.

Fuller information can be had by application to any Frost and Wood Agent or to

THE FROST & WOOD CO., Limited.

Truro, N. S.

Saint John, N. B.

The Home

Headache
Is often a warning that the liver is torpid or inactive. More serious troubles may follow. For a prompt, efficient cure of Headache and all liver troubles, take

Hood's Pills
While they rouse the liver, restore full, regular action of the bowels, they do not gripe or pain, do not irritate or inflame the internal organs, but have a positive tonic effect. 35c. at all druggists or by mail of C. I. Hood & Co., Lowell, Mass.

Seven years Afflicted with a
FEVER SORE!
Permanently Cured by
Gates' Nerve Ointment

C. Gates, Son & Co.:
As the result of an accident my hip was injured so as to cause a fever sore for which I was under treatment for seven years but could get nothing that did it much good. At last I obtained your

NERVE OINTMENT
which has made a complete cure and, I believe, had I not got it I would have been a cripple yet.
I also know of two similar cases which your Ointment has cured, one of which was pronounced incurable by doctors in the States. My own cure is permanent as it is several years since it was effected.
Yours sincerely
JOSEPH B. TAYLOR,
Medford, N. S.

This matchless healing Ointment may be obtained at most stores. 25 cents per box.

That Pale Face
may be a sign that your blood is poor in quality and deficient in quantity.
Puttner's Emulsion produces pure, rich blood, and restores vigor and strength, and bloom to the cheek.

Always get **PUTTNER'S**, it is the Original and BEST.

WANTED
A live agent in every district to introduce THE RED CROSS, by ULLA BARTON. A thrilling account of the work of relief to the suffering in war, pestilence, fire, flood and famine. A valuable premium FREE with each book. A rare chance for energetic agents. Outside only Fifty Cents. Territory on application. For particulars apply to—
N. B. ROGERS,
Springhill, N. S., Box 8.

Acadia Seminary
WOLFFVILLE, N. S.,

Opens September 6, with a staff of twelve experienced and accomplished teachers.
There are five Courses of Study leading to graduation.—Collegiate, Piano, Vocal, Art and Elocution. Special attention is also given to the study of the Violin, Calligraphy, Shorthand and Typewriting.
Pupils can enter any year of the Course for which they are fitted or may take selected studies.
Acadia Seminary gives the MAXIMUM OF ADVANTAGES at the MINIMUM OF COST.
Full cost of Collegiate Course, including Tuition, Board, etc., \$170.00.
For cost of extra studies see Calendar, page 37.
Information with regard to rooms, etc., should be addressed to Rev. A. Cohoon, Wolfville, or to the Principal.
J. H. MACDONALD, Principal.

THE NEWTON Theological Institution
NEWTON CENTRE, MASS.
A Full Course of Instruction.
An Attractive and Healthful Location.
A Large and Well-Equipped Library.
The interior of Farwell Hall wholly rebuilt in best modern style. Students' rooms heated and furnished. Tuition free. Next year begins Wednesday, Sept. 3. Entrance examination at 9 a. m. in Coffey Hall.
For further information address
ALVAH HOVER,

Tanned Hands.
Remedies for tan are very old. Some such preparation has been in vogue since the sun first tinted the skin of the fair daughters of Eve with the amber of his sunshine, and marked them with those freckles which sentimentally inclined persons once called the "kisses of the sun." It is very difficult to find any remedy that will bleach out these marks of a change in the pigments or coloring material of the face. In order to reach a freckle the remedy used must be strong enough to eat through the successive layers of skin above it. Only an acid of considerable strength will effect this work, and the probability is that it will disfigure the face more in the process of eating away the successive layers above the freckle than that slight disfigurement does. Time effects these marks slowly and surely.

Hands that are constantly used are less delicate than those that are idle, but the busiest woman can keep her hands fair and soft and her nails well polished and rounded. The best remedy for tan is the daily use of the famous "buttermilk bath," especially after using a laundry soap containing any strong alkali, as most soaps for such purpose do. The acid of the buttermilk corrects the effect of the alkali on the skin and keeps it soft and smooth. Stains on the tips of the fingers should be removed by the use of pumice stone. This old fashioned adjunct of the toilet table should be revived. It keeps the surface of the hands smooth, and removes small stains more quickly than the vitriol in water so often recommended and so dangerous to use. The old time mixture of small equal parts of honey, lemon juice and eau de cologne is exceedingly valuable as a means of whitening the hands. Apply it at night. Rub a little at a time on the hands, being careful to rub the preparation into the hands thoroughly. Wear wash kid gloves. These are soft and can be worn in a large size, so they do not cramp the hand. This is of use only when the hands are tanned and it is desirable to bleach them. If care is exercised in wearing gloves to protect the hands outdoors, it will not be necessary to bleach them. Chapped hands demand an emollient of some kind to heal the skin. Glycerine is useful for this purpose, and for softening the skin. It is irritating to a dry complexion, however, unless it is mixed with half its bulk of rose water. Some persons who suffer from a harsh, rough skin rub glycerine on their hands and then dust them with oatmeal. Wear gloves, and in the morning wash them with warm water. The best emollient for general use on irritated hands is not glycerine however but a cold cream made of oil of almonds or pure olive oil, and a little spermaceti and white wax. Half an ounce of each melted into four ounces of either oil will make a good cold cream. Set the jar or bowl holding the ingredients in a pan of boiling water, and stir them together until they are evenly mixed; add a little camphor if you wish, or a few drops of any fragrant oil, and the preparation is completed.

Overflowing Pies.
The season of fruit pies has just begun, and to many households it is a season of vexation caused by overflowing pies, whose juices, in spite of every known precaution, refuse to remain in the crust. In those old fashioned days when our prudent English ancestors baked their pies in deep crusts, which they designated by the uncanny name of "coffins," there was no opportunity for pies to overflow. The modern epicure, however, demands that fruit pies shall be shallow, and asserts that thick pie is not a pie at all, but a "cobbler." There are several precautions to be observed in sealing up a pie which is made of fruit. If these are all attended to, the annoyance of having a pie overflow will be avoided. First, pile the fruit, whether berries or sliced apples or peaches, in a slightly pyramidal form in the centre, leaving a rim vacant next the border of

crust for the juice to run into. Seal the cover of the pie closely after slashing it well to allow the steam to escape. In the case of an apple pie, which is one of the most difficult pies to bake without the juice overflowing, it should be baked in very deep tins twice as high as the pie. Sometimes a round hole is cut in the centre of the pie and a funnel of stiff writing paper is fitted into this hole. The juice of the pie in that case boils into this funnel. When it is baking and when the pie is done and it is removed from the oven it flows back into the pie. When the pie is cooled this paper funnel can be removed. No water should be added to fruit or any liquid, except a tablespoonful of nice cider vinegar, which is added to correct the excessive sweetness of huckleberries or raspberries.

Summer Houses.
The picturesque little bowers which early English maidens have left flavored with romance are reproduced in our modern rustic summer house. Made of cedar boughs covered with vines, these bowers of modern days are delightful places to pass the summer afternoon with sewing or reading. These houses of open-work are quite expensive when purchased outright, but they are quite easy to build, however, if the builder is expert in the least in the use of tools. The roots and boughs of cedar and the branches of other woodland trees are used. A great many tree branches are sawed in two and laid over a framework to form a summer house in this way, leaving the back on the outside. After such an arborlike house is built and covered with vines it is almost as picturesque as one built of cedar, and much easier to make. Wild grape vine branches make very excellent borders to rustic work, but are not often heavy enough for any other purposes. One of the most comfortable and attractive summer houses that can be imagined, was arranged in an old tree which grew very low and left an ample space in the hollow of its spreading branches above the trunk for seats to be arranged. These seats were so near the ground that they were easily reached by a few winding steps. The oriole hung her nest from one of the branches of the old tree; the cuckoo built in a notch of the branches, her rough platform of twigs showing her a bird in a high state of development. In the topmost branches the beautiful redbird warbled his monotonous but sweet song and everywhere in the tree the vireo repeated continually his prosy notes, which, like the hum of bees, are so inducive to slumber on a summer afternoon that he has long earned the title of the "preacher."

Miss Jane Greer, twenty years of age, of East Out., went to visit friends at Dumfries. She occupied a spare room alone one night. It not being very dark she retired to her room and prepared for her night's rest without a light. When she reached out her hand to turn down the bed cloths it came in contact with a face. With a piercing shriek she fell back insensible. When friends rushed to her room they found her in a swoon, from which she only partially recovered. The shock brought on a severe attack of hysteria, resulting in her death. It appears that a neighbor's child who was staying at the house was put into her bed and her friends omitted to mention the fact to Miss Creer.

Don't Stop
taking Scott's Emulsion because it's warm weather. Keep taking it until you are cured.
It will heal your lungs and give you rich blood in summer as in winter. It's cod liver oil made easy.
50c. and \$1. All druggists.

Radway's Ready Relief

For headache (whether sick or nervous) toothache, neuralgia, rheumatism, lumbago, pains and weakness in the back, spine or kidneys, pains around the liver, pleurisy, swelling of the joints and pains of all kinds, the application of Radway's Ready Relief will afford immediate ease, and its continued use for a few days effects a permanent cure.

A CURE FOR ALL SUMMER COMPLAINTS, DYSENTRY, DIARRHOEA, Cholera Morbus.

A half a teaspoonful of Ready Relief in a half tumbler of water, repeated as often as the discharge continues, and a fannel saturated with Ready Relief placed over the stomach or bowels, will afford immediate relief and soon effect a cure.
Internally—A half to a teaspoonful in half a tumbler of water will, in a few minutes, cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Nervousness, Sleeplessness, Sick Headache, Flatulency, and all internal pains.
Malaria in its Various forms Cured and Prevented.
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. Price 25 cents per bottle. Sold by all druggists.

Radway's Pills

Always Reliable, Purely Vegetable
Perfectly tasteless, elegantly coated, purge, regulate, purify, cleanse and strengthen. Radway's Pills for the cure of all disorders of the Stomach, Bowels, Kidneys, Bladder, Nervous Diseases, Dizziness, Vertigo, Costiveness, Piles.

SICK HEADACHE, FEMALE COMPLAINTS, BILIOUSNESS, INDIGESTION, DYSPEPSIA, CONSTIPATION,

AND—All Disorders of the LIVER.
Observe the following symptoms, resulting from diseases of the digestive organs. Constipation, inward piles, fullness of blood in the head, acidity of the stomach, nausea, heartburn, digest of food, fullness of weight of the stomach, sour eructations, sinking or fluttering of the heart, choking or suffocating sensations when in a lying posture, dimness of vision, dots or webs before the sight, fever and dull pain in the head, deficiency of perspiration, yellowness of the skin and eyes, pain in the side, chest, limbs, and sudden flashes of heat, burning in the flesh.
A few doses of Radway's Pills will free the system of all the above-named disorders.
Price 25 cents a box. Sold by all druggists or sent by mail.
Send to DR. RADWAY & CO. 78, Helen St., Montreal, Can.; for book of advice.

No Summer Vacation.
St. John's delicious summer weather, and our superior ventilating facilities, make summer study just as pleasant as at any other time. In fact, there is no better time for entering than just now.
THE ISAAC PITMAN SHORTHAND and the New Business practice (for use of which we hold exclusive rights) are great attendance promoters.
Catalogues to any address.

S. KERR & SON.

Agents Wanted
In every County for new, rapid selling Specialties. These are money makers. Any one who will work can make big wages. Enclose 2 cent stamp for circulars and terms.
W. F. SHAW,
40ct Yarmouth, N. S.

FARM FOR SALE
On account of change of condition and decline of life, I offer for sale my FARM of 100 acres, admirably situated in one of the most productive and beautiful sections of the Annapolis Valley, 2 1/2 miles from Kingston Station—one of the large fruit centers. Two churches, school and new hall, all within one mile. Description, terms, etc., on application.
JOHN KILLAM,
North Kingston, N. S.

The Sunday School

BIBLE LESSON

Abridged from Peloubets' Notes.

Third Quarter.

THE RIVER OF SALVATION.

Lesson VIII.—August 20. Ezekiel 47: 1-12. Compare Zechariah 13: 1, 14: 8, 9; Matthew 13: 31-33; Revelation 22: 1-5. Commit Verse 12.

GOLDEN TEXT.

Whosoever will let him take the water of life freely, Rev. 22: 17.

EXPLANATORY.

SUBJECT: THE RIVER OF SALVATION.

I. THE SOURCE OF THE RIVER OF LIFE.—Vs. 1, 2. I. AFTERWARD. After the angel had shown him the temple and all its details. WATERS ISSUED OUT FROM UNDER THE THRESHOLD OF THE HOUSE EASTWARD. "The natural fact on which this conception rests is this, that there was a fountain connected with the temple hill, the waters of which fell into the valley east of the city, and made their way towards the sea." This was the only natural fountain stream flowing from Jerusalem. It was "a small stream, whose soft-flowing waters were already regarded as a symbol of the silent and unobtrusive influence of the divine presence in Israel (Isa. 8: 6). The waters of this stream flowed eastward, but they were too scanty to have any appreciable effect on the fertility of the region through which they passed." AT THE SOUTH SIDE OF THE ALTAR. The stream flowed not only from the temple, but apparently from the Holy of Holies, and flowed close by the altar of sacrifice.

The truth represented is "that the presence of God is the source from which the influences flow forth that renew and purify human existence." God in the heart, loved, worshipped, obeyed (accepted by faith), his presence realized in the life, is the source of the greatest good, the noblest character, the highest destiny, the most perfect life possible to man.

II. IT BROADENS AS IT FLOWS.—Vs. 3-5. 3. A THOUSAND CUBITS. There is no special significance in this exact distance, but only the fact that gradually the river broadened and deepened as it flowed toward the Dead Sea. It took some time for it to become a brook deep enough to cover the ankles. Another period passed, and it reached to the knees, then to the loins, till at length it became (v. 5) WATERS TO SWIM IN, A RIVER THAT COULD NOT BE PASSED OVER, broad and deep. "The word rendered 'river' is the usual one for 'brook' or 'wady,' viz., a stream with its valley or gorge."

The Interpretation. The picture of a broadening stream symbolized that while the renewal of the kingdom of Israel, on the return from exile, would have a small and insignificant beginning, both in numbers and in prosperity, the spirit that would make it a great kingdom would increase on and on to the end, the outward blessings would become more abundant, the true life of the nation would deepen as well as broaden. The picture has been realized in history. The return was signalled by a truer spirit of worship, by stronger principles of righteousness, by renewed study of the Bible. The outward progress was slow, but through Christ the kingdom of God, then represented by the Jewish kingdom, has become a mighty river.

III. THE TREES UPON ITS BANKS.—Vs. 6, 7. 6. SON OF MAN. HAST THOU SEEN THIS? Do you understand what you have seen so far? Then let us go farther.

7. AT THE BANK OF THE RIVER WERE VERY MANY TREES ON THE ONE SIDE AND ON THE OTHER. Compare Rev. 22: 1, 2. "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations."

"There was always a vision of better things possible, and in the last days the prophets cherished the expectation that that vision would be realized. When all causes of offense are removed from Israel and Jehovah smiles on his people, the land will blossom into supernatural fertility, the ploughman overtaking the reaper, and the trader of grapes him that soweth seed, the mountains drooping new wine and the hills melting." (Amos 9: 13).

IV. IT CAUSES THE DESERT TO BLOSSOM AS THE ROSE.—Vs. 8-12. 8. AND GO DOWN INTO THE DESERT. The Arabah, the valley of the Jordan and the Dead Sea extending south to the Red Sea. The country between Jerusalem and the Dead Sea is "the most desolate and inhospitable tract in the whole country. There the steep declivity of the limestone range

refuses to detain sufficient moisture to nourish the most meager vegetation, although the few spots where wells are found, as at En-gedi, are clothed with almost tropical luxuriance." Even in this barren land the prophet sees the trees of life growing on the banks of the river and the whole region transformed. Like the oasis around the fountain of En-gedi. GO INTO THE SEA. The Dead Sea, the waters of which are so impregnated with various salts that no fish or animal can live in them. THE WATERS SHALL BE HEALED. Restored to their proper condition, made healthful.

9. EVERY THING THAT LIVETH. All forms of animal life. WHITHERSOEVER THE RIVERS SHALL COME, SHALL LIVE. The river of life shall bring life in abundance wherever it flows.

10. THE FISHERS SHALL STAND UPON IT FROM EN-GEDEI. "Fountain of the kid," situated about the middle of the west shore of the Dead Sea. EVEN UNTO EN-ROGLAIM. "Fountain of the two calves," not identified, but probably near the mouth of the Jordan. The meaning is that there shall be fishing all around the lake, because the fish are so abundant, AS THE FISH OF THE GREAT SEA, the Mediterranean.

11. BUT THE MIRE PLACES. "The marshes around the sea shall not be sweetened, but left as bogs for digging salt. The saltness of the Dead Sea is due to the strata of salt rocks which surround it." "It was from the Dead Sea that Jerusalem has always obtained its supply of salt." Probably the exception, which reserves for sterility places to which the living water does not reach, indicates that the life and health are solely due to the stream which proceeds from beneath the throne of God. (Compare Isa. 57: 20, 21).

V. 12. This verse enlarges on the marvelous fertility and richness of the redeemed desert, which "shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord and the excellency of our God," (Isa. 35: 1, 2).

This vision of the transformed desert and Dead Sea pictured the change which God would work for the land then desolated as the wilderness of Judea, and for the circumstances and hopes of the Jews, whose only symbol was the desert. The desert should become a luxuriant garden. The land, barren of life as the Dead Sea, should be filled with the living. If they would only believe God and become his obedient children, this ideal should become the real to them.

Night Sounds of the Camp.

For some time I lay in my swinging bed listening to many sounds which would be unnoticed during the day. Now and then an insect buzzed through the darkness, flicking against hair-like twigs in its flight striking some broad leaf with a sounding spat. One big beetle hummed passed my nose, and my ear followed his lessening drone far out over the water. Just when the sound had dwindled to the whisper of a trembling wire, there came a loud slip-splash! and I guessed that some lusty bass had gathered in the beetle. Other fish leaped at intervals, and their quick, noisy splashes were almost restful. It was continuous queer little half-noises; the whispers of crawlings, creepings and droppings; the infinitesimal leaping and racing that took place within the arena of one green leaf, which taxed ears and nerves to the straining point.

A faint rustling from below caught my ear—a velvety, sliding, insidious sound, now as if from grass, again a soft disturbance of dry, rattling atoms. It seemed to pass from one side to the other, to cross beneath the hammock, to pause like something searching for a track, then to glide slowly on. In my mind I could see the trim garter snake hunting a quarry. Now he is on the path waiting with raised head, sparkling eyes and darting tongue—an illustration of sensitive alertness. Now he moves on again, trailing his graceful length smoothly over the sand; now his blunt nose is within an inch of the grass—now he'll rustle. A rattling, apparently like a bull moose's plunge through cover, proves that the snake has entered the grass on the instant when the mental chart shows that he should.

Then came a relief—a noise, a welcome, genuine and most musical noise. In volume it compared with the vague rustling and whisperings as a gunshot would compare with the click of a breaking match. A soft, purring cluck-cluck

prepared my ears for what was coming, and there was nothing startling or jarring in the rich, whistling cry. Somewhere within twenty feet of my head a whip-poor-will was bowing and puffing his great throat as he sobbed out his well-known appeal. Another and another took up the cry, till a whisper of it came from far up the river. His first cousin, the night-hawk, was stirring, too, and I heard his rasping "Ka-ick—ky-ack—ka-ick" dropping from high overhead. I waited for the finale till I was almost nervous. "Ka-ick—ka-ick" sounded the exasperating bird—would he never stop? There it is at last. "Whiz-iz-iz—boo-boom!" He had made his dive and I fell asleep.—Ed. W. Sandys, in outing for August.

The United States government has offered Miss Reid, a native of Kingston, Ont., now residing at Boston, Mass., a position on the United States consulate staff at the City of Mexico. Miss Reid is a trained nurse, who served with the United States soldiers through the recent war.

Allan Haley, of Windsor; Duncan C. Fraser, of New Glasgow; Colin F. McIsaac, of Antigonish; James Domville, M. P., and several Ottawa gentlemen are applying for incorporation as the Pearl Mining Company, to work and develop mineral land and acquire same for other purposes. The capital stock is placed at \$40,000.

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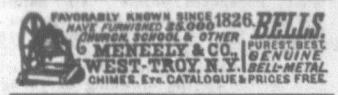
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All Correspondence intended for the paper should be addressed to the Editor; concerning advertising, business or subscriptions, the Business Manager.

From the Churches.

Denominational Funds.

Fifteen thousand dollars wanted from the churches of Nova Scotia during the present Convention year.

FITCHBURG, HIGHLAND, MASS.—This church has recently been very much encouraged by the gift of \$400, by a kind sister to the running expenses of the church.

BRUSSELS STREET BAPTIST CHURCH, ST. JOHN, N. B.—During the past few months we have not reported the work being done in the Master's cause among us.

Kent County Baptist Sunday School Convention.

The semi-annual Sunday School Convention held at Buctouche, July 29th and 30th, was a grand success. Several schools were represented.

Bible " Pastor Bynon preached from Levit. 14: 54, after which Pastors Thorne and Smith gave the closing addresses to Convention.

N. B. Home Missions. The regular monthly meeting of the Board was held in the parlors of Brussels St. church on the 1st inst.

Bro. D. A. Branscombe, colporteur of the Board, had during the month visited several districts in Kings and Queens counties and a large supply of Bibles and other books had been sold.

Bro. F. W. Patterson, our general missionary, has of late opened up a very promising mission in Gloucester county.

Brethren, the Convention year is about drawing to a close. Our accounts close the 31st of the present month.

Vacation Notes.

Jemseg, Queens County.—Several days ago we left our home and friends in Richmond to spend a few weeks in Queens County.

The run from Woodstock to Fredericton on the Gibson Branch of the C. P. R. was made in a few hours.

On Thursday, July 27th, we boarded the beautiful and fast sailing steamer Victoria, to take what promised to be a very pleasant and inspiring sail down the noble Saint John.

Another inquiry of our mind is why the unreasonable and unnecessary haste in starting the steamer's wheels? Is human life of so little value in the eyes and minds of those who operate the steamers, that it must be imperilled every day, on our magnificent river?

No fault can be found with the treatment that passengers receive from the officials on the boats of the Star Line.

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and childish anxiety to make the trip in as little time as possible. It was my intention to write something of the churches and fields I am looking over, but will wait until next week as I do not wish to take any more space in the paper than I feel myself entitled to.

Personal. Rev. J. A. Gordon has gone to P. E. Island for rest and recuperation.

The Main Street pulpit was very acceptably supplied on Sunday last by Rev. H. F. Adams of Truro. Mrs. Adams and family went to Fredericton last week and Mr. Adams joined them on Monday.

Rev. G. O. Gates, D. D., went to Port Lorne, N. S., last week and lectured to the Annapolis County Baptist Summer school there.

Many readers of the MESSENGER AND VISITOR will keenly sympathize with Rev. W. C. and Mrs. Goucher, of St. Stephen, in the very sad bereavement they have suffered in the loss of their daughter Alva M., nine years of age, who died of spinal meningitis while on a visit to her grandmother, Mrs. Rettle, of Truro.

Mr. A. W. Armstrong, M. A., Principal of the Grammar School at Hyde Park, Mass., and formerly a teacher in Horton Academy, is in St. John visiting Rev. Dr. Gates.

Received for Forward Movement Fund.

- W T Francis, \$10; John Kilburn, \$4; J G Harding, \$6.25; I M Johnson, \$5; Dr S McCBlack, \$25; S J Cann, \$2.50; Cliff Baird, \$1; J F Ryan, \$2.50; John Stewart, \$1; William Warren, \$2.50; D Nicholson, \$40; Rev A F Browne, \$5; J K Ross, \$10; Ira J Vee, \$5; Wm Judson, \$1; Sadie H Jones, \$1; Mrs N Alward, \$5; J A Smallman, \$6; Geo W Robinson, \$5; Fred Simmons, \$1; Woodland Simmons, \$1; Mrs Fraser, \$1; A E Wall, \$10; Mrs D Price, \$5; W C Snow, \$5; J M Hicks, \$6.25; T E Henderson, \$4; W H Crandall, \$3; Amasa Dixon, \$5; Charles Estabrook, \$1; Thelbert Estabrook, \$1; H V Silliker, \$2.50; Alfred B Ayer, \$4; Captain Thomas Anderson, \$20; Ernest Blenkhorn, \$4; Mrs T K Wood, \$1; T R Constantine, \$1; Mary Davies, \$5; Robt Jenkins, \$1; H A Keith, \$5; J E Foster, \$5; Daniel McLaren, \$1; Mrs Glover, \$5; J Howlett, \$5; Mrs McRae, per J B Russ, \$1; Lady Irind, Tryon, \$5; R H Jenkins, \$2; Tryon collection, \$4.41; Jas McLeod, M D, \$10; D C McLeod, \$20; R H Goggin, \$5; Bertie Starrett, \$1; Rev C E Baker, \$5; Lee Corey, \$5; Mrs A R Emmerson, \$20; Edison McGrath, \$1; Robert Quinn, \$1; Wesley Richardson, \$2.50; Arthur Richardson, \$2.50; J E Oakes, \$2; Mrs Martha A Munro, \$1; Joseph I Foster, \$2.50; Sydney Borden, \$5; Hon A F Randolph, \$1.25; Frank C Robbins, \$10; Mr and Mrs B B Black, \$2.50; A H Jones, \$12.50; Rev A T Kempton, \$5; Chas H McIntyre, \$12.50; J Hunt, \$5; Mrs George Tibert, \$1; Louise W Smith, \$2; N A Rhodes, \$125; Mrs V Davidson, \$1; Ida E Locke, \$25; Emma

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Hume, \$10; Friend, \$5; John G Nowlan, \$5; Robert A Croucher, \$20; J B Hall, \$5; W H Cunningham, \$5; Mrs Wilmot Frost, \$1; Mrs Spurgeon Bishop, \$5; Geo W Eaton, \$5; G W West, \$5; J C West, \$2.50; Thomas Seaman, \$4; Nettie G Colwell, \$1; K Sweet, Esq, \$25.

Will all whose pledges are due kindly forward the cash. If any who have paid have not seen the amounts acknowledged in MESSENGER AND VISITOR will they kindly inform me of the fact in order that we may try and trace it. I acknowledge all I receive. For Miss Elinor Cunningham in a former report read Mrs. Yours truly, WM. E. HALL.

A new remedy for tuberculosis comes from France. It consists in the daily injection into the bronchial tubes of essence of eucalyptus, thyme and cinnamon, held in a solution of olive oil. The oil in descending slowly comes in contact with the walls of the tube and upper lungs.

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ACADIA COLLEGE WOLFFVILLE, N. S. The College will Re-open on WEDNESDAY, Oct. 4. Matriculation examinations will be held Monday and Tuesday, Oct. 2nd and 3rd. THE COURSE is arranged on sound educational principles, providing at the beginning two years of prescribed work, and at the end two years of work largely elective.

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CHIPMAN.—At the wife of A. H. LONG-McARTHUR church, Harvey, Rev. Trueman B. Alice McArthur, B. STEEVES-STEVES the bride's father, July 26th, by assisted by Rev. STEEVES-VEO. I., July 25th, by Ewen W. Martin, Bessie A., daughter Charlottetown. STEEVES-LUTZ bride's father, J. Thorne, William Mills, I C R., to Mountain, Westm. STEWART-STEVES the bride's parent, E. A. McPhee, Fr Road, Lot 46, St. Stewart, of Kings. MCKINNON-JA age, Murray River by Rev. Henry Kinnon, of Sturges of Lot 64. DILLON-DAKIN Digby, July 15th, Daniel H. Dillon of Digby. HEIGHT-THOM Digby, August 2nd A. Clayton Height Maggie B. Thom Digby County. GAVIL-FRANKLIN Digby, August 3rd Charles Ira Gavid Edna Franklin, o. DE. NICKERSON.—A parents, Main St, 28th, Mrs. Ann fully fell asleep in illness borne with GOUCHER.—At Samuel Rettle, Tr of spinal meningitis daughter of Rev. Stephen, N. B., ag comfort the heart. ELLIS.—At Mill S., July 26th, o Ellis, aged 80 year, Ellis was converti widely respected a his consistent ch daughters, one so relatives and friend. Dow.—At Cant Lottie A. Dow, a ness, died of co member of the 2 church. She lea three brothers and and friends to mo gone to the eterna before her, a moth brother. May the ing ones whom sh departed request the people from be very much mis who believe their GILDART.—Ale Forest Glen, Wes July 26th, aged 5 had been falli gradually sank u was a member of church. His faith last hours he se regret and that w more active in hi

BIRTH.

CHIPMAN.—At St. John, August 3rd, to the wife of A. H. Chipman, a son.

MARRIAGES

LONG-McARTHUR.—In the Baptist church, Harvey, N. B., July 23rd, by Rev. Trueman Bishop, Thomas Long and Alice McArthur, both of Bervey.

STEEVES-STEEVES.—At the residence of the bride's father, Beech Hill, Albert Co., July 26th, by Rev. C. W. Townsend, assisted by Rev. W. Camp, Ingram C. Steeves to Enez M. Steeves.

MARTIN-YEO.—At Charlottetown, P. E. I., July 25th, by Rev. G. P. Raymond, Ewen W. Martin, of Eldon, P. E. I., to Bessie A., daughter of Wm. L. Yeo, of Charlottetown.

STEEVES-LUTZ.—At the residence of the bride's father, July 27th, by Rev. I. N. Thorne, William R. Steeves, of Berry's Mills, I. C. R., to Edna M. Lutz, of Lutz Mountain, Westmorland County.

STEWART-STEWART.—At the home of the bride's parents, July 31st, by Pastor E. A. McPhee, Freeman Stewart, of Baltic Road, Lot 46, P. E. I., to Hattie R. Stewart, of Kingsboro, Lot 47, P. E. I.

McKINNON-JACKSON.—At the parsonage, Murray River, P. E. I., August 2nd, by Rev. Henry Carter, Daniel W. McKinnon, of Sturgeon, to Margaret Jackson, of Lot 64.

DILLON-DAKIN.—At the parsonage, Digby, July 15th, by Rev. B. H. Thomas, Daniel H. Dillon to Edith M. Dakin, both of Digby.

HEIGHT-THOMAS.—At the parsonage, Digby, August 2nd, by Rev. B. H. Thomas, A. Clayton Height, of Waterford, to Maggie B. Thomas, of Gulliver's Cove, Digby County.

GAVIL-FRANKLIN.—At the parsonage, Digby, August 3rd, by Rev. B. H. Thomas, Charles Ira Gavig, of Brighton, to Pearl Edna Franklin, of Hill Grove, Digby Co.

DEATHS.

NICKERSON.—At the residence of her parents, Main St., Yarmouth, N. S., July 28th, Mrs. Annie M. Nickerson, peacefully fell asleep in Jesus, after a prolonged illness borne with Christian resignation.

GOUCHER.—At the residence of Mrs. Samuel Rettie, Truro, N. S., August 2nd, of spinal meningitis, Alva M., beloved daughter of Rev. W. C. Goucher, of St. Stephen, N. B., aged nine years. May God comfort the hearts bereaved.

ELLIS.—At Milton, Queens County, N. S., July 26th, of heart failure, Nathan Ellis, aged 80 years and 5 months. Bro. Ellis was converted in early life and was widely respected and highly esteemed for his consistent character. A widow, four daughters, one son and a large circle of relatives and friends mourn their loss.

Dow.—At Canterbury Station, July 6th, Lottie A. Dow, after seven months sickness, died of consumption. She was a member of the 2nd Canterbury Baptist church. She leaves a sorrowing father, three brothers and a large circle of relatives and friends to mourn their loss.

GILDART.—Alexander Gildart died at Forest Glen, Westmorland County, N. B., July 26th, aged fifty-two years. His health had been failing for some time and he gradually sank until the end came. He was a member of the Pollett River Baptist church. His faith was strong and in his last hours he seemed to have but one regret and that was that he had not been more active in his Master's service. He

leaves a wife and five children to mourn for him. Curtis Gildart who died on the 13th instant was his son. This family therefore have been doubly afflicted. The funeral services were held in the meeting house at Pollett River when the pastor preached a sermon suitable to the occasion.

WOOD.—At sea, Captain Eugene E. Wood, aged 41 years. Our brother is supposed to have been lost in a storm at sea while sailing from New York city to Havana, Cuba. On the 4th of February he left New York with a cargo for Havana, but neither he, crew, nor vessel, have been seen or heard of since above date. Including Captain Wood, six persons perished in the deep. Our brother was converted early in life and was baptized by the late Rev. W. T. Corey. He adored his profession unto the end. At the time of his death he was a member of the Valley church, Surrey, Albert County, N. B. In his early life he went to sea with Captain Counsel Wood, of Hillsboro'. By his industry and perseverance he attained to the position of Captain, and was owner of his own vessel. Our brother was retiring in manner but was greatly beloved by those who were intimately acquainted with him. In his death the church has lost a good supporter, the widow a faithful husband, and the four children a fond father. He was a great lover of home, while on land his time was occupied in providing for the comfort of his loved ones. Fortunately he has not left his family in indigent circumstances, but this can never make up for himself. The event has been a trying ordeal to Sister Wood. None can understand it save those who in the providence of God have passed through the same deep waters of affliction. Considering the circumstances she has been wonderfully sustained. Our sister has the sincere sympathy of a large circle of friends. She is a sister to Rev. E. L. Steeves, Paradise, N. S. May the God of all grace comfort her and may she realize the promise that He is her Husband and a Father to her fatherless children.

A Missionary Organ Wanted.

Bro. D. G. McDonald who is doing evangelistic work in the Northwest needs a small organ he can carry with him. In many places the services are held in a hall or school house, where there is no instrument and there are not many singers to help. Bro. McDonald has been greatly blessed in his work, hundreds have been led to Christ. A small "baby organ" that could be folded up and carried about easily would add to his efficiency. Some one who sees this may have such an organ of little use where it is. Send it out in the name of the Lord as a missionary to the Northwest. Any one who will make a contribution of an organ or money (\$30) to buy one, will do a great service for this important mission. Suitable acknowledgment will be made of it, and the Lord reward the giver or givers. Several might join in this or some B. Y. P. U. or Sunday School do it. If two organs should be given there is a place for a second, and if more money than is required for this is sent Bro. McDonald will need it as he depends on voluntary gifts for his support. I would be glad to hear from any one interested in this. Address, H. G. Mellick, in care MESSENGER AND VISITOR, 85 Germain St., St. John, N. B.

New Brunswick Convention Receipts.

In my report of July 12, Queens County quarterly meeting is credited with ten dollars for Home Missions which is a mis take. Should be five for H. M. and five for Foreign Missions. 1st Hillsboro church, H M, \$6.80; Southern Association, H M, \$8.10; Macnaquack church, H M, \$13; Rev J W Manning, Eastern Association, H M, \$7.41; Rev S D Ervine for Mr Gullisons support, F M, \$5; 2nd Chipman church, F M, 50cts; Gibson church, F M, \$1.50; Blissville or Blissfield church, F M, \$3.50; New Salem church, H M, \$3; 2nd Chipman church, H M, 50cts; Ludlow church, H M, \$1; Olivet church minute money, 50cts, H M, 50cts, \$1; St Frances church minute money, H M, \$1; 3rd Cambridge church,

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* The Farm. *

The Cow Pea.

Experience supplemented by scientific facts proves that in no way can we so easily restore wornout lands to fertility as by sowing of cow peas, excepting clover. Pea seed will cost less money, and we are more sure of a crop on rundown land than we are of clover. Although the pea is an annual, and may be reasonably sure of a good following crop, which, with me, has always been wheat. Whereas, if clover on poor or rundown land, I never could get a stand, unless an abundance of manure was used. Plenty of manure will raise crops anywhere, unless washed away.

I am a firm supporter of clover when looking for meadow and pasture lands, but for cropping the following year peas would be preferable. Indeed, I would prefer peas on poor land and expect to follow with a good stand of clover.

Like clover, peas are able to draw nourishment from the air. As with other hay crops, peas must be harvested in season. Then the vines make an excellent feed for stock. Horses eat them readily. But if left until overripe they are worse than overripe clover, scarcely fit for bedding. The yield is generally pretty good, but, bushel for bushel, I doubt their food value as compared with corn, but cannot say positively. Sown with oats, one-half of each makes a good feed for milch cows to supplant pasture. I have never pastured cattle on this mixture, but for pigs and sheep it is just the thing. Sheep must be attended to at first, and not allowed to be long among the peas until used to them. I have had no experience with soy beans. —(John Bethune, in Coleman's Rural World.

* * *

The Farm Horse.

Strength is not the sole requisite in a farm horse. The true farmer's horse is one equally serviceable in dragging the plough and trotting to market with a light wagon. The farm horse should thus be a cross between the draught and road horse. Courage, determination and quickness in taking hold of loads are very important qualities in this kind of horse. An animal weighing 1,100 pounds with these good qualities will often be more serviceable than the team that weighs hundreds of pounds more. A quick, steady walker is very essential. Did you ever stop to compute how many days' work you could save in ploughing a field with a quick-walking horse? The animal that gets over the ground rapidly saves time and money to the owner. A slow walker is poorer for farm work than a slow trotter, and the time lost thereby is much greater.

Farm horses should have good lung power and good feet and legs, the latter in spite of the old idea that sorefooted car horses would do for the farm. It is foolish to think that sore feet are not a very great disadvantage. The horse must have a soft, yielding purchase in the soil, and sore feet will reduce his pulling powers considerably. Inherited sore feet are worse than those acquired, for no amount of care will then cure them. The Morgan horses possess the qualities that are desirable for good farm teams, but there are others that answer the purpose very well. The farmer who attempts to raise colts for his use should be careful to select good breeding horses that will produce progeny of a desirable nature. Very often the farmer can raise his own horses better than some professional breeder, unless the latter gives special attention to the needs of the farmer. —(E. P. Smith, in American Cultivator.

* * *

Sore Eyes in Ducks.

I had been neglecting the care of my Pekins one spring. I had neglected to supply them with a proper amount of sand and shell, but had fed too much concentrated food and they had been deprived of pure water at times.

It was but a short time until I noticed some of them ailing. Some seemed rheumatic, while others had matter protruding from the corners of their eyes, and in a

day or so there was a hard ball of whitish substance gathered at the outer corners of the eyes of several. Some became so bad that their eyes entirely filled or adhered tightly together. After this they became inflamed and swollen, and had I not begun treatment at once I think it might have resulted in gray film over the eyeball.

At first notice of trouble I began giving the ducks a breakfast of oat mash, containing a good seasoning of pepper. The mash was made moist (not sloppy) by mixing with the tea produced by boiling common clover hay in a large tank. This tea I find to be a good substitute for the prepared clover meal for those who have clover hay.

I gave them all they wanted of this tea once a day as a drink, and at other times they always had fresh water, but I gave them what they would drink of the tea first. I began at once to feed my usual amount of vegetables, such as cooked potatoes and turnips, with plenty of sand mixed with food, once a day.

Several times since I have noticed symptoms of sore eyes, but they quickly disappeared when I began feeding as I have described. —(Poultry Herald.

* * *

Root Pruning Cherry Trees.

When a cherry tree gets into full bearing and is regularly picked each year, enough twigs are broken off during the harvesting of the crop to prune sufficiently. But if the tree grows on low, wet ground, it often runs too much to wood, and fruit either does not set or rots, because it is too much shaded by leaves, which are caused by too luxuriant growth. In such cases severe root pruning and cutting out the centre limbs while in leaf will sufficiently check growth, so much that the tree will both blossom fully and will also bear fruit. After the cherry tree begins bearing, the wastage of twigs broken off in harvesting the crop checks wood growth sufficiently to make the trees bear full crops thereafter. But it must be remembered that so much of the cherry is in the stone, which requires heavy doses of potash to perfect it, that if the cherry tree is not liberally supplied with potash and other mineral fertilizer, it will soon begin to die. The cherry tree never fails to bloom and set fruit so long as any part of it lives. It prunes itself by letting enough of its limbs die, so that what remains can produce as much and as fine fruit as they ever did. Most of the larger fruit trees stop bearing as they grow old. The cherry tree keeps on bearing so long as any part of it is alive. —(American Cultivator.

* * *

The discussion of the army bill in the Spanish Senate Wednesday led to an exciting scene. Gen. Weyler arguing against any reduction of the strength of the army, warned the government that the present situation made a revolution highly probable, since it had never been so easy for the army and the people to make common cause. Senor Dato, minister of the interior, severely censured General Weyler, declaring that a general who, with 300,000 men, had failed to suppress the Cuban rebellion, had no right to make such threats, and that any attempt at revolution, no matter by whom, would be proceeded against with the utmost rigor of the law. The army bill was adopted.

It is stated the Norwegian government has decided to proclaim a law introducing a purely Norwegian flag for consulates. The fact will be notified to the powers through the Swedish-Norwegian foreign minister.

The hull of the wrecked Portia was sold at auction Friday to Wm. Grant for \$780.

At Leesburg, Ga., a negro supposed to be one of the Saffold ravers was killed by citizens Monday while resisting arrest.

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2. **EDERSHEIM, Rev. Alfred, D.D., M.A. Life and Times of Jesus the Messiah.** New Complete edition in one volume (1570 pages), 8vo, cloth, \$1.25

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3. **Christian Science Examined.** By Henry Varley. 16mo, cloth, net, 35 cents.

"'Christian Science,' so called, is making progress in some of our communities, and publications are multiplying both in defense and in refutation of this 'newest thing in religion' in America and in some other English-speaking countries. Of these latter the booklet of Mr. Henry Varley, 'Christian Science Examined,' is one of the best, brief and Scriptural.—The Evangelist.

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Ordination.

The ordination of Mr. A. J. Archibald, B. A., to the gospel ministry took place August 2nd in connection with the First Baptist church of Shirley, Mass., of which he is the acting pastor. The ministers participating in the ordination services were Revs. E. A. Bowen, W. F. Spidell, W. L. Stone, A. T. Kempton and F. B. Great, D. D., L. E. Scharf, A. S. Brown and Frank Rector. The sermon was preached by Dr. Great and the prayer of ordination offered by Rev. W. F. Spidell, with laying on of hands by Revs. L. E. Scharf and A. T. Kempton. Mr. Archibald is a son of Rev. E. N. Archibald, the esteemed pastor of the Baptist church in Lunenburg town, N. S. He was graduated at Acadia College in 1897, has taken two years at Newton, and goes this fall to take the senior year of his theological course at Rochester. Mr. Archibald has two brothers in the Baptist ministry and a sister a missionary in India.

Professor Jean du Buy closes his series of papers on "The Teaching of Jesus" in the number of The Coming Age by a discussion entitled "The Kingdom of God." Dr. James Hedley, the well known lecturer, treats of the subject. "How shall the Church Triumph," from the standpoint of the orthodox Christian. Rev. J. H. Garrison, editor of the Christian Evangelist of St. Louis writes on "Why I Am a Disciple." Rev. Edward Everett Hale contrasts the Boston of 1828 with the Boston of today. He is of the opinion that there has been a decided advance in a religious way during the past three generations. Among other contributors to this number are James A. Herne, Professor A. E. Dolbear, Charles Malloy, Lillian Whiting, and Nina K. Darlington. The latter discusses "Kindergarten Music Building" in a very suggestive conversation.

Mrs. George B. Tibbets, while bicycle riding with her husband at Brockton, Mass., on Friday evening, collided with Chester Dyer, another cyclist, and died an hour later from her injuries.

Oliver Cunningham, 31 years of age, of Nova Scotia, cook of the schooner Warren M. Gregor, fell overboard and was drowned on August 2 in Long Island Sound.

The N. B. government has engaged Mr. W. A. Hickman, of Dorchester, to visit the various sections of the province and obtain a list and description of the various farms under cultivation that are for sale. When Mr. Hickman has prepared his lists he will go to Great Britain and deliver illustrated lectures. It is hoped in this way to attract to the province a number of the better class of English, Scotch and Irish farmers.

Professor Robertson has returned from Great Britain. He says that he found Canadian farm produce gaining in relative place in the British markets. Canadian cheese is suiting the trade better this year than last. All that is wanted, says Professor Robertson, is to keep up the evenness of the quality and get a milder cost flavor by curing the cheese at a temperature of sixty to sixty-five. The butter trade is growing.

Montreal has half a dozen so-called benevolent institutions which under the guise of charity run policy shops. One of these is the Societe Decoles Gratuites des Enfants Pauvres. The money raised is supposed to be devoted to the free education of poor children, and the society has a school for the purpose. For some time past the manager, Ernest David, has been suspicious that everything has not been quite right, as the losses were heavier than usual. On Tuesday George St. Germaine, a clerk in the society's employ, T. McBerry F. Warner, Frank Tigh and Gus Dalumiere were arrested and five more men are wanted. The men are charged with having robbed the society of \$10,000.

It transpires that the peasant woman who assisted the Czarevitch when he was dying belonged to the Protestant sect of Molokanes. The Czar has commanded the Grand Duke Michael Nicolievitch to publicly express to the Molokan community the Imperial thanks for the good feeling manifested by the woman and her co-religionists, who have also received recognition from the Dowager Empress.

The stove manufacturers in session on Thursday determined to increase the price of repair castings to six cents per pound, and to increase the price of stoves and other foundry products five per cent. They want the retail dealers throughout the Maritime Provinces to organize local associations for mutual conference and a better understanding with reference to prices, etc.

M. George Averoff, the wealthy Greek whose gift of a million francs for the restoration of the stadium at Athens led to the revival of the Olympic games a few years ago, has just died at Alexandria, Egypt, in his seventieth year.

News Summary

Lieut. Winston Leonard Spencer Churchill, son of Lady Randolph Churchill, denies the reported engagement of his mother to Lieut. O. F. M. Cornwallis-West.

Joseph P. Ross, of Fall River, Mass., who robbed the Intercolonial ticket office at Quebec two weeks ago, was on Thursday sentenced to three years in the penitentiary.

Owing to the lawlessness which exists in the province of Kwan Tung the silk merchants of Canton are afraid they will be unable to meet their engagements, owing to fear of capture by the rebels.

A despatch from Washington intimates that Lord Minto and Sir Wilfrid Laurier have declined the invitation of the citizens of Chicago to attend the ceremonies of laying the corner-stone of the post office building next October.

By the explosion of a threshing boiler on a farm at Big Prairie, Mich., on Monday Charles Haight, Alfred Haight, Charles Crabtree, Bert Salter, Cecil Priest and Raymond Howe were instantly killed; George Overly was fatally injured.

Advices from the Orient say: The damage done by the recent big hurricane along the Japanese coast was even more serious than was first reported. Between three hundred and four hundred people are reported to have lost their lives.

M. Greene, of the Paris detective force, who testified against Captain Dreyfus in 1894, died Wednesday of pulmonary congestion. It was rumored that he had been poisoned, but the report was a pure invention.

At St. Stephen Friday afternoon Governor McClelan, Premier Emmerson and party arrived on the Arbutus from Grand Manan and were tendered a reception at the handsome residence of W. F. Todd, M. P. P. The party will remain over Sunday at the Windsor Hotel.

A terrible tragedy occurred Tuesday evening at Rosebank, Northumberland, resulting in the death of a little girl, the daughter of Mr. McIntosh. Her mother had gone to Douglaston, and the child, about five years old, undertook to curl her hair with a lamp and curling tongs. She upset the lamp, her clothing caught fire and she ran frantically towards the river. She was burned to death.

A warrant for the arrest of Wm. Weir, president and general manager of the suspended Banque Ville Marie at Montreal, has been applied for by a number of bank depositors on the ground that Weir knew of the bank's insolvency, yet he kept on receiving deposits. President Weir testified in court that the teller's books had not been inspected since January.

On Saturday afternoon Wm. Smith, Herbert Smith, Wm. Pearson and two men named Willis and McNab, of Valleyfield, Que., left Lachine in a sailboat. Monday a boat was seen drifting bottom up in the lake, which is thought to have been that in which the party left Lachine. It is supposed they were all drowned.

Yarmouth Times: It is not at all likely that the Burrell-Johnson Iron Works will be uprooted and transported to foreign soil, for Yarmouth capitalists are now considering the organization of a new company with a capital of \$100,000. Definite arrangements have not as yet been concluded, but after some alterations the works will, it is expected, in the near future resume their former busy aspect.

The disorders at Barcelona were renewed Wednesday evening when the workmen were leaving the factories. Several persons were wounded in charges by the mounted gendarmes. The violence of the mob continues to be directed against the churches and the priests. Trade is suffering severely. It is expected that martial law will be proclaimed.


A Sunday excursion party had a terrible experience at Mt. Desert, on Sunday last. The excursion, consisting of twelve car loads of people bound for Bar Harbor, had reached Mt. Desert to take a steamer there for an eight mile trip to their destination. From the wharf to the steamer a slip or gangway, ten feet wide and forty feet long, led to the steamer. When about 200 persons were on the gangway the timbers broke in the middle and a great mass of people, struggling and fighting for their lives, were precipitated into the water. Crowded within a narrow space where help could not rapidly be given, the unfortunate people pulled one another down to death. About twenty persons were either drowned or died shortly after being rescued. On the same day near Bridgeport, Conn., there occurred a still more terrible accident, when a car loaded with passengers went off the rails on a trestle and fell a distance of forty feet. The result was death to some 36 persons, while several others were injured. In neither case was there the slightest appearance of danger. In each a gay and laughing company of pleasure seekers were hurled suddenly to death.

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