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Lord Haliburton, whose dissection of **Lord Haliburton.** Mr. Arnold-Foster's army scheme has attracted so much attention, is a son of the famous Judge Haliburton who created 'Sam Slick' and the wooden nutmegs. His claim to criticise the war secretary's new projects is the solid one of having held, among other posts, that of Under Secretary for War, after a long spell as Assistant Under-Secretary and Director of Supplies and Transport. The Haliburtons settled in America in the seventeenth century. They are a branch of the old Scottish Border family who took the name of Haliburton from the lands known under that sign near Greenlaw, which they held from the Earls of Dunbar. In 1897, when he retired from the War Office, he became Sir Arthur Haliburton, G. C. B., and in the following year he was created Baron Haliburton of Windsor in the Province of Nova Scotia.

The Alaska Boundary

On August 26th, the last Act in connection with carrying out the decision of the Alaska Boundary tribunal took place at Eagle Point where Professor King of Ottawa, representing Canada, and Mr. O. H. Hillman of the Geodetic Survey of the United States, placed monuments which mark the southwest boundary of Alaska. These officials were taken up in the steamer 'Danube' to Ketchikan, and then proceeded to Eagle Point at the mouth of the Salmon River, where it enters Portland Canal. Here a bronze monument, six feet high, is erected bearing on one side the words "United States" and on the other side "Canada." Near where the monument was erected an old house stands, and this was taken possession of by the party. At the conclusion of the ceremony a banquet was spread, the table being set on the boundary line. The Canadians occupied the Canadian side and the Americans the other. Speeches and toasts of a felicitous character showed that no bitterness existed. Captain Locke of the steamer 'Danube' which has returned to Victoria says the new line covers the flats and meadows at the head of the Portland Canal at a point where there are a number of mineral claims and that some confusion in regard to titles will exist for a time.

British Deterioration.

The anthropological section of the British Association, which met at Cambridge lately, considered the much discussed question of the physical deterioration of the British race. Premier Balfour in a speech which has been much commented upon seems to have taken a somewhat pessimistic view of the subject. Mr. Balfour dwelt mainly on three points. He contended, first, that the progeny of every man who won his way from the lowest into the middle class was likely to diminish, because of later marriages in the latter class. Hence it seemed to him that as the State so contrived its educational systems as to allow this rising from the lowest to the upper class, by so much it did something to diminish the actual quality of the breed. He admitted that this was no argument against the State's attitude on education, but added: "I cannot see any escape from the rather melancholy conclusion that everything which opens up every career to a poor child of ability tends somewhat, in the existing social conditions, in the direction of deteriorating the race." Secondly, Mr. Balfour, in referring to a paper read by Mr. Shrubsole, remarked that the latter's statistics apparently prove that town life encouraged dark-haired and discouraged light-haired population; that is, the characteristics derived from dark-haired progenitors of a composite race were accentuated at the expense of those derived from the fair-haired Danes and Saxons. It is undeniable, he said, that such a change was of great importance. Thirdly, there was no doubt that it was the most energetic part of the rural population which drifted to cities or emigrated. In this way the greater part of the burden of continuing the race was thrown on the less energetic number left in the rural districts. The consequent deterioration, if this continued, must have a permanent effect. Mr. Balfour concluded that no legislation was likely to modify the permanent causes which concern the actual quality of the race.

How the Doukhobors Live.

The community life of the Doukhobors in the Northwest is thus described by W. S. Wallace in the Toronto Globe: In brief it is this: There are 45 villages, each village with a population of about 200 and with 40 homesteads of

land; that is, there are between 8,000 and 10,000 Doukhobors altogether settled on a solid block or six townships. Each village is a perfect community by itself. It has its blacksmith, its carpenter, its stables, its henery, its mill, etc. If a Doukhobor wishes to get some eggs he simply has to go to the woman whose duty it is to keep the chickens, and she will give him his eggs for nothing. If he desires a pair of boots, he can get them from the "head man" of the village for nothing. If he wants a new house he merely has to call in the village carpenters and they will build it for him free. Money has no value in the Doukhobor settlements. Everyone works without money and without any price for everyone else. The profits from the year's crops, and even the individual earnings of Doukhobors working on the railways and elsewhere, go into a common purse; and with this money the supplies for the whole community are bought wholesale. The Doukhobors always buy wholesale at Winnipeg, considering (as they do) middleman's profit to be mere robbery. The oversight of the year's business is annually deputed to four commissioners, who do all the buying and selling and organizing in accordance with the wishes of the assembly. These commissioners are no higher than the ploughboys or the blacksmiths. When this term of office ceases they return to the plough or the carpenter's bench, where they came from.

Mr. Aylesworth on British Feeling Toward Canada.

Mr. A. B. Aylesworth, K. C. who was one of the Canadian commissioners in connection with the Alaskan Boundary case and who has been spoken of as likely to be called to a seat in the Dominion Government, has lately returned from England where he has been in connection with some important legal questions. While in England Mr. Aylesworth was impressed with the way in which feeling in Britain has come round to Canada. He could not describe it, in the words of Sir Edward Carson, M. P., Solicitor-General, who when speaking on the subject remarked to Mr. Aylesworth that Canada was no longer a strange or outside country, but seemed to be part of Britain with simply a British sea between the two countries. Sir Edward also noted that the English, Scotch and Irish who came to Canada became thorough Canadians, whereas when they went to India, Africa, Australia, or other British colonies or possessions, they almost invariably went with the firm resolve to return again, and they did go back in large numbers. He was also delighted with the broad and generous views of British public men, who seem never to allow differences on lines of policy or the like to divide them socially. Immediately on his arrival in Britain he had received and accepted a cordial and warm invitation to Lord Alverstone's home. Said Mr. Aylesworth: "Lord Alverstone has not changed his views on the Alaskan award, and neither have I. Yet this did not prevent us spending a most enjoyable evening together. There are few more charming homes and personalities in England than those of Alverstone."

Lynching and the Southern Press.

Referring to the recent lynching at Statesboro', Ga., of two negroes who had been convicted of murder by the court and sentenced to be hanged on Sept. 9, the New York Evening Post says that the atrocity "has been followed by a veritable epidemic of lynching in Georgia," and "although thirteen days have elapsed since the Statesboro' horror, not a single rioter has been arrested, much less indicted, despite the fact that the leaders of the mob were known to all men." The Post, however, finds cause for unusual satisfaction in the fact that the Southern press as a whole continues to do its duty in denouncing the Statesboro' lynchings, and in evidence of this quotations are given from a number of representative Southern papers. Thus, the Raleigh, N. C. Biblical Recorder declares that "But one word can be said of an event like this: it is a horrible reproach to our civilization. It is a confession of the barbarism loose in the South and a warning of most impressive import." The Macon Telegraph, one of the most fearless of Southern newspapers, is unsparing in its castigation of the white murderers. As far south as Texas, the Galveston News speaks of the Statesboro' occurrence as "a revel of barbarism in which even the little children took part" and declares that "the midday lynchings who run down the civil and military

authorities and proceed to bring about orgies like that enacted at Statesboro are the law's worst enemies." Speaking of the militia which permitted the condemned negroes to be taken from their hands almost without resistance, the New Orleans Times-Democrat says:—"the company is best disbanded and the straps stripped from the officers who have disgraced their insignia of office." Similar denunciations of the "toy soldiers" are heard on every hand. In this vigorous and general denunciation by the Southern press of the Statesboro' lynching and other similar atrocities, and the influential voices which are being raised in the South for justice to the negro, the Evening Post discerns a hope of better things. "This recognition that the South has actually done wrong to the negro is a first step toward a proper Southern view of the problem, even though it comes after the political results aimed at by the abuse of the negro have been achieved."

Japanese Treatment of the Wounded.

Major Lewis L. Seaman, a specialist in military surgery, who has seen much of the Japanese hospitals is reported to have arrived lately at the Foo and to have given some interesting observations on the Japanese method of treating the wounded men. He says that the Japanese are giving proof of the benefit to be derived from the non-interference with wounds on the field, where they content themselves with the application of first-aid bandages and antiseptics, leaving the more serious work to be done in the hospitals at home. This course is followed except when there is danger of the wounded man bleeding to death or where his condition is precarious. The result of this practice has been that many men suffering from bullet wounds at the front are nearly well when they reach Japan. In one hospital ship returning to Japan from the front there were 2,000 men, and there was not a single death on board during the trip. If the Japanese soldier is not killed outright the chances are that he will recover. His temperate habits and healthful diet of fish and rice, varied occasionally with meat, contribute much to his recovery.

Crops in the Northwest.

In reference to the prospects of the harvest in the Northwest there are statements of a somewhat conflicting character. According to some reports the wheat crop in Manitoba has been so injured by rust as to lessen its value very materially, while other reports represent that the damage from this cause is comparatively slight and that the prospects for the harvest are excellent. It is probable that the truth lies somewhere between the two statements. There appears to be reason to believe that in some localities the crop has suffered seriously from rust, but the damage from this cause is probably not so general as some reports have represented it to be. The weekly crop report of the C. P. R., issued August 24, said that along the company's lines the crop has suffered very little from rust, but the weather had not been favorable to the early maturing of the grain, and harvesting would not be general before Sept. 1. On August 24 a number of grain men and bakers returned to Regina from a trip over the Qu'Appelle, Long Lake and Saskatchewan line to Prince Albert. One of the party, Frank O. Fowler, secretary of the Grain Dealers' Association, is reported as speaking in very favorable terms of the crop conditions in the Territories. There was he said, practically no rust in the territories, grain being very clear and in his opinion past the danger of being affected by rust. The crop was rather late and in some districts light, but on the whole the prospects in the Territories were very bright. Indications, he thought, pointed to better returns there than in Manitoba. Mr. F. W. Thompson of the Ogilvie Milling Company, Montreal, is quoted as saying on August 31st that conditions had greatly improved in the West within the past week, and that, allowing for all rust damage and depreciation, he believed, from exhaustive reports he had received, that Manitoba and the Territories would have a crop of 58,000,000 bushels of wheat, or an increase of 5,000,000 bushels over last year. Some estimates however have placed the crop at nine or ten million bushels less than last year.

Annual Sermon of Convention—The Unchangeable Christ.

BY REV. GEORGE R. WHITE, M. A.

Preached at meeting of Convention at Tiuro, N. S., Lord's Day, Aug. 21st, 1904. Published by order of Convention.

"Jesus Christ the same yesterday, and today, and forever."—Hebrews 13:8.

The letter to the Hebrews is among the greatest of the New Testament writings. It is strong in doctrine, hopeful in spirit, rich in promise. The key-word to the letter as a whole is "better." In thirteen different places is Christ or some phase of his work declared better than the corresponding teaching of Judaism. The argument which the writer forces to the front is, that the gospel is superior to the law by so much as Christ is superior to angels, superior to Moses, superior to Aaron, and in his vicarious sacrifice, superior to all the smoking altars in Israel. At the time when it was written the Hebrew Christians were exposed to bitter persecutions on account of their faith and loyalty to Jesus Christ; and they were now sorely tempted to abandon their hope in Jesus and turn again to Judaism. It was, therefore, the main purpose of the writer of this epistle to avert such a catastrophe, and to point these tempted ones to Jesus as their only hope of deliverance. All things outward had changed with these Hebrew Christians since they had broken faith with their fathers—"stoned," "tempted," "sawn asunder," "slain with the sword," are the graphic touches by which the inspired writer describes their persecutions for Christ's sake. What these tried ones needed was to find rest amid unrest, but where could this be found? "Look," says the sacred writer, "to the unchangeable Christ," as the pole star of your hope: "For he hath said, I will never leave thee nor forsake thee. So that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me." Trust him who is always the same, "Jesus Christ."

Their needs are our needs: We too are constantly under the necessity of change. Born amid change, surrounded by change, and knowing nothing by experience but change, and yet possessing a heart that obstinately clings to its longings for the unchangeable and the eternal—a heart whose instinctive cry is: "O thou who changest not, abide with me." Hence the Hebrew writer sets the thought of the "unchangeable Christ" over against all that is changing and changeable in this life, that we may say with Moses: "Lord thou hast been our dwelling place in all generations. Before the mountains were brought forth or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God." For there is only one thing that will enable us to overcome the else intolerable certainty of uncertainty, and that is to fall back upon the doctrine of our text: "Jesus Christ the same yesterday, and today, and forever." For what Christ was he is, and what he was and is, he will for ever be—"the same." This points us to a sure foundation on which to rest amid the shifting sands of earth and time. Our vision of God may change, because we ourselves are so subject to change, but God remains the same. And this sameness of Jesus Christ is consistent with an infinite unfolding of new glories, new thoughts, and new hopes, as new questions and new generations arise, and the church seeks fresh guidance. But Jesus will ever stand abreast of all the ages. He towers high above all human progress. The noted Renan said: "Whatever may be the surprises of the future, Jesus will never be surpassed. His legend will grow young without ceasing; his suffering will call forth tears without end. All ages will proclaim that among the sons of men there is none born greater than Jesus." More and more does this most critical, this kaleidoscopic age of ours need Jesus. It is not so complimentary to be called a critic as many are wont to think. For the greater the man the less critical is he. Criticism is always more or less destructive; and it is much easier to destroy than to create, to pull down than to build up. It takes skill and patience to erect a great building while an idle tramp can burn it down. The more critical a man is the less spiritual he is likely to be, and the same may be said of an age. We boast much of our age, but what great achievements in things spiritual have we accomplished? There has been great advance in our age, but it has been largely along commercial lines. It is true we are living at the high-noon of the greatest commercial age the world has ever witnessed. But commerce is pageantry when compared with things spiritual. The greatest commercial age of Corinth, of Paul's day, has vanished, while Paul's letters to the Corinthians still live to bless the world, and lift the sons of men toward God. In our age there are no great spiritual movements, no great uplifts in righteousness, such as we should reasonably expect. There are no poetic stars rising to take the place of those setting. Our age has not produced a Tennyson or a Longfellow. Why not? Because the age is not calling for them. It is the millionaire that this age glorifies beyond the greatest poetic genius God ever lent the earth. Then in the higher regions, that of things spiritual, we have but little whereof to boast. To be counted great today at least in things literary, we must try to break down some of the long cherished hopes of the saints. You must attempt to unfix the fastness of things, especially in the realm of theology,

and you will be called learned, if not an original thinker. If you want your name sounded abroad in this age, tell the people that faith in the God of Abraham is a thing of the past, and not at all necessary today and you will get a large following. For the cry of this age is "who will show us a new thing," even though it be irreverent or barbarous. For the God of Moses and the Pentateuch is indeed ancient history compared with the more scientific Deity of current date; and the Lord God of Elijah is only a dwarf alongside the Heavenly Father of the new theology, who has flung wide open the gates of heaven to all mankind without regard to character. So true is all this that we feel justified in taking up the old lament: "A man was famous according as he had lifted up axes upon the thick trees; but now they break down the carved work thereof at once with axes and hammers." (Ps. 74: 5, 6) Once the man who shouldered his axe, entered the thick forests and felled the great trees and erected a temple for the worship of God, got the praise of men. "He loved our nation and hath built for us a synagogue." But all you have to do today is to take your little hatchet and march into the sanctuary of God, and hack and disfigure the divinely carved pillars of truth, and you will be called an up-to-date theologian, if not an original thinker. One writer deeply regrets that the English language has no word to express the opposite of "edification"—to indicate the pulling down process. We fear it would be an over-worked word in our day. But after all are we not over-alarmed, because a few of the more daring scholars are running along the garnished walls of inspired truth, tapping on a sapphire here and a Jasper there, and suggesting that according to the latest discoveries in German theology, that the sapphire should have been placed a foot higher up in the walls of divine truth, and the Jasper at least one foot and six and one half inches lower down than they now appear. And all this learned talk is going on in spite of the fact that the "unchangeable Christ" was there when the walls of divine truth were going up, and ordered the inspired workmen to place the sapphire and the Jasper and all other gems of divine truth just where they are now found, and will remain after the radical critics and their little hatchets have returned to their kindred elements—"dust to dust and ashes to ashes." But the best men of this age and by far the vast majority of the scholars of the age are not of this Athenian type of mind. The men of the largest brains and warmest hearts are in line with the Book of Revelation, "as once for all delivered unto the saints." These are our deep-souled, purposeful men, men who are laboring side by side and hand in hand with the unchangeable Christ in the progress of his kingdom through the ages.

Now, will you note some of the outstanding facts, some of the great mountain peaks from which the "unchangeable Christ" shines forth in all true sunlit splendor, and in all the excellencies of his high and holy character. Therefore brethren, I ask you to consider with me the doctrine of the "unchangeable Christ," as it stands related, not only to the hope of the individual Christian, but as the only sure hope of the whole church of God. Consider then:

I. First, that Jesus Christ is unchangeable in his Deity: That Christ was divine, that he was God was most emphatically and repeatedly declared by himself, in language that the people of his day clearly understood, so that both friend and foe knew well that he claimed equality with God. He said to Philip: "Philip, he that hath seen me hath seen the Father, and why sayest thou then show us the Father. Believest thou not that I am in the Father and the Father in me?" "I and my Father are one." "Before Abraham was, I am." For this claim of equality with God the "Jews sought to kill him, because he had not only broken the Sabbath, but said also God was his Father, making himself equal with God." The doctrine of Christ's Deity is woven into the very texture of the gospel narrative. Christ had an existence and a glory with the Father before the world was. "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him." "And the Word was made flesh and dwelt among us, and we beheld his glory as of the only begotten of the Father full of grace and truth." There are indeed mysteries connected with the divinity of Christ, but there are mysteries in all things we see and hear and touch. But if God has revealed himself in star and sky, in earth and flower in the crannied wall, why not in human nature? The incarnation of the Son of God is a necessity, if God is love. For love always seeks the most positive and direct means of communication. A French writer is credited with the statement: "That the conception and delineation of such a character as that of the man Christ Jesus, by such men as the fishermen of Galilee, would have been a greater miracle than the actual existence of such a man." The writer to the Hebrews addresses Christ as God in chapter one: "Thy throne O God, is forever and ever." These words are employed in the midst of an argument in which the writer is showing Christ superior to angels, and would he do this if he did not wish to prove Christ divine? We think not. He also calls Christ the maker of worlds, and bids the angels worship him—"By whom also he made the worlds; and let all the angels of God worship him." Paul wrote of Jesus as "Christ over all, God blessed forever." For: "In him dwelleth all the fulness of the Godhead bodily." "The fulness of God," says doctor Maclaren, "is

another expression of the whole sum and aggregate of all the energies, powers and attributes of the divine nature, the whole Godhead in its plenitude and abundance. That abundance of the resources of the whole Deity inspired and incarnated in Jesus Christ our Lord." Then all equal honors as God are his. "All men should honor the Son even as they honor the Father." As we think of him as the ever gracious, sympathetic friend of men that he was in the days of his flesh, and remember that he is unchangeable, with what confident hope should we do his will, and with what blessed anticipation should we look to the meeting with him on the un fading shores of eternity. When God said, "I am the Lord, I change not," he put forth immutability as a proof of divinity. Then if Christ is unchangeable he is divine. Doctor Pendleton says: "Change belongs to things and creatures—Immutability belongs to God alone." Jesus Christ is immutable, therefore he is God. And what he was and is, he will forever be, for he is unchangeable—"Jesus Christ the same yesterday, and today, and forever."

"For all creation its evangel utters forth abroad
In mine ears,
When now I know—my Saviour Christ is God."

II. But again, Jesus Christ is unchangeable in his humanity. That Jesus was human in soul and body is the testimony of both gospel and epistle. For Christ had more than a human body, he had a human soul. "He took not on him the nature of angels, but he took on him the seed of Abraham," i. e., he was thoroughly human. He assumed in all respects, sin excepted, the nature he came to redeem. To prove Jesus a man is all the evidence we need that he had a human soul. That Jesus was a man we have his own words in evidence: "But now ye seek to kill me, a man that hath told you the truth." Again, "Whom do men say that I the Son of Man am?" We do not speak of a man's body as the man. We call his body without his soul his corpse; and his soul without his body his spirit. It takes soul and body in union to constitute what we call a man. Jesus Christ was a man, therefore he had a human body and a human soul. In Christ humanity was not deified, nor was divinity humanized. But Jesus had two natures, the one human the other divine. But there was only one personality, the man Christ Jesus—the God-man: "Great is the mystery of Godliness!" Great also the mystery of humanity. Man also has two natures, the one mortal the other immortal. If great the controversy, great also the fact, for we read that Jesus hungered, thirsted, slept and wept all as man. As God we cannot say he hungered, thirsted, wept and slept. Yet we see him performing both human and divine acts, doing both the works of a man and of God. Behold him footsore and weary, resting himself upon the curb of Jacob's well; and as he wipes the perspiration from his brow, I know he is human, a man, a tired man; but when he unseals the fountain of the waters of eternal life, and satisfied the soul thirst of the woman of Samaria, I know he is divine, that he is God. When I see him asleep in Peter's boat on storm-tossed Galilee, I see a brother man; but when he awakes and in Godlike majesty stills the troubled sea, I know the God of the sea is there. When I see him weeping with Mary and Martha at the grave, I know he is a man touched with the feelings of our infirmities; but when I hear him speak into that tomb the resurrection words, "Lazarus come forth," and the sheeted dead comes forth, I see he is God though in human form. When on the cross I see from pierced hands and feet blood flows mingled down, I know he is flesh and blood; but when I see him snatch from the jaws of death a defiled soul, and passing it that same day all purified into Paradise, I know he is God, the Saviour promised long. O, did ever such weakness and such power, such poverty and such riches meet in one personality as we behold in Jesus of Nazareth? it is only as we grasp the thought of his twofold nature, human and divine, that we can at all solve the mysteries of his acts. But beholding here the God-man, "hope springs eternal in the human breast."

"A lowly man, he takes my sin and bears my heavy load;
A lowly man, he takes my hand and leads me up the road;
And when I know this lowly man is my Creator! God!
Oh, this hath solved me much dark speech; and loosed
Tongues that were dumb,
For all creation round me now a gospel has become.
And what had seemed to me mere wild confusion, Babel,
Is now a fire-tongued Pentecost, proclaiming—Christ is able."

This great Christ is still touched with the feelings of our infirmities and he is still the same. Christ did not become human for three and thirty years only, but for all eternity. After the resurrection he lost no interest in toiling humanity. We behold him at the Sea of Galilee clothed in resurrection power, telling his discouraged and tired disciples how to win in their toil: "Cast the net on the right side of the ship and ye shall find." From the highest heaven he still directs his toiling disciples with the gracious promise: "Lo, I am with you always."

"Always" with us, "always" with us,
Words of cheer and words of love,
Thus the risen Saviour whispers
From his dwelling-place above.

With us when with sin we struggle,
Giving strength and courage too,
Bidding us to falter never,
But to him be ever true."

III. Once more, Jesus Christ is unchangeable in his love,

"His love," a boundless, measureless, changeless love is his, and how we shall fail as we try to set it forth. How Jesus himself struggled to make it manifest in all he said and did—in parable, in miracle, in word, in deed, in look, in suffering, and in dying. "Greater love hath no man than this that a man lay down his life for his friends." But our Lord surpassed all this in that he died for his enemies—"While we were yet sinners Christ died for us." The Cross with all it involves, manifests mightily his love for a lost world. We have many illustrations of human love even at its best. A mother seeks the aid of a city missionary in the recovery of a loved and lost daughter. The missionary said you must get your picture as she last saw you—get it life-size, and bring me one hundred copies. Now write in your own hand at the bottom of each one just two words, "Come home." Now, said the missionary, you must allow me to put these pictures in the slums of the city, in the places of greatest sin and shame. Dark shadows crossed the mother's pure soul as she thought of her loved one so lost, but she must save at all costs. The missionary placed them in the dens of shame and infamy. One night the lost girl made her way into one of the places where hung a picture of her mother. The picture caught her eye and she read the words, "Come home." It broke her heart, she fled from the saloon and took the next train for home. That is what God has done for us, in the fifteenth chapter of Luke he has given us a pen picture of his unchangeable love, and its message is:

"Come home! come home,
O prodigal child,
Come home, come home!"

This was the love that took Paul, gripped him, held him as in a vice of iron, then shook him from his Phariseism and all his bigotry, and finally gave him the setting of a jewel in the diadem of his Redeemer. Ever after Paul was at his best when he took up the theme of the divine love. But human language failed even a Paul, a man so rich in rhetoric and logic as he failed to set forth this mighty love. Paul at once swings off into the great deep, but his measuring lines are too short, and his plummets fail to make soundings, and he exclaims: "O the depth of thy riches, both of the wisdom and knowledge of God! how unsearchable are his judgments and his ways past finding out." As we attempt to let down our empty picture into these divine springs we are reminded of the words of the woman, "Sir, the well is deep." Paul in his description of this unchangeable love used the four measurements of extension: Length, depth, breadth and height.

(1) Its length: What is the length of this unchangeable love of Jesus Christ? Length refers to the eternity of this love. God always loved, God always will love. "As the father hath loved me, so have I loved you. Jesus loved Judas Iscariot; He loves him still. The mother love is not dependent upon the love of her child. The mother loves her child, whether that child loves the mother or not. The father loved the prodigal as much when he was in the far country, as when at home. Love can only do one thing that is love. If love ceases to love it is no longer love of God. Human love may change, even turn into hatred, but God's never. God's love is changeless, for He is, "Jesus Christ the same yesterday, and today, and forever." Then there is another thought here, as we meditate on the length of the divine love, that is, in the moral sense. For while our sins reach out, out into the most remote corners of time; God's love reaches out, out into the most remote corners of eternity. And anything short of eternal patience would have been exhausted long ago by our sins. But from everlasting to everlasting is the length of this love.

(2) Its depth: How deep is this love? Here again words fail us. I remember looking down into the shaft of a coal mine, that was sixteen hundred feet perpendicular. Some half dozen miners were going down, each one had a little lamp in his hat, down, down, down, they went until it seemed to me they must have almost reached the centre of the earth. Still they went down, down, until the six little flames from the six little lamps converged into one little point of light, as they touch the bottom of the shaft. O what a sense of depth I got! It has never left me. But the love of Christ is deeper than that. Where shall we find terms with which to express the depth of the divine love? How far is it from the throne of the eternal, down to the manger, then down to the cross, and that sepulchre in the garden? That is the depth of this changeless love, but who can measure all that distance? It is deeper than the deepest stains of sin; and how deep sin is only He who has met and conquered it can tell. There are no depths into which the divine love will not go to redeem a soul. Like the sunlight while it first touches the mountain peaks it soon runs down the sides and into the deepest caverns, refusing light to no dark, damp corner that will receive light. No matter who you are you can have all the sunlight you wish; and you can neither dim its luster or diminish its quantity. It is so with the unchangeable love of Christ. It is so deep that it will yet reach all the dark corners of India, China, Africa, Japan, and all the Isles of the sea, and flood them to the full.

(3) The breadth: How broad is this changeless love? It is as broad as human need, and will embrace all who

will be embraced by it. You have seen the tide as it comes into the Bay of Fundy, saying to all inlets and harbors, and bays and creeks along the shore "take all the water you need, I have plenty for the Atlantic and Pacific oceans are behind me." If so with this wide, this inclusive love of God—there is enough for each, for all, forevermore.

"There's a wideness in God's mercy,
Like the wideness of the sea."

And the divine love is not wide at the expense of its depth. Human love is a finite quantity and to widen it is of necessity to make shallow. But the Christ love is infinite, and while you broaden it to infinity it remains infinite in depth. Human love varies inversely as it expands; not so the divine. And this love of Jesus Christ is both universal and individual: and because it is universal it is individual. "God so loved the world," that's universal. "Who loved me," that's individual. "Who loved me," is not egotism, but the intimacy of all true love. This unchangeable love gave a whole Christ for Paul, and called for a whole Paul for Christ, and it was a glad surrender on the part of both Christ and Paul.

(4) Its height: How high is this unchangeable love? Dr. Maclaren says: "We found that the way to measure the depth of this love was to begin at the throne and go down to the cross, and to the foul abysses of evil. The way to measure the height is to begin at the cross and the foul abysses of evil, and to go up to the throne. That is to say, the topmost thing in the universe, the shining apex and pinnacle, glittering away up there in radiant unsetting light, is the love of God in Jesus Christ." All this is a boundless reaching out into the infinities of that love which is without bounds. Mr. Spurgeon discoursing on the love of God as manifest in the gospel during the great "down grade" controversy in England, some years ago, said: "Some modern divines whittle away the gospel to the small end of nothing. They make our divine Lord a sort of blessed nobody; they bring down salvation to mere salvability, and turn certainties into probabilities, and treat varieties as mere opinions. "As for me," said Mr. Spurgeon, "I believe in the Collossia; a need as deep as hell and grace as high as heaven. I believe in a pit that is bottomless and a heaven that is topless. I believe in an infinite God, and an infinite atonement, infinite love and mercy, an everlasting covenant, ordered in all things and sure, of which the substance and reality is an infinite Christ." So then the Christ love is infinite in length, in depth, in breadth, and in height; and yet this love bends down so low in the person of Jesus Christ as to touch us and lift us all the way up those shining heights to where Christ himself sits enthroned. The responsibilities of those who dwell here in the presence of the love of the unchangeable Christ is awful, for you may if you wish bar and bolt the door of your heart to the incoming and their divine love, or you can open your heart and let it come in with all the fullness of God. And with this love of the unchangeable Christ in your soul you can move toward boundless eternity in all safety. For he is "Jesus."

"Christ the same yesterday, and today, and forever." For with increasing clearness can we trace the changeless purpose of Christ through all past ages. God was not idle yesterday, nor today, neither will he be idle in the tomorrow state. What Christ was he is and will forever be. Many persons hold strange ideas of the future state, and they look for death to work in them much fondness for righteousness, if not a great taste for holiness. But what God does not approve here he will not approve there; he that is filthy here shall be filthy there. "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap." There is a great solidarity about life, for in the highest sense we are now in eternity and will forever be. When Paderewski was asked how long he expected to play, he replied, "Always, I suppose. Indeed my life would be quite a void without music. I cannot imagine what I would do if I were compelled to deny myself its comforts." "Do not most people drop it when they get old," asked the questioner. "Yes, amateurs do, but artists cling to it." What music is to the soul of a Paderewski, as declared by himself, so is the religion of Jesus Christ to the Christian, how miserable without it. Jesus said: "I am come that they might have life, and that they might have it more abundantly." I do not know all that means but I know it means growth, progress, in the Kingdom of God. For the anthems of the universe sounds it forth; the stars sing it; life speaks it; and death prophesies it; and the work of the Unchangeable Christ, declares it true: "My Father worketh hitherto and I work." We may know to-day the good order of things in the tomorrow state. For God is the same, and righteousness will be forever the habitation of his throne. Our age has a significance and a meaning, that makes it to differ from all the past ages, and yet the purpose is one. And this too, seems clear, that Jesus Christ is making a definite and a most positive demand upon our age: It is this—he is calling upon us for a wider, and a more genuine application of the principles of the Sermon on the Mount, in the things of every day life, than the world has yet witnessed. And with the enthronement of Jesus Christ in our hearts, and with the light of all the past ages focused upon, this better service, we owe to the world, and to our Un-

changeable Christ. Brethren, are we giving this better service?

"Children of yesterday,
Heirs of to-morrow,
What are you weaving
Labor and sorrow?
Look to your looms again!
Faster and faster
Fly the great shuttles
Prepared by the Master;
Life's in the loom;
Room for it—room."

The Minister's Carpet.

An amusing story is told of Mrs. Lyman Beecher, the wife of the great preacher, and her parlor carpet.

Dr. Lyman Beecher, in his early married life, invested in a bale of cotton. Those were the days of sanded floors and rag carpets.

Mrs. Beecher had the cotton spun, woven, and cut to fit the room. She sent for paints which she ground and mixed herself. Finally she nailed the carpet smoothly to the garret floor and—painted it.

One may fancy the minister's wife, hurrying through her work and stealing eagerly up the garret stairs, her pleasure in painting the "the bunches of roses" in the centre, her weariness over the long task of the border, her pride and delight when it was finished at last and she possessed the first carpet ever seen in the village.

When it was put down in the parlor, one of the deacons called to see the minister. At the parlor door he stopped in perplexity.

"Walk in, deacon, walk in!" Mr. Beecher called out cheerfully.

"Why, I can't, 'thout steppin' on't," the old man replied. He stood for a while surveying the wonder in deep admiration; then he looked up, and one can still hear the chuckle in the kindly voice.

"D'ye think," he asked "you can have all that and heaven too?"—Commonwealth.

The Miller's Story.

Permit me to repeat a story my pastor, Duncan Dunbar, used to tell for the benefit of certain churches.

A worthy miller was once pained by hearing that the minister was going away for want of support, the church having decided they could no longer raise his salary. He called a meeting and addressed his brethren, very modestly for he was one of the poorest among these comfortable farmers. He asked if want of money was the only reason for this change, and if all were united in desiring the services of the pastor, could they still keep him. There was but one voice in the reply. The pastor was useful and beloved; but the flock was so poor!

"Well, replied the miller, "I have a plan by which I can raise the salary without asking one of you for a dollar, if you will allow me to take my own way to do it. I will assume the responsibility for one year. Have I your consent?"

Of course they could not refuse this, although they expressed surprise, knowing the miller to be but a poor man.

The year drew to a close. The minister had been blessed in his labors, and no one had been called on for money. When they came together, the miller asked the pastor if his wants had been supplied and his salary promptly met? He replied in the affirmative. When the brethren were asked if they were any poorer than at the beginning of the year, each one replied "No," and asked how they could be, when their church privileges had been so mysteriously paid for. He asked again: "Is any man here any poorer for keeping the minister?" and the reply was the same as before.

"Then," he said, "brethren, I have only to tell you that you have paid the salary the same as you always did, only more of it with greater promptness. You remember you gave me permission to take my own way in this matter; and I have done so. As each one of you brought his grist to mill, I took out as much grain as I thought your proportion, and laid it away for the salary. When harvest was over, I sold it, and have paid the minister regularly from the proceeds. You confess that you are no poorer; so you never missed it, and therefore made no personal sacrifice.

"Now I propose that we stop talking about poverty, and about letting our minister go, and add enough to his salary to make us feel that we are doing something."

Mr. Dunbar used to say, with a sigh, "Oh, for a miller in every church."—Selected.

The Imperative of Love.

When we hear a parent say to a child which seems a little reluctant to obey, "If you love me you will do as I wish," it seems to us eminently reasonable and right. The nature of true love is so comprehensive and compelling that like the sun, it dims the light of everything else. Love is more than law, more than duty, more than pride, more than fear, more than selfishness. Where love has full sway law is needless duty is surpassed, pride is suppressed, fear is transformed into courage and selfishness becomes active benevolence. The only limitations which can be imposed on love are those supplied by conscience. But when the love is for God, these disappear. Therefore Jesus said without any qualifications, "If ye love me ye will keep my commandments."—Ex.

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REFORMING THE SALOON.

The opening of the "Subway Tavern" in New York, near the Bleeker street subway station, which took place a few weeks ago, has been the subject of voluminous comment by the press both secular and religious. The unusual interest taken in the opening of this particular tavern or saloon is in part due to the fact that it is operated by methods somewhat different from those which usually obtain in the conduct of the retail liquor business and in part to the peculiar circumstances attending its opening. The Subway Tavern, we are told, is owned and operated by a company formed on the same plan as the English Central Public House Trust of which Earl Grey is the promoter. The New York Company has a capital of \$10,000, subscribed largely by prominent men in the City Club, and the avowed object is to eliminate the worst features from the liquor traffic. Pure liquors are to be supplied and good food is to be sold at low prices. The expectation of the promoters is that, by these means and by discouraging the treating custom and refusing liquor to men intoxicated, the saloon will be rendered more respectable in character and less injurious in its effects.

But what has principally called attention to the Subway Tavern and the general undertaking of which it is a part is the fact that one of its principal promoters is Bishop Potter of the Protestant Episcopal Church, who also conducted a religious, or semi-religious service, at the opening of the Tavern. That so distinguished a minister of the Episcopal Church in America should be found blessing what the ministers of all religious bodies in the country have generally been accustomed to curse, is a fact sufficiently remarkable to call forth on all hands a variety of comment, and it is not surprising that a great deal of it should be strongly condemnatory of the Bishop's course.

It will be wise, however, to refrain from passing any uncharitable judgment on Bishop Potter. We may feel sure that he has at heart the welfare of the people who frequent the New York saloons, that he has given to the problem presented by the moral conditions obtaining in that great and crowded community a much greater measure of thoughtful study than have most of his critics and that he is entirely sincere in his belief that the undertaking represented by the Subway Tavern will result in good. No one who knows anything of the Bishop's character and work will for a moment charge him with any desire to promote the evils inseparable from the liquor traffic. Doubtless he would gladly sweep away the saloons of New York if he could, but recognizing that to be impracticable he thinks that he will be serving the interests of humanity if he can improve their character.

But while recognizing Bishop Potter's high character as a Christian minister and a philanthropist, as well as the excellence of his intentions, we have small faith in his undertaking for the reformation of the saloon. In our view there is in the saloon so much of the essence of all evil that the only reformation of it that can be effective is to reform it out of existence. Bishop Potter and those who are united with him in this scheme of reform seem to expect that men will be glad to leave the more respectable saloons to patronize the Subway Tavern. But this is more than doubtful. The man who has become a frequenter of the low saloon is not likely to be attracted by the decency and good order which are held out as inducements at the Subway, while those who patronize the more respectable saloons will probably find things more to their liking in their old haunts than in the quarters to which the bishop and his friends invite them. For a few weeks, while it is a new story, the Subway Tavern will doubtless draw custom from the higher and lower strata of drinkers; after that it will take its place among the more respectable saloons of the city and, like others of its class, will be patronized by the more respectable drinkers.

Even admitting that the Subway Tavern and other places of the kind which it is proposed to establish may have some influence to make the saloon life of New York less vicious and degrading than it is at present, there is another side to the question, and one must ask, Even if something desirable should be accomplished, would not this be more than offset by influences for evil which would be set in operation?

As things now are in New York, as well as in other cities, a considerable percentage of young men conscientiously regard the saloons as embodying influences which are essentially evil and should be strongly antagonized. But if so distinguished a minister of religion as Bishop Potter sees so little essentially evil in the saloon that he can extend to it his sanction, ask the blessing of Heaven upon its business, and join in a doxology in celebration of its opening, may we not expect that many will be led to revise their estimate of the saloon and conclude that an institution which a bishop can bless cannot be worthy of their condemnation and many be worthy of their patronage? The strength of the temperance position at the present time consists largely in the conviction on the part of Christian men that indulgence in intoxicating drinks is an evil, that the saloon is a thing to be antagonized and that saloon keeping is disreputable. To break down this conviction by making the saloon and its traffic respectable in the eyes of the Christian community is to do irreparable injury to the cause of temperance reform.

The Independence of the Church.

Dr. Strong in his Theology tells us that "the individual church may be defined as that company of regenerate persons who, in any given community, unite themselves voluntarily together, in accordance with Christ's laws, for the purpose of securing the complete establishment of his kingdom in themselves and in the world." Dr. Hovey in his standard work on the same subject says, "the word church is used to denote a society of baptized believers maintaining together the worship and ordinances of Christ according to his revealed will."

With Baptists these congregations of believers are expected to enjoy a large amount of freedom. Christ only is the head of each, and to him are they answerable. But while thus individually independent and self-governing they may by delegates unite for general purposes in the extension of the kingdom. These fraternal gatherings, composed usually of the messengers of the churches, with their bishops or pastors, may go so far as to have advisory powers or relations touching the affairs of the individual church. But in no case can these powers be regarded as legislative or compulsory.

The New Testament does not give us any authority higher than that of the church itself. The violation of this important principle has led to the troubles and difficulties found under episcopacy and all State churches, attaining their most pernicious development under the church of Rome. There this system reached its culmination. As the outcome of that departure we have the religious wars of the middle ages, the persecutions of the Moravian, Swiss, Dutch, and other Christians, and general interference with all civil and religious rights. Because of it the fires of Smithfield burned, the massacre of the Huguenots was possible and the terrors of the inquisition raged until evangelical religion was banished from Spain. All these and much more simply as a result of a vitiated interpretation of the spirit and genius of the Christian church.

Against encroachments of this character Baptists have ever entered solemn and emphatic protest. To us the individuality of the church and its supremacy in spiritual things are of profound importance. Any tampering with the church's prerogatives is sure to lead to disastrous results. Very soon does the drift run to ecclesiasticism until the democratic character of the gospel church gives way to the domination of individuals or to some extra-scriptural organization which has usurped the church's rightful authority.

Not too strongly then can we emphasize the independence and freedom of the individual church. Dr. Strong says "since each local church is directly subject to Christ, there is no jurisdiction of one church over another, but all are on equal footing, and all are independent of interference or control by the civil power."

Dr. Hovey also adds "the members of a church cannot transfer their authority to others for it is intrusted to them; and the use of it is a duty no less than a right. They may do a particular act agreed upon through representatives, but there is no scriptural ground for more than this."

No fear need ever be entertained by any church among us that the findings or decisions of general bodies will be enforced upon it. While each church is correlated with sister organizations and co-operates with them for the general good, it yet retains its individuality, its standard of doctrine and practice, its absolute freedom in the administration of its own affairs. While any fraternal gathering, associations, conference or convention may give advice and suggest courses of discipline or even lay down doctrinal statements, in no case do Baptists accept the idea that such decisions or standards are final or that they can in any case supersede or supplant the ultimatum of the church itself. To that decision all else must yield and from it there is in the New Testament no higher court of appeal. M.

THE WAR IN THE EAST.

The battle which raged in the vicinity of Liao Yang for the space of ten days—from August 24 to September 4—will, it is believed, take place among the bloodiest in ancient or modern history. The fighting, according to all

accounts, was of the fiercest and most determined character. It is said that about half a million men were engaged, and the awful conflict was continued, it would appear, until both armies were exhausted. The result of the terrible fight cannot at present writing be fully stated. It is known that the list of killed and wounded on both sides is very large. The Russian losses for two days—August 31 and September 1—are estimated by a Russian General at 7,000, and he held that the losses of the Japanese must be far greater. And when it is considered that fierce fighting extended over ten days, it is easy to believe that the carnage must have been appalling. It is known that General Kuropatkin was forced to abandon the town of Liao Yang, and the strongly fortified positions in the vicinity, destroying his arsenal and stores in the town, that he crossed the north bank of the Taitse river and that he has retired toward Mukden which is 35 or 40 miles north of Liao Yang, both places being on the line of railroad. And it is known that Liao Yang has been occupied by the Japanese. It is known also that General Kuroki has north of the Taitse river a considerable force which would appear to be in a position to threaten General Kuropatkin and his line of communication with Mukden and Harbin. But at present writing the despatches have not given us information concerning the relative position and strength of the two opposing forces necessary to estimating the probability of General Kuropatkin's being able to accomplish successfully a retreat to Mukden, without further material sacrifice of the strength of his forces. So far as appears at present, the Japanese have won a victory, but at very great expense to themselves as well as to the Russians. But if Kuropatkin is now able to withdraw his still powerful army to Mukden without any further shattering of his strength, the Japanese victory at Liao Yang will have been dearly bought. The latest despatches received at time of going to press indicate that the Russian rear is being harassed in their retreat and also that the Japanese are endeavoring with some hope of success to intercept the Russians and force them to give battle again before reaching Mukden.

Editorial Notes.

—Rev. D Hutchinson wrote us under date of Aug 30, "Next Sunday evening [i. e. Sept. 4] the Free Baptists of Moncton will unite with us in service and at the Communion table." From this and from a note from the clerk of the Moncton F. B. Church, which appears in another column, it is evident that in Moncton at least the Baptists and Free Baptists are practically one.

—It is not the last glass that ruins a man but the first, says a reformed drunkard who accordingly speaks from experience. On the same principle, men are ruined not merely in the low grogeries and disreputable saloons but in the decent places that are patronized by respectable drinkers. Many a man begins his downward career at the 'respectable' saloon which he continues to frequent until he has become a drunkard and then he graduates to the groggery.

—The report of the Committee on obituaries adopted by Convention was prepared by Dr. E. M. Saunders. It made appropriate reference to the following brethren and sisters who during the year have entered into rest, Rev. Wm. D. Manzer aged 64, Rev. Horatio N. Parry aged 54, Rev. D. M. Welton, 11. D. aged 70, Rev. Samuel D. Irvine, aged 45, Mrs. J. T. Eaton, wife of Rev. J. T. Eaton, aged 63, who was for years a missionary to Burmah, Mrs. Rachel Smith widow of the late Allison Smith, of Halifax. The Convention does not forget the services of these members of the body. May the relatives and friends be able to rejoice in the good work done by their loved ones "Precious in the sight of the Lord is the death of his saints."

—At its late session the British Parliament passed an act for the prevention of juvenile smoking, by which all persons under sixteen years of age are prohibited from smoking or using tobacco in any form under penalty of a fine not exceeding two dollars and a half for each offence. Any dealer who supplies tobacco in any form to persons under sixteen is liable to a fine not exceeding five dollars for a first offence and ten for a second offence, while for a third the dealer is deprived of his license for a term of five years. Such legislation may be more effective in England than it would be in this country, but it seems evident from the history of attempted anti-tobacco legislation in the Dominion Parliament that Canadian tobaccoists are much more afraid of a law which should prohibit the manufacture and sale of cigarettes than any attempt to prevent the sale of tobacco to boys through legislation of the kind which has been enacted by the British Parliament.

—"Allowing the individual the right to interpret for himself within the lines which mark denominational cleavage and the right to a loyal endorsement of the truth as personally conceived, nevertheless," says *The Standard of Chicago*, "there is demanded to-day a more practical union of the organized forces of the Christian church. There is a waste of power at some points without the adding of effective strength to truth in having so many organizations which are so much alike. There can be no valid human reason why two religious organizations like those of the Baptists and Free Baptists should not be one actually as well as theoretically. Bodies whose differentiated beliefs are at the

minimum point might accomplish a more loyal service in the kingdom by a unity of effort for the maximum of truth. Organized life on this basis could make the next great advance which would demand that, within the sphere of harmonious co-operation, individual differences of belief be permissible. It is as cruel to belittle the distinctive doctrines of belief, whether held by one or many, as it was to anathematize and excommunicate those who could not accept the teachings of councils and ecclesiastical pronouncements. We need fewer religious denominations but not less doctrinal truth."

—The Most Reverend Randall Thomas Davidson, Archbishop of Canterbury, who has visited Quebec, Montreal and Toronto during the past week, is counted the ninety-fifth in the line of succession to the Archbishopric and is the first of his line to visit this continent. It is said, too, that it is a matter of four hundred years since an Archbishop of Canterbury has officially left the shores of England, so that it would appear that America is now enjoying a very exceptional honor, the Archbishop is enjoying a very exceptional visit. Dr. Davidson succeeded Dr. Temple as Primate of all England in January, 1903, having previously been Dean of Windsor, Bishop of Rochester and Bishop of Winchester. Of the Archbishop, Bishop Lawrence of Massachusetts writes: "He has great capacity for work; he is direct in expression and simple in character. . . . He has, as indeed every successful statesman must have, a keen sense of humor. He has the sagacity of the best Scotchmen tempered by English common sense. . . . He is what might be called a Broad Churchman with a touch of Evangelical fervor. At the same time he is a strong institutionalist and a firm upholder of the Church of England in the kingdom. The Archbishop will attend the General Convention of the Protestant Episcopal Church of the United States, which meets in Boston early in October. A large part of his purpose in visiting America is supposed to be to study the methods and position of a free Church in a free State.

—According to statements in a number of papers one purpose of the visit of the Archbishop of Canterbury to America is to promote unity among the Protestants. The Archbishop has offered his service as mediator between the British Government and the Free Church in their present embarrassed state on account of the recent decision of the Lords. It appears that the distinguished Prelate is ambitious to be used in promoting unity in Christendom. This is praiseworthy. "Blessed are the peacemakers." There are two things, however, that may, in the minds of many, operate against great success in his endeavors. In the first place unity secured by one official is not likely to be very deep or lasting. Where religious bodies are not united in heart and in substantial accord as to belief, external bonds are of little worth. They are easily broken. In the second place there is not very much union between the Church of England and the Non-conformists of England and Wales just now. Nonconformists are having their goods seized and sold at auction, and their ministers are being sent to prison for refusing to pay the portion of their rates that is devoted to teaching doctrines subversive of their beliefs and that are in favor of Roman Catholic tenets which the Nonconformists believe opposed to the Gospel of Christ. And this persecution is carried on in the supposed interest of the Church of England. In this condition of affairs there will be hosts of Christians in America, who, when the Archbishop is heralded as an Apostle of Unity, will feel like advising him to return, to be reconciled to his fellow Christians in England, and then come and offer his mediation abroad.

—The Anglican Synod of Nova Scotia, at a meeting held at Halifax on 31st ult., elected, on the third ballot, Archdeacon Worrell, of Kingston, Ontario, as Bishop of Nova Scotia. The clerical vote was uniformly in favor of Dr. Worrell and the laity gave him a majority on the third ballot thus electing him Bishop. The election was then made unanimous. Dr. Worrell has accepted the office. A few weeks ago Dr. Cody, of Toronto was elected to this office; but he declined it. The consecration of the new Bishop is to take place in St. Luke's Cathedral, Halifax. The Archbishop of Canterbury has been invited to attend; but there is no promise yet that he will visit Nova Scotia before returning to England. Archdeacon Worrell is a native of Ontario and is 51 years of age. He was appointed Archdeacon of Kingston in 1900 and is Professor of English in the Royal Military College. He is said to be a man of fine address and presence and highly regarded in Kingston both for his scholarship and Christian virtues. Ecclesiastically the Bishop-elect is described as a moderate High-Churchman.

—Rev. Dr. McLeod, editor of *The Religious Intelligencer*, attended our Convention at Truro, where his presence was highly appreciated, and he on his part appears to have been favorably impressed with what he saw and heard. *The Intelligencer* says: "The Convention . . . was a meeting of much interest. The first sermon of the session, Friday night, was by Rev. W. C. Keirstead, of the Free Baptist Conference of New Brunswick; it made a

deep impression. We heard it spoken of on every hand as a clear and strong presentation of truth. The Convention sermon, Sunday morning, by Rev. G. R. White, was worthy of the occasion, cheering the hearts and strengthening the faith of the Lord's people. All the preaching was helpful as were the platform addresses, and the prayer meetings were seasons of spiritual refreshing. The attendance was large. . . . The reports presented showed the several branches of work to be in an encouraging condition."

—In reference to the discussion of the report of the committee on Union, *The Intelligencer* says: "The consideration of the report occupied several hours. Every phase of the subject received attention, and there was a manifest desire to reach ground that would be absolutely fair to both bodies. There was of course a divergency of opinion as to the best form of expressing the common ground. In a Convention of over three hundred members that was to be expected. But no one listening to the discussion could fail to be persuaded that our Baptist brethren heartily desired union, and desired it on terms that would be as honorable to our people as to themselves, conserving all the sentiments and interests dear to both. The only question was how most wisely and truly to do that. . . . While listening to the discussion of the union proposals, we wished our Conference and all our people could have been within hearing, and also that they could have seen their brethren of the Baptist body and felt the spirit of Christian fellowship that was so manifest. We believe that there is now an opportunity the best that has been, and we cannot conceive of any better ever likely to be, for a union perfectly fair and honorable to both bodies. Neither in the Basis nor in the plan is there anything which can be construed as an attempted absorption of one by the other."

—The Rev. John Brown who years ago ministered with much ability to churches in Nova Scotia, but who returned to England, contributes a vivid description of the "Acadian Land" to the *Herald* of Brighton, England, where Mr. Brown at present resides. We have not space in this issue to publish the article in full. He describes Grand Pré in fitting terms. Referring to Longfellow's "Evangeline" he quotes a letter written by the poet in answer to an enquiry of Mr. Beaudry, as follows:

Cambridge, February 9, 1882.

Dear Sir.—The poem *Evangeline* is so far historical only as it is founded on the dispersion of the Acadians. The story itself, of a maiden separated from her lover, and, after life-long wanderings, finding him dying in a hospital, is a legend or tradition. The name *Evangeline* is of my own invention, as are all the details of the poem. I am sorry to say that I never was in Grand Pré. I am prevented by illness from writing you a longer letter on the subject.

Yours very truly,

HENRY W. LONGFELLOW.

In a letter Mr. Brown says: "I hold friends [in the Provinces] and the country in the happy remembrance. I have had to give up the ministry some four years since on account of an internal and incurable malady, but the doctor's tell me that with care I might live as long as other men. But it was a severe blow to have to lay aside my life work but if God so willed it why should I repine?"

Mr. Brown's address is 25 Stafford Road, Brighton, England. While in Canada Brother Brown made many friends by his faithful preaching and his contributions to the press. They will join us in wishing him abundance of sustaining grace.

Rev. D. Hutchinson's Views in Respect to Union.

After his return from the Convention at Truro Rev. D. Hutchinson of Moncton was interviewed by a representative of the *Transcript* in reference to the proposed union of the Baptist and Free Baptist bodies and gave his views as follows: "In his opinion the union between the Baptists and Free Baptists will, without doubt, be consummated in the near future. He expressed himself at being surprised that two bodies of Christians so closely alike in their church polity and in their views of doctrinal truth, could have remained so long separate. The waste of men and money should long ago have led to a union of these two bodies. He said that as far as he could see the Convention at Truro, without a dissenting voice was in favor of union. The amendment that was carried was in no way opposed to the idea of union as expressed in the resolution; but was submitted for the purpose of clarifying what seemed to some to be a little ambiguous. The Free Baptist Christians, he felt sure, when they understood the nature of the amendment, would at once see that it gave them a larger measure of liberty than the original basis agreed upon. It is expected that the Free Baptists of Nova Scotia will also in the course of time follow the Free Baptists in New Brunswick and form a part of the great united Baptist brotherhood of the Maritime Provinces."

One of Our Evangelists.

I append a letter concerning Evangelist Walden, which largely explains itself. I have been intimately acquainted with his evangelistic labors for three years and can commend him to our pastors and churches. Mr. Walden's engagement with the joint committee of Colchester and Cum-

berland ends with this month. He already has engagements for October, but may be obtained if addressed at once for work in September. If you are in need of evangelistic assistance, you will do well to act promptly.

(COPY OF LETTER)

Amherst, N. S., June 21, 1904.

To whom it may concern:

Since Sept 1, 1903, Bro. C. W. Walden, a licentiate of Bear River Baptist church, has labored as Evangelist within Colchester and Cumberland counties under a Committee. As Secretary of that Committee, I have had at all times full knowledge of the work and gladly do I write these words concerning Bro. Walden.

1. He is a man of God; he talks with God; and walks with God.
2. He is very devoted to his work. If any man can say in these days, "The zeal of thine house hath consumed me" it is he.
3. He is loyal to the truth, honoring it in all his work.
4. He has a passion for souls and desires above everything else on earth their salvation. As I am now leaving the Provinces I hand this to Bro. Walden to use as occasion may arise.

WELCOME E. BATES.

Mr. Walden's recent labors in Truro, were greatly blessed and received great commendation from the pastors of both churches. Any correspondence addressed to Antigonish, N. S., will reach Mr. Walden.

I. W. PORTER, Pastor of the Baptist church, Bear River, N. S.

Aug 34, 1904.

Notes from Nova Scotia.

Onslow is one of our oldest Baptist interests. In 1891 the church at Onslow West celebrated the hundredth year of its organization. Rev. M. W. Brown was then pastor. An address giving historical statements was made by the late Rev. D. W. C. Dimock, and the whole situation was admirably treated by Dr. D. A. Steele. At present Rev. W. H. Jenkins is the zealous and able minister in charge. He has encouragements. Recently he baptized two of his own children. At Onslow West the church has lost a number of families by death and removals to other places. The McNutts, the Munros the Blairs, the Soley, Mr. Silas Clark, Lintons, and others who were pillars in the church are sadly missed. But Dea. McKinlay, Dea. Dickson, Mr. and Mrs. Jas. Morrison, Silas Morrison and family and others are ready with good words and works.

At Belmont the settlement has grown and the Baptist interest has, within thirty years, greatly advanced. At that time services were held in a log school house. Now a neat house of worship is filled with an attentive congregation largely composed of young people. The cause here has been greatly aided by Brother and Sister Gurn. Belmont is the old home of Rev. C. P. Wilson, and of Rev. J. Arthur Johnson, pastor at Jamaica Plain, Mass.

Port Lorne is on the Bay of Fundy, seven miles from Paradise. It is an ideal place for an "outing." The strong cool breezes are more grateful than the spicy breezes of Ce lon's Isle.

The hills and gorges, the fields and forests, the view of New Brunswick and of Cumberland, make the scenery at once restful and stimulating. Rev. R. B. Kinlay preaches at Port Lorne, Arlington, Outram, St. Croix and Hampton. He lives at Port Lorne. The meeting house here has recently been painted and other improvements are to be made. During the year sixteen have been received by baptism. The congregation is increased by a number of visitors who find Port Lorne a desirable place of residence in the summer. Recently, Mrs. T. H. Rand, Mrs. Judson Harris, and Mrs. C. B. Whidden have been in this number. Brother Kinlay has the joy of a faithful ministry and the greatest joy of seeing his children walk in the truth. Two of his sons, students of Acadia College are successfully preaching the word during the vacation.

Yarmouth has suffered from the decline in ship building. But the town, nevertheless, advances. The country, of which it is the commercial centre, is advancing in agriculture. Buildings, if not so imposing as those erected a generation ago, are quite as well adapted to the needs of the people. If not so many make large sums of money as in the past yet more make substantial gains.

The tourist business also makes work for many. At Bay View, and nearer the Cape, hotels have been erected, and improvements made which provide for the refreshment of New Englanders weary from their enervating climate.

Yarmouth has long been a centre of Baptist influence. The Home Mission Board has since 1879, when the Convention took charge of the work, been located here. For years before that date Dr. Day was the Secretary and Director of the Home Mission work of Nova Scotia. For many years Rev. A. Cohoon was entrusted with care of the churches in this respect. And now Rev. E. J. Grant who as pastor at Arcadia and Chebogue churches near to Yarmouth carries the large responsibility of this difficult but essential department of the denominational activities. Rev. M. W. Brown, the energetic superintendent of Home Missions, has his home at Milton, Yarmouth. The churches in the town are in good condition.

The Temple church has a good congregation. Here able men, like Rev. G. R. White, Rev. W. F. Parker and others have left works that follow them in material improvements of the property and in the lives and evangelical spirit of the people. And Rev. H. C. Newcombe, the present pastor, is adding to the strength of the church.

At Old Zion Rev. C. W. Roe, is coming to his own. His word is sweet and refreshing, his pastoral duties are well performed. Efforts have been made to draw him elsewhere; but his native province holds his heart.

Rev. David Price has returned to Milton, after his vacation, ready for steady, faithful intelligent service which his people say he has rendered since coming among them. The church is at last clear of debt and its prayer is: "Send now prosperity."

Rev. G. P. Raymond, whose pastorate at Berwick is opening auspiciously, has supplied in Yarmouth a few weeks very acceptably.

* * The Story Page * *

A Little Benefactor.

"The days are so long and wearisome!" sighed Mrs. Harmon. She had been confined to her room a long time by a chronic ailment. She could not go upstairs or down. She could not visit her kitchen, where a woman hired by the week now filled her place.

Her husband was at work from morning till night out in the fields, and her grown-up daughter was away teaching; she could ring a bell for Mrs. Grigg if she wanted anything, and she could move her chair from the window that looked out on the back yard to the window that looked out on the road.

But it was a road on which there was not much passing, and the chief event each day was the strolling by of perhaps a dozen children to school with their dinner-pails in the morning, and their return home in the afternoon. For want of other amusement she watched them—languidly at first, and after that with increased interest.

"Amy Chapin and Grace Clark look to be pretty intimate," she often said to herself, as two little girls in plaid aprons went by, sometimes each with her arm around the other's waist, and sometimes studying from one book as they walked. "Well, I used to be intimate that same way with Amy's mother when I was a girl. She was Lucy Grav then. And now I don't see her once in six months. Folks around here aren't very social."

Mrs. Harmon said this resignedly. She knew how busy all the housewives were in their homes. When she was well she had not gone out visiting herself very often. There were the hens, the pigs, the milk and the butter-making to see to, besides the meals of the men and the housework.

But now, forced to give up work, time passed wearily. She had few resources; sewing made her nervous, and she cared little for reading, though she had been a bright scholar when a girl, and had taught the district school for two summers before she married. Here she was a clear-headed woman of forty-five, tied down to an invalid chair waiting—for what?

"I declare, I won't spend another minute watching that hen scratch up the grass!" she said one morning, as she rolled her chair away from the back window. "It's time for the school children to go by. Jimmy Grigg is swinging on our gate now, waiting for Benny Chapin to come along. There's Benny Chapin now. Lucy Chapin must have big washings. Benny goes to school every morning with a clean apron and home with a dirty one."

She watched the boys saunter off, and then she watched till Amy Chapin and Grace went by. Presently Tommy Cobb followed, running and stumbling, with his hand done up in a red handkerchief.

He was the last, and for more than two hours after not even a dog passed the house. "It was tedious."

But in the afternoon Mrs. Chapin came into Mrs. Harmon's room with Benny. She said there was going to be a mothers' meeting at the schoolhouse, and she wanted to leave Benny with Mrs. Harmon till she came back.

"He'll be good," she said. "You sit there, Benny, and if Mrs. Harmon wants anything you can wait on her."

She hastened away, leaving her invalid friend looking at the little round-eyed boy who sat on a low chair opposite her. He sat very still, for he was being a good boy.

"Benny," she said at last, "how old are you?"

"Six and a half," he said. "I had a birthday in December. Did you know I was born in December, just before Christmas? My mother calls me her Christmas present. I had a sled and six agates on my birthday."

"Do you like your school?"

"Yes, I do. I'm in the Third Reader. Jimmy Gregg and I began the Primer together, and pretty soon I went into the First Reader, but Jimmy stayed in the Primer. Then I went into the Second Reader, and Jimmy stayed in the Primer. Now I am in the Third Reader, and Jimmy is in the Primer yet. The teacher says it's because he doesn't pronounce well, but I think he could pronounce well if he would only take pains."

Mrs. Harmon felt that she was getting very interesting replies from this talkative little boy.

"I've read 'Robinson Crusoe' through three times," he added.

"Was Tommy Cobb late this morning?" she asked.

"Yes; his mother wrote him an excuse. He got hurt yesterday. He came to my house and climbed on top of the wood pile. Mother said, 'Get down, Tommy, or you'll fall.' But he did not get down. She said, 'Tommy Cobb, get right down, or you'll fall and hurt yourself,' and he did fall and hurt his wrist so it swelled all up."

"Well, I declare!" said Mrs. Harmon. Her next question was, "Amy likes Grace's lark pretty well, doesn't she?"

"Yes; they're intimate friends. They've begun patch-work together, and they divide their pieces."

"They've got pieces of all my aprons. But everything is used now, and they'll have to stop short. They wanted to make bed-quilts, and now they can only make crib quilts; and there isn't a baby in either family."

Mrs. Harmon was very much entertained by Benny's volubility, and she could easily imagine what discussions had gone on between the girls. Quick, practical thoughts came into her mind, as she felt almost excitedly happy.

When Mrs. Chapin came from the meeting she found Benny standing on a stool, which itself stood on a wooden chair, getting down a little wooden jar from the top shelf of the closet.

"I told him to," said Mrs. Harmon. "It's my clover salve. Benny has been a very good boy, Lucy, and I wish he would run in often to see me. Can he?"

"Why, of course, he'd like it," said Mrs. Chapin. "Wouldn't you, Benny?"

"Yes, I'd like it first rate," said Benny. "I've been looking at pictures and shells and feather-work, and another time she will let me see their old compass, if Mr. Harmon says so."

"Now," said Mrs. Harmon, "on your way home, Benny, I want you to stop at Mrs. Cobb's and send Tommy right over here, and I'll give him something to cure his wrist. And tell Amy to stop on her way home to-morrow; I want to see her."

After her visitors departed, Mrs. Harmon rang the bell for Mrs. Grigg, and told her to send in Jimmy with his Primer.

Jimmy came soberly. He had always felt afraid of the sad faced invalid woman, but this time she was smiling. She meant to help him to take pains about his pronouncing. Her old school-teaching arts returned to her, and she held the little boy's interest and inspired his zeal.

"I'll give him an hour a day," she said to herself, "till he gets into the Third Reader along with Benny."

When Tommy Cobb arrived, shy and wary, she made him welcome, and was soon doing up his poor inflamed wrist in the softest of old linen and with clover salve. When she finished, and he said, "Thank you, ma'am; that feels good," she replied, "Come in to-morrow and I'll do it up again."

Next day Amy Chapin came. Grace was going to wait for her at the gate, but Mrs. Harmon tapped at the window for her to come in, too.

She asked the girls about their sewing, and showed them a great bag of pieces, which she told them they were free to use from till their quilts were done. They agreed to bring all their's to show to her, and she said she would do some of the cutting out for them.

"Isn't she nice?" they said to each other, when they started on the road home.

"Mrs. Harmon's been real bright all day," said Mrs. Grigg to Mr. Harmon, when he came wearily into the house at dusk. "I shouldn't wonder if she was going to take a start and get well."

Mrs. Harmon had certainly taken a start of some kind. She really cared about her new interests, and it was a happy day when Tommy Cobb left off his bandages, and his mother came over on purpose to thank her for her skill and her salve.

In a few days Jimmie Grigg was in the First Reader.

"And it won't be many weeks before he is in the Third," Mrs. Harmon said to his mother; and Mrs. Grigg felt so "heartened up" that she went about her work singing.

The little girls and their sewing were an almost daily source of pleasure.

"Can this be my invalid wife who was speaking?" Mr. Harmon asked himself, when she said to him, "When those girls get their quilts pieced, I believe I'll let them have a quilting here, and invite in the neighbors."

It was not alone these interests that arose. Others followed fast. She was always getting something new from that little chatterbox, Benny. Once she found out that Mrs. Glapham down in the hollow wanted "a dozen Brahma eggs the worst way, for her old yellow hen to sit on."

Another time Benny innocently related to her how Amarilda Green had been to see her mother.

"And old Mrs. Green is over eighty, and Amarilda says she just hankers after jell. And Amarilda can't make jell because she don't raise currants. My mother's real sorry that her jell is all blackberry."

"And I'm glad mine is all currant," thought Mrs. Harmon to herself.

Before long a warm feeling stole into the hearts of the neighborhood, and as they met at meeting or at sewing society, one would say to another:

"Have you seen Mrs. Harmon lately? What a good woman she is! They say her health's improving all the time now. I hope so. She's a blessing to the neighborhood."

"So Harmon's wife got well," said the storekeeper to the doctor. "What medicine did you give to her?"

"Oh! tonics, tonics," said the doctor with a wise smile. "And nature helped too, of course—nature helped too."

But Mr. Harmon, in her own heart gave credit to a third agent, and always thought of Benny as her little benefactor.—Youth's Companion.

The Little Girl at the Window.

BY MARION BRIER.

Hazel had thought a good deal about the little girl at the window. She had such a sober little face and such wistful blue eyes, and she was always sitting at that same

second story window in the big tenement that stretched clear up to Hazel's back yard. At least she was there every time Hazel looked, and that had been a good many times those last few days, for some way she could not keep that pale, listless little face out of her mind.

The Camerons had only moved into that part of the city the week before. Until that time they had lived in a flat, so it seemed quite wonderful to Hazel to have a whole house to themselves, and better yet to have a yard—yes, two yards; for there was a front yard and a back yard with the house. She had always wanted a flower-garden, but there had never been a foot of ground with the flats. Now, however, her dream of pansy faces, of bright tulips, of great fragrant bunches of sweet peas was about to be realized. Her mother had told her that she might have two beds in the front yard and plant what she pleased. She could hardly wait for her father to dig the ground, and at first spent nearly all her spare time planning just what flowers she would have and just where she would plant each one. She was a genuine little flower lover and never tired of studying the seed catalogue.

But the last few days her interest had wavered between her flowers and the little girl in the window. Every time Hazel went into the back yard she saw her there, sitting in just the same place, looking listlessly out of the window. She wondered why, and why she looked so sober, and why there never seemed to be anyone else in the room, and a great many more "whys?"

One morning, earlier than usual, she looked up at the window and the little girl was not there. "It must be she isn't up yet," she thought. But just then a woman came to the window with the little girl in her arms and put her down very carefully in the chair. It flashed through Hazel's mind why the little girl always stayed in one place and why she was so pale; it must be she was sick. Hazel's eyes grew tender with sympathy, for she had been shut up in the house with the measles the summer before and just knew how hard it seemed; that is, she thought she knew, but she changed her mind about that a few minutes later.

In a little while a woman came to the window with her hat on, carrying a plate and a cup. She set these on a stand near the chair, kissed the little girl and went away. Hazel knew that she had probably gone to work and would not be back before night. Her brown eyes were full of sympathy. Poor little girl! It must be hard not only to be sick but to have to stay alone all day without even a doll or a kitten to keep her company. She remembered how lonesome she used to get, even with her mother there and two kittens, four dolls, a big pile of story books and lots of other things.

Just then her mother called her to breakfast. But all day she kept thinking of the little girl and wishing she could do something to make her happy. Several times she looked up at the window. Yes she was still there and her face looked paler and more sober than ever.

Hazel wished she dared go up to visit her and carry books and games so she would have something with which to amuse herself during the long days; but Hazel was a shy little girl and could not make up her mind to go. She thought and thought and planned a great many things to do for the little girl; but somehow she did not dare carry out any of the plans. If the window had been on the ground floor she felt certain she could have made friends, but she had not courage to go to the big tenement and inquire the way up to her room.

A few mornings afterward when he kissed her good-by her father, said "Well, Chicken, I'll try to get home early enough to spade up the ground for your garden this afternoon."

"O, goody!" Hazel danced up and down and clapped her hands. She got out her packages of seeds and planned the garden all out of course more just the way she wanted it.

Then she remembered the little girl in the window and wished she could come down and help. Some way it seemed almost selfish to have such a good time when the little girl up there was so lonesome.

By and by she thought of something. Her eyes grew bright and she clapped her hands softly. This time she was sure she had thought of a plan.

Half an hour later her mother was surprised to have Hazel ask if she might have her garden in the back yard.

"Why child," her mother said, "what in the world do you want your garden way back there for? It's much prettier here in the front yard."

Then the story about the little girl came out. "And I thought if I made my garden in the back yard, she could watch things grow and see the flowers and maybe it would seem a little bit like having a garden of her own," Hazel concluded, her eyes as bright as stars.

Her mother readily consented when she knew why Hazel had changed her mind; so the little girl spent the rest of the day replanning her garden.

She kept looking up at the child at the window while her father was spading up the ground that afternoon. She smiled happily to herself when she saw the little face pressed close to the window. And when the little girl smiled back Hazel as if they were beginning to get acquainted.

Just think, papa," she said, "that is the first time I ever saw her smile; I don't believe she ever did smile before."

The next morning Hazel was out bright and early sowing her seeds. But she was not too early for the little girl in the window. "She looks happier already; doesn't she, mamma?" Hazel asked eagerly. "And I know when the plants begin to grow she'll like to watch them. Just think, there hasn't been a thing that was pretty for her to look at."

Her mother smiled and stroked back the brown curls tenderly. She thought her little girl's sunshiny face would make almost any one happier.

The days went by and Hazel spent a large share of her time working in the garden, and the little girl in the window watched. They always smiled at each other now; but that was all. Hazel's cheeks were growing rosy and brown with the exercise and fresh air; and the pale little face in the window was losing its listless and growing almost happy.

The plants grew finely, and at last one morning there was a blossom. The little girl in the window saw it first. The window was up now and when Hazel came into the yard she was leaning out, breathlessly watching to see what Hazel would do.

What Hazel did was to clap her hands and dance all about the garden. Then she dropped down on her knees and buried her small nose in the heart of the flower. She looked up to see if the other little girl had seen it too. "O, aren't you glad!" she cried. That was the first time the child had ever spoken.

After that blossoms came thick and fast. Hazel picked a big bunch a few days later. She looked up at the window thoughtfully; then her face brightened. You tell your mamma to give you a long string," she called; "when tomorrow you can let it down and I'll tie the flowers to it and you can pull them up."

So every little while a big bunch of flowers went up to the window and was put into a glass of water on the stand. The little girl looked and looked at them and buried her pale face lovingly in their fragrant depths and talked to them, telling them everything that was in her heart, just as if they understood. She was not lonesome any more.

One evening in the early fall Hazel went out into the back yard and looked up at the window as usual. Then her eyes grew round with surprise, for the little face up there seemed fairly shining with happiness. "What do you suppose?" a glad little voice called down; then ran on, too eager to wait for a reply. "The doctor says I'm going to get well!"

Hazel clapped her hands. "O, I'm so glad!" she cried. "And what do you suppose he says cured me?" the eager little voice went on.

Hazel shook her head; she could not guess. "He says the flowers cured me!" She pressed her cheek lovingly against the big bunch of blossoms beside her.

Just then her mother came to the window and put a work-hardened hand on the fair hair, her face shining with a great happiness. "Indeed they did cure her, Miss," she said, smiling down at Hazel. "The doctor said she was all run down and never would have got well sitting here alone all day with nothing to interest her. He said she would have died before this if it hadn't been for those flowers. But she has got stronger every day since she got interested in them; they seemed to be such company. And now the doctor says she is really going to get well." There were tears on the mother's thin cheeks, but they were happy tears.

"O, I'm so glad, so glad!" Hazel's own eyes were shining almost as brightly as the two pair of eyes in the window above. She flew into the house to tell her mother all about it. "O Mamma, you don't know how glad I am I had my flowers in the back yard this summer. Isn't it just lovely!" she concluded, breathlessly.—Congregationalist.

Chinese Etiquette.

When a Chinaman takes his little boy to school to introduce him to his teacher, it is done this way, according to one missionary writer.

When the Chinaman arrives at the school, he is escorted to the reception room, and he and the teacher shake their own hands and bow profoundly. Then the teacher asks, "What is your honorable name?"

"My mean, insignificant name is Wong."

Tea and a pipe are sent for, and the teacher says, "Please use tea."

The Chinaman sips and puffs for some minutes before he says to the teacher, "What is your honorable name?"

"My mean insignificant name is Pott."

"What is your honorable kingdom?"

"The small petty district from which I come is the United States of America." This comes hard, but etiquette requires the teacher to say it.

"How many little stems have you sprouted?" This means "How old are you?"

"I have vainly spent thirty years."

"Is the honorable and great man of the household living?" He is asking after the teacher's father.

"The old man is well."

"How many precious little ones have you?"

"I have two little dogs." (These are the teacher's own children.)

"How many children have you in your illustrious institution?"

"I have a hundred little brothers." Then the Chinaman comes to business.

"Venerable master," he says, "I have brought my little dog here, and worshipfully intrust him to your charge."

The little fellow who had been standing in the corner of the room, comes forward at this, kneels before the teacher, puts his hands on the floor and knocks his head against it.

The teacher raises him up and sends him off to school, while arrangements are being made for his sleeping room and so forth.

At last the Chinese gentleman rises to take his leave, saying, "I have tormented you exceedingly to-day; to which the teacher responds, "Oh, no; I have dishonored you." As he goes toward the door he keeps saying, "I am gone, I am gone."

Etiquette requires the teacher to repeat, as long as he is in hearing, "Go slowly, go slowly."—Ex.

The Young People

EDITOR

BYRON H. THOMAS.

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

Officers.

President, Rev. A. E. Wall, Esq., Windsor, N. S.
Sec.-Treas., Rev. Geo. A. Lawson, Bass River, N. S.

The Convention.

The Truro Convention is now a matter of history. We cannot soon forget the crowds, the marked seriousness, and spiritual tone, that characterized it. The echoes of the platform meetings are still ringing. The writer has no hesitation in declaring it to be one of the best in all respects ever held.

Many of our strongest young men found time in the rush of business, to attend the B. Y. P. U. meetings. With great solemnity and unusual seriousness the crisis was faced, and discussed. The new President, before taking office asked for the privilege of prayerfully considering the matter during the afternoon. Then at the evening hour he came, with smiling countenance—and a look of determination, born we believe near the "mercy seat" and readily declared his purpose, with the help of our young Baptist hosts, to "keep the banner flying." Never did a general speak more hopefully of the future, than did our new president of the outlook. Young people throughout our great inter-provincial constituency we ask of you sympathy, prayers, and the best possible all-round support you can render.

Put your ear to the ground, do you not hear the rumblings of the oncoming hosts who have but one word written on their banners, Victory—and greater things will I do."

Nothing but profound appreciation was expressed by the delegates, for the magnificent service rendered by the officers who have carried all the burdens of executive administration during the past year, very special were the spoken words of appreciation concerning the editorial service of Pastor Dykeman.

The new editor with trembling hand takes hold of the pen and asks "what of the future?" Fellow Unioners your help please, give this column; which has already entrenched itself in the hearts of our Baptist young people) a still larger place in your affections.

Next week we shall have a further word of importance to the constituency.

Sec. Lawson no doubt will furnish the column next week with a minute of the Truro meetings.

President Wall will speak often and to the point; during the year from this department which is the pulpit of our Young People's interests.

Past Editor's will I am sure lend the helping hand, whenever possible. There is one word that will weigh heavily on our minds for the next twelve months; that word is "Copy."

The B. Y. B. U. will be asked to give themselves with renewed devotion to the work of raising "our missionaries salary."

The following original poem was written by the editor's special friend:—

The Bible.

This little book, I'd rather own
Than all the golden coffers
That e'er in monarch's collar shone,
Than all their diadems.

Nay, were the seas one chrysolite,
The earth a golden ball,
And diadems the stars of night,
This book were worth them all.

How baleful to Ambition's eye,
His blood-run spoils must gleam,
When death's uplifted hand is high,
His life a vanquished dream.

Then hear him with his gasping breath,
For one poor moment crave:
Fool, wouldst thou stay the arm of death,
Ask of the gold to save?

No, no, the soul ne'er found relief,
In glittering hoards of wealth,
Gems dazzle not the eye of grief;
Gold cannot purchase health.

But here a blessed balm appears:
To heal the deepest woe,
And he that seeks this book in tears,
His tears shall cease to flow.

Here He that died on Calvary's tree,
Hath made that promise blest,
"Ye heavy laden, come to me,
And I will give you rest."

A bruised reed I will not break,
A contrite heart despise:
My burden's light, and all who take
My yoke shall win the skies."

This is the guide Our Father gave,
To lead to realms of day,
A star whose lustre gilds the grave,
The light, the life, the way.

Here is a special message in poetry to all our Unioners who have the special burden of raising "our missionary's salary" upon their hearts, and to the greater number who have not as yet responded:

Is it Nothing to You?

By G. P. T.

"Is it nothing to you, all ye that pass by?" Lam. 1: 12.

Is it nothing to you, O ye Christians,
That millions of beings today,
In the heathen darkness of China,
Are rapidly passing away?
They have never heard the story
Of the loving Lord who saves,
And "fourteen hundred every hour
Are sinking to Christless graves!"

Is it nothing to you, O ye Christians,
That in India's far-away land
There are thousands of people pleading
For the touch of a Saviour's hand?
They are groping, and trying to find him:
And although he is ready to save,
Eight hundred precious souls each hour
Sink into a Christless grave!

Is it nothing to you, O ye Christians,
That Africa walks in night?
That Christians at home deny them
The blessed Gospel light?
The cry goes up this morning
From a heart-broken race of slaves,
And seven hundred every hour
Sink into Christless graves!

Is it nothing to you, O ye Christians?
Will ye pass by and say,
It is nothing, we cannot aid them!
You can give, or go, or pray;
You can save your souls from blood-guiltiness,
For in lands you never trod
The heathen are dying every day,
And dying without God.

Is it nothing to you, O ye Christians?
Dare ye have naught to do?
All over the world they wait for the light;
And is it nothing to you?

The Easy Yoke.

It is better to obey Christ's commandments than to set ourselves against them. For if we will take his will for our law, and meekly assume the yoke of loyal and loving obedience to him, the door into an earthly paradise is thrown open to us. His yoke is easy, not because its prescriptions and provisions lower the standard of righteousness and morality, but because love becomes the motive; and it is always blessed to do that which the Beloved desires. When "I will" and "I ought" cover exactly the same ground, then there is no kind of pressure from the yoke. Christ's yoke is easy because, too, he gives the power to obey his commandments. His burden is such a burden (as I think one of the old fathers puts it) as sails are to a ship, or wings to a bird. They add to the weight, but they carry that which carries them. So Christ's yoke bears the man that bears it. It is easy, too, because "in," and not only after or for, "keeping of it there is great reward;" seeing that he commands nothing which is not congruous with the highest good, and bringing along with it the purest blessing. Instead of that yoke, what has the world to offer, or what do we get to dominate us, if we cast off Christ? Self, the old anarch self, and that is misery. To be self-ruled is to be self-destroyed.—Dr. Alexander MacLaren.

Happiness as a Duty.

There is no duty we so much underrate as the duty of being happy. By being happy we sow anonymous benefits upon the world, which remain unknown even to ourselves, or when they are disclosed, surprise nobody so much as the benefactor. The other day a ragged, barefoot boy ran down the street after a marble with so jolly an air that he sent everyone he passed into a good humor; one of these persons, who had been delivered from more than usually black thoughts, stopped the little fellow and gave him some money with this remark: "You see what sometimes comes of looking pleased." If he had looked pleased before, he had now to look both pleased and mystified. For my part, I justify this encouragement of smiling rather than tearful children; I do not wish to pay for tears anywhere, but I am prepared to deal largely in the opposite commodity. A happy man or woman is a better thing to find than a five-pound note. He or she is a radiating focus of goodwill; and their entrance into a room is as though another candle had been lighted. We need not care whether they could prove the forty seventh proposition; they do a better thing than that, they practically demonstrate the great theorem of the liveableness of life.—R. L. Stevenson.

Foreign Missions

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR SEPTEMBER.
THE SAVARA WORK.

That Mr. and Mrs. Glendenning may be encouraged by seeing a large number of Savaras brought to Christ. Thanksgiving unto the Lord for his goodness and for his wonderful manifestations to us his people.

Report of the W. B. M. U. Convention held in Halifax First Baptist Church Aug. 17th and 18th, 1904.

Continued from last week.

"No Sorrow there." During past year 43 have died in N. S. Societies, 18 in N. B. and 7 in P. E. I.

Paper on limited Mission Studies was given by Mrs. J. E. Redding. This paper was carefully written and showed the benefits of more knowledge of missions past and present; and urged that every society take up the study.

The Link and its needs were carefully presented by Mrs. J. I. Bates. 741 copies of this paper are taken in N. S. 250 in N. B., and 49 in P. E. I.

"Round Table talk" on Foreign Mission Field was led by Mrs. L. D. Morse. Numerous questions were asked and answered by Mr. and Mrs. Gullison, Mr. Morse, Dr. Boggs, Mrs. Corey, Mrs. Martell and others.

Convention then proceeded to election of officers as follows:—

President,	Mrs. J. W. Manning, St. John.
Vice-Pres., N. S.,	Mrs. T. Trotter, Wolfville, N. S.
" " N. B.	Mrs. N. C. Scott, St. John, N. B.
" " P. E. I.	Mrs. John Clark, Tryon, P. E. I.
W. B. M. U. Treas.	Mrs. Mary Smith, Amherst.
Miss. Band, Treas.	Mrs. Ida Crandall, Chipman.
Rec.-Sec'y.	Mrs. H. M. Everett, St. John, N. B.
Cor.-Sec'y	Mrs. Maud Chubbuck, Amherst, N. S.
Pro.-Sec'y. N. S.	Miss M. E. Hume, Dartmouth, N. S.
" " N. B.	Miss M. S. Colgan, Digby, N. B.
" " P. E. I.	Miss A. A. Wadman, Charlottetown,
P. E. I.	
Miss Band Supt. N. S.	Mrs. P. R. Foster, Berwick, N. S.
" " " N. B.	Mrs. T. H. Crandall, Riverdale, N. B.
" " " P. E. I.	Mrs. J. G. A. Belyea, Cavendish,
P. E. I.	

Thursday afternoon. Praise service led by Mrs. F. M. Young.

At 3 o'clock the presiding officer took the chair and after singing "All Hail the Power" and prayer by Mrs. Hutchinson business was resumed, minutes of Wednesday afternoon and Thursday morning's sessions were read and approved.

Report of Mission Band Supt. for N. S. Mrs. P. R. Foster was presented. This report showed a number of new Bands organized, some dormant, one reorganized while a few have failed to report. There are 120 living Bands in the Province all doing good work, this is really the most important part of mission work, the training of the young. 300 letters and 45 cards have been written during the year. The Amy J. Heston Mission Band of Tabernacle church Halifax is the Banner Band of the Province having contributed \$165 per member.

Report for P. E. I. was given by Mrs. A. F. Browne, this report shows 16 Bands who have contributed for the year \$113.15, six life members have been made, and twelve members of Band at Clyde River have joined, the church one death is reported. On account of removal of Mrs. Browne from P. E. I. she is compelled to resign.

"He was not willing that any should perish" was sweetly sung by Miss Steadman.

An address on "Work among Juniors" in Mission Bands was given by Miss Fana Allen, this speaker showed clearly that work among the children was the most important of all work. If you get the boys and girls and their pennies and succeed in holding and teaching them, you have secured the men and women of the future and their dollars for missions. Miss Allen gave many valuable suggestions for Mission Band lessons showing how they may be made attractive and instructive by a little time and effort judiciously used in preparing the lessons.

Report of Home Mission Committee was given by Mrs. Hutchinson the report showed progress along all lines of work, a Round Table on Home Forces was conducted by Mrs. T. A. Blackadar. This consisted of questions concerning the work done in Aid Societies and Mission Bands and the earnestness in asking questions and the rapidity with which the answers were given showed the deep interest taken in our work by those present at Convention, all present must go home to take up their work with increased interest and stimulus.

Estimates for coming year were next considered. It was with much fear and trembling that one year ago the estimates were increased to \$12000. With joy we record that our efforts have been rewarded by seeing the \$12000 realized, after some discussion it was decided to increase last year's estimates by \$300 for Foreign missions and \$200 for Home Missions making a total of \$12,500 for next year. On motion of Miss Edwards seconded by Miss Gunn the surplus funds in Treasury \$590 be devoted to work on a new field Rayagadda. This motion carried.

On motion estimates for coming year \$12500 viz, \$9300 F. M. and \$3200 H. M. were passed. Committee on resolutions reported as follows: Your committee on Leaflets and Tidings would recommend the following: That Miss Yutill, our efficient editor of band leaflets prepare for the coming year,—One lesson on Boy life in India; Two on first principles of work; Two on present conditions. These four to be enlarged to fill four pages of Tidings. One lesson on Grand Ligne; One lesson on Indian work in North west; One lesson on General work in Northwest. This one to be the last lesson in year. The other four to be on India and to be left to the discretion of the leader.

Mrs. D. Freeman gave notice that next year she would move that Art III of Constitution be amended to read thus: Any Aid Society may send to our annual meeting two of its members not necessarily President and Secretary and one life member. Total number of delegates from any society not to exceed three.

Resolved that the thanks of this Convention be tendered to the people of Halifax and Dartmouth for generous entertainment of delegates, to our beloved president for her efficient past services, to Mrs. Smith for her services as president during this session, to the choir of First Baptist church for their service of song, to the press for their full reports of the session, to the Evening Mail for free distribution of papers among us, to railways and steamboat authorities for reduced fares and to all who in any way have helped to make our meetings such a success.

THURSDAY EVENING.

Platform meeting opened by singing. All hail the power of Jesus name, reading of Psalm LXVII and prayer by Mrs. Nalder of Windsor. Minutes of afternoon session were read and approved.

An address on Grand Ligne was given by Mr. Bostwick. He thanked the W. B. M. U. for help given last year when so much needed. One year ago there was a debt of \$13000 on Grand Ligne. On Dec. 10th there still remained \$4000 of this debt. On that date in answer to prayer there came a letter from a former student of Grand Ligne asking the managers to take all she and her husband were worth and care for them the remainder of their days. Still other gifts were received until on Dec. 26th the last dollar of debt on the Building Fund was cleared off amid much Thanksgiving to Almighty God.

Mrs. Gullison returned missionary was the next speaker. She gave as the basis of her remarks two questions from the Word of God "Who maketh you to differ?" and "What have we that we have not received?" In India girls and women are despised and made to suffer many things from their birth, through childhood, marriage, motherhood and most of all conditions widowhood. She urged the women to do their utmost to send the gospel speedily to the women of India. Miss De Prazer whom we all remember with pleasure sent a similar message.

Solo by Mr. Whittier. Mr. Corey was the next speaker who spoke of the difference which a few years have brought about in the means of communication. The bullock cart used by pioneer missionaries has given place to the railway. They now have the telegraph and an efficient postal service facilities unknown to those who first went to spread the gospel among the heathen, native teachers, preachers and colporteurs. These and many other things have become factors in our work in India. Has anything been done by these agencies? Let one fact answer this question. There are in India about 80,000 Christians the greater part of these have been gathered in during the past 40 years. Criminals among the heathen number 30 in every thousand, among the Christians in India criminals number only 3 in every thousand. People in India are worth saving for when saved they are a part of Christ's inheritance.

Dr. Boggs spoke of the pleasure it gave him after spending 30 years in India under another Board to be present at this W. B. M. U. Convention and especially to be in the First Church, Halifax. He retained pleasant memories of having ministered to this people for a few months 34 years ago. He wanted to give one text "As his share that goeth to the battle so shall his share be that tarrieth with the staff they shall share alike." He pointed out that the same obligation rests upon the whole church of Christ to give the gospel to the heathen. Are we with Christ in the world's evangelization? If not then we are not where he would have us be "What can wash away my sin" was sung in Telugu by Mr. and Mrs. Gullison, Mr. and Mrs. Corey and Dr. Boggs. Convention closed with prayer and benediction by Mr. Waring. A. A. WADMAN.

Acadia Seminary Notes.

Acadia Seminary opens for the Fall Term of its twenty-fifth year, 1904-1905, today, September 7. More than 90 applications from prospective resident pupils have been received. Allowing for the average unavoidable detentions it is probable that the school will open with 80 pupils in residence. This will be ten in excess of last year.

All of the teachers return except two, Miss Churchill and

Miss Sloat. To fill Miss Churchill's place Miss Muriel Iredale of Lewes, England, has been appointed. Miss Iredale's qualifications for the position have already appeared in the daily papers, and space will not permit me to refer to them here. It will be sufficient to state that there is the strongest reason for expecting that Miss Iredale will prove herself an efficient teacher, a woman of high Christian character, an accomplished musician, one whose influence in the school will be of the best. To succeed Miss Sloat, Miss Janet S. Pride has been chosen. Miss Pride is a graduate of the Mass. Normal Art School, after a course of four years. This is a school of high standing and many of the best American Colleges employ its graduates. Miss Pride won high standing in the school as a pupil, and has had considerable experience in teaching in the public schools of New Brunswick. She comes to us with this commendation from Inspector Messereau. "She is a very desirable lady for any scholastic institution to secure, because of her character, her ability as a disciplinarian, her scholarship and past success as a teacher." This general experience in teaching coupled with Miss Pride's thorough training in Art, assures the continued development of the Art Department along the line laid down by the Director, Miss Chipman.

It is expected that a beautifully illustrated Souvenir Calendar of Acadia Seminary will be ready for distribution some time before the Christmas Vacation. The money to make this venture a success was contributed by a band of enthusiastic believers in Acadia Seminary former pupils and Alumnae.

The amount so (\$157.50) contributed was publicly and nounced at the Seminary Closing, May 31; but it is due those more immediately interested to make this wider acknowledgment. This amount is deposited in the Bank. A Committee from the Alumnae Society was appointed to co-operate with the Principal in the carrying out realization of the plan proposed. Their joint work will be completed, it is expected, about the first or middle of November. No friend of the Seminary can afford to be without this unique Souvenir.

Several pupils have thus early signified their intention of entering the Seminary at the opening of the Winter Term. On account of the prospectively large number of pupils, it will be well to make early application to be secure of a place. I shall be glad to correspond with any needing full information concerning our courses, expense, etc.

HENRY T. DEWOLFE,
Principal

The Maritime Baptist Historical Society.

The M. B. H. Society met in the First Baptist church, Truro, Sat. 9 a. m. Aug. 20.

The meeting was called to order by the secretary. Explanation was made of the fact, that the Society had not completed its organization it having been called into existence so late in the sessions of the last Convention at St. John that there appeared no opportunity to call the members together.

Prin. E. W. Sawyer was then chosen President, Dr. B. H. Eaton and Rev. J. G. A. Belyea, Vice Presidents and Rev. J. W. Brown, Sec'y Treas.

The report of the Society to the Convention as prepared by the secretary was then submitted, and with some emendation adopted. It made explanation of the comparative inaction of the Society during the past year, and outlined a policy for the present year as follows:

A central committee to be chosen whose duty shall be to receive all historical sketches and documents for examination, and when found necessary elucidate and revise them and forward them to the Librarian of Acadia University for safe keeping.

This Committee is to be the Committee representing the Central Association of N. S. consisting of Dr. E. M. Saunders, Dr. B. H. Eaton, and Dr. A. C. Chute.

The Committees representing the Associations to have charge of the work of securing all available local Baptist History already written, and of encouraging the writing of histories of churches and districts, and of forwarding the same to the chairman of the Central Committee, Dr. E. M. Saunders of Halifax.

Dr. Saunders briefly addressed the Society, speaking of several valuable historical documents which he had secured for the Society.

It was further resolved that we hold an annual meeting on the Saturday morning immediately preceding the meeting of the Convention from 8 30 a. m. to 10 a. m. It is now expected that all the committees representing the different Associations will take up the work in hand of gathering up all local Baptist history already written, and what is more important, to look over their districts that it may be known in what sections Baptist work was first undertaken, and then so far as possible to get a record of the work done. This work can be more easily done now than at any time in the future, as we are moving further away from the workers of those early times. Let there be well-directed interviews with the old brethren and sisters who yet linger with us, that we may learn of them concerning the past.

Much can also be gleaned from the old church books, and perchance from the old diaries and records that have been laid away and forgotten.

In many instances the files old "Messengers" and old "Visitors" and in some cases of old secular papers will yield much valuable material worthy of a place among our archives.

Let it always be understood that the secretary will be glad to learn of any clue that promises any substantial addition to our historical treasury, even though it demands patient and continued research.

The clerks of the churches will please look up the names of the committees representing their several Associations as found on page 30 of the Year Book, and send to any of them any historical data or sketch which they may have on

J. W. Brown, Sec'y
Hopewell Cape, Aug. 31st.

Notice.

OUR TWENTIETH CENTURY FUND.
\$50,000:

Foreign Missions, India, \$25,000; Home Missions, Maritime, \$10,000; North West Missions, \$3,000; Grand Ligne Missions, \$5,000; British Columbia Missions, \$2,000; Treasurer for Nova Scotia.

Rev. J. H. P. '03, Wolfville, N. S.
Treasurer for New Brunswick and P. E. Island.

Rev. J. W. MANNING, St. John, N. B.
Field Secretary.

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

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

The Cape Breton Baptist Quarterly Conference will meet with the Sydney Mines Baptist Church on Tuesday and Wednesday the 13th and 14th of September. First session 2 p. m. A good program is being prepared, and a large attendance is expected.

A. H. WHITMAN, Secty.

The next annual meeting of The Baptist Annuity Association located in New Brunswick will be held with The New Brunswick Baptist Convention in the Lower Wickham Baptist Church at MacDonald's Point, Queen's County, New Brunswick, on Saturday the twenty-fourth day of September, instant, at four o'clock p. m.

HAYLOCK COY.
Recording Secretary.

The Provincial S. School association of N. B., will hold its annual convention this year at Woodstock, Oct. 11-13. The sessions will be held in the Reform Baptist Church. A most cordial invitation is extended to all pastors, superintendents, teachers and S. School workers, to be present at this convention. In connection with the convention there is to be held this year, for the first time, a pastor's conference on S. S. work. Some of the leading pastors of the different churches will give brief addresses followed by general discussion. The two phases of the work which will be discussed are:—The pastors' duty to the S. School, and how the pastor can promote the efficiency of officers and teachers.

Mr. W. C. Pearce of Chicago will preside at the discussion and render such aid as is possible. This will give the pastors of N. B. an opportunity for conference and will prove, we hope a means of blessing in arousing a greater interest in this work among the leaders of our churches. The conference opens on Tuesday at 11 a. m. and extends through the afternoon session.

The regular convention opens Tuesday evening, 7.30. Mr. W. C. Pearce, of Chicago, one of the most popular and powerful speakers on religious topics will deliver several addresses on the line of the teachers work. Mrs. Byner, lecturer at the leading American summer school on junior and primary work, will conduct

a primary conference while the Pastors' conference is in session and giving four addresses. Mr. E. O. Excell of Chicago, regarded as the greatest leader of congregational singing in this country, will have charge of the music—one half hour of each session being given to this important subject. This will be one of the most helpful and inspiring conventions ever held in N. B., in connection with S. School work and we hope to see a great rally of all interested in this work.

The usual reduced rates on all railroads and boats, free entertainment to all delegates.

Bring Bibles and note books. Delegates will kindly send their names to Mr. Andrew Miles, Woodstock, Ch. of Entertainment Com.

The next annual meeting of the New Brunswick Baptist Convention will be held with the Lower Wickham church, MacDonald's Point, Q. Co. beginning on Saturday Sept. 24th, at 10 a. m. The Baptist Annuity Association will meet the same afternoon. Owing to the proposed union with the Free Baptists some changes in present arrangements will likely be found necessary. Delegates coming from St. John and points east will take "Crystal Stream" to MacDonald's Point; those from Fredericton and river sections will come on Saturday by Star line steamer to Hampstead thence by Crystal Stream to place of mee ting.

A SENSE OF HUMOR LACKING

There cannot be a very pronounced sense of humor in the Spanish town which organized a bull fight to raise funds for the London Society for the Prevention of Cruelty to Animals to carry on its work in foreign countries.—Boston Transcript.

LITERARY NOTE.

"The Difficulties of a Scholarly Minister" is the attractive title of a strong and breezy article by Dr. Willard Scott in the September Homiletic Review. The other leading articles are notable and of striking interest. The Rev. W. F. Crafts, Ph. D., writes in a very modern key of "The Minister as a Prophet"; Camden M. Coburn, D. D., has an article of unusual merit on "St. Paul as a Letter Writer," and there is a discriminating estimate of Wordsworth contributed anonymously.

A study of Newman Hall is contributed by Dr. Arthur D. Pierson to the department of Sermonic Criticism, and in the same department a unique paper by Chaplain Munro, of the New York Tombs Prison, discusses experiences in preaching to men behind the prison bars.

An article by James L. Hill, D. D., on "Ministerial Recommendations" touches a weak place in the armor of a good many ministers, and will find responsive echoes with pastors, who have suffered from the practise here dealt with. The sermons are by Rev. Hugh Black, M. A.; A. H. Bradford, D. D.; J. C. Jackson, D. D.; Edward Everett Hale, LL. D.; Archdeacon Basil Wilberforce, and the Rev. John E. White—a galaxy of homiletical stars. The editorials deal with the Bishop Potter "Subway" saloon, the crisis in the United Free Church of Scotland, and the recent Russian assassinations and the causes of industrial disturbances. There is the customary quantity of outlines, illustrations, and other material helpful to the preacher.

Published monthly by Funk, & Wagnalls Company, 44-60 East 23rd Street New York. \$3.00 a year.

Alleging that certain nerves in the lips have destroyed, John Mable, a cornetist whose home is in Manhattan, has brought, an action for \$15,000 damages against Smelzer, a wealthy resident of Flushing, L. I. Mable alleges that on a recent Sunday, while playing at Jamaica Bay, Smelzer struck the bell end of the cornet, cutting and bruising the plaintiff's lips and displacing two of his front teeth. The plaintiff says that since then he has been unable to play the cornet, his only means of obtaining a livelihood.

Some idea of the magnitude of the work of preparation necessary in order to put the new rapid transit subway in operation in New York can be gathered from the fact that it will require fully two thousand motormen, conductors, guards, towmen and mechanics to make up the complement of employes for the opening operations. Each and every one of these men has to be thoroughly drilled in his work, and to that end all applicants, in addition to an examination on other subjects, have to submit to a series of lessons on a school car. This great work now rapidly approaching the time when it will be opened to the world, is one of the wonders of the world.



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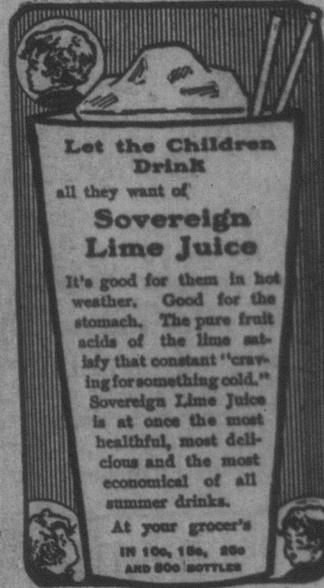
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The Home

A CONVALESCENT DAINTY.

A raw egg is an excellent tonic, and is very strengthening. If prepared in the following way it is really a delicious drink. Put the yolk of an egg into a sugar dish with a teaspoonful of orange or lemon juice, and beat lightly together with a fork. Put the white on a plate, and add a pinch of salt; then, with a broad-bladed knife, beat it to a stiff froth. Now, as lightly as possible mix all together in the dish, then as lightly transfer it to a clean tumbler, which it will nearly fill if it is properly made. It must not stand in a warm place, as it soon becomes liquid and loses its snowy look. Any fruit juice may be used in place of orange or lemon.

CONCERNING PICKLES.

Sweet pickles are always a delicious addition to a menu, especially at luncheon. What is more, they are usually so popular that they disappear rapidly, and have to be put up in large quantities.

Whatever the fruit, the process of making is the same, the difference being only in the first preparation. To make the syrup after a tried and satisfactory recipe allow for eight pounds of fruit, four pounds of brown sugar, one cup of mixed whole spices, stick cinnamon, cassia buds, allspice and cloves, and one quart of vinegar. Tie the spices in a cheese cloth bag, add both them and the sugar to the vinegar, and set over the fire to boil.

Skim carefully and boil until clear, then add the fruit and scald until tender. Remove the fruit and pack into jars. Boil the syrup a few moments longer and pour over the fruit while hot. Let stand over night, and in the morning drain off the syrup; let boil for three or four minutes, and again pour over the fruit. Repeat this process for five consecutive mornings then seal the jars, and store in a cool place.

Sweet Pickle Pears—Select good fruit, ripe and firm; peel them, leaving them whole with the stems on. Drop into the syrup, cook until tender, and then proceed as for other fruits.

Sweet Pickle Beaches.—Scald and remove the outer skin. If very ripe, merely pour the boiling syrup over them for five consecutive mornings, but if in the least hard, cook until tender, as directed for other fruits.

Sweet Pickle Canteloupe.—No fruit can be more successfully treated than the canteloupe. Pare and cut the ripe melons into thick slices. Treat as above.

OPEN-AIR MEALS.

It seems strange that the American does not make use of his delightful dry summer outdoor meals. On a hot summer's night that could be more enjoyable than dinner on the terrace or piazza? But the American does not seem to use his opportunities in this direction to any extent. In Germany, meals served in the open air are the rule, not the exception. The evening is one of the pleasantest times of the day. Surely America is just the place for open-air meals.—New York Evening Post.

Green Tomato Pickle.—For one peck of sliced green tomatoes allow one-half of a pint of salt, one tablespoonful of white mustard seed, one half of a teaspoonful of cayenne or two chopped green peppers, half a dozen large white onions (chopped fine), two pounds of brown sugar, two quarts of boiling water, and four quarts of good cider vinegar. Mix the tomatoes and chopped onion, sprinkle with the salt, and let stand over night. Drain and boil for twenty minutes in the water and one quart of the vinegar, then drain again. Add the mustard seed, pepper, sugar and the remainder of the vinegar, and boil slowly for two hours, stirring frequently that it may not stick or burn. Bottle and seal while hot.

Green Corn Pudding.—Take four dozen ears of green sweet corn, score the kernels and cut them from the cob. Scrape off what remains with a knife. Pound the corn in a mortar. Add a pint, one-half or a quart of milk, according to the youngness and juiciness of the corn. Add four eggs, well beaten, one-half teacupful of flour, one-half cupful of butter, one tablespoonful of sugar, and salt to taste. Bake in a well greased earthen dish, in a hot oven, for two hours.

Scalloped Tomatoes.—Scald, skin and cut into good-sized pieces one quart of tomatoes, Butter a deep dish, fill with alternate layers of stale bread, cut in inch pieces, tomatoes, salt, pepper, a few drops of onion juice and a very little sugar. Over the top sprinkle a thick layer of buttered crumbs, cover closely and place in a hot oven for three-quarters of an hour, then uncover and bake until well browned.

Summer Squash.—Buy the youngest specimens of this little appreciated vegetable, as it coarsens with maturity. One of the nicest ways of cooking it is baking. Pare and cut up the marrows, and take out the seeds. Parboil, and place in a buttered baking dish. A slice of onion improves the marrow. Sprinkle the slices with a mixture of grated cheese and bread crumbs, season with salt and pepper, dot with butter, and bake for an hour.

Jellied Apples.—Pare and slice the apples and fill a quart bowl with alternate layers of apples and sugar. Add half a teacupful of water, cover closely, and bake slowly three hours. Let it stand until cold, and it will turn out a rounded mass of clear red slices and firm jelly. One teacupful of sugar is usually enough for one quart of apples.

One of the reasons why spinach is such a valuable food is that it is such an elegant butter carrier. City dwellers need more fats than most of them get, and butter is almost the best fat in the world. Oil is better, but it is too expensive for every one to use.

A little salt sprinkled on a smoky fire will clear it. The same method on a fire prepared for broiling will give the blue flame so much desired.

AN EXCEPTION.

'Pat,' said the philanthropist of the neighborhood, 'there is not a living creature but what appreciates kindness.'

'I axes your pardin' sor, but my nose were as straight as any man's till I troied to brush off a boss floy that was stingin' the hind leg of a mule.'—Detroit 'Free Press.'

'My husband is a fatalist; he always maintains that men are not free agents.'
'You must remember that your husband is married.'—Town and Country.

'Petroff!' 'Yes, lieutenant.' 'The countersign for to-night is Alexandrovitchy-kopostovsydyragovitch. Let no man pass without it.' 'Yes, lieutenant. But it is a bitter cold night.' 'What of that?' 'The man who gives the password is likely to freeze to death before he finishes it.' 'It is for the glory of the Czar, Petroff.' 'Yes, lieutenant.'

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—Glamis, Ont. R. W. HARRISON.

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Right in the small of the back. Do you ever get a pain there? If so, do you know what it means? It is a Backache.

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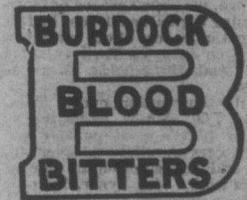
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The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

Third Quarter, 1904.

JULY TO SEPTEMBER.

Lesson XI. — September 18. — Israel reformed.—Amos 5: 4-15.

THE LESSON.

The entire chapter, with a general view of the whole book of Amos, and a comparison with Hosea 14.

GOLDEN TEXT.

Seek the Lord, and ye shall live.—Amos 5: 6.

I. THE PROPHET AT HOME.—His name, Amos means, literally, bearer, and is generally interpreted to signify burden-bearer, or burdened, a name especially appropriate for a prophet weighed down with the woes he saw coming upon his nation. Amos (the father of Isaiah) is a very different name in the Hebrew.

His HOME was Tekoa (1: 1), a village about five miles south of Bethlehem and twelve miles south of Jerusalem. There is now only a mass of ruins, which the Arabs call Tekoa.

In a phrase often quoted Amos says of himself, "I was no prophet, neither was I a prophet's son" (7: 14). The "sons of the prophets" were theological students, trained in the schools of the prophets. Amos was a layman. He obtained his living, in part, from some little-esteemed sycamore trees (not our sycamore) whose fig-like fruit, sweet but watery, is eaten only by the poor.

II. THE PROPHET'S CALL.—Amos was prompted to his splendid utterances by (1) his natural surroundings, with the historic memories they invoked; (2) the lamentable condition of his nation; (3) the impending threat of other nations; (4) God's Spirit, illuminating his mind and moving his conscience and will.

III. THE PROPHET AT BETHEL. The warnings of Amos were directed almost entirely toward the Northern Kingdom, both because it was evidently more wicked than his native Judah, and because its peril from Assyria was more immediate.

Bethel, where the prophecies of Amos were delivered, was on the southern frontier of Israel, 25 miles north of Tekoa. Made attractive by a gorgeous ritual, the city was a hot-bed of vice under the name of religion. Moreover, one of the royal palaces was here (Amos 7: 13), and the mighty Jeroboam II. seems to have been present at the time, which was the occasion of some heathen festival. Amos had ventured into the Lion's den. "As Savoranola at the Duomo in Florence, as Luther at the diet of worms, and as our Lord himself at the feast in Jerusalem, so was Amos at the feast in Bethel."

IV. THE PROPHET'S MESSAGE.—Vs 4-15. For many reasons the book of Amos possesses a unique interest.

A PIONEER WRITING. It is "the earliest book of prophecy that has come down to us."

Amos, so far as we know, was the first to add to oral prophecy the immense perpetuating and widening power of the pen. Before his time the great prophets, like Elijah, left only the memory of heroic deeds. After his time, their heroic spirits were transmitted through living words, and "the pen became a clarion."

4. SEEK YE ME. "A standing expression for consulting God by a prophet,—but also

"A TOOTHsome FLAVOR."

True for you, there's a treat in the crisp, nutty, delicate sweet taste of Grape-Nuts served with thick rich cream.

(Don't spoil the food by trying to cook it. That work is done and perfectly done at the factories.)

The cream should soften it a bit, but not enough to excuse the eater from at least a few good earnest "chews" for old Dame Nature sends rich blessings to the long chewer. Of course the one with weak teeth can soften the food with milk down to a mush if necessary, but the good old Dame don't smile so cheerfully on them.

You know children and adults must use the teeth and grind freely to make them grow strong and to preserve them. Then the act of chewing brings down the much needed saliva from the gums, and that helps amazingly in the digestion of foods of various kinds.

The saliva is not so much required with Grape-Nuts, for this food is pre-digested, that is the starch turned into a form of sugar in the process of making, and that helps give it the fascinating flavor.

Grape-Nuts people are healthy and enjoy good things. "There's a reason."

used of studying to please him by a holy life.—Cambridge Bible. Israel should return to the worship God had ordained, and the means of finding God that he approved and had so richly blessed in times past. AND YE SHALL LIVE, escaping the woes of which Amos had warned them, culminating in national captivity.

5. BUT SEEK NOT BETH-EL, the center of their idolatrous worship; do not consult those iniquitous priests. NOR ENTER INTO GILGAL near by, Joshua's first camp after passing the Jordan, now become another idolatrous center. AND PASS NOT (over the frontiers) TO BEER-SHEBA, in the south of Judah. This place, with its sacred memories of Abraham, Isaac, and Jacob, had become famous for its corrupt worship. FOR GILGAL SHALL SURELY GO INTO CAPTIVITY. In the Hebrew there is a play upon words which Mitchell paraphrases: "Gilgal shall go into galling captivity." The Hebrew verb, "to go into exile," is galah. AND BETH-EL SHALL COME TO NAUGHT. Another play upon words. Literally, "And Beth-el (the house of God) shall become [Beth]-aven (the house) of nothingness".

6. SEEK THE LORD. The exhortation repeated, with an added motive. LEST HE BREAK OUT (literally, come mightily) LIKE FIRE IN THE HOUSE OF JOSEPH. That is the Northern Kingdom, Joseph being the father of its most powerful tribes, Ephraim and Manasseh.

7. YE WHO TURN JUDGMENT TO WORMWOOD. Well may God's fiery indignation light upon you, for your judges, that should be sweet and strengthening bread to the poor and wronged, have become their bitterness, like wormwood. AND LEAVE OFF RIGHTEOUSNESS, R. V., "And cast down righteousness to the earth," trample it under foot in your unjust law courts.

8. SEEK HIM. The impetuosity of Amos's style leaves these words to be supplied by the translators. The magnificent passage following sets before the unjust judges of Israel the terrible might of the Judge, at whose bar they must themselves some day stand. "THAT MAKETH THE SEVEN STARS, The Pleiades, in the constellation Taurus, 'The most interesting and important of the naked-eye star clusters.' AND ORION, The Hunter, facing Taurus, the Bull; the most brilliant constellation in the heavens, marked by four bright stars in legs and shoulders and three in his belt. THE SHADOW OF DEATH (R. V. MARG., 'deep darkness') INTO THE MORNING. 'I. e., causes morning to follow night.'—Cambridge Bible. MAKETH THE DAY DARK WITH NIGHT. The reversal of the preceding clause, and not a reference to an eclipse (for which see Amos 8: 9). POURETH THEM OUT. The reference is either to heavy rains or to floods.

9. God's power coming close to the ungodly in punishment. THAT STRENGTHENETH, etc. Read in the R. V. "That bringeth sudden destruction upon the strong, so that destruction cometh upon the fortress." Upon the stronghold, or castle, in which the rich oppressor may have entrenched himself.—Mitchell.

10. THEY, the unjust rulers, HATE HIM THAT REBUKETH IN THE GATE. A just judge or a bold advocate. The gate in the wall of an ancient city was a most important place, and judges held their court there.

11. YOUR TREADING, etc. The R. V.: "Ye trample upon the poor, and take (i. e., by taking) exactions from him of wheat." Exorbitant taxes and tolls. HOUSES OF HEWN STONE. "The dwellings of the Israelites seem commonly to have been made of bricks dried or burnt. Hewn stone would thus be a sign of wealth or luxury"—Cook. Amos is applying Deut. 8: 30. PLEASANT VINEYARDS. "Vineyards of delight."—Temperance Bible Com. BUT YE SHALL NOT DRINK WINE OF THEM. The "delight" you expect shall turn to sorrow; "in all vineyards shall be wailing" (v. 17). Amos has many condemnations of the drunken revels of the rich. See 2: 8, 12; 4: 1; 6: 6.

12. FOR I KNOW, etc. Read in the R. V., "For I know how manifold are your transgressions and how mighty are your sins; ye that afflict the just, that take a bribe, and that turn aside the needy in the gate from their right."

13. THEREFORE THE PRUDENT SHALL KEEP SILENCE. Protests would do no good probably, but would merely endanger one's life. Amos was acting a part higher than mere prudence. AN EVIL TIME. A time full of peril.

14. SEEK GOOD. That is, God (v. 4). THE GOD OF HOSTS, mighty therefore against Assyrians or any foe. AS YE HAVE SPOKEN. The Israelites still fancied themselves God's favorites (Amos 3: 2). Their outward prosperity under Jeroboam II. gave the unthinking an argument for the belief. Amos exhorts them to transform by obedience the thought into reality.

15. ESTABLISHED JUDGMENT. Set it up, where they have laid it low (v. 7). THE REMNANT OF JOSEPH "A repentant and purified few from the sinful mass of the house of Joseph. This is the remnant whose preservation Amos himself finally

prophecies (Amos 9: 8-15) and whose future the later prophets, especially Isaiah, delight in describing (Mic. 4: 7; Isa. 11: 11)."

A DEAD CENTRE.

One day, less than a year ago, I was visiting a Dakota farm. In the wheat fields stood a modern threshing machine with a splendid sixteen horse-power engine. The crew were in their places; steam was up to the highest limit; all was ready for work.

The engineer pulled the throttle. There was some hissing of steam, but nothing stirred.

"What's the matter?" I inquired.

"It's on a dead center," was the answer—"Give me a lift on this belt, and we will get her off!"

We tugged our hardest at the belt and at length succeeded in turning the fly-wheel a little. Again the steam was turned on. This time the power of the engine was able to assert itself, and soon the machinery was humming merrily and the wheat was pouring from the separator.

Since then I have met a Christian who reminds me of the threshing engine. This Christian is a noble man, thoroughly equipped and furnished for every good work. He is bubbling over with enthusiasm, and to all appearances is really filled with the Spirit. But he has got on a dead centre and we can't get him off.

The dead centre is a certain point of Christian doctrine good enough in itself, but disastrous when held to as our brother holds to it. Sometimes we think we have dragged him past his dead centre when we succeed for the moment in calling his attention to missions or to some other useful field of activity but he always swings quickly back. With all his splendid powers he produces no golden wheat of service.

What are you going to do with a Christian who gets on a dead centre?—Standard.

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The case of Miss Frankie Orser, of Boston, Mass., is interesting to all women.

"DEAR MRS. PINKHAM:—I suffered misery for several years. My back ached and I had bearing-down pains, and frequent headaches. I would often wake from a restful sleep in such pain and misery that it would be hours before I could close my eyes again. I dreaded the long nights and weary days. I could do no work. I consulted different physicians hoping to get relief, but, finding that their medicines did not cure me, I tried Lydia E. Pinkham's Vegetable Compound, as it was highly recommended to me. I am glad that I did so, for I soon found that it was the medicine for my case. Very soon I was rid of every ache and pain and restored to perfect health. I feel splendid, have a fine appetite, and have gained in weight a lot."—Miss FRANKIE ORSER, 14 Warrenton St., Boston, Mass. —\$5000 forfeit if original of above letter proving genuineness cannot be produced.

Surely you cannot wish to remain weak, sick and discouraged, and exhausted with each day's work. Some derangement of the feminine organs is responsible for this exhaustion, following any kind of work or effort. Lydia E. Pinkham's Vegetable Compound will help you just as it has thousands of other women.

Notice of Sale.

To James A. McHale (or McHale) of Halifax in the Province of Nova Scotia, Hotel Clerk formerly of the City of Saint John in the Province of New Brunswick and Mary Elizabeth McHale his wife.

Notice is hereby given that under and by virtue of a power of sale contained in a certain indenture of Assignment of lease by way of mortgage bearing date the second day of November in the year of our Lord one thousand nine hundred and three and made between the said James A. McHale and Mary Elizabeth McHale his wife, of the first part, and Allen O. Earle and J. Roy Campbell of the said City of Saint John Barristers at Law Trustees of the second part and duly registered in the office of the Registrar of Deeds in and for the City and County of Saint John in Libro 84 of Records folio 565, 564 and 565 there will for the purpose of satisfying the moneys secured thereby default having been made in the payment thereof be sold at public auction on Monday the twenty eighth day of November next at twelve o'clock noon at Chubb's Corner (so called) on Prince William Street in the said City of Saint John all the term of years yet to come benefit of renewal right title interest property claim and demand at law or in Equity of them the said James A. McHale and Mary Elizabeth McHale in and to all that certain lot piece and parcel of land situate lying and being in Brooks Ward on the western side of the harbor in the said City of Saint John known and distinguished on a plan of that part of the said City of Saint John on file in the office of the Common Clerk of the said City by the number (513) five hundred and thirteen the said lot being fifty feet front on Saint James street and extending back preserving the same breadth one hundred feet more or less and which said lot of land was demised by the Mayor and Aldermen and Commonalty of the City of Saint John to one Henry Campbell by a certain indenture of lease dated the twenty sixth day of February A. D. 1887 and registered in said office in Libro 50 of Records folio 420 to 423 for the term of twenty one years from said last mentioned date next ensuing at the yearly rent of twelve dollars together with the said indenture of Lease and the buildings improvements, privileges and appurtenances to the said lands and premises belonging or in any way appertaining. Date this twenty second day of August A. D. 1904.

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From the Churches.

DENOMINATIONAL FUNDS.

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

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

UPPER BLACKVILLE.—We had a glorious day last Sunday, when six young men and two young women made a public profession of their faith in baptism. The scene was beautiful, as a large crowd of all denominations gathered on the banks of the Miramichi to observe the ordinance. Bro. C. O. Howlett has been a great help to us. C. P. WILSON.

COLES ISLAND AND THORNTOWN.—Closed labours here on Aug. 21st, while we can not report any additions to the church membership yet we believe both people and pastor have been mutually helped by the summers work. The Word preached has been listened to with keenest attention and by large congregations. The interest has increased continually. The people are very kind and appreciative and are able and ready to support a pastor should he remain with them permanently. Owing to circumstances we were not able to hold any special services during the summer. I am leaving here to enter upon my theological course. This church would be glad to correspond with any pastor with a view to settle. H. B. KILLAM.

TUSKET, Y.A. Co.—Our Pastor, J. D. Brehaut, who has been laboring with us for the past year preached his farewell sermon July 28th. Our Bro. will return to Acadia in October to prepare more fully for the great work of winning souls. God has greatly blessed our young brother's labors on the Tuskett field. He is an earnest consecrated worker for the Master. He is a man filled with the Holy Ghost. During our young brother's pastorate, many were led to Christ. The prayers of the whole church follow our young Bro. We pray that Acadia College may turn out more young men like Bro. Brehaut. Our church is without a pastor. We pray that some good brother may be led to take up the work on the Tuskett field. A MEMBER OF TUSKET CHURCH.

LOWER AYLESFORD CHURCH.—Tuesday afternoon, August 30th, a farewell meeting was held in the Pines near the Parsonage to say "good-bye" to our Pastor and his wife who are leaving us to take a course in theology in the States. The day was beautiful and a large company assembled to wish their Pastor and wife "God Speed." The ministers present on invitation were Revs. D. H. Simpson, C. H. Morse, E. I. Mason, E. H. Howe, Dr. E. M. Saunders and Rev. M. Bryant (Methodist). Addresses were given by Rev. D. H. Simpson who emphasized the relation of pastor to people; by Rev. C. H. Morse who spoke on the influence of the people on the pastor; by Dr. E. M. Saunders who gave us many reminiscences of by gone days; by Rev. Mr. Bryant who spoke of the friendly relation existing between the Baptist and Methodist body in this place; by Rev. E. H. Howe who came representing Annapolis Co., to express regrets at a neighbour pastor's removal and wish Bro. Huntley success in his future labors. On behalf of the ladies of the congregation Rev. D. H. Simpson in a neat address presented Mrs. Huntley with a dozen silver tea spoons. Mrs. Huntley has been energetic in missionary work on the field having re-organized the Mission Band at Harvey and acted as President during her two years residence here; also being President of the W. M. A. S. Deacon Alex. Banas on behalf of the church presented pastor Huntley with a purse of money. Brother Huntley replied in very tender words to these expressions of kindness. Letters were received from absent ministers of the County who had been invited, expressing with the other brethren appreciation of pastor Huntley's work in the County and regret at his departure. After partaking of the sumptuous supper prepared by the ladies and the singing of "Blest be the tie that binds" the pleas-

ant gathering was brought to a close. The work in the church during the two years past has been progressive. Fifty-six have been added to the membership; forty-eight by baptism and eight by letter. The church property has been improved at a cost of \$500. Other objects have not been forgotten. About \$875 have been subscribed for missions. The field is an inviting one for a faithful man of God. COM.

BOYLSTON, GUYSBORO Co., N. S.—Having received an unanimous call from the Manchester Baptist Church, Boylston, and having accepted the same we find ourselves comfortably settled in our new Parsonage. Perhaps a great many readers of the MESSENGER AND VISITOR, like myself previous to my coming here, knew little if any thing of Boylston. Situated on Milford Haven River, its natural scenery is most beautiful. We have three steamers call each week. So that indeed it is a pleasant place to live. A number of American tourists, visits us every summer. A word about our church work. We have a very comfortable church and a good band of workers. The Parsonage is the gift of the Pyle family, New York, costing about \$2,000, so that this parsonage is second to none outside of a city or large town, and even then it is doubtful if surpassed. Upon our arrival in Boylston we at once found ourselves among friends. A kinder-hearted people is not to be found. The members and friends of this church tendered the Pastor and his wife a reception which to say the least was a decided success from every point of view. After spending a social evening in songs and chat with friends the company was asked to sit down to a most bountiful table, prepared by the young ladies under the direction of Mrs. S. H. Pyle. This being over, ice-cream and cake were served. The gathering was graced by the presence of two Bro. Ministers (Presbyterian) Rev's Morash and Thompson. Bro. Smith (Methodist) having an appointment to fill regretted his absence. Upon motion of Deacon Anderson seconded by Bro. J. W. Pyle, Deacon H. L. Morrow was asked to take the chair. He explained the gathering of the friends and tendered in his graceful way, a hearty welcome, as the clerk of the church, to the Pastor and his wife. Deacon Anderson also spoke words of welcome and J. W. Pyle, followed by Rev's Morash and Thompson. The choir at this juncture sang, "Blest be the tie that binds." After singing, Mr. S. D. Pyle of New York followed in a neat and appropriate speech. Being glad of the privilege of being present, and would upon his return to New York report such a pleasing function and assured the church if the Pyle family, New York were here to-night they would feel doubly repaid in the investment they made for their Lord. Closing the program for the evening the Pastor in a few words replied to all the kind words and wishes that had been extended to Himself and wife. Before dispersing the company joined "God be with you till we meet again." Starting upon a pastorate here such an occasion seemed to pave the way for a very happy union with Pastor and people. We now go forward with a strong step and a larger faith than heretofore. Brethren pray for us. S. A. MACDOUGALL.

A WISE MOTHER.

A wise mother never attempts to cure the ailments from which her little ones suffer by stupefying them with sleeping draughts, "soothing" preparations and similar medicines containing opiates. This class of medicines are responsible for the untimely death of thousands of little ones, though some mothers may not realize it. When your little ones are ailing give them Baby's Own Tablets, a medicine sold under a guarantee to contain no opiate or harmful drug. Mothers who have used the Tablets always speak in their praise. Mrs. A. Johnson, Edystone, Ont., says: "I find Baby's Own Tablets all you recommend them to be. My baby was troubled with eczema, and was very cross and restless, but since giving her the Tablets she has become quite well and is now a strong healthy child." Sold by all druggists or sent by mail at 25 cents a box by writing The Dr. Williams' Medicine Co., Brockville, Ont.



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- Stylish Winter Overcoats, \$7.50 to \$17.50.
- Usters, very warm, \$6.50 to \$12.75.
- Storm-Collar Reefers, \$3.75 and \$4.50.
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will clear your house of flies in a few hours.

CHANGE OF FIELD.

I desire to say a little in regard to the churches I have recently vacated. During my pastorate of eight years, I experienced nothing but kindness, and on the eve of my departure, the church at Macnaquae, presented me with an address and a very valuable clock, and Mrs. Howard was made the recipient of a snug sum of money. So I left them sorrowful yet rejoicing. The field presents a splendid opportunity for work, with a beautiful House of Worship free from debt, and a large number of young people, and a fairly good salary promptly paid may perhaps be mentioned as some of the inducements for some good brother to visit the field. I am settling down to work on my new field. The outlook seems bright. The congregations are large, and very attentive to the word spoken. May the "power of the Lord be present to heal."

GEORGE HOWARD.

N. B. HOME MISSIONS.

A special appeal is being sent out to the churches asking for enlarged contributions in aid of the work. Collection envelopes will be forwarded to any church requiring the same. Let us have a hearty response

W. R. MCINTYRE, Sec'y.

INTERCOLONIAL RAILWAY

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

TRAINS LEAVE ST. JOHN

2—Exp. for Halifax, the Sydneys and Campbellton	7.00
6—Mixed for Moncton	8.00
4—Express for Point du Chene, Quebec and Montreal	11.10
26—Express for Point du Chene, Halifax and Pictou,	11.45
8 Express for Sussex	17.15
134—Express for Quebec and Montreal	19.00
10—Express for Halifax and Sydney	23.25
136, 138, 156—Suburban Express for Hampton	13.15, 18.15, 22.40

TRAINS ARRIVE AT ST. JOHN.

9—Express from Halifax and Sydney	6.25
7—Express from Sussex	9.00
133—Express from Montreal and Quebec	12.57
5—Mixed from Moncton	15.10
3—Express from Point du Chene,	17.05
25—Express from Halifax Pictou and Campbellton	17.15
1—Express from Halifax	18.45
11—Express from Moncton (Sunday only)	13.35
135, 137, 155—Suburban Express from Hampton	7.45, 15.30, 22.05

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

D. POTTIER, General Man.

Moncton, N. B., July 2, 1904.
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The nights are growing longer and there is need that the family should have good reading material when it gathers around the evening lamp. There is no better paper for this purpose than Young People, a large eight page weekly published by the American Baptist Publication Society, at the low price of 50 cents per year. We earnestly urge our readers to send for a copy of Young People. It has now a circulation of nearly 125,000 copies weekly and its list is constantly increasing.

MARRIAGES.

METZ-MORAN.—At the residence of the bride's father, Charles Albert Metz, to Caroline Jane, third daughter of Captain W. H. Moran of St. Martinus, N. B.

RAY-STEVES.—At the home of the bride's parents, Aug. 17th, by Rev. H. V. Davis, Charles H. Ray of Maldon, Mass., to Mary H. Steves of Melrose, Mass.

PATTERSON-JOHNSON.—At Regina, N. W. T., by Rev. H. G. Mellick, Rev. F. W. Patterson of Prince Albert, Saskatchewan, and Miss Minnie Ray Johnson, of Oxford, N. S.

RHODES-ARMSTRONG.—At the bride's home in Sherwood, N. S., Aug. 28th, by Rev. A. Whitman, Leland Rhodes of Amherst, to Ethel Armstrong of Sherwood, N. S.

CORBIN-BOGGE.—At the Baptist Parsonage, New Ross, Aug. 15th, by the Rev. A. Whitman, James Edward Corbin to Edna Samatha Legge, all of New Ross, N. S.

CROSS-STEVENS.—At Tancook, N. S., Aug. 28th, by Rev. M. P. Freeman, Mr. Sebastian Cross to Miss Esther Helena, daughter of Amos Stevens, Esq., all of Tancook.

STOKINGER-COVERT.—At Paradise, N. S., Aug. 31st, by Rev. H. A. Saunders, August Stokinger of Lynn, Mass., and Bessie A. Covert of Paradise, N. S.

BURK-CRAIG.—At Cumberland Bay, by the Rev. J. Williams on the first inst. Mr. Enoch Burk of the parish of Waterboro, Q. Co., to Miss Annie Craig of St. John.

FREEZE-BROWN.—At the Germain St. Baptist church, St. John, Sept. 1st, by Rev. G. O. Gates, D. D., J. Arthur Freeze, Barrister, Sussex, and Miss Melissa A. daughter of the late Isaac H. Brown of St. John.

DEATHS.

BEZANSON.—At Glace Bay, N. S., Aug. 12th, Rachel and Emma, twin infant daughters of Deacon and Mrs. Fred Bezanon, aged 5 weeks. "He shall gather the lambs with his arms and carry them in His bosom."

SLIPP.—At Coles Island, N. B., Aug. 3rd, of paralysis, Gilbert R. Slipp, aged 65 years. Our deceased Bro. was converted at the age of 18 years uniting with the Free Baptist church at Hampstead, later uniting with the Coles Island Baptist church. Our Brother was characterized by a love for the word of God, it being his pocket companion. To him the church of Christ meant much, and while not able to attend worship for a year previous to his death, yet often his pastor had the joy of knowing that his trust was firmly planted in Christ Jesus. The interment took place at the Narrows, the sermon being preached by his pastor from Num. 23:10. A large gathering was in attendance. Blessed are the dead that die in the Lord.

MULLEN.—At New Lisket, July 15th, Mrs. William Mullen aged 64 years slept in Jesus. She was converted in early life and baptized by the late Rev. C. Randal. She was helpful to the church and a promoter of the enterprises. Her home was bright and cheerful, her husband trusted her and was glad. The door of their home was especially open to ministers of the Gospel and many will remember the pleasant greeting as she would say "This is the minister's home, Abide here." An adopted daughter will make the home still a pleasant resort. Sister Mullen was deeply interested in the young people of the community and joined with her husband in seeking to win them to the path of virtue and a personal Christ. May the home still be as the home of Obed-Edom.

SABEAN.—Deacon Daniel Sabean of Weymouth, N. S., passed to his heavenly home Aug. 24th, aged 76 years. He was a man of worth and splendid integrity. In his early manhood he gave himself to the Lord, was baptized by the late Rev. Charles Randal and united with the Weymouth Baptist church. He filled the office of a Deacon well, led the church choir, and was faithful at every post of duty. To him the interests of the church were a sacred trust. Wept if she sorrowed and rejoiced if she prospered. The last few months of his life were months of suffering but he bore it with fortitude and Christian resignation, greatly helped and comforted by his gentle and devoted companion. He was twice married and leaves a widow and four children to mourn their loss. The Lord comfort them and bless the church.

PARKER.—At Boston, Mass., Aug. 16th, Dr. William E. Parker aged 57 years. Dr. Parker was the second son of the Rev. James Parker so well known and loved in the Maritime Provinces as a faithful preacher of the Gospel of Christ. Early in life the Dr. entered Acadia College where he completed three years of the arts course. At the end of his junior year he left college to become principal of the Academy at Milton, Queens Co., N. S.

After three years of most successful service at Milton he was for seven years principal of a grammar school at Pawtucket, Rhode Island. While there he accepted Christ as his Saviour and openly confessed him by uniting with the Baptist church at that place. Until death he continued a consistent and faithful servant of his Lord. There he also became strongly attached to the medical profession and after two years of study in Philadelphia he entered the University of Vermont, where he graduated as a man of recognized intellectual ability and nobleness of character. Since then he has practised medicine in the city of Boston. Besides many other friends who mourn his departure Dr. Parker leaves a wife (formerly a Miss Seaman of New Minas), a sister (Mrs. J. B. Dewolf of New Minas), and a brother (Leander Parker of Boston). Interment took place at the Oak cemetery, Kentville, N. S. Thus he who was physician to the infirmities of the flesh has gone to be forever with the Great Physician of souls. God has called him to a higher service.

Personal.

Rev. F. E. Roop has recently removed from Lower Economy to Brookfield, Colchester Co., N. S. His correspondents will please note the change in his address.

Rev. J. A. Gordon, D. D., has returned to Montreal from Winnipeg where he supplied the pulpit of the First Baptist church for several Sabbaths.

Rev. John McNeil, pastor of the First Baptist church, Winnipeg, who has been in Toronto and vicinity for several weeks, has returned to Toronto.

Chancellor Wallace of McMaster University, who, with Mr. Wallace, has been spending some time in Nova Scotia, has returned to Toronto.

Mr. T. Simms and wife of St. John, expect to leave in a few days for St. Louis and other points in the West.

W. C. Archibald of Wolfville, was in St. John over Sabbath. He left Monday evening for World's Fair, St. Louis, expecting to remain one week.

During Dr. Gates absence on vacation, the Germain St. pulpit has been very acceptably supplied by Rev. A. J. Hughes of East Boston, Rev. Mr. Houghton (Congregationalist) of New England, and Rev. H. F. Adams of Wolfville.

Rev. A. V. Dimock, (Acadia 1901), of Dorchester, Mass., is spending some weeks at Paradise, N. S. He has supplied the Tabernacle, Halifax, during the vacation of Rev. Mr. Millington, pastor. Mr. Dimock, in addition to the care of a church, pursued, last year, theological studies at Newton, and expects to spend the coming academic year in the same way.

Rev. C. T. Phillips of the Waterloo St. F. B. church has decided to accept a call to Hartland, Carleton Co., and will enter upon his duties there the first of October. Bro. Phillips has been very highly and generally esteemed in St. John during his ministry of several years with the Waterloo St. church, and the good wishes of many friends will follow him to his new field of labor.

Hon. Dr. Parker and Mrs. Parker spent last week in Wolfville. They completed a few days ago, fifty years of married life. The MESSENGER AND VISITOR joins their many friends in congratulating them on the event, and on the long and unstinted service of the public which it has been their delight to render, and for which they are widely honored and loved.

The Moncton Free Baptist Church endorses the Amended Basis of Union.

MONCTON, Aug. 27, 1904.
MESSENGER AND VISITOR:—Our people are all right on the Union question. At a largely attended business meeting of our church last evening a resolution was presented endorsing the "Basis" as amended by the Baptist Convention. A standing vote was taken when the whole meeting rose and sang, "Blest be the tie that binds." Another resolution was moved expressing our readiness to elect a Baptist minister as our pastor as soon as convenient and this was also passed unanimously.

Yours truly

M. J. STEEVES

Clerk of the Free Baptist church at Moncton.

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THE DANGERS OF DISCOURTESY.

I think that it was the Rev. Stopford A. Brooke who once uttered these wise and true words: "The power of being able to keep a household from fretting and complaining, and from violent tempers; the power of being able to encourage, nourish, and stimulate the freedom and growth of others, is gained from their having been built up in the mind of all in the house, as the first motive of life the great Christian law—Christian because entirely—Think of others more than of yourself, and of others' happiness more than of your own happiness."

"Of this law the best definition to remember is a word of St. Paul's, 'In honor preferring one another.' This is true courtesy. It is its very flower; it is the essence of Christ's teaching set to music in daily life. It will bring out all the good in others; it will bring out what is best in yourself; it will make your home like very heaven."

Of all the mischief making elements that creep into many homes, discourtesy is one of the most common and most fatal in its results. When a wife begins to speak sharply and rudely to her husband, when she finally descends to the low estate of "nagging" him, he is in a fair way to lose both his love and his respect; and when a husband begins to be less courteous to his wife, he is in danger of losing both her respect and love.

The rock of discourtesy is the rock on which many a matrimonial barque has stranded. If the father and mother are discourteous to each other it is not expected that the children of the home will be gentle and polite. There is no greater imitator than a child, and there is no one more alert. The child takes hold of everything, and it is susceptible to the general atmosphere of the home.

If the father is faultfinding and generally irritable, the child is likely to be of the same disposition. If the children are not taught courtesy in the home, it is not to be expected that they will be courteous outside of the home.

There is a story told of an old German who was engaged in the back part of his place of business when one of his clerks came and told him there was a lady waiting to see him in his office. He had thrown off his coat and the work he was doing had soiled his hands.

Hurrying to a basin he washed his hands, threw on his coat, straightened his tie and made himself as presentable as possible before going forward to meet the lady. Returning a few moments later, he said with an aggrieved air, as he threw off his coat: "I put on my coat, and make myself clean for nodding. Dot vas youst my wife."

Now, there are a great many intelligent entirely respectable and well-meaning men, who do not feel it to be incumbent upon them to observe the ordinary rules of courtesy towards women when the women in question is 'youst my wife.' And so there are wives who fall into the habit of negligence regarding their personal appearance, and who are indifferent to many of the ordinary little courtesies of life when there is no one around but "jusst my husband."

It is an evil day in any home when the husband feels that he can be less courteous to his wife than to other women and it is an equally evil day when the wife feels that she may put aside many of the little courtesies.

No household can be kept from fretting and complaining, no household can be kept free from an atmosphere of unrest and general depression, if the great law of kindness does not obtain in that household. And kindness is the foundation of all real courtesy. It is true that "life is made up, not of great sacrifices or duties, but of little things, in which smiles and kindness and small obligations, given habitually, are what win and preserve the heart and secure comfort."

Nothing will secure greater comfort in the home than habitual smiles and kindness combined with the courtesy that is not based on mere "good form," but that is the outgrowth of moral force, self-respect, and kindly consideration for others. Could there be any better method for self-control, patience, forbearance and kindness than a desire to make home happy?—J. L. H. in the House hold.

THE SCOLDING HABIT.

Scolding is mostly a habit. It is often the result of nervousness, and an irritable condition of both mind and body. A person is tired or annoyed at some trivial cause, and forthwith begins finding fault with everything and everybody within reach. Scolding is a habit very easily formed. It is astonishing how soon one becomes addicted to it, and confirmed in it. It is an unreasoning and unreasoning habit. Persons who once gets into the way of scolding always find something to scold about. It is an extremely disagreeable habit. It is contagious; once introduced into a family, it is pretty certain that in a short time to affect all the members.

People in the country more readily fall into the habit of scolding than the people in town. Women contract the habit more frequently than men. This may be because they live in a confined and heated atmosphere, very trying to the nervous system and the health in general, and it may be partly that their natures are more susceptible, and their sensitiveness more easily wounded.

One cause of irritability is the drinking of stimulants. Another cause is found in indigestion and dyspepsia. But "bad air" is undoubtedly to be held as the cause of many scoldings which would never have occurred in well-ventilated apartments. If the reader has acquired the habit of scolding, and really wishes to be rid of it, she should try to remember each time she feels provoked that it only makes her look foolish in the eyes of the persons spoken to and those around, and is the source of discomfort and unhappiness. By getting into the habit of speaking kind words which never die, and seeking to benefit rather than wound others, she will escape much displeasure, and in time entirely lose the practice of speaking harshly.—Selected.

"Truth is stranger than fiction," too much of a stranger sometimes," says the Advance (Cong.) of Chicago. "That is where the trouble is, and fiction often brings it near the heart. Without the imaginative element of our human nature which, from childhood to old age, makes a friend of fiction it is not at all evident that facts would have kept truth alive in the world. Put the race down now on cold, hard facts and it certainly would be standing in slippery places. Even when we overpraise the dead we proclaim our unquenchable conviction that so ought men to live. The very fiction of laudation is condemnation of the base and the unrighteousness in life. Thus we maintain a kind of involuntary loyalty to the great truths of our life while we go astray in fact."

THE MONEY SPENDER.

The modern housewife needs brains and knowledge to manage the modern house with its wires and pipes and drains. She needs to know, not how to manufacture with her fingers everything which she uses, but how to spend money wisely in order to get the fullest satisfaction of human wants out of it. This requires more intelligence than to earn money by any trade, and there are many persons who would consider it more interesting, and yet our young women think that anything is better than housekeeping. Home life was interesting when the manufacturing of all necessary articles was done within its precincts. It is now still more interesting to those who know something of the philosophy of living; to those who see, for example, in the preparation of food, not the dull setting forth of three meals a day but the fact that the brain power, the good temper, and the general efficiency of the family depend upon the quality and quantity of the food elements to those who realize that the rest and refreshment for the next day's work come from the spirit of peace and the atmosphere of refinement and high ideals given by the pictures on the walls, and the general tone of the rooms.—Ellen H. Richards, in "The House Beautiful."

ABSENT-MINDED MAN.

'Been in a fight?' asked the inquisitive person. 'Not exactly,' replied the absent-minded man. 'While shaving myself this morning I tried to lather my face with the razor.'—Chicago Daily News.

The foreign office has ordered the British officials at Durban, Natal, to make a complete report of the circumstances connected with the reported examination of the papers of the British steamer Comedian by a Russian auxiliary cruiser off the South African coast. If the report should confirm that the Slomensk was the vessel which made the examination then a vigorous protest will be made through Ambassador Hardinge. In any event if a Russian cruiser actually held up the Comedian the incident will be made the subject of representation on the ground that the steamer was so far away from the scene of hostilities that there was not the slightest reason for her stoppage.

FUNNY EXPERIENCES.

Constance—"One sees such peculiar people while in the country on vacation!"

Fidella—"And such funny experiences. I met a real nice young man last week and it wasn't many days before we were engaged." Constance—"That was nice." Fidella—"But the joke of it was that when we began to get acquainted we discovered that we were engaged to each other last summer when we met at the mountains."—Boston Transcript.



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HOMESTEAD
REGULATIONS

Any even numbered section of Dominion Lands in Manitoba or the Northwest Territories, excepting 8 and 26, which has not been homesteaded or reserved for public use, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section of 160 acres, more or less.

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

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

(1) At least six months' residence upon and cultivation of the land in each year during the term of three years.
(2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.

(3) If a settler has obtained a patent for his homestead, or a certificate for the issue of such patent, counter-signed in the manner prescribed by this Act, and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

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

A settler who avails himself of the provisions of clauses (3) or (4) must cultivate thirty acres of his homestead, or equivalent twenty head of stock, with buildings for their accommodation, and have besides 80 acres substantially fenced.

Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled, and the land may be again thrown open for entry.

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

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

JAMES A. SMITH,
Deputy Minister of the Interior.
It is in addition to free Grant Lands to which the regulations above stated refer, thousands of acres of most desirable lands are available for lease or purchase from railroad and other corporations and private lands in Western Canada.

This and That

THE STRATEGY OF A WEASEL.

'A weasel is a wizard as well as a fighter, and often wins his battles by strategy,' said Emmet Wolfe, of Mississippi. 'I was recently in a fishing camp that was near a large stack of lumber. It seemed that a large number of rats inhabited the cool crevices under the lumber pile, and one day a weasel put in its appearance. We had the pleasure of seeing a battle royal every day for several days, and by and by the weasel had killed every rat in the colony except one which was nearly as large as a cat.

'They fought several times a day, and the weasel always got the worst of it. One day we noticed it industriously digging a hole under the woodpile, and thought little of it. A little later we saw it challenge the rat to battle, and as soon as the fight began to warm up the weasel suddenly turned tail and sneaked to the hole like all possessed. The rat followed in hot pursuit, and both disappeared in the mouth of the weasel's hole. It was only a twinkling until the weasel reappeared, and flashed into the hole again.

'We watched a long time and neither animal appeared. Finally we moved the wood and dug out the weasel's hole. We found the rat dead—and the weasel had dug itself out another way. The weasel had trapped the rat and killed it at leisure, the hole being too small at one end for the rat to escape, which the weasel knew all the while.'

SAMMY AND HIS LESSONS.

A clergyman's daughter who was a school teacher received the following note from the mother of one of her pupils:

'Dear Mis, you writ me about whipping Sammy. I hereby give you permission to beat him up any time it is necessary to learn him lesens. He is juste like his father—you have to learn him with a club. Pound noledge into him. I want him to git it, and don't pay no atension to what his father says. I'll handle him.'—Ex.

THE VOICE.

Congressman Gibson, of Tennessee, has a voice which plays most inconvenient tricks on its owner at times. In the middle of a really good oratorical flight or at a similarly inopportune time it will get clogged for some moments, much to the annoyance of the pudgy little man from the moonshine mountains. The other day he was sailing along in fine shape discussing the tariff. Said he: 'Why tariffs are like a pair of suspenders, sometimes tight, sometimes loose, but Uncle Sam needs them just the same to keep up his—' Right here the voice of Henry Richard

LEARNING THINGS.

We Are All in the Apprentices Class.

When a simple change of diet brings back health and happiness the story is briefly told. A lady of Springfield, Ill., says: 'After being afflicted for years with nervousness and heart trouble, I received a shock four years ago that left me in such a condition that my life was despaired of. I could get no relief from doctors nor from the numberless medicines I tried because I didn't know that the coffee was daily putting me back more than the Drs could put me ahead.

'Finally at the request of a friend I left off coffee and began the use of Postum and against my convictions I gradually improved in health until for the past 6 or 8 months I have been entirely free from nervousness and those terrible sinking, weakening spells of heart trouble.

'My troubles all came from the use of coffee which I had drunk from childhood and yet they disappeared when I quit coffee and took up the use of Postum.' Name given by Postum Co., Battle Creek, Mich.

Many people marvel at the effects of leaving off coffee and drinking Postum but there is nothing marvelous about it—only common sense.

Coffee is a destroyer—Postum is a re-builder. That's the reason.

Look in each pkg. for the famous little book, 'The Road to Wellville.'

Gibson struck a high treble note, flared and stopped short. His vocal cords failed to vibrate and produce sound. Those of the members who were not in agonies of silent laughter breathed hard, wondering whether the speaker meant to say 'trousers,' 'pantaloons,' 'pants,' or 'overalls.' Mr. Gibson finally recovered his voice and said 'running expenses.' The words which followed were drowned in a mighty roar and Speaker Cannon, smiling grimly, made no effort to suppress it.

STUCK TO THINGS.

It happened in a large public park, and the angry man failed to receive a bit of sympathy from the throng of people who witnessed the scene. He was walking with a pretty woman evidently his wife, and a small boy, and he had the air of a man who had brought his family out for a pleasure trip and left his temper at home. Running along the path the boy tripped and fell rending the air with shrieks disproportionate to his size. The woman ran to pick him up and soothe him, while the man sank back upon an adjacent seat, entirely oblivious of a small peard tacked upon it, and proceeded to deliver a lengthy lecture to the boy upon the evils of running away anywhere and in the park in particular.

The child's clothes were somewhat dusty from contact with the gravel pathway, and his mother vainly reached for her handkerchief to remove the traces of his mishap. Finally she asked, timidly:

'James, will you lend me your handkerchief to dust Robbie's clothes? I am afraid I have lost mine.'

'That's right, retorted the father, as he fished out the article and threw it at her; throw them away I can pay for more, Money's no object. Look at me; do I ever lose anything? Now, do I?'

'No, James,' replied his wife, meekly, but—'But—there's no but about it. I stick to things, and—'

'Yes dear,' said the wife, meekly, as she completed her task and rose to her feet; 'I know you stick to things, and perhaps—her voice grew still meeker—perhaps that is why you sat down on that freshly painted seat.'—London 'Tit Bits'

WHERE NOT TO DROP TEARS.

The lady was complaining to her dairyman some time ago regarding the quality of his milk.

'Short o' grass feed, mum,—short of grass feed this time of year,' said the jocular milkman. 'Bless you? them cows o' mine are just as sorry about it as I am. I often stands and watches 'em cryin'—reg'lar cryin' mum' because they feel as how their milk don't do 'em' credit. You don't believe it?'

'Oh, yes! I believe it said the lady; but I wish in future you'd see that they don't drop their tears into our can.'—Ex.

HE HAD ONE.

'Is there a literary club around here anywhere?' asked the long haired visitor.

'Yes, replied the editor, reaching under his desk, 'are you a literary man?—Philadelphia 'Ledger.'

ITS VALUE.

'Can you tell me,' said the seeker after knowledge to the showman, what the hump on that camels back is for?'

'What is it for?'

'Yes; of what value is it?'

'Well, it's lot of value. The camel would be no good without it.

'Why not?'

'Why not? You don't suppose people 'ud pay sixpence to see a camel without a hump do yer?—London 'Tit Bits.'

'Your husband has been ill,' said the caller. Yes, replied the little worried looking woman he has been feeling very badly. I do my best to please him but nothing seems to satisfy him. Is his condition critical? It's worse than critical, she answered with a sigh, it's abusive.'—Sel.



Guarantee to Baptist schools what the staunch ship does to the ocean voyager

MONTHLIES		LESSON LEAFLETS	
Baptist Superintendent	7 cents	Bible Intermediate	1 cent each
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	per copy 1 per quarter!	Picture Lessons	2 1/2 cents
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			per quarter!
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Intermediate	2 "		per copy 1 per quarter!
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Our Story Quarterly (new)	1 1/2 "		
	per copy 1 per quarter!		
ILLUSTRATED PAPERS			
Young People (weekly)	13 cents	per year!	50 cents
Boys and Girls (weekly)	5 "		22 "
Our Little Ones (weekly)	4 "		18 "
Young Reader (semi-monthly)	3 "		12 "
Young Reader (monthly)	2 "		6 "
	(The above prices are all for clubs of five or more.)		
Good Work (monthly)	Price, 15 cents per year! In clubs of ten or more, 10 cents per year!		

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

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

A number of NEW CLASSES and ADDITIONAL PRIZES have been added to the LIVE STOCK and AGRICULTURAL Prize Lists

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All the Latest, Heartiest and Healthiest in Amusements.

SUPERB FIREWORKS: We have closed for the Most Expensive and Elaborate Display ever arranged for a St. John Exhibition, including a Spectacular Reproduction of the Bombardment of Port Arthur, etc., etc.

Music by One of The Best Bands on the Continent. Cheap Fares From Ever ywhere For Prize List and all Particulars, please address,

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Fruit contains certain principles which act like a charm on the liver—and keep the whole system well and strong. But these principles in the fruit juices are too weak to have any marked effect on the internal organs. The value of

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lies in the secret process by which they are made. The fruit juices are so combined that they have an entirely different effect from fresh fruit. Their action is the action of fruit greatly intensified. They have a marked effect on the liver—toning it up—making it active. "Fruit-a-tives" are, without doubt, the only complete cure for all Stomach, Liver and Kidney Troubles. 50c. a box. At all druggists. FRUITATIVES, Limited, OTTAWA.

NEW SUMMARY.

The managers of the St. John Exhibition promise a very attractive bill of fare to visitors. Especial attention is called to the Daily Horse Show. Everything, it is said, is being done to render it the most brilliant and attractive occasion of the kind ever held in St. John. Excellent band music has been provided for and "the whole show has been most thoroughly organized."

Horse Exhibitors will be interested to know that in Pure Bred Classes, foals of 1904, yearling fillies and stallions; also two year old fillies will be admitted irrespective of the breeding of dams, provided sires are registered; and that post entries for the above will be received up till the 10th of September.

Two men, brothers named Burden, were drowned in Mayfield Lake while fishing.

Heavy snow has fallen on the Appenines in Italy, where it has already reached a depth of five inches.

King Edward has approved the appointment of Earl Grey as Governor General of Canada in succession to Earl of Minto.

Four men were accidentally drowned in Hayden Lake, near Skowhegan Lake, on Saturday. They had been fishing.

Forest fires have destroyed the hamlet of Little Bay, and three hundred families are homeless. Two men have been drowned. The government is providing food, shelter and other assistance to the fire victims.

The minister of inland revenue is notifying the American Tobacco Company and the Empire Tobacco Company that if they have not abandoned their exclusive contracts with their customers their licenses will be cancelled.

The British consulate in Boston has presented to Michael Cummins a medal awarded him by the Canadian government in recognition of his bravery in saving the crew of the British schooner Grialand, near the Bay of Fundy, Jan. 22, 1903.

C. P. R. traffic returns for July: Gross earnings, \$4,398,834; working expenses, \$2,949,182; net profits, \$1,449,652. In July, 1903, net profits were \$1,318,527. The increase in the net profits over the same time last year is therefore for July \$131,125.

Archbishop Davidson arrived at Montreal on Wednesday night and was given a cordial welcome by a delegation of representative citizens, including Archbishop Bond, Sir George Drummond, Mayor LaPorte, ex-Mayor Wilson Smith, President Prault, of Chambre de Commerce, and others. His Grace remains in Montreal until Friday night and will be the guest of Archbishop Bond.

The band of the "Black Watch," the 47th Highlanders, came across the ocean the other day to fulfil a two weeks' engagement at the Toronto Exhibition. They got a great reception, the streets being massed with people to welcome, and five local bands escorted them. It was Sunday, too.

American capitalists have been negotiating for some little time for the purchase of a phosphates property owned by G. R. Sangster in Florida, and the owner thinks the deal is now as good as closed. The price agreed upon is said to be between \$40,000 and \$50,000.

The excise duty on fusel oil has been reduced from \$1.50 per proof gallon to 50 cents per proof gallon. It is a raw material for the making of banana oil which is used for polishing radiants and a new industry, the first of the kind in Canada, is going to be established in Toronto. At present banana oil is all imported.

At Halifax, Thursday, after almost a year's discussion between the military authorities and the city school board, an agreement has been arrived at, and children of soldiers can attend the schools. The military will pay the fee: \$5 for grades 1 and 2, \$7.50 for grades 3 and 4, \$13 for grades 5 and 6, \$15 for 7 and 8, and \$12 for academy.

The Australian Minister of Defence charges General Hutton with gross insolence when interviewing a minister on official questions, refusing to take his word concerning the authorship of official minutes, endeavoring to spend three times the parliamentary amount sanctioned, and retaining in barracks documents required by the minister's office.

Relations between Moncton's police magistrate and chief of police have been somewhat strained in consequence of the remarks made by Stipendiary Kay in dismissing the information in the Seeley-Polleys case a few days ago. The chief of police has written Stipendiary Kay for explanations, but got no satisfaction, and it is now said that the Attorney-General is to be asked to take the matter up, as the chief does not purpose to rest under the rather serious charges made by the magistrate.

The railway commission for the construction of the Eastern division of the trans-continental expects to get to work early. Active operations in regard to surveys cannot be gone on with till the heads of the Grand Trunk return from the west. The work which G. T. R. has been doing will be handed over to the commission. The survey work will be carried on all winter. It will be several months before any building can be undertaken. It is said that the winter is the best time to make surveys in the northern part of Ontario and Quebec.

The British census returns show that women are continuing to encroach on the fields of industry formerly reserved for men. The returns by occupations show that there are 86 women auctioneers, 6 architects, 39 bailiffs, 316 blacksmiths, 3,071 brickmakers, 3,850 butchers, 54 chimneysweeps, 1 dock laborer, 5,179 goldsmiths, 9,693 printers, 745 railway porters, 217,640 tailors and 3 veterinary surgeons. That is all right for men are invading woman's domain, as shown by the milliners, dressmakers, tailors and other occupations which formerly belonged to women and are now entered by men. We need to go one step further and that is to give one wage for the work done.

* Bitter feeling has been aroused in Newfoundland over the action of Canada in deciding to establish a custom house in Hamilton Inlet, Labrador, which Newfoundland claims as her territory by reason of her occupation of it for the past hundred years, though Canada in recent years has advanced a claim to the region. The government is being urged to prevent the erection of the station and it will protest strongly to the British government against the alleged encroachment.

Men's Rainproof Coats.

We call your attention to this very popular coat. It can be worn on all occasions. Contains no rubber, but by a special process they are made showerproof, yet do not exclude the air like a macintosh.

Greys and Colors, \$8.50, \$11.00, \$12.00 to \$15.00 and \$20.00.

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DAILY HORSE SHOW: Aurel Batonyi, Newport, R. I., unanimously the World's Greatest Whip, will judge Harness Classes. The best of Horseflesh, and the Most Brilliant Show ever held here.

HORSE EXHIBITORS: Please note that in our Pure Bred Classes, Foals of 1904, Yearling Fillies and Stallions; also Two Year Old Fillies will be admitted irrespective of breeding of Dams, Provided Sires are Registered. This is announced in Horse Show Prize Lists. Post entries for above received till 10th September.

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AMUSEMENTS: Our Attendance Assured by the Amusements secured. Nothing Better to be Had. ADGIF'S LIONS, the Greatest Success in Living Memory. Accept this as Standard for the Others.

KING EDWARD'S FAVORITES, the English Melster Singers, with Miss Ethel Henry, Elocutionist—Most Beautiful Woman on British Stage.

FIREWORKS: Bombardment of Port Arthur, etc., etc.

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BANDS: Five Engaged—including one of the Five Best British Bands. 35 Veterans. Over 50 War Decorations among them.

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