

Messenger and Visitor.

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ST. JOHN, N. B., WEDNESDAY, JUNE 17, 1903.

British Statesmen Oppose a Preferential Movement. Hardly anyone possessing even a slight acquaintance with the general attitude of the English people toward questions of trade could have supposed that Mr. Chamberlain's scheme for a preferential tariff within the Empire would prove immediately acceptable to a majority of the people of the United Kingdom. The most that even the most ardent Imperial Federationist could have hoped for was that the people might gradually be educated to the acceptance of a protective policy for the sake of the advantages that an Imperial Zollverein might confer. But probably no one was quite prepared for the fierce outburst of opposition which the preferential tariff proposition met with when it came up for discussion in the House of Commons last Tuesday through an amendment moved by Mr. Chaplin, opposing the remission of the duty of the tax on wheat. The opposition to any movement in the direction of a protective tariff was most determined, and was not by any means confined to the opponents of the Government, but Liberals and Conservatives vied with each other in the vigor of the language in which they denounced the idea of any departure from free-trade principles. Although the Colonial Secretary's scheme for preferential trade within the Empire is understood to have the sympathy of Premier Balfour, it is evident from the debate of Tuesday that it is very far from commanding the support of the Government as a whole. Among the Conservatives who declared their opposition to any such scheme are—Mr. Ritchie, Chancellor of the Exchequer, Sir Michael Hicks-Beach, Sir John Gorst and Hon. Arthur Elliott, who is also a member of the Government. Indeed all the members of the Government who participated in the debate seem to have declared themselves vigorously as free traders and frankly opposed Mr. Chamberlain's proposals. Former members of cabinets and private members protested against any interference with Great Britain's fiscal policy, Unionists vying with Liberals in declaring themselves out and out free-traders.

Incidents of the Debate. Sir Michael Hicks-Beach led the revolt of the Conservative members to the Colonial Secretary's programme. His speech is characterized as "oil and vitriol," eulogizing Mr. Chamberlain's virtues, but vigorously condemning his scheme for a preferential tariff. Afterward Mr. Ritchie the present Chancellor of the Exchequer had declared his opposition to Mr. Chamberlain's innovations. Some of the Unionist members who spoke lauded the Chancellor for his refusal to pander to the spirit of protection, and all demanded that Mr. Balfour enlighten them in regard to the Government's position on the subject. Sir Henry Fowler, Liberal, in an exceptionally able speech, emphasized the right of the people to know the decision of the Government respecting a question of so vital importance to the Empire. Sir John Gorst (Conservative) whose speech is characterized as a bitter attack on any tampering with free trade, declared that a great portion of the rising generation in the United Kingdom was already so degenerate and poverty-stricken that anything tending to increase the price of food would threaten a national disaster. Mr. James Bryce, Liberal, pointed out the erroneousness of arguing from American prosperity in favor of a protection system, as much as the prosperity of the United States is due greatly to the cheapness of food under a system of free trade prevailing among all the States of the Union. Hon. Arthur Elliott, of the Treasury, was not less pronounced than other members of the Government who had spoken, in his opposition to protection and pre-

ferential tariffs. He held that the policy of the Government was represented by its proposal to revoke the corn-tax, and he asked the House seriously to consider what the country has to gain by giving up its position of being a country of cheap imports. He expressed the conviction that the more the people inquired into the subject the more they would be convinced that their interests demanded the perpetuation of the policy of free trade.

Mr. Balfour's Speech. In answer to many appeals and demands from both sides of the House, Mr. Balfour discussed the situation in a clever speech on Wednesday. The Premier was non-committal and conciliatory. He explained that the reason for the imposition of the corn tax was that the Government at that time wanted money, and it was now proposed to remove the tax because it was no longer necessary for revenue purposes. Mr. Balfour professed himself a free-trader, but with an open mind in reference to any alteration in a fiscal system founded to meet conditions of fifty years ago, and he would not compel his colleagues in the administration to conform to a standard of opinion upon which he himself maintained an open mind. He admitted that difference of opinion existed within the Cabinet, but these were not serious enough to cause the resignation of any members. He did not believe that the country would ever return to the old protection system, but they were confronted by three great phenomena in the world of trade,—high tariff walls against the United Kingdom, the growth of trusts, and the desire of the Colonies for closer fiscal union with the Mother Country. It would be folly to interfere with the free trade system without the most careful examination, but at the same time they could not ignore those new problems which the everchanging face of industrial life presented for the decision and action of statesmen. Mr. Balfour's speech, while it is an intimation that the question of a change of fiscal policy in Great Britain is shelved for the present, has probably, as it was intended to do, relieved the tension in the Cabinet and made it possible for Mr. Chamberlain to continue as a member of the Government.

Assassination and Revolution in Servia. Belgrade, the capital of Servia, was, on the night of the 10th inst., the scene of a political tragedy in which royal blood was shed. Both King Alexander and his Queen Draga were slain. Since the King's last suspension of the Servian constitution, it is said, the army has entertained hostile feelings toward him, and it would appear that leaders in the army have acted in co-operation with the Ministers of Justice and of Finance in the Servian Government to bring about a revolution. Matters came to a crisis on Wednesday night, when Colonel Naumovics, the Adjutant of the King, accompanied by other officers of the army, burst in the door of the royal apartments, the palace guard having been previously overpowered, and presented to the King a form of abdication for his signature. The document is said to have contained the statement that by marrying a "public prostitute" the King had degraded Servia and that therefore he must abdicate. The King's answer was to draw a revolver and kill Naumovics on the spot. The assassination of the King and Queen followed. Afterwards the Queen's two brothers were slain, and a number of other persons, including the Premier of the Servian Government, the Minister of the Interior and the Minister for War, shared a similar fate. The streets of Belgrade were meantime occupied by soldiery in the interest of the revolutionary party, and an attempt to support the dynasty by the Danube division of

the army was unsuccessful, its commander being killed. Other accounts differ considerably in detail from that above given and made the attack upon the King and Queen appear even more savage and revolting. The Servian army has proclaimed as King Prince Karageorgevitch, who has been living in Geneva since 1891. He is said to be 53 years old. His wife, who is dead, was a member of the Montenegrin royal family. A new ministry has been formed with M. Akaumovics as Premier. The ministry announces that at a sitting to be held on June 15 the national representatives will elect a sovereign and assume control of the situation. Servia is a small kingdom of 2,500,000 people, separated from Austro-Hungary by the Danube. Its political condition for some time has been disturbed and unhappy, but whether the violent means which have now been taken to better conditions will be successful is at least doubtful.

Good Crop Prospects in the Northwest. It is too early yet of course to forecast with any certainty the character of the harvest in the Northwest. Even at a considerably later date favorable anticipations may be disappointed, but it is gratifying to learn that the present outlook for the harvest is highly encouraging. The weather, especially in the Territories, it is said, has been all that could be desired, and the farmers are jubilant. A considerably increased acreage has been placed under wheat this year, and it is estimated that, with a continuance of good weather, there will be a wheat crop of more than 125,000,000 bushels in the Northwest this year.

The United States Steel Corporation. EDITOR MESSENGER AND VISITOR: DEAR SIR:—In your issue of last week, among the interesting articles on first page, I noticed one concerning large corporations. If I read this correctly, you state that the United States Steel Corporation pays its dividends from sales of stock. It would not occur to you, probably, that this is serious misstatement of fact—one that would be used unfairly by a number of people who are inclined to condemn all investments in joint stock companies. We respectfully call your attention to the above, believing that you will make correction if the same seems of sufficient importance.

Very truly,

A. H. CHIPMAN.

The statements to which our correspondent refers and to which he takes exception are as follows (See MESSENGER AND VISITOR June 3, page 1, last paragraph):

"The great success of the recent large combinations of capital, such as the oil and steel corporations, has created a craze for centralization. In the steel corporation, a total amount of \$25,000,000 was pledged, but only \$25,000,000 was paid in cash; \$5,000,000 will have been distributed in dividends, as was the last of one of \$10,000,000 now declared, shall have been paid. This enormous profit of 250 per cent has not been made by a reduction of operating expenses, nor by the profits of regular business, but only by the sale of stock many times in excess of the value of the plants incorporated in the combination. In the steel corporation this plan has been a success, because of the prosperity of the business."

This information upon which these statements were made was gathered from what we have every reason to suppose were trustworthy sources, and we are not aware that there has been any "misstatement of fact." It will be observed that the statement made was not that the Steel Corporation pays its dividends from sales of stock, but that the Steel Corporation paid its enormous dividends of 250 per cent during the short period that it has been in operation "chiefly by the sale of stock many times in excess of the value of the plants included in the combination." And further that the Steel Corporation has been able to do this successfully because it was engaged in a business so prosperous and of such volume as to warrant, at least for the time being, the great expansion of its stock.

Isaacs Harbor Baptist Church.

A HISTORICAL DISCOURSE BY PASTOR W. H. WARREN.
 "Other men labored and ye are entered into their labors" Jno. 4:38.

In these beautiful and suggestive words our Divine Master claims recognition for a most important fact, and emphasizes a pressing obligation arising from this recognition.

The fact is that we all inherit the benefits of a rich legacy bequeathed to us by our forefathers. We are in possession of the results of their labors. They entered the forest primeval and cleared the grounds on which most of your homesteads stand. They fought the battles which have secured our national and religious freedom; and they carefully laid the foundations of our political, our social, and even our commercial well-being. In their earnest desire for the welfare of their children they established most of our best institutions—our homes, our schools, and our churches.

The obligation arising from these facts must be very obvious to every intelligent mind. If we inherit the benefits of other men's labors, then we are responsible for the faithful performance of the duties laid upon us by our ancestors. We must not squander the means which our fathers entrusted to our care; but must in all fairness hand down to succeeding generations the capital placed in our hands with a reasonable amount of added interest. We should leave the world a little the better for our having been in it. Each generation should add some measure of value or beauty to what the past has committed to our guardianship. Such is the evident meaning of the Master's burning words: "Other men labored, and ye are entered into their labors."

The purpose of our present roll-call service is to awaken a renewed spirit of devotion and consecration to Christ on the part of the members of this church; and to induce each one to fall in line with fresh energy in our attempt to carry out the purpose for which we exist as a church.

We desire not only to honor the memory of the worthy men and women who founded and sustained this branch of the Lord's vineyard, but to impress the present generation with a proper sense of the sacred duty resting upon us to endeavor earnestly to carry on the great enterprise which our sainted predecessors so nobly began. It would be a crime of deepest dye for us to neglect this work, or perform our duties in a careless and half-hearted manner. The history of Isaacs Harbor Baptist church is a long and very interesting one; but one must condense our sketch within the limits of an ordinary discourse.

Less than a century has passed since the earliest settlers took up their residence in this part of our province. A few colored stragglers found a home among the rocks of the eastern side of the harbor. Trackless forests fringed the shores of the beautiful sheet of water which still commands our admiration; and no home but the transient wigwam of the humble Micmac was anywhere to be seen. How changed has the scene become—with its present ships and wharves; its mining establishments and neat places of business; its beautiful church edifices and elegant residences!

The progenitors of the older families of the community found their way hither in the year 1833. They came from Lewis Head, Shelburne County and a number of them were members of the little Baptist church in that locality. In the spirit of loyalty to Christ they brought their religion with them; and from the first they faithfully continued in humble fellowship and in religious activity. John Duncan and Allan McMillan, and Simon and Ira Giffin, forefathers of the hamlet, are familiar names. Their families grew up around them in brotherly concord and in the spirit of reverence for religious things. Meetings for social worship were held from house to house, and seasons of true enjoyment and refreshing were experienced.

Nor was the little band forgotten by gospel preachers. Though no public roads then existed in the place, and the means of communication with other sections of the country were very difficult, an occasional servant of the Lord found his way through the trackless forest, along the rocky shore, or in some passing fisherman's boat, to the little settlement, and cheered the feeble band with words of admonition and encouragement. First among these evangelists was the Rev. Anthony V. Dimock, son of venerable patriarch Rev. Joseph Dimock of Chester. This devoted missionary was just beginning his labors as a preacher having been ordained at Falmouth in 1830. His visits to this place were greatly blessed of God, and the harbor was made brighter and happier by his preaching. Indeed his faithful efforts were fruitful in marked spiritual quickening throughout the Maritime Provinces. He was an honored and successful worker till the close of his career in the United States.

Following in his footsteps came other veteran missionaries, bringing words of instruction and encouragement. Among these we may mention Rev. David Harris, a zealous evangelist who had the honor of planting a number of churches in Nova Scotia and New Brunswick; Rev. C. H. Martell, senior, who occasionally came this way to cheer up the little band of believers; and Rev. John Whidden, of Antigonish, who also came now and then to deliver a tender message from the Good Shep-

herd to his little flock. Rev. Thomas DeLong, too, made helpful visits among the people, and sounded the clear notes of gospel truth.

But in the latter part of the thirties Rev. George Richardson seems to have come to the place with a more definite purpose. Having emigrated from Ireland in 1820, he took up his residence at Sydney, C. B., and shortly afterwards he was ordained at Hammonds Plains. His efforts as an evangelist were confined chiefly to the eastern counties of N. S. He visited Isaacs Harbor about 1837 or 1838 and preached with much acceptance to the people. He was induced to take up his residence here for several years, supporting himself partly by preaching, and partly by teaching night-school for the benefit of the young people. Some of his pupils are with us today and they can well remember their youthful experiences in connection with this primitive institution of learning.

In 1840 the little church was formally organized by Pastor Richardson. It consisted of nine members; and the room in which they met is familiar to the neighborhood. They chose as their deacon, Bro. Simon Giffin, senior, who honorably filled this office till his death in 1864. Meetings were held from house to house, and the blessing of the Lord rested upon these gatherings. Pastor Richardson would seem to have remained as overseer of the flock till about 1844. He subsequently returned to Cape Breton where he spent the remaining years of his life in faithful service for the Master till 1878, when at the good old age of 88 he passed over to the golden city and the great redeemed throng.

For some years after his departure from this community the little church was without regular pastoral watch-care. But one or other of the missionaries already named made an occasional visit giving comfort and stimulus to the infant church. New messengers also came to the community, of whom we are about to make brief mention.

Rev. William Hobbs, a native of Argyle, Yarmouth Co., who afterwards became pastor of the church at Peggwash, and, still later, pastor at Charlottetown, repeatedly came to this neighborhood. He was an eloquent preacher and a very successful winner of souls. Many persons were led to Christ through his instrumentality. He afterwards went to New Zealand, and thence came to California. He made his home in different parts of the United States until called to his heavenly reward.

Another of the pioneer missionaries was Rev. J. C. Hurd, who had been ordained at St. Margaret's Bay in 1853. This servant of the Lord became pastor of the Baptist church at Canso, where he made missionary visits to various parts of Guysboro Co. His brief calls at Isaacs Harbor are still well remembered by the older residents of the place, and his preaching was much appreciated by the large congregations which gathered to listen to his words. He subsequently removed to the Western States where he suddenly died in comparatively early life.

In the early fifties Rev. Obed Chute made brief visits to this harbor, going among the homes of the people, and preaching the gospel as he went. He was a worthy man and much good resulted from his earnest labor.

About the year 1849 there came to Sonora a devout and zealous gospel worker—Rev. Henry Bagley, a native of Gaspereau, Kings Co., and a man of great faith and marked energy. He had been pastor of the Baptist church at Kempt, Hants Co., in 1842, but he came to Sonora to make his home for the residue of his days. He organized 2nd St. Marys church, and from this centre he extended his efforts to neglected communities throughout the county. For a number of years he spent every fourth Sunday at Isaacs Harbor, preaching to large and attentive congregations. His labors were much blessed in keeping the church united and active in the Master's service; and helpful accessions were made to the list of members.

About this period Rev. Manson Bigelow made occasional visits to our harbor in evangelical work. He manifested much zeal in laboring both in this place and along the eastern shore of our county; and to his diligent efforts are due, under the divine favor, the planting of several of the churches in neighboring settlements.

In the later sixties Rev. James Meadows came to take pastoral charge of the church. His preaching was much appreciated and his stay in the community resulted in an encouraging measure of success. Rev. C. H. Martell, jr., may also be mentioned here as having been instrumental as a missionary in sowing the good seed of the kingdom, and strengthening the energies of the church. His stay was however not long.

At various times during the seventies and later the church was visited by Rev. Isa. Wallace, General Missionary of the Home Missionary Board. This veteran evangelist was greatly helpful in promoting the spiritual interests of the community. His preaching was marked by unusual fervor and earnestness, and large numbers were led to consecrate their lives to the Lord Jesus Christ. He is still in the Master's service; and we are pleased to note that he is about publishing a volume giving some account of his faithful efforts in these provinces. Such a book will be read with much interest by our people.

The first place of worship in Isaacs Harbor was, as we have intimated, the room in Deacon Ira Giffin's home, in which the little band was organized. For many years

services were held from house to house, and delightful seasons of spiritual refreshing were enjoyed in this way. Subsequently a small building, which stood near Bro. Jno. McMillan's store, was used as a place for holding religious gatherings. The accommodations soon proved to be entirely insufficient, and it was therefore decided that a suitable place of worship should be erected for the benefit of all concerned. About 1854 the building now used for day-school purposes was erected, and for many years it was the Bethel, the house of God, in the locality. But, as the population of the place increased, even this house became inadequate for the accommodation of the people.

In the early seventies it was decided to erect a more commodious and attractive place of worship. The hill on which the present structure stands was selected as a suitable site, and a fine large building, elegant in style and convenient in arrangement was erected in 1873. But, unfortunately for the friends concerned in it, a severe storm passed over the land carrying wreck and ruin before it. The new sanctuary was leveled to the ground, and a scene of desolation presented itself where the people had been joyously anticipating the pleasure of gathering together in a beautiful and comfortable place of worship.

Still the dark cloud was not without its silver lining. Faith prevailed over despondency. A good brother visited various counties in our province soliciting aid in renewing the fallen sanctuary. His efforts were so largely successful that the work of rebuilding was speedily resumed, and in a short time a fine building—that in which we are met to-day—stood forth in all its attractiveness to adorn our harbor and to afford abundant accommodation for all religious purposes. The new house was publicly dedicated in 1877.

Returning now to our sketch of successive pastors, we find that Bro. L. M. Weeks, a licentiate, came hither about 1873, as a missionary. His efforts were greatly appreciated in the community, and in 1874 a council was called to ordain him to the gospel ministry as pastor of this church. Bro. Weeks continued to labor until about 1876 with much acceptance, many having been added to the church under his instrumentality. He left the locality for a time; but returned at a subsequent date, spending another year or two in pastoral service.

Rev. J. B. McMillan, a native of Cape Breton, came to this community in 1876 and took pastoral charge of the church. He spent about four years in Isaacs Harbor during which time the church made some progress in spiritual life. There were lights and shadows connected with this pastorate; but substantial good was done.

About 1879 Rev. A. R. Ingram was called to the supervision of church affairs. He gave his best energies to the interests of the community; and his labors were not without some measure of blessing. He remained about one year. Bro. Ingram is still at work in our province.

The next regular pastor was Rev. Trueman Bishop, a native of Greenwich, N. S., and a graduate of Acadia College. He had been ordained at Tryon in 1879. In 1885 he came to Isaacs Harbor and remained till 1890 in successful labor. Bro. Bishop is remembered with affectionate interest by many in this place. He was a faithful minister and many were led into the light of truth through his earnest efforts.

Following closely in his footsteps came Rev. David Price, one of our most energetic and popular pastors. For four years he labored on both sides of this harbor, and cheering results followed his administrations. He is now located in Yarmouth.

In 1894 Rev. A. J. Vincent was called to the pastorate of this field. He too was a vigorous and earnest preacher. A revival of religion seems to have been awakened resulting in a large ingathering of young converts. Some serious difficulties unhappily arose in church affairs, resulting ultimately in the formation of a separate organization on the other side of the Harbor. A kind Providence has overruled this matter for good; a spirit of harmony now prevails between the two congregations; and the Lord's work is moving forward steadily in both sections.

Three young men connected with this church have consecrated their lives to the ministry of the gospel, their names being Charles Salsman, Frederick Salsman and Dr. McGregor. They are still filling useful places in Christian work in different parts of the Continent.

In May, 1899, Rev. George A. Lawson was called to the pastoral care of this section of the field. He entered upon his labors with much zeal and devotedness. His untiring labors among the young people was especially appreciated; and his ministry was blessed of God in the bringing in of many renewed souls to the fellowship of the family of believers. Long will the memory of his late beloved partner be cherished in the hearts of the many friends among whom her presence was like a gentle benediction. Bro. Lawson removed to Bass River in 1902; and in September of that year the present pastor entered upon his labors in response to a unanimous call from the church.

A devoted band of workers has, since the organization of the church, striven to uphold the hands of their various pastors. Whatever difficulties may have occasionally

arisen, they have sought earnestly to overcome them and to obtain divine guidance in their efforts to advance the spiritual interests of the place.

The church has been served by efficient officers in all its various departments. Matters of business have been attended to with wise care, and a good degree of liberality has been shown by the people in sustaining the finances of the body. What seems to be needed most at present is an extensive spiritual awakening among all classes of the community, and a more united and cordial effort to win the wayward and save the lost.

So far as we have been able to ascertain from the records the total number of persons who have united with this church since its formation has been 458. Of these 128 have passed away to the home above; and 151 have been dismissed to unite with other churches. A few have been excluded, leaving the present membership 170.

Each passing year will make some changes in the church roll. One by one the present members will silently follow those who have passed within the veil. But who will fill the vacant places? Who will rise up to carry on the important work our Master has committed to our care? Let us arise and gird ourselves for the glorious service of our risen Lord. Soon will he come to reward his servants. May he not find us sleeping.

"Watch ye your Lord's command,
And while we speak he's near;
Mark the first signal of his hand,
And ready all appear."

Building a Christian.

BY REV. THEODORE L. CUYLER, D. D.

"I never let fools or hairs see my work, until it is done," said a famous Scotch painter; he knew that no production of human art could be rightly judged until it was completed. I remember that when I first saw Cologne Cathedral nearly fifty years ago, it had a stumpy and unimpressive appearance, for it was towerless. The next time I saw the edifice it was disfigured by scaffolding on which workmen were busy. But when in the summer of 1894, I beheld the completed towers in their flashing splendor, I felt that it was a mighty and magnificent poem written in marble.

That illustrates the way in which the Master builds a true Christian. The Bible declares that the Christian is "Christ's workmanship created anew unto good works." Anyone who looked at a company of church members in a prayer meeting or at a sacramental table might say that some of them were quite imperfect specimens of workmanship, as he could testify from intimate acquaintance. Very true; but if that same person wished to purchase a melodeon he would not go into the manufactory where the different parts were being fashioned; he would go into the salesroom and inspect the completed instrument. This world is the great workshop in which Jesus Christ by his Spirit constructs Christian character.

"Ye are God's building," wrote the Apostle Paul to his brethren at Corinth. Of himself he wrote at another time, "Not as though I have already attained, either one already perfect." The scaffolding were not yet taken down, and the work of grace was not yet completed.

It is easy to discover some flaws in even the best men and women; but the critic must consider what materials our Master has to work with in frail and fallen human nature, so often disfigured and defaced by innate depravity. Napoleon used to say that he had to make his marshals out of mud." Certainly no power less than that of the Holy Spirit could have constructed such a conscientious and effective Christian as John Newton out of so hardened and desperate a sinner. A very eloquent and spiritually-minded minister once said to me, "before I was converted I wonder how anyone could live in the house with me." During my forty-four years of pastorates, when I received converts into the church, I often recognized the fact that one candidate for membership had been reared in a frivolous and worldly family—and another had a naturally violent temper—and another was constitutionally timid and irresolute—and still another had to contend with hereditary sensibilities of temperament or practice. Some of the overhauls and headlong had to be held back and tested, and some desponding doubtless had to be encouraged. A study of the experience of our Blessed Lord in building twelve disciples out of the material that came to his hand is full of solemn suggestion, and one of those twelve tumbled in to ruin under the very eyes of the Master Builder.

Character building is like cathedral-building—a gradual process. No Christian is born full grown, else there would be no sense in the divine injunctions to "grow in grace" and to "press towards the goal of the high calling of God in Christ Jesus." The corner-stone of every truly regenerated character is the Lord Jesus; other foundation can no one build on without risking a wreck in this world and eternal ruin in the next world. The first act of saving faith is the joining of the new convert to the atoning Saviour. Then upon that solid foundation must be added the courage, the meekness, the patience, the conscientiousness, the honesty, the loving kindness and the other graces that make for godliness. Let no young beginner be disheartened. Oaks do not grow like hollyhocks. A solid Christian character can-

not be reared in a day—nor is it to be done simply by Sabbath services or by sacraments. Some poor pumice-stone has to be thrown out, and not a little bad timber rejected in spite of the varnish on it.

The Bible is the only plumb line to build by; and it must be used constantly. All the showy ornamentation that a man can put on his edifice amounts to nothing, if his walls are not perpendicular. Sometime we see a flimsy structure whose bulging walls are shored up by props and skids to keep them from tumbling into the street. I am afraid that there are thousands of reputations in trade, in politics, in social life, and even in church life that are shored up by various devices. No Christian can defy God's inexorable law of gravitation. It is a mere question of time how soon every character will "fall in," if it is not based on the rock, and built according to Jesus Christ's plumb-line. It may go down in this world; it is sure to go down in the next. Let every one therefore take heed how she or he buildeth; for the last great day will test the work, of what sort it is.

Finally, let us all bear in mind that if we are Christ's workmanship, we must let our wise and loving Master take his own way. We must allow him to use his own tools. Oh, how much cutting and chiseling we often need! How keen, too, and sharp is the chisel which he sometimes uses! The sound of his hammers is constantly heard; and with it are also heard the wondering cries of some sufferer who exclaims, "Why are you applying to me the file, the saw and the hammers?" Be still and know that whom he loveth he chasteneth! If we are Christ's building, then let him fashion him according to his divine ideal of beauty, at whatever cost to our selfishness or pride, or indolence, or vainglory. Christ working in us, and upon us—and we working with Christ and for him—that is the process that produces such structures as he will present before his father and the holy angels.

Nothing is too small—and nothing is too great, that involve as Christian's influence before a sharp-eyed world. We are to be his witnesses; Jesus Christ builds Christians to be looked at and to be studied. He rears us to be spiritual lighthouses in a sin-darkened world. Michael Angelo said that he "carved for eternity." In an infinitely higher sense is every blood-redeemed Christian carved and fashioned and upheld to be a habitation of God through his Spirit, to his praise, and to his everlasting glory.—Standard.

The Minister and His Critics.

The old time minister held a position of great influence. He was called "the parson" because he was the person of the community. His word came well nigh being the absolute law for his fellow citizens. He was consulted on all occasions and his advice had almost the weight of divine commandment. With changing times, thought and customs, a change has taken place in the position occupied by the minister in the public mind. To-day he is only one man of many men. He has only such authority as his tested wisdom, good judgment and sanity may win for him. The popular assumption probably is, in the majority of cases, that the minister is less qualified than the average man to judge wisely on questions of public interest, especially those lying outside the domain of religion.

The minister is the subject of severe and constant criticism, not only when we consider the individual, but the class as well. It is to be expected that those who prey upon the public and seek to maintain themselves through the degradation and wickedness of their fellow-men, will have no good word to speak concerning that class of men which is constantly arrayed against evil and evil-doers. Neither is it to be expected that men who hate religion and all who strive to promote the religious life of the community will commend those who devote their lives to the promotion of the interests of the spiritual life. The constant abuse heaped upon the Bible, Christianity, ministers, and all who are engaged in building up the kingdom of God, by certain anti-religious organizations, need not cause us any serious apprehension or worry our ministerial friends. The untruthfulness and malignity of such criticism rob it of all power. But the minister is also criticised by those who have no antagonism to religion or to the Christian church. Such criticism frequently finds its cause in the selfishness of the human heart. Does the preacher speak upon political subjects, the politician whose party may be affected injuriously comes to the front at once with the assertion that ministers have no business in politics. Does the preacher address himself to the consideration of labor troubles and venture in any way to criticize labor unions, the union leaders at once arraign him as the cowardly mouthpiece of the capitalist. Does the minister criticize the attitude of capital toward the laboring class, the capitalists indict him for "playing to the grand stand" and seeking to carry favor with the masses.

Whenever the preacher holds himself to the consideration of high themes bearing upon the spiritual life, especially if he chance to call attention to the unseen world, he is charged with being other-worldly, and told that he would do well to keep his feet upon the earth and discuss ques-

tions which have to do with the present welfare of humanity. Does he venture to consider the questions of the day from his pulpit, he is called to account for not "preaching Jesus," and assured that he can serve the public weal and discharge his duty to God and men only as he confines himself to topics which have to do with spiritual interests. If a minister undertakes to keep himself abreast with the best thought of the day and brings to his people the result of careful study, he is liable to be charged with unsettling the faith of his hearers. If he ignores current discussion, theological unrest, changes in religious thought, is assumed by not a few that he is guilty of intellectual dishonesty and fails to tell his people what he really believes.

There can be no question that much of this criticism is due to hasty and imperfect generation. If one minister proves himself to be a mountebank, it is assumed by some that all ministers are mountebanks. If one minister is proved to be guilty of plagiarism, there are not wanting those who immediately declare that plagiarism is the common sin of the ministerial profession. It needs no argument to show the weakness and injustice of such an assumption. We hold no brief on behalf of the ministry. Not all ministers are great men. Now and then may be found one lacking in moral qualities or in true genuineness. They are human and make mistakes; but, as a whole, they are honest, hard-working, earnest and fairly capable men. The value of the work which they do does not lie upon the surface. The cry of great preachers and great sermons seems to ignore work being done by men who are great only in inequalities and in ability to serve the best interests of his fellow men.

In the great day when the secrets of hearts are revealed we doubt not that it will be seen that some of the world's best work has been done by men whom the world knew very little. Out of the obscurities of the earth men will come to receive as high commendation from Almighty God as will be given to those who have filled the eyes of the world. Services determined by popularity. A man may gain for himself wide reputation for pulpit attractiveness and yet contribute little to the building of human character or the sing of men towards God. A man may have little power to attract and hold great masses of delighted hearers yet exert a wide and potent influence for good. Wiser else the minister may be he is to discharge his function as a representative of Jesus Christ. It must be of him as of the good priest in Chaucer's tale:

"But Christ's love, and his apostles love
He taught, and first he folwed it helve"

Standard.

The Sacred Sabbath

BY J. W. CHAPMAN

History proves that it is absolutely essential that one day in seven should be set apart as a day of rest. Those who are accustomed to the moving of machinery and the running of railroad trains, all agree that machinery will last longer and the cars will be more likely kept in repair if they are given several periods of rest.

In the wisdom of God one day in seven has been set apart. It is well to know that a less frequent rest day has been tried in the past; some have made one day in ten and some one day in twelve, but these bodies soon goes to pieces and the human mind soakens, if God's order is not followed.

In other words, it is well for us to find a plan concerning our lives and follow it closely—a more disastrous for a man's arm to be out of it than then for his life to be contrary to the plan of God, and no more disastrous for a planet to go swerving out of its orbit than for human society to break away from God's divinely ordained plan for a community. One ever yet has really put God to the test in the matter of Sabbath observance without being blessed in the result.

In connection with my pastorate in Philadelphia a few years ago I came across a man who was very store open on Sunday, and when reminded of what he said that it was the best day of all the week, and that he could not afford to close. He finally became a Christian and determined that he would close the store when it cost him. One year after ward I met him and a him for his opinion, and he said that though he felt he had not made so much money as in other years that what he had made had lasted him longer and a matter of fact, he had saved more in the year in which store was closed than when it had been open seven in the week.

The picture of the man with the withered arm is not only an illustration of Jesus' observance of Sabbath, but also an illustration of what it means for us to lay hold upon eternal life.

Tradition says the man was a stone-mason that his head was practically dead; when Jesus' him to stretch it forth, he commanded him to do possible thing. If the man had reasoned about it, he would have been healed, but when Jesus commanded the man had the will to obey, and Christ put the arm into his arm and immediately he stretched it. The secret of joy in Christian living is immediate and implicit obedience. In nothing is this more true than in the observance of the Sabbath, when God tells us to set apart the one day, we must do it, and since that which we now observe keeps us in mind of his rest, it is of all the week the best.

That individual, that community, that Nation disregarding God's laws concerning it, day, will, sooner or later, degenerate and decay. *Messenger.*

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The Associations.

For the next few weeks the annual sessions of our Associations will be held. What shall be made of them? It is in the nature of things that some such meetings should take place. The local church has its work, its fellowship, its ministry. But there is a fellowship of the churches as well as of the church. It was so in the Apostolic days. The one does not reach its perfection without the other. The "common salvation" can only be fully received by the help of "all saints."

But what in our economy, is the office of the Associations? The Convention is a business organization for the expenditure of the funds of the churches for benevolent work related to the whole body. But it does not deal with the work of the churches in their inner life. It has no control over the calling of pastors, the raising of funds, the spiritual life of the churches.

There is no reason why its sphere should be enlarged. It has worked enough already. But the Associations can be made very valuable Conferences on the church work in the community, on the state of religion, on the methods of church work.

The Report on the State of Religion in the denomination never receives adequate discussion in Convention. There is not time for it. And besides it is much better for the Associations to discuss the state of religion. Let each Association consider the state of the cause in its own territory. Let it ask how far we are holding by the doctrine of Christ and the life of the gospel, how far we come short of the New Testament requirements of the Christian church, how our ministers can be aided in their work, how our Sunday Schools can be improved, how our absent members can be helped, how our family religion can be deepened and the observance of the Lord's Day be made more complete; how the resources of our body can be developed,—and the Associations will prove profitable indeed. Let the ministers and deacons and brethren generally hold converse on practical matters, on the work of God within the Association to which they belong and something worthy of note will result.

We hope to hear that our Associations have been well attended and have been seasons of refreshing and of increased interest in direct and practical work of the churches themselves.

The Helpfulness of a College Course to the Development of the Christian Life.

From the reports of the recent Baccalaureate Sermon at Acadia we infer that it was the preacher's desire to show that the studies of a College Course are adapted to strengthen and develop the Christian life.

Of course he did not imply that learning and the Christian life are the same, or that learning can make a man a Christian. On the contrary it was held that one must first be a Christian, must be born of the Spirit and a believer in Jesus, in order to obtain the fullest profit from the studies pursued.

The world has a new beginning in Christ and each Christian really begins to live when he believes on Christ. So his learning becomes new and helpful to the growing life within.

The preacher first dealt with the Study of Natural Science in its various departments, referring to

Chemistry, Botany, Natural History, Geology, Physics and Astronomy.

These subjects show there is mind in nature, forces always in operation—one Force, indeed, under various forms. This study of material things makes the Word of God to have new meaning. It is a revelation from the world of fact, confirming the written Word and making God the great reality. Christ, as the Logos, is over all nature as he is pre-eminent everywhere. Now this knowledge to the Christian is turned into love and power. He is thinking God's thoughts and comes more fully into God's heart. His Christian life is developed so that the world becomes full of wonders of the Lord, and out of wonder springs worship and devotion.

The second department of College work considered was the realm of language and literature.

Much of the student's time is occupied with the various languages and literatures of the world. The Christian student finds the mind of God in human speech. Out of the mouths of the children God confounds the doubters. Speech shows reason and human reason is explained only by the Divine Reason. Speech is the deliverer of the human soul.

The unity of languages shows one mind going through all history of man as recorded in his language. In nature God reveals himself outside of man. In language God draws near and enters into man's thought. This view makes the Christian wander at the height and depth immeasurable of God's wisdom and love. It is seen, too, that in coming to Christ, the Word, he is really coming to God.

Similar treatment was given to History and to Philosophy.

In all these departments, it was maintained, the faith of the student is strengthened and his love increased by the accord of learning with the gospel of Christ. Indeed the gospel itself becomes constantly new; every form of thought sweeps the Christian into larger life and power.

The usefulness of the College to a denomination, therefore does not lie merely in providing culture that may prepare the student for earthly service. It does more. It teaches Christ all the time, and his words are spirit and life. Our Higher Education, therefore, is not a kind of necessary evil, or an expensive luxury. It is a necessity to the entrance upon our inheritance as Christians. God is light, mind, intelligence, holiness. All things, learning included, are sanctified by faith and prayer. For the Christian to quarrel with knowledge is as absurd as it would be in the passenger to quarrel with the steamship that carries him over the ocean to his desired haven.

Editorial Notes.

—The Baptist Convention of Manitoba and the Territories is to meet this year at Calgary July 1-3. Among the subjects which, it is intimated, are likely to come up for consideration are: another college at Calgary; another missionary in India; an increase in pastors' salaries; the publication of the *Northwest Baptist* weekly or fortnightly instead of monthly as at present, and a permanent man in the East to collect money for the Northwest work.

—Dr. Lorimer has declined the recent call of the Tremont Temple church to resume his former position as its pastor, and has done so in such terms that there can no longer be any doubt that the declination is final. It is well for both the church and the minister concerned that all doubt is now removed on this point, and there are many who think it very unfortunate that Dr. Lorimer's attitude towards a recall was not made more explicit many months ago. Now that it is known by all that Dr. Lorimer will not return, the people of the Temple will be prepared to unite in the choice of some other man and there seems no good reason to doubt that some worthy successor will be found to the man who has given so eminent and valuable service as its pastor.

—The *Independent* quotes "one of the leading papers in the South" as saying: "There ought to be some other test of education in this country, or at least in parts of this country, than the test of education, and this question will have to be settled soon or late. Education will make the negro a better citizen, will enable him to look after his individual and social property and industrial interests more effectually, but it will not change his social peculiarities, or make him in any way a safe or desirable citizen. He ought to be protected in all his natural rights, but it is not safe for him or for his white neighbor, to entrust him with the elective franchise." This is indeed remarkable doctrine, and the logical inference from it

would seem to be that the negroes of America should either be kept in a condition of slavery or else transported to some part of the world where black men could enjoy an undisturbed ascendancy, for if even educated negroes are unfit to share with white men the full privileges of citizenship and if they are to be perpetually deprived of all voice in the government of the country in which they live, it must be confessed that their so called freedom is a very doubtful boon.

—A great demonstration of Nonconformist of London in opposition to the recently enacted School Bill took place in Hyde Park on May 23. It was computed by the *London Daily News* that the several processions which united in the demonstration made up an aggregate of 140,000 persons. Among the speakers were Dr. Clifford, Rev. F. B. Meyer, Dr. Macnamara and Rev. Sylvester Horne. The occasion was one of much enthusiasm. The reporter of the *London Baptist Times* says: "The evening scene was such as I have never witnessed before. When the bugle sounded and the resolution was put simultaneously at the twelve platforms, a great wave of enthusiasm swept the park. All that dense mass of humanity suddenly leaped into life. A deafening roar of cheering rent the sky. A forest of hats waved in the air, and then from widely separated points the full throated sound of the massed thousands joining in some grand hymn. For a few moments the crowds waited to acclaim some favorite, then the closely compacted crowd seemed to tremble and dissolve and in a mighty flood poured out of the gates. . . I left the park feeling proud that I was a Nonconformist and that I had been permitted to join in such a grand protest against a giant wrong."

—We have received the second number of the *Newtonian*, a magazine of about 60 pages, published by the student of Newton Theological Seminary. Two articles the first by Ex-President Hovey, entitled "Newton from 1875 to 1900," the second by Professor J. M. English, entitled "The Psychology of Preaching," are of substantial value. Apart from these the number is of a souvenir character. A number of descriptive and illustrated articles, dealing with things touching the student's life at Newton, will be found attractive and interesting, especially to graduates of the Seminary. There are also excellent pictures of the professors, and of the *Newtonian* editorial staff, including a fine picture of the late E. C. Stobbert, a student removed by death during the year. This souvenir number of the *Newtonian* reflects great credit upon all concerned and especially upon Mr. Abner F. Newcomb, of the graduating class, its editor-in-chief. Mr. Newcomb is an Acadia man of the class of '98 and is well known to many of our readers. We may add in this connection that in Newton's graduating class of 15 this year, Acadia was represented by three excellent men William H. Dyas, Abner F. Newcomb and Simeon Spidle.

Acadia Anniversary.

(Academy Closing Continued.)

The list of graduates is as follows:

In Matriculation Course—B. D. Knott, Merigonish, N. S.; Ernest Nelly, Aylesford, N. S.; R. F. Allen, River John, N. S.; R. L. Davison, Delhaven, N. S.; F. B. Carr, Portauplique, N. S.; H. T. Payzant, Pالمouth, N. S.

IN BUSINESS COURSE.

J. P. Calhoun, Cape Station, N. B.; R. K. Kelly, Aylesford, N. S.; H. R. Power, Kingston, N. S.; Ralph Eastwood, New Glasgow, N. S.; H. B. Atwater, Boylston, N. S.; A. P. Tingley, Wolfville, N. S.; C. E. Balcom, Margaretsville, N. S.; Miss Maimie Shaw, Arcadia, N. S.; Miss Marion Van Ambury, Lower Argyle, N. S.

IN SHORTHAND AND TYPEWRITING.

Milton Heckman, Wolfville, J. P. Calhoun, Cape Station, H. B. Atwater, Boylston, Miss Frances Smith, Walton.

IN MANUAL TRAINING.

Ernest Nelly, Aylesford, J. F. Kennedy, Halifax.

Besides these who graduated and received diplomas there were several in each course who received certificates of the work covered. A pleasant incident occurred at the close of the exercises when Prin. Brittain was presented with a beautiful gold-headed cane by the students of the Academy.

During Monday afternoon and evening there were meetings of the Alumnae of the Seminary, but as no mere man is allowed at these gatherings, and as no account of the proceedings has been given to him, your correspondent can give no report of the meetings.

CLASS DAY.

This is one of the most popular of the anniversary exercises. There is enough of variety to prevent it becoming tiresome, and the personal element which enters into the various numbers adds to the interest. A short address of welcome was given by the class president, J. D. Purdy. After the calling of the roll, the Class History was read by P. W. Darkee. This rather delicate subject was treated with due reserve and discrimination. The Class Prohecy by F. L. Lombard gave the necessary hints to Providence in regard to the final disposal of the class. An Address to Undergraduates by C. K. Morse gave some wholesome advice to the other classes. The Valedictory by R. Leverett Chipman was worthy of commendation for its serious and thoughtful tone, and its excellent delivery.

TUESDAY AFTERNOON.

At a the Tennis Tournament began on the campus, and at 2:30 the annual business meeting of the Associated Alumni was held in the College Chapel. As the writer was unable to be present at either of these no report can be given.

At 5 the Alumni gathered for their annual dinner. The college gymnasium, in which the dinner was served, had been draped for the occasion with flags and bunting. As usual the Stars and Stripes were given a place in the decorations, though it is doubtful if a like courtesy would be shown the Union Jack on the other side of the line. W. F. Parker, President of the Associated Alumni presided. About 90 sat down to the inviting tables, including the members of the graduating class, who were the guests of the occasion. When the needs of the physical man had been sedulously provided for the gathering was called to attention, and toasts were drunk to The King and Our Alma Mater. According to previous arrangement the various classes in decades were called upon. C. K. Morse responded for the graduating class; E. H. Nichols of Digby for the class of '93. As no representative of '83 was present, G. W. Cox, '80, of Ware, Mass., responded in their behalf. The class of '73 was represented by Dr. J. B. Hall of the Truro Normal school. Rev. M. P. Freeman, '62, responded for the class of '63, their being no member of that class present. Rev. Isa. Wallace, '55, also responded for '53. The oldest living graduate, John Moser of Havelock, N. B., who graduated in '48, being present was called upon, and gave some interesting reminiscences of Acadia fifty-five years ago. At this point the ringing of the bell for the evening service brought a pleasant function to a hasty conclusion.

SEMINARY CLOSING.

This is the one service of the Anniversary exercises to which an entrance fee is charged. Yet when your correspondent arrived, some minutes before the exercises commenced, there was standing room only, and even that was limited.

As is always the case the processional march was one of the features of the occasion. More than one hundred girls, all clad in white, slowly filed in, keeping time to the music of the march played by Misses Edith Spurden and Helen Fowler. A brisker march made this somewhat less of an acrobatic feat in balancing than usual, but did not detract from the beauty of the march. After prayer by Rev. W. H. Jenner the following programme was successfully rendered. The self-possession and naturalness of the speakers was especially noticeable.

- Vocal Solo—"A Song of Thanksgiving," Alliston Miss Jeanie Rison, Lower Canada.
- Essay—The Power of Ideals, Miss Ida May Crandall, Chipman.
- Piano Solo—"Faust Valse," Gounod Joel Miss Alice Huntington, Wolfville.
- Essay—The Domestic Life of French Women, Miss Alice Phoebe DeWolf, Halifax.
- Vocal Solo—"Don't Thou Know that Sweet Land" (from "Mignon")—Thomas Miss Nora Shand, Windsor.
- Essay—Analogies in the Development of Music and Painting, Miss Kathryn Gillespie, Walton.
- Piano Solo—"Polonaise," Moszkowski Miss Elsie Chute, Middleton.
- Essay—Nature Literature, Miss Cella Kierstead, St. Stephen.
- Vocal Solo—"Nymphs and Fawns," Bamberg Miss Agnes Johnson, Wolfville.

The address to the graduating class was delivered by Rev. W. C. Goucher, of St. Stephen, and was worthy of the close attention it received. No attempt shall be made to mutilate this excellent address by summarizing it.

The graduating class this year numbers fourteen, as follows:

In the Collegiate Course.—Elith Muriel Clarke, Bear River, N. S., Essie Edna Cooper, Springhill, N. S., Ida May Crandall, Chipman, N. B., Alice Phoebe DeWolf, Halifax, N. S., Kathryn Bogart Gillespie, Walton, N. S., Cella Ganong Kierstead, St. Stephen, N. B., Ethel Aurie Roscoe, Kentville, N. S., Etta Mildred Wheelock, Lawrence town, N. S.

In Music.—Elsie Reagh Chute, Middleton, N. S., Certificate in Piano; Jennie Elizabeth Ratou, Lower Canada, N. S., Certificate in Voice; Alice Celeste Huntington, Wolfville, N. S., Diploma in Piano; Mary Agnes Johnson, Wolfville, N. S., Certificate in Voice; Nora Evelyn Shand, Windsor, N. S., Certificate in Voice; William Lewis Wright, Stony Creek, N. B., Post Graduate Course in Piano.

The announcement of the prize winners closed the evening's exercises. The Payzant Prize in the subjects comprising an English education was won by Cella G. Kierstead, St. Stephen. The Payzant Prize in French was awarded to Ida M. Crandall, Chipman, N. B., while the other Payzant Prize, that in Instrumental Music, went to Alice Huntington Wolfville. The St. Clair Point scholarships, which are open only to students from Nova Scotia were awarded to Rita M. Wheelock, Lawrence town, and Alice E. DeWolf, Halifax. The Zwicker prize, for English essay work, was won by Miss Cella Kierstead, and the silver medal in shorthand and typewriting was awarded to Miss Edith M. Borsten, Wolfville. Prin. DeWolf also announced that Miss Chipman, who has had charge of the Art Department for some years, had been granted a year's leave of absence for further study in Europe. During her absence the Department will be under the charge of Miss Blanche Sloat, a graduate of Cooper's Institute, New York.

COLLEGE COMMENCEMENT.

Wednesday, the last and most important day of the anniversary, continued the record of fine weather and crowded gatherings. Long before the service commenced College Hall was crowded to its full capacity. About 10:30 the procession entered the hall, headed by the Marshal, Rev. J. B. Bancroft. First came the professors, their efforts to keep step with the music crowned with more or less success. After them followed the governors and alumni, whose attempts in the same direction were not a spectacular success. Then came the graduating class, 35 strong, the next to the largest class that Acadia has sent forth. The following is the list:

James Arthur Armstrong, Wolfville, N. S., Joseph

Ansten Bancroft, Barton, N. S., Albert McKenzie Boggs, Wolfville, N. S., Herman W. Cann, Oklo, N. S., Richard Leverett Chipman, Kentville, N. S., Mabel Stevens Coldwell, Wolfville, N. S., Ada Minnie Colpitts, Elgin, N. B., Minetta Vaughan Crandall, Wolfville, N. S., Laurie Davidson Cox, Ware, Mass., Vernon Llewellyn Denton, Wolfville, N. S., Pearl Whitfield Durkes, Digby, N. S., George Clarence Durkee, Beaver River, N. S., Ernest S. M. Eaton, Amherst, N. S., Leslie E. Eaton, Cannisar, N. S., Ritchie Elliott, Paradise, N. S., Ida Mabelle Faab, Bridgetown, N. S., James Edwin Hamilton, Brookfield, N. S., Frederick Leo Lombard, Medford, N. S., Leslie Oran Loomer, Falmouth, N. S., Edith Ayora McLeod, Parrboro, N. S., Horace G. Perry, Cozy's, N. B., Mita Gabel Phillips, Fredericton, N. B., James D. Lancy Purdy, Springhill, N. S., Joseph Chappell Rayworth, Upper Sackville, N. B., Claude Sanderson, Yarmouth, N. S., H. George Scott, Lunenburg, N. S., Fred Raymond Shanke, Hubbard's Cove, N. S., James Garfield Sipple, St. John, N. B., Stephen Walter Schurman, Amherst, N. S., Arthur Harrington Taylor, Wolfville, N. S., Willard Stanley Tedford, Dayton, N. S., Frank H. Thomas, Somerset, N. S., William Andrew White, Baltimore, Md., William Lewis Wright, Stony Creek, N. B.

Besides these who received their degrees three others who are lacking in one or two subjects will complete the work this summer and be enrolled in the calendar as members of the class. These are Zedek Hawkins, Sussex, N. B.; G. P. Morse, Windsor, N. S.; and Marston Dexter, Milton, N. S.

Five members of the class delivered essays: J. A. Bancroft on "The Geology of Kings County; Miss Avora McLeod on "The Glory of the Imperfect; C. K. Morse on "The Function of Conscience; Miss Minetta Crandall on "All Deep Things are Song; and L. O. Loomer on "Philosophy and Science. These essays were good, but probably not above the average of Commencement addresses. A little more ease in diction would have improved them in some cases, and a little more violence of sound in others, but these are defects which will not be remedied until there is a teacher of elocution in the college and perhaps not even then.

Following the addresses was the usual conferring of degrees. No honorary degrees were conferred this year. The degree of M. A. in course was granted to J. C. Hammeon, E. J. Meresere, J. B. Champlin, I. M. Baird and Miss Edith Rand. The address to the graduating class, instead of being given by President Trotter as usual, was delivered by Dr. Watson. But those who wish to hear all the good things that are enjoyed at the Commencement exercises must come and get it at first hand, for an abstract would not do justice to Dr. Watson and would give no satisfaction to the reader.

The list of Honor students was not large. It was as follows:—Miss Crandall, honors in English; Miss Scott, honors in Latin; P. W. Durkee, honors in Mathematics and Physics; J. C. Rayworth, J. A. Bucroft, H. G. Perry, honors in History and Economics.

The announcement of prize-winners was of especial interest and each successful competitor was heartily applauded. The highest honor, the Gold Medal given by N. S. and Lower of London, Eng., and given to the student whose standing for the last three years of his course is the highest, was won by J. A. Bancroft, Barton, N. S. The Governor-General's Silver Medal, given to the one standing second, was awarded to J. C. Rayworth, Sackville, N. B. A prize of \$20 for Mathematics and Physics was won by P. W. Durkee, Digby. The Mrs. C. T. White prize of \$20 in books for the young lady of the Senior class making highest average in English was won by Miss George Scott, Elm Dale, N. S. The Kerr-Boyer-Tupper Medal for excellence in oratory, which had been won some time before, was presented to the winner, R. Leverett Chipman, Kentville.

Although the audience had now been in the Hall for over three hours nearly all waited to hear Dr. Trotter's statement of work done on the New Forward Movement. After speaking of the necessity of such a second movement, and his perfect confidence in its complete success, a confidence shared by every friend of the college, he told of the work which he had done so far, and the encouragement received. Up to date 21 pledges had been received amounting to \$30,000. Among these was one just received from the graduating class of \$50. His statements were greeted with prolonged applause, and it was felt that the success of the movement was assured.

In the evening the students and friends gathered in College Hall for the annual conversation. Judging by the look of contentment on some faces, and the animated discussions going on in other quarters, an enjoyable time was spent by the great majority of those who attended. This pleasant function closed what was certainly one of the most successful anniversary seasons that Acadia has known. More and more Wolfville at the first of June is becoming a place "whither the (Baptist) tribes go up," and the visit of these friends is profitable both to them and to the institutions. We commend the practice to those who have not yet attended a commencement at Acadia.

In Memoriam.

REV. ELIAKIM NEWCOMB ARCHIBALD.

The papers have already given notice of the death of this estimable brother in the Lord. It is thought desirable to publish a more extended account of his life and work.

He was a son of the late Daniel C. Archibald of South Branch, Upper Stewiacke, N. S., and was born April 9th 1836. He had the advantage of a training in a home that that was truly Christian. In verification of this we need only to mention the names of I. C. Archibald, Missionary at Chicouchee, Inds., A. N. Archibald, for many years superintendent of the B. Am. Bk. and F. Society of Halifax, D. C. Archibald of Amherst, J. L. Archibald of Halifax, C. C. Archibald of Stewiacke, Mrs. Charles Johnson and Mrs. P. Millish. "The generation of the upright shall be blessed."

He was converted at the age of sixteen under the ministry of Rev. David McKeen, at that time a licentiate. He attended the Normal School at Truro, and for a time was engaged in teaching. He had a love for the profession, but he had a higher ambition, that of becoming a minister of the gospel of Christ. With that end in view he came to Wolfville. He preached his first sermon at

Black River in the vicinity of Gaspereau N. B., 1853. He never allowed his studies to deaden his religious life. His walks on Sunday afternoons across the Grand Pre to the Sunday school at Long Island testified to his readiness for Christian service.

Immediately after his graduation in 1865 he accepted an invitation to P. E. Island, and assumed the care of the church at North River, where he was ordained Jan. 8th, 1866. He remained five years at North River. During that time over fifty were baptized; a new meeting house was built, and the church greatly strengthened. His labors were not however confined within the limits of his own church. Calls for help elsewhere were always cheerfully heard, and much valuable service did he render to the cause in various parts of the Island.

On May 28th, 1867, Bro. Archibald was united in marriage to Miss Cythia Ann, daughter of the late Joseph Bradshaw of Bedeque, P. E. Island. She was a young lady possessed of a fine intellect and a noble Christian spirit, and was well fitted for a companion and helper in his pastoral work.

His next pastorate was at Alexandria, a few miles east of Charlottetown. Here a parsonage was built under his supervision; fourteen persons were baptized, and the brethren encouraged to faithful effort.

He next removed, in 1870 to Lodi, N. I. This was in response to a call from the church in that place. He remained there about three years—his health meanwhile in his own native land. This was well for important work awaited him here.

The circumstances of the church at Shelburne were such as to render it imperative that a missionary should be sent to them. Bro. Archibald was the man for the missionary field, and received the appointment from the "Home Missionary Union." The results made apparent the wisdom of their choice. The year following, 1874, the Board reported "that the appointment was exceedingly judicious; that the little church at Shelburne, which had almost lost its vitality, has been greatly revived. Several have been added to its numbers. A beautiful house of worship has been built, and nearly paid for. At Sand Point Bro. Archibald was also instrumental in getting a new meeting-house carried forward to completion."

He accepted a call to the pastorate of the church at Osborne in 1876. A previous season of revival was the result of his labors on that field.

In 1879 he was again in P. E. Island, laboring with his usual zeal and fervency first at Jeddore, and then in the western parts of the Island where the ground was comparatively new to the denom. atios, and the scattered sections were suffering from a want of pastoral labor. The Secretary of the Home Mission Board writes of Bro. A's work in that field "through his faithful labors difficulties have been removed, divisions healed, the new house at O'Leary completed and a number added to the church." The year following he was in the midst of another gracious revival on a section of that field.

But now there comes another call. It is to Clements, N. S. It is the call of the Master to special service. During the first year of his labors on that field there was a gracious revival and one hundred and five were baptized.

His next pastorate was at Lunenburg. He settled there in 1891. This feeble interest he cared for in the spirit of the true pastor. During the nine years of service there a goodly number were added to the church. He was true to his own convictions, but he had a love for believers of every name, and he easily won the respect of all classes in the community.

Falling health compelled him to resign his charge. He removed to Melvern Square, Annapolis Co., and then to Wolfville, where his wife died in the autumn of 1891. He afterwards made his home with his eldest son William at Lawrence town until his second marriage with the widow of the late Robert Randolph of that place. It was hoped that rest would result in at least a partial restoration to health, but the hope was vain. His strength gradually fell and on the morning of June 7th, 1903 he passed peacefully away.

A funeral service was conducted at Lawrence town by Pastor H. N. Parry, assisted by Revs. R. B. Kinlay, whom the deceased had baptized in P. E. Island, T. A. Blackader, a college classmate, R. D. Porter and Joseph Giez Meth. The body was taken to Wolfville for interment, where an impressive service was held in the church, conducted in the absence of the pastor, by M. P. Freeman. Brief addresses were given by M. B. Boggs, D. D., a former classmate, A. C. Chute, D. D., E. M. Kierstead, D. D., and Rev. D. W. Crandall. Prayer was offered by Dr. J. W. Menning of St. John in which he fervently besought divine help for the dear daughter in Lydia under these trying circumstances. Pastor W. H. Warren, formerly a member of the church at North River, P. E. I., where our brother began his ministry, offered an appropriate prayer at the grave.

We are not required to speak in terms of flattery, our departed brother has no need of eulogy from any, but we the living may be helped by a consideration of the facts that appear in the record of such a life. His success as a pastor and evangelist was not due to those exalted talents or attainments that the world esteems so highly. He did not seek for the soft places, he never found them. His life was of the strenuous, positive kind. He loved work, and was ready to do the master's bidding, and to go wherever he was called.

In the course of his ministry he was instrumental in the organization of several churches and in the building or completion of a number of places of worship. It is computed that over one thousand persons were converted to Christ as the result of his labors. More than seven hundred received Christian baptism at his hands.

He was Christ's ambassador to men. He came to them with a message of peace, of reconciliation through the blood of the cross. He was a peace maker among the brethren. "Difficulties have been removed, divisions healed." This is his record. "Blessed are the peacemakers." The writer had an intimate acquaintance with him from the beginning of his public career, but he cannot recollect that he ever knew or heard any strife between pastor Archibald and any of his flock. He came to men in the spirit of love and meekness. No church was rent asunder on his account, but he did heal their divisions and restore them to love and fellowship. In the spirit of the great apostle he could say "We were gentle in the midst of you, as when a nurse cherisheth her own children." May the Lord grant to all our pastors to be like minded.

M. P. F.

The Story Page.

On the Uplands.

I suppose that the only way for us to find out the men among us who dwell in the uplands of life, and breathe habitually a freer air than that of the market place, is to note those who, when the chance comes for a noble deed—great or small—do it, simply and naturally, without any preparation. It is a real king's business to be kingly, and when the chance comes to him for his own work, he does it and goes his way and says nothing about it.

The lion, old as he is, knows the true prince. But we human things are duller of sight than the lion in this thing. We think that we recognize kings among our great political leaders or money makers bowing and smiling to wondering abouting crowds. And it is only some grimy engineer, some negro porter in the crowd, does some great deed for his fellow men, gives his life for them, perhaps—and we find out that he was the man of kingly birth—too late.

For example, there was a lean, freckled boy, who a year or two ago ran the elevator up and down in an old shabby office building in Philadelphia. I often went up in it, but certainly never suspected "Billy" of any noble quality which raised him above other boys, high as was Saul among his brethren.

But one day the old house began to shudder and groan to its foundations, and ten one outer wall after another fell, amid shouts of dismay from the crowds in the streets. And Billy, as these walls came crashing down, ran his old lift up to the topmost story and back again, crowded with terrified men and women. He did this nine times. Only one side of the building was now standing. The shaft of the elevator was left bare and swayed to and fro. The police tried to drag the boy out of it, and the mass of spectators yelled with horror as he pulled the chain and began to rise again above their heads.

"There's two women up there yet," said Billy, stolidly, and went on up to the top facing a horrible death each minute and knowing that he had it. Presently through the cloud of dust that fell was seen coming jerkily down with three figures on it. As it touched the ground, the whole building fell with a crash. The women and boy came out on the street unharmed, and a roar of triumph rose from the mob.

But it was six o'clock and Billy slipped quietly away in the dusk and went home to his supper.

For your real hero does not care for the shouts and clapping of hands.

One of the most real of heroes was a poor Swiss laborer, whose name nobody knows. He was standing one day at noon, in the crowd who were looking down at the bears in the great pit at Berne. There were two savage fellows there, freshly caught. A nursemaid, leaning over, held the child that she carried loosely in her arms. It gave a sudden wrench and fell. The huge beasts clutched it. In an instant this workman flung himself down, and, catching the baby in one hand, struck at the bears with a small knife that he carried in the other. Twice he was clawed down by them. It was a desperate fight. But at last ropes were lowered and he was drawn up, bleeding, but holding the child high and safe.

In the confusion he escaped through the crowd and could not be found. He never has been found to this day. The father of the child, a wealthy Englishman, offered a large reward to any one who would find him. The Humane Society voted him a gold medal. But the medal and the money are waiting still unclaimed.

I suppose that workman is going up and down the streets of Berne today in his blue overalls, nobody suspecting his royal blood. But how warm his secret must have kept his heart in all these years!

I remember a queer little incident once happened on one of the great liners bound to an English port. It seems to have a bearing on this subject.

Our stewardess was a Scotch woman, a clean, tidy little body, whose worn face and whitening hair told that she was past middle age. But her dark blue eyes and soft voice were still young and winning. We were wretchedly ill, but "Jessy" tended us so wisely and kindly that we presently took a pride in our misery and in her.

She had no other patients, and during the long days of watching we grew to be friends; and, silent and Scotch as she was, she opened up her whole life to us. She had been for many years a nurse in an English family, but at last had to give up her little charge to governesses and tutors. She showed us his photograph. "That is my boy," she said, proudly, her chin quivering and the real mother look in her eyes. She was past the age for a child or lover of her own to come into her life. But she had a great plan and hope in it.

"I'm not strong," she said, "and I'm tired out. I took this place, because it brings in money to me fast. In another year I hope to quit work and go home to my mother. We can go back to our old cottage near Aberdeen. We had to leave it when my father died. We had to sell the cow. That was a sore hurt. She was a dunn Ayrshire; my mother reared her from a calf. We'll buy

her back, and we'll have a field, and ducks and hens and some flowers. My mother's fond of flowers. We'll have enough to bide there the rest of our lives, and—"

She looked out to the tossing sea, her eyes full of happy tears, forgetting to end her sentence.

Among the passengers was a troop of sonbrettes of the lowest class—loud-talking, giggling, perfumed women, whose rolled, ragged clothes were peiced out with bits of tawdry lace and ribbons. It was amusing to watch the decent little Scotch woman when they came near on deck. Even her neat starched gown shuddered as they passed, and in her face was the fierce antagonism of generations of her godly ancestors to the devil and all his works.

One day, two of these women became violently ill with an eruptive disease. The doctor said aloud, "Measles," but whispered to the captain, "Smallpox of the most malignant kind." There was on this ship—as there may be on all ocean-going steamers, for aught I know—a stateroom deep in the hold of the vessel, a hospital cell for the use of quarantined patients, shut off from the world by a six-inch oak door, which, when it was once closed, was not opened until the voyage was over. To this cell the patients were hurried. The captain summoned the three stewardesses and told them the truth about the women. "At all cost," he said, "the matter must be kept secret from the crew and passengers, or we shall have a panic. One of you must take charge them. Your meals and the medicine will be passed to you through a trap in the door. You cannot leave the cell, whether your patients live or die, until we reach the other side. Which of you will go?"

The two older women began to cry and protest loudly. Jessy stood silent, staring into the captain's face.

"I know," he cried, "they're hardly worth it! But we can't let them die like dogs. One of you must go."

"It must be me, then," she said, "I have no children depending on me. These others have. There's my mother, I thought, but there's others to care for her. No, it's for me to go."

The captain said afterwards that he saw that she was sure that she never would leave the cell alive. "I thought it, too," he said. "She was a weakly body at best, and every drop of her blood rose against the women and the work."

She went to her cabin to make ready, and one of the other women presently found her there writing.

"Them poor wretches are calling for you," she said.

"Let them call," said Jessy fiercely. "I'll write to my mother first."

But Jessy was not to be a martyr, after all. When the ship was cleared of her passengers at Liverpool, the oak door opened and she came out with her red, scarred patients. She was thin and gray like a ghost. But she laughed merrily, and was very kind and tender to the poor friendless women so strangely thrust upon her care.

When I saw her, a year or two later, she was in the snug little cottage, and the dunn cow was in the paddock, and her old mother sat knitting by the kitchen fire.

These are but common homely stories, you think? Why, that is the comfort, the triumph in them—that such things are now common among us. Every day we read of physicians, firemen, engineers, or nurses giving up ambition, health, and life itself, to help others. Today it is a negro workman who stands back to let the women all pass out of the burning building until it is too late for him to follow them; yesterday it was an English surgeon, mortally wounded, who, hearing the shrieks of a dying soldier whose leg had been torn off, dragged himself closer, gave him a hypodermic injection of morphine, and in a moment lay dead beside him.

Now, these deeds are done without the stimulus of a great cause or the rage of battle or the hope of applause. Men who do them are often illiterate and ignorant. The hope of fame never could be an influence in their lives.

But we may be sure that the man who in the imminent moment of death does the right thing to do, and does it, has in life habitually done the right thing. The man who nobly dies has nobly lived.

The modern American has his vices, but he is apt to have in him a dogged loyalty to his duty, whether that duty be to run an engine or to nurse a case of diphtheria. He has, too, a hearty wish to help his neighbor, which comes to him from Christ, though he may not know it, and while he may call himself an agnostic or a Buddhist there is the human stuff out of which modern heroes are made.

Let us be glad that there is so much of it and that so many more folk than we know are living on the uplands. —Rebecca Harding Davis, in the Congregationalist.

Under the Table.

BY LILLI HUGER SMITH.

There was to be a dinner party downstairs. Mamma had been up long ago in her pretty dress to tell the children good-night, but Freddie and Virginia in their dress-

ing gowns lingered at the head of the staircase, gazing longingly at the brilliantly lighted depths below. They could hear the sound of gay voices and laughter from the drawing-room.

"Don't you wish you were going to sit at the table and talk, Freddy?" asked Virginia.

"Pshaw!" said Freddie scornfully. "I'd like to sit there and eat!"

"I wonder how everything looks," whispered Virginia. "Let's tiptoe down and just take one peep!"

Nurse was helping in the pantry and the coast was clear. Down the steps the two crept, making no noise and stopping every now and then to listen. They gained the dining room in safety. It was empty, but O, how beautiful it looked!

The table had stretched to three times its usual size and glittered with silver and glass and magic light from candles with colored shades. All over it were flowers—white and pink roses and maidenhair fern—and there were high silver baskets of fruit and dear little dishes of sugar-plums and salted almonds.

"Isn't it lovely?" said Virginia, clasping her hands.

"Will there be anything left tomorrow?" asked Freddy anxiously.

"Don't be a pig," said Virginia reprovingly.

Then they both jumped for there was a sound in the hall.

"It's Nurse," said Freddy. "How she will scold!"

The long folds of the table cloth seemed positively to invite them. It was the affair of a second to scramble under the table, and there the two sat waiting with beating hearts. Then the dining room door was thrown open and there was a burst of laughter from the hall.

"Dear me!" said Virginia aghast. "It's not Nurse; it's the dinner party!"

Before Freddy had time to answer, the ladies and gentlemen had filed in, and there was more talking and laughing as they took their seats. The two sinners under the table drew close together out of the way of the feet. I am afraid neither of them felt in the least conscience stricken. On the contrary they fairly thrilled with excitement as they prepared to enjoy this novel adventure to the full. In a few minutes their eyes had grown used to the added gloom made by the ladies' dresses.

"I wonder which are Uncle Dick's legs!" whispered Virginia, under cover of a general laugh from above.

"Here they are!" said Freddy cautiously, "close to me. If I had a pin I could fasten them together. Wouldn't it be funny when he tried to get up?"

This humorous idea almost made them betray themselves, but they managed to smother their laughter.

"Look at Mamma's foot tap—tap—tapping," said Virginia after a pause. "That's because she's nervous. I heard her say this morning that the new butler was an idiot and she should be on pins the whole time."

"They can't be pricking her much then," whispered Freddy. "She's laughing and talking like anything!"

"O, yes, you have to when you give a dinner party," said Virginia, with superior wisdom. "Let's squeeze up to the other end and see what Papa's doing!"

"Wait a minute," said Freddy. "Look at this!" He held up a yellow satin slipper. "She kicked it off, that lady by Uncle Dick."

"Put it back," said Virginia. "I suppose it pinched her."

"I should think it would," said Freddy. "Why, it's a tight fit for me and I'm ever so much smaller than she is. And what a funny heel!"

"Put it back this instant," ordered Virginia, pushing him.

"Stop that!" said Freddy. "Leave me alone, I tell you. I'm putting it back now."

"Hush!" said Virginia. "I want to listen!"

Uncle Dick was telling a story. It was very funny and everybody laughed. Then another gentleman began to talk. It was great fun at first to listen to the conversation, but after a while it grew tiresome. Often when the grown-up people laughed, Freddy and Virginia could not see anything funny at all in what had been said. They began to grow sleepy, and at last they lay down under the very middle of the table and shut their eyes. In a few minutes they were fast asleep.

They were roused by the sound of a familiar voice in the hall. At first they hardly realized where they were; then they sat up and rubbed their eyes. There was a scuffle going on at the dining-room door. By holding their heads very low they could see the new Butler trying to bar the way to Nurse, who stood without, talking in an excited voice. The children could hear Mamma give a little resigned sigh as Papa said:

"Let her in, Thompson. What is the matter, Nurse?"

"O, Sir," said Nurse in tones that sounded tearful. "Master Freddy and Miss Virginia is not in their beds, and I can't find them anywhere, though I've hunted high and low!"

"What!" cried Mamma, with a little shriek, starting up and steadying herself by the table.

"It's the truth, ma'am," said Nurse with a sniff, "they was talking about China only this morning, the blessed lambs, and I'm dreadful afraid they've set out for furrin' parts in their night clothes."

"Nonsense!" cried Papa, but he jumped up. So did Uncle Dick. Then the lady in the yellow dress felt for her slipper. As for Nurse, she was weeping loudly. It was more than the two sinners could bear. Virginia uttered a wail and Freddy put out a hand and grasped Uncle Dick by the ankle, making him jump in a manner which would have amused them highly at any other time.

"O, ho, so you are there, you little wretches!" cried Uncle Dick. "Come out immediately!"

"We can't unless everybody shuts their eyes," said Freddy. "We're not dressed, you know."

Everybody laughed in chorus, while Uncle Dick leaned under the table and pulled out first one and then the other, with roughened hair, and bare feet showing under the scarlet dressing gowns.

"O, children, how could you?" said Mamma sadly. "Well, I told him we weren't dressed," said Freddy. "Why didn't he leave us there till the party was over?"

"Take them away, Nurse," said Papa, and Nurse, nothing loath, grasped a hand of each and marched them out of the room amidst much laughter and clapping of hands.

Papa said next day that if he ever dared to give another dinner party, he should see that Freddy and Virginia were strapped tightly in their beds beforehand, but Uncle Dick said that on the whole, he ought to be grateful to them for providing so original a surprise for the amusement of the company!—The Congregationalist.

The Magic Box.

A certain lady found herself growing poorer every year. At last she went to a very wise old man who lived in the neighborhood, told him about her difficulty, and said to him: "Everything seems to go wrong with me and mine; can't you think of some help for me?"

The old man told her to wait a moment, left the room, and presently brought in a small box fastened with lock and key.

"For one whole year," he said, "you must carry this box into every room and closet in the house three times each day—once in the morning, once at noon, and once at night. If you will do this faithfully I think things will go much better with you. But, when the year is out, be sure and bring the box back again."

The good lady took the box away, and did just as the wise old man had told her. That night she carried the box all over her house, beginning with the cellar. Here she found the furnace man raking up the ashes to empty into the garbage can. A glance was enough to show her that there was quite as much half-burned coal as there were ashes; so she had the man sift the heap and save the part that was not burned.

Then she took the box into the kitchen, just as the cook was about to throw away some large clean slices of stale bread. These she laid aside to make a pudding. At last, just as the lady was about to lock the door of her room, she remembered that she had forgotten to take the box into the pantry. She was very tired, and would have liked to go to bed; but, no, the wise old man had said "every room," and so she trudged downstairs to the pantry with her box, and there she found that no one had remembered to turn out the gas for the night. The next day she did the same, and the next week, for twelve long months. Then, as the year went out, she took the box back to the wise old man and said to him, "I've done much better this year. Your little box has been a great help. Won't you let me keep it? It must contain some wonderful charm."

The wise old man's eyes twinkled, and he said, "No, I can't let you keep the box; but you may have the charm inside it."

So saying, he unlocked the box and gave the lady the only thing it contained—a scrap of paper on which she read these words:

"Would you from want your house set free,
You must yourself the watchman be."

—Selected.

The principal trustee of School District No. 16 was entertaining a young man fresh from college who had driven out to his house to apply for the position of teacher of the school in that district.

As they sat on the porch after dinner the trustee casually called attention to a familiar little orange-colored bug, with black spots on its back, that was crawling on the floor.

"I s'pose you know what that is?" he said.

"Yes," replied the applicant, eager to show his technical knowledge. "That is a *Coccinella septempunctata*."

"Young man," was the rejoinder, "a feller that don't know a ladybug when he sees it can't get my vote for teacher in this district."

The Young People

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

Daily Bible Readings.

Monday.—What David thought of the word of God. Psalm 19: 7-14.

Tuesday.—God's word a safeguard for young men. Psalm 119: 9-16.

Wednesday.—Loving God's law. Psalm 119: 97-104.

Thursday.—We show our love for Jesus by keeping his word. John 14: 21-26.

Friday.—Searching the Scriptures. Acts 17: 10-15.

Saturday.—The Scriptures contain some things hard to be understood. 1 Peter 3: 14-18.

Sunday.—Knowing the Scriptures from infancy. 1 Timothy 3: 14-17.

Alward, N. B.

A B. Y. P. U. was organized at Alward by Rev. J. W. Brown on June 4th, with a membership of twelve Active and five Associate members, and several more are expected.

The following officers were elected: Pres., Ethel M. Alward; vice pres., Mrs. S. O. Alward; rec. sec., Lena E. Hicks; cor. sec., Lois E. Alward; treas., Alice Corey. The meetings are held on Friday evening.

Quite an interest is manifested by the young people, and good results are looked for.

LOIS E. ALWARD, Cor. Sec.

Alward (Head of Ridge) West Co., N. B.

June 6

Will every person who expects to attend the B. Y. P. U. Convention at Atlanta, Ga., please send me their names at once, as some have to be appointed to take part in the exercises called the Salvation of the Flags and also to take part in the Conferences. Will the ladies report as well as the gentlemen.

HOWARD H. ROACH.

Prayer Meeting Topic—June 21.

How we may Learn to Use our Sword. Eph. 6: 17. Heb. 4: 12, 13. II Tim. 2: 15.

A little practise with a sword quickly reveals two things. First: the possibilities of which the sword is capable when skillfully handled; Secondly, the possibilities of which we ourselves are capable when able to skillfully use the sword.

The word of God is the Sword of the Spirit. The call to Christ's service is a call to soldiership. Soldiership implies warfare. The watchword of the church should ever be, "Fight the good fight of faith." In his warfare against the multitudinous evils which beset him the Sword of the Spirit is simply indispensable to the soldier of Christ. Fortunately the religious freedom of our twentieth century civilization makes its possession a comparatively easy matter. Every one ought to possess a copy of that peerless book of the ages—the Bible.

But the possession of the Sword, and the ability to properly use it are vastly different matters. To learn to handle it when the Sword is once ours is the problem of the young Christian. In seeking to solve this problem we would suggest that

I. We must study its use. At a glance we discover that it is intended for both defensive and offensive warfare. It is defensive in that it is able to cover every need and danger which may arise in the Christian life. It cuts through the darkness of doubt and lets in a flood of heaven's sunlight upon every perplexity. II Tim. 3: 16-17. When pressed hard by the enemy of the soul, fail not to rely upon it.

Again. It is a mighty instrument of spiritual warfare when used against the "principalities and powers and rulers of the darkness of this world," to carry the conflict unto the enemies' country. Heb. 4: 12-13. It is keen, strong, double-edged and finely tempered. Its point is sharp in the hearts of the king's enemies. Armed with it the Christian warrior can sweep before him the hosts of the Philistines in the day of glorious victory. II Sam. 23: 10.

II. We must daily practise with it. Having learned its use, let us use it. Carefully, prayerfully and frequently let us use it. Let us test it in our own lives. Lay into that old hydr-head monster called Selfishness and rid it out of the heart. Don't be afraid to brandish it. The temptor never hangs around too close for comfort after catching a glimpse of the glistening sword. It is a good thing to carry with us. We have infinite opportunities for putting it into practice. Get thoroughly acquainted with it. Bring it to the social meetings of the Union. If we have no testimony to give, let us give an exercise with the sword of the Spirit. Who can tell whether this or that shall prosper? God says, "My

word shall not return unto me void but shall accomplish that wherunto I have sent it."

III. We must learn to grip it firmly. A good many seem to be afraid of the sword. They gird it on and go into battle for the right, but when the conflict deepens they drop it and flee. The cowards! you can hear their swords rattling to the ground in every direction. They simply get hold of a part of the truth. They never get rid of their doubts or cease their questionings in regard to the rest, and ere they are aware the enemy has wrenched the whole sword away from them. Today as always, we need to grip the sword of the spirit with both hands and grip it firmly. The truth of God must stand; and the warriors of God are its guardians. Grip then in the strength of God the mighty sword! Give up the Bible or give up any part of it, and you give up pardon, peace and life and heaven.

Finally, in the conflict with evil, let us go in to win. God and right are on one side. Let no thought of failure discourage us.

But watch, and fight, and pray,
The battle ne'er give o'er.
Renew it boldly every day,
And strength divine implore.

H. C. NEWCOMB.

Yarmouth, N. S.

"The Use of the Bible."

The Bible is not like other books. It is printed with ink on paper, and bound with leather, just as other books may be. It needs to be read, just as other books do, in order to be understood. Its grammatical construction and historic references are to be examined just as those of other books. But when everything has been said that relates to resemblance to others, it still stands out singular and unique. Its power is not due to its style, to traditional regard for it, to the fact that it is the religious book of our race. There is something in its character that distinguishes and separates it. It pierces, as no other book does, to the dividing assunder of joints and marrow, and is a discernor of the thoughts and intents of the heart.

"In the Bible there is more that finds me," said Cole-ridge, "than I have experienced in all other books put together. The words of the Bible find me at greater depths of my being." "When you get into a controversy," said Mr. Charles A. Dana, "and want exactly the right answer; when you are looking for an expression, what is there that closes a dispute like a verse from the Bible? What is it that sets up the right principle for you, which pleads for a policy, for a cause, so well as the right passage of Holy Scripture?" "There is nothing like a verse of Scripture to clinch things with these boys," said a prominent worker among school-boys. "It takes right hold of them, and fastens the truth to their souls." The Bible is the sword of the Spirit, because it is the Word of God. It cuts into the heart of man.

We must believe this; we must not be misled into thinking that there is no power in the words of the Bible, for there is power there. We are too prone to reason and argue with men. Now difficulties must be met honestly, and intellectual perplexities must not be blanketed with some mechanical quotation from the Bible. But at the same time we shall find that again and again the real trouble with men is moral, and that what they need is some clear word of God set in the phraseology of some Bible verse. "If any man willeth to do his will, he shall know of the teaching whether it be of God." That simple word is enough to tear a rift through the clouds of most honest doubt. It may be only a little rift, but it is a beginning, and the steady doing of the will of God will do the rest.

We ought to have our memories saturated with Bible language and conceptions and ideals. In youth is the time to amass this treasure. Reading the Bible regularly will be a help, but we should definitely commit to memory verses and chapters. A Scripture-roll hanging on the bedroom wall, an open Bible on the dressing-table, cards containing one or two verses for the day, like those which can be obtained from Mr. P. H. McIntosh, Peoria, Illinois, and which can be carried about in the pocket,—these are good helps to the memorizing of verses which will feed our own lives, and be ready for use in helping others.

We ought to avoid ever repeating any jests which play with Bible language. Many cheap and unworthy associations have been attached to great words or phrases by such jests. We ought not to perpetuate or support them.

How many Bible verses can you repeat?

In quoting the Bible we ought never to cheapen it or use it as a fetish. It is powerful because it is the truth of God, and for no other reason.

Young people would do well to learn one new verse each day, and to learn to live it also.—Selected.

Foreign Mission Board

W. B. M. U.

"We are laborers together with God."

Contributors to this column will please address MRS. J. W. MANNING 245 Duke Street, St. John N. B.

PRAYER TOPIC FOR JUNE.

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

Notice

The W. M. A. S. will hold Mission Meetings at the following Associations:

N. S. Western, Bear River, Saturday June 20th at 3 o'clock.

N. S. Central at Canard on June 27th.

N. E. Western at Marysville June 27th.

P. E. I. at Cavendish July 4th.

N. E. Southern at St. Stephen July 5, 1903.

All Societies and Mission Bands are requested to send delegates to these meetings. Interesting programmes are being prepared and will not all join in earnest prayer that these meetings may be seasons of great power and blessing? So many can be reached at these gatherings that cannot attend our conventions that this opportunity to gain fresh information and inspiration should be improved.

It is hot in Bobbili this day, and fancy tells me the air smells seared. So I have shut up the doors of my room and in order to moisten things up a little have sprinkled water all about and pinned a wet towel to my punka. At each flap back and forth it gives me a miniature shower which is quite refreshing. But in spite of the heat I have been having a most enjoyable visit at my first Indian home. However my object in writing is not a weather report, but to give you a few bits of encouragement gleaned from the Parla-Kimedi field during the touring season just past.

All over the field with rare exceptions we are received kindly and are given a good hearing. In a number of villages I can count at least ten—there are believers in Christ. These are still numbered among the Hindus, but they no longer bow down to idols and instead revere with those who do.

Before I had been in Kimedi a year one afternoon just as I was starting for home after visiting in the town I was accosted by an elderly man who asked me for a certain booklet. I had several in my hand, but not finding the desired one I gave him another containing some verses showing up idolatry and tending of Christ. A month or so later he appeared at our bungalow and before I had time to recognize him and say, "Salaam," he pitched his voice on high and began pointing forth the verses mentioned above. That day I gave him a Testament, and in subsequent visits I learned that he had quite an extensive knowledge of the whole Bible and that for years he had known about Christ and had lost faith in Hinduism. When quite a young man he collected money and built a temple to Siva—one of the gods of the Hindu Triad. But while building a Christian, Corshottam a learned Telugu poet, passed that way, and much of the conversation they then had remains with him till today. From that time it was borne in upon him that the one true God could not dwell in temples made with hands, and not long after the temple was completed it was deserted by its builder. Years have passed since then and now wherever Bayre Pentanna is known he has a reputation as a strong advocate of the Christian religion.

This year Naclamma, an earnest young Christian woman and I spent the last two weeks of march in camp near his village. The first day we visited there Pentanna was soon informed of our arrival and at once he came to us and conducted us about from place to place everywhere helping by timely explanations and exhortations to our hearers. It was quite evident that his neighbors respected him and his teaching. All too soon our pleasant morning was gone and it was time to return to our place of abode. Pentanna seemed grieved that we did not accept his invitation to breakfast, but gave us leave when we promised to come again and stay all day. By this time the sun was very hot and so three or four of the young men brought a yoke of bullocks and fastened them to a cart and invited me to a seat. I thought they were simply going to put me across a piece of water which lay in our way, and when the water was crossed I thanked them and was ready to get down when my driver twisted his bullocks' tails, looked back at me and said, "What? Would it be any harm to take you home?" I was very grateful, and did my best at holding on to the bare wooden frame-work of that uncovered springless bundy, and I did his best at putting his steeds over that rice-field road. I reached home intact.

The next time we went I took a "Radstock Testament" and some Scripture portions for the school there. Perhaps some of you have not heard

that Lord Radstock of London conceived the idea of a memorial to Queen Victoria in the form of thousands of Bibles, Testaments and Scripture portions which were sent to missionaries in India for distribution among the police, school masters and school children. Mr. Corey kindly gave all for schools over into my hands, but as only a few Testaments were sent to us I sought to put them where they do the most good. When I asked Pentanna to whom I should give this one he at once told me of a certain Tavudu in his village, and added that it would be well to give another to Lakshmayya in a village almost two miles distant. So I went to visit Tavudu's school and asked if I might speak to the children. He gave permission pleasantly and at once began to arrange his pupils so that all could be put in front of me, and he seated himself in their midst. They listened very attentively while I told them as clearly and as briefly as I could the story of salvation, illustrating my talk with eight or nine large Sunday School pictures. Then I told them that I had books containing this wonderful story to be given to them in memory of the good Queen who believed in this Saviour. Their bright eyes sparkled with appreciation, as had those of dozens of other pupils when they received these gifts. The master afterwards invited me to his home where I had a very satisfactory visit with his wife. They told me that Pentanna had taught them about Christ and now they had no faith in their own religion; and the people standing around said that he too was a Christian and taught that religion. The wife seemed especially anxious to hear more, and on more than one occasion during the three days and a half that we spent in this village she took her place near us and if anyone raised a disturbance she indignantly rebuked them. She was a sweet little woman, but was far from being well. From the symptoms she described I felt sure her trouble was the same as that of one of the Christians. Later we arranged a meeting between the two and since we have sent away for the medicine which wrought a cure in the Christian's case.

I kept my promise regarding breakfast at Pentanna's—not once but twice did they give me a good breakfast of rice and curry. After meals were over and everything cleared away all of the women would gather around and listen very attentively. They say Pentanna's wife has been a hindrance to his being baptized—she refuses to come with him, and he is afraid he cannot take care of himself; but at this time she showed a deep interest and asked me to send her a book containing the story of Christ's life told in a simple manner, so that when her husband would read she might understand. She also asked for a book of easy prayers and both have since been supplied to her.

Another day I went to visit the other school where Takshmayya teaches, and had an experience similar to that in Lavudu's school. I also had a very pleasant time at his home, and learned that he too teaches Christ in his home as well as in the school and village. He belongs to the Vishnuit caste which gives India so many vagrant singers. A gay or so after I had given him the Testament some of the principal men of his village came to call on me, and they told me that the night previous they had held a *bhajana*. I did not understand and so they explained that the new book was brought to the school house, the master and his pupils sang Christian hymns with an accompaniment of tom-toms and cymbals, portions were read from the book and commented upon by the master and so on till midnight. The old gentleman who told me about it plays the violin very well and his regret was that they had no violin. He seemed to feel that I could supply this need, but I have none so I passed the suggestion on with the hope that some unused instrument in the homeland may find its way to this little Telugu village.

In this same village is a man of the shepherd caste and at one time he had three sons. One day one of the lads fell ill and soon sacrifices were offered to the special goddess of that caste, but the child died. Sometime went by and the second boy became very weak and again the anxious mother desired goats and chickens to propitiate the goddess, but the father who had been listening to Pentanna's teachings refused to take any part in the foolishness as he termed it. However the wife had her own way and performed the sacrifices without his aid. The next day the second boy was dead. This roused the father and from that day idolatry is prohibited in his house. It is said that he is now a more zealous advocate of the Christian faith than Pentanna.

My letter is already long, but, dear sisters, I can not close without a reference to the many tokens of sympathy which I have been receiving from you during the past year. Especially would I offer my heartfelt thanks to the sisters of the W. B. M. U. and also to the N. S. Eastern Association for their resolutions of sympathy. This has been the first real sorrow of my life, but in it I have known the comforter as never before and I praise him for his grace manifested in your loving messages and earnest prayers.

Sincerely yours,

MAUDE HARRISON.

Amounts Received by Treasurer of Mission Band.

FROM MAY 19TH TO JUNE 12TH

Milton, Yarmouth Co. support of Rangarama, F M \$6; Bear River, H M \$1.50 F M \$6.07; North Brookfield, to constitute Mrs. S. K. Cole Life member H M \$10; Fairville, support of girl in Mrs. Churchill's school F M \$15; River Hebert, F M \$30; Yarmouth, Zion church to constitute Misses Letta E. Dodge and Marion Cameron life members F M \$21.30; Milton, Queens Co. F M \$5; Woodstock F M \$7; New Minas F M \$6; Central Bedouin to constitute Ernest Crossman L M \$10.44; New Castle Creek to constitute Mrs. Stanley Bailey L M, F M \$11; Greenwood to constitute Mrs. R. E. Guillion life member F M \$11; South Brookfield for Chicacole Hospital F M \$5; Hantsport F M 77.

MRS. IDA CRANDRELL, Treas., M. E. Chipman, Queens Co., N. B.

Dedication at Bellisle Station.

The house of worship erected by the Baptists at Bellisle Station, Kings county, N. B., was dedicated on Lord's Day, June 14th. It is called the Mount Olivet church. The Baptists of the community were organized into the Third Springfield church some years ago under the ministry of Rev. A. H. Hayward. The house just completed is a well designed and well finished building, of suitable dimensions and appointments for the purposes of its erection. From its situation a good view of the valley of the Bellisle is obtained, while above it are the everlasting hills that complete a landscape combining the beautiful and the half sublime.

The building cost \$1300 and there remains a debt of only \$75. This statement tells, to those who know how few in number the Baptist have been in this community, a strong faith and devotion that does great credit to those concerned. The building committee was composed of brethren Martin W. Freeze, Victor W. Redstone and Hiram B. Pitts. They gave freely of time and labor to onerous yet grateful task of building a house for the Lord. The deacons of the church are: Martin W. Freeze, David Vall and Charles McKinlay. Deacon Freeze is superintendent of the Sunday school.

The church has a good leader in its pastor, Rev. W. M. Field. His pastorate extends over a number of stations and his labors would exhaust a man who did not combine physical strength with the wisdom that is profitable to direct and the spiritual courage, faith and strength necessary to a good minister of Jesus Christ. Brother Field is doing a good work and doing it well. He conducted the services of the dedication with distinct success. Good music was furnished by the choir under the leadership of Miss Clara Benson. Sermons were preached by Dr. Keirstead at the morning and evening services and by the Rev. H. S. Shaw, M. A. of Hampton, in the afternoon. The house was filled with people from different parts of the county and the spirit of the meetings was excellent. Mr. Shaw spoke very effectively on the church's opportunity to do Home Mission work and appealed for sympathy and help for the Board in its efforts for the cause now being made by the secretary Rev. W. E. McIntyre.

At the morning service the Rev. Mr. Clements pastor of the Methodist church was present and assisted in the conduct of the worship.

We congratulate the pastor, Bro. Field, and the brethren at Bellisle Station on their advance movement and can assure them of the gratitude of the denomination for their sacrifice on behalf of the best of causes.

Eruptions

Pimples, boils, tetter, eczema or salt rheum.

Are signs of diseased blood.

Their radical and permanent cure, therefore consists in curing the blood.

Angus Fisher, Sarnia, Ont., and Paul Keeton, Woodstock, Ala., were greatly troubled with boils; Mrs. Della Lord, Leominster, Mass., had pimples all over her body; so did R. W. Garretson, New Brunswick, N. J. The brother of Sadie E. Stockmar, 87 Miller St., Fall River, Mass., was afflicted with eczema so severely that his hands became a "mass of sores."

These sufferers, like others, have voluntarily testified to their complete cure by

Hood's Sarsaparilla

This great medicine acts directly and peculiarly on the blood, rids it of all humors, and makes it pure and healthy.

When answering advertisements please mention the Messenger and Visitor.

FIRST AID TO THE INJURED POND'S EXTRACT

FOR BURNS, SPRAINS, WOUNDS, BRUISES OR ANY SORT OF PAIN.

Used Internally and Externally.

CAUTION! Avoid the weak watery Witch Hazel preparations, represented to be "the same as" Pond's Extract, which easily sour and often contain "wood alcohol" an irritant externally and, taken internally, a poison.

The Messenger and Visitor

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

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

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

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

When answering advertisements please mention the Messenger and Visitor.

Funeral of Rev. E. N. Archibald.

The funeral of Rev. E. N. Archibald was held at Wolfville on Monday, June 8. The services were in charge of Rev. M. P. Freeman, who read a part of Revelation 22 and made a brief but strong address in which he expressed his high appreciation of the devotion and ability with which his deceased brother has served in the ministry.

Rev. Dr. Manning offered prayer. Rev. Dr. Boggs who was a classmate at Acadia of Mr. Archibald, described Mr. Archibald's personal character and his zeal for Christ. Rev. Dr. Chute gave personal reminiscences of Mr. Archibald. Remarks in a similar vein were made by Rev. D. W. Crandall and Dr. Kelstead. The hymns sung were: "Come let us join our friends," "Lead Kindly Light," and "The Sands of Time are Sinking." At the grave the prayer was offered by Rev. W. B. Warren. Among those present at the service were: Rev. Dr. Sawyer, Rev. J. J. Armstrong, Dr. R. V. Jones, Dr. Wortman, Dr. Tutin, and the 3 sons of Mr. Archibald, viz. Rev. W. L. Archibald, of Lawrencetown, Rev. A. C. Archibald, of Middleton, and Rev. A. J. Archibald of Digby. In the address and prayers the absent daughter, Miss Mabel H. Archibald, who is rendering efficient services as missionary in India, was not forgotten.

Mr. Archibald has witnessed a good confession of Jesus Christ. He now rests at home with Jesus. The pilgrimage stage is passed. His singleness of purpose, his identification of his personal powers and affections with the work of the Lord was distinctly marked. To him the ministry was a great reality. His life affirmed the appointment of pastors by our Lord and the certainty of reward for faithful service. His works will follow him. The churches over which he presided will remember him and his message. The word which was given him to declare will not return void to his children there is left the priceless heritage of the good name of their father, and they can say that when father and mother have been called away the Lord will take them up.

OUR ATLANTA CONVENTION.

JULY 9-12.

The International B. Y. P. U. Convention meets this year at Atlanta, Ga., July 9-12. It is important that our Maritime Union should be as largely represented as

possible. The trip will be a most delightful one. Atlanta is an ideal Convention city, and those who know say that the people from the north need not be uneasy about the heat. It will make you and your friends a splendid vacation trip at small cost.

The transportation leaders for the Maritime Provinces have been endeavoring to get the best possible through rates from Maritime Province starting points and expect the railway companies will soon give favorable answer. All of the American Railroads have practically granted one fare for the round trip.

Your Leaders are able to announce that the fare from Boston will be \$27. The New England and Rhode Island Leaders have selected an official route and the train leaves Boston 9 a. m. July 7th. We hope to arrange with our Maritime Leaders for terms to connect and thus go with the New England delegation. Just as soon as your Leaders get rates for the Maritime Province they will announce.

Let everybody go who can. The fare is going to be very reasonable. The company all along the way delightful, and the Convention, the inspiration of a life time. Any one desiring further information may obtain the same by writing to Z. L. Fash, Woodstock, N. B.

Our President, Rev. H. H. Roach is going. Others are making inquiries.

Z. L. FASH,
Transportation Leader for N. B.

Personal.

The Northwest Baptist regrets to learn that Prof. Whidden has been compelled to relinquish his work at Brandon college on account of his invalid child for whom he desires to obtain expert medical and surgical attendance. We understand that Prof. Whidden is to supply the Busbuck Street pulpit, St. John during the months of July and August.

Mr. W. Harold Coleman of Moncton, expects to visit parts of Albert County, during the next few weeks, with a view to enlarging the subscription list of the MESSENGER AND VISITOR in those localities. We trust that pastors and other friends of the paper will give Mr. Coleman any encouragement in his work that it may be in their power to afford.

CARLETON AND VICTORIA COUNTIES QUARTERLY.

The Carleton and Victoria Co's Quarterly convened with the Baptist church at Centerville, at 2:45 p. m. June 9, 1903. After a devotional service of one hour led by the Secretary, President Freeman took the chair and reports from the churches were listened to with interest and encouragement. Reports of special committees were received and adopted. The evening session was in the interests of Sunday Schools. Three addresses were given. (1) "Christian Growth as realized through the study of God's Word," by Rev. B. S. Freeman, B. A. (2) "The teachers and the Sunday Schools," by Rev. Jos. Cahill (3) "The Sunday School as an evangelistic force," by W. H. Smith, B. A. The third session (Wed. morn.) was begun with devotional services being led by Z. L. Fash. Rev. C. N. Barton then read a paper on "The duty of the Church of Christ to the unconverted." This paper which was practical and profitable was followed by a helpful discussion. The fourth session under the auspices of the W. M. A. S. was conducted by Mrs. A. D. Hartley of East Florence. The Women's part in missionary work was made so apparent that in a business session of the Quarterly which followed, a committee from the W. M. A. S. might confer with the Executive of Quarterly to provide for a joint missionary meeting at future Quarterly sessions. The Executive were then appointed a committee to draw up a system of pulpit exchange each pastor to speak on some denominational theme when exchanging.

In this way we hope to deepen the interest of our people in our denominational work. At 7:30 p. m. a large congregation gathered to listen to a sermon preached by Rev. Z. L. Fash, M. A. from Matt. 5:17. This was a grand presentation of the old gospel. A spirit prevailed social service brought to its close a most profitable quarterly. The collections taken for Home and Foreign Missions amounted to \$13.70.

W. H. SMITH, Sec'y.

Notices.

The attention of the B. Y. P. U.'s of the Western Associations is called to the notices sent and statistics asked for. The opening meeting will be on Friday evening, June 19th, at Bear River in connection with Association gathering. The addresses will be by Rev. H. B. Sloat of Miltoe, Yarmouth County, Rev. E. L. Dikin, of Annapolis, and Rev. A. J. Archibald of Digby.

WARD FISHER, Sec'y

"OGILVIE'S"

THE FLOUR OF THE ROYAL HOUSEHOLD.

When a man has money and position he usually becomes hard to please. He is disposed to criticize and to want the best of everything. Take, for instance, H. R. H. the Prince of Wales, who visited Canada a short time ago. He wouldn't use bread made from ordinary flour, no indeed—he wanted the best bread that Canada could produce, and he got Ogilvie's Flour to make it. The result is that today Ogilvie's is, by Royal Warrant, the Flour of the Royal Household, and you know the Royal Household in all things invariably demands the best.

The N. S. Western Baptist Association will convene in its Fifty-Third Annual Session at Bear River, N. S. on Saturday June 20th next at 10 o'clock a. m. The Church Letters should be returned to the Clerk of the Association not later than June 13th. Delegates coming by "Dominion Atlantic" or "Central" Railways should procure Standard Certificate to insure free return. These Certificates will be honored at either Bear River or Deep Brook Stations.

W. L. ARCHIBALD, Clerk.
Lawrencetown, N. S., May 31, 1903.

Persons expecting to attend the N. S. W. Baptist Association at Bear River, June 20 23 will kindly send their names at once to W. W. Clarke, or I. W. Porter, Bear River. Kindly state the day you expect to arrive, and whether you come by team or otherwise.

The Central Baptist Theological Circle will hold their fifth meeting at Upper Canada, on Thursday, June 25th, 2.30, p. m., the day preceding the Association. The Circle has requested their Secretary to present the programme to the MESSENGER AND VISITOR for publication and extend an invitation to the ministers of the Association to attend.

PROGRAMME.

1. Review of Prof. Coe's, "The Religion of a Mature Mind," Principal H. T. De Wolfe.
2. Review of Prof. James' "Varieties of Religious Experience," Rev. H. R. Hatch.
3. Paper, "The Instruction of Enquirers," Rev. J. A. Huntley.

J. A. CORBETT, Secretary.

The N. S. Central Association will meet at Upper Canada on Friday, June 26th at 10 o'clock.

CHAIRMAN.

The N. B. Western Association will convene with the Marysville Baptist Church June 26 2 30 p. m. Let the churches appoint delegates.

B. S. FREEMAN, Clerk.

As will be seen by a notice elsewhere in this issue, The N. S. Central Association will convene with the Upper Canada Baptist church June 26 28.

Delegates will please send in their names to either of the undersigned before and not later than the 15th inst, otherwise free entertainment will not be guaranteed.

Delegates will purchase their tickets to Sheffield Mills Station. They will also, ask for standard certificates, and these, upon being properly signed, will entitle the holders to free return tickets.

The "International Praise" hymn book will be used in the services of song, and those having these books will kindly bring them.

Rev. D. E. HATT,
Chairman Entertainment Com.
A. S. McDONALD, Church Clerk.
Upper Dyke Village, June 1st, 1903

The 36th Annual Meeting of the P. E. Island Baptist Association will be held with the Cavendish Church, commencing on Friday July 3rd, at 10 o'clock a. m., all Church Letters to be sent to the Rev. J. C. Spurr Pownall at least ten days before that date.

ARTHUR SIMPSON, Sec'y.
Bay View, 29th May, 1903.
All delegates coming to the P. E. Island association are requested to send their names to the undersigned on or before the 24th of June in order that entertainment may be provided.

The N. B. Southern Association.

Having accepted a most cordial invitation from the Union Street Baptist church, St. Stephen, the twenty-fourth annual session of our association will convene with said church July 4th, 1903.

W. CAMP Moderator.
C. W. TOWNSEND, Clerk.

The clerks of our church in N. B. Southern association are requested to forward at once their church letter to Rev. C. W. Townsend, St. Martins, N. B. Committee appointed last year may prepare a digest to present to association.

The Nova Scotia Eastern Baptist association will convene at Bass River, Colchester Co., on July 20, at 10 a. m. If ten or more delegates attend the above and purchase ten or more adult first-class one-way tickets to Londonderry stations, and obtain at the starting point a standard certificate, they will be entitled, on presentation of such certificate, properly filled in and signed by the secretary, to the agent at Londonderry station, to free tickets for the return journey. If less than ten tickets are purchased in this way going journey the delegates will be issued first class tickets for the return journey at first-class half-fare.

T. B. LAYTON, Sec'y.
Middleton, N. S., June 6.

All Delegates coming to the Eastern Baptist Association will please forward their names to Mr. H. Gross, Surrey, Albert County, N. B., as soon as possible.

All correspondence to the Tancook Baptist church should be addressed to Mr. James Wilson clerk of the church.

JAS. A. PORTER, Pastor.

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

A Chance to Make Money.

I have been selling Perfumes for the past six months. I make them myself at home and sell to friends and neighbors. Have made \$710. Everybody buys a bottle.

I first made it for my own use only, but the curiosity of friends as to where I procured such exquisite odors, prompted me to sell it. I clear \$25 to \$35 per week. I do not canvass; people come and send to me for the perfumes. Any intelligent person can do as well as I do. For 42 cents in stamps I will send you the formula for making all kinds of perfumes and a sample bottle prepaid. I will also help you get started in business. MARTHA FRANCIS, 11 South Vandeventer Avenue, St. Louis, Mo.

To Those

wishing to secure a Commercial or Shorthand & Typewriting Training, the

Fredericton Business College

offers advantages unsurpassed by any other institution in Canada. Attendance larger than ever. Write for free catalogue.

W. J. OSBORNE,

Principal.

Fredericton, N. B.

When Your Joints Are Stiff

and muscles sore from cold or rheumatism, when you slip and sprain a joint, strain your side or bruise yourself, Perry Davis' Painkiller will take out the soreness and fix you right in a jiffy. Always have it with you, and use it freely. USE

Painkiller

ASTHMA

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

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

HIMROD M.F.G. CO.,
14-16 VESSEY ST., NEW YORK.
Your druggist may not carry Himrod's Asthma Cure in stock. A conscientious druggist will get it for you if you ask him and will not try to sell you something "just as good." A fair warning, insist on having Himrod's.

MILBURN'S HEART & NERVE PILLS

Have you been smoking a good deal lately and feel an occasional twinge of pain round your heart? Are you short of breath, nerves untinged, sensation of pins and needles going through your arms and fingers? Better take a box or two of Milburn's Heart and Nerve Pills and get cured before things become too serious.

As a specific for all heart and nerve troubles they cannot be excelled. A true heart tonic, blood enricher and nerve renewer, they cure nervousness, sleeplessness, nervous prostration, smoker's heart, palpitation of the heart, after effects of the grippe, etc.

Price 50c. per box or 3 boxes for \$1.25 at all druggists, or will be sent on receipt of price by

The T. Milburn Co., Limited,
Toronto, Ont.



COWAN'S PERFECTION

Cocoa.

It makes children healthy and strong.

When answering advertisements please mention the Messenger and Visitor.

From **May 15 to June 15**

We will mail postpaid to any address 25 cents a sample box (quarter gross) of the MARITIME PEN. These pens are good, like everything else we give on name.

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

The Home

TO MEND FAMILY MANNERS.

Family manners are apt to suffer from too much order. We speak with great plainness in the circle of our own kindred; we comment too freely on foibles; we express the contrary opinion too readily and with too little courtesy. A slight infusion of formality never harms social intercourse, either in the family or elsewhere.

Beyond this too common mistake of an over-bluntness and brusque freedom in the manners of a household, in some of our homes there is a greater fault, even a lack of demonstration. There is the deepest, sincerest love in the home—the brothers and sisters would cheerfully die for one another, if so great a sacrifice were demanded, but the love is locked behind a barrier of reserve. Caresses are infrequent, words of affection are seldom spoken. It may be urged with truth and some show of reason that in the very homes where this absence of demonstration is most marked there is complete mutual understanding and no possibility of doubt or misgiving, and, so far as it goes, this is well. But often young hearts long unspeakably for some gentle sign of love's presence—the lingering touch of a tender hand on the head, the good-night kiss, the word of praise, the recognition of affection. Older hearts, too, are sometimes empty, and many of us, younger and older, are kept on short rations all our lives, when our right is to be fed with the finest wheat, and enough of it, too.—Mrs. Margaret E. Sangster.

WASHING BABY'S FLANNELS.

The baby's underwear should be of flannel, as soft and fine as the purse can buy, and kept in the best possible condition by washing it properly. A careless laundress can ruin the best woollen garments in two or three washings, making them so shrunken and rough that they irritate the tender flesh almost beyond endurance. The following method has been used for years with unvarying success, the little garments retaining their soft, fleecy look until worn out.

Use water that is as hot as you can bear your hand in comfortably, for flannel cannot be boiled, and hot water cleanses and purifies it. Dissolve a little borax in it, and add enough soap to make a strong suds; wash the flannel through two waters prepared in this way, plunging them up and down, and rubbing gently between the hands. Rough usage thickens the texture. Soap should never be applied directly to the flannel. Borax softens the water, making very little soap or rubbing necessary. Rinse through clear water of the same temperature as that used for washing, and press through a rubber wringer. Then, just before hanging them out, pull and stretch every piece in shape; for if this is neglected, the tiny wool fibres interlace, causing it to be badly shrunken. Place them smoothly on the line in the sunshine where a gentle breeze will blow through them. Every part of the work should be done as speedily as possible.—New Hampshire Farmer.

DRINK MORE WATER.

The human body contains a complete sewerage system in which poisonous and disease producing refuse is constantly gathering, and jeopardizing the health. The same rule which applies to municipal sanitation, and the danger of disease may be forestalled by flushing out this sewerage system with an excess of the water. Just as truly as the gathering of filth from the city in the "sewerage veins" endangers the lives of the inhabitants, so the poison generated by the bodily metabolism, collected in the excretory organs, will jeopardize the lives of the millions of inhabitants of the body: the living cells. Every action of muscle or of nerve is accompanied by the destruction of cells which, if not eliminated, will accumulate like clinkers in a furnace, preventing the proper performance of function. The food is taken

in like fuel for the furnace, is burned and leaves its clinkers and ash behind, and these products of combustion in the body will choke the fire just as in the ordinary stove.

Aside from the mere "choking of the flues," we must bear in mind that the body is constantly generating poisons, which, if eliminated freely, will do no harm; but which if retained, will be productive of disease. Such a poison is uric acid, which is charged justly without causing rheumatism, gout, constant headaches, dizziness and a train of other symptoms, and it must be seen that its cure is its elimination. Other "products of metabolism" create their own types of disease, and all may be prevented by the free use of water.

A beginning of kidney trouble lies in the fact that people, especially women, do not drink enough water. They pour down tumblerfuls of ice water as an accompaniment to a meal, but that is worse than no water, the chill preventing digestion, and indigestion being an indirect promoter of kidney disease. A tumbler of water sipped in the morning immediately on rising, another at night, are recommended by physicians. Try to drink as little water as possible with meals, but take a glassful half an hour to an hour before eating. This rule persisted in day after day, month after month, the complexion will improve, and the general health likewise. Water drunk with meals should be sipped, as well as taken sparingly.—George Thomas Palmer, M. D., in Good Housekeeping.

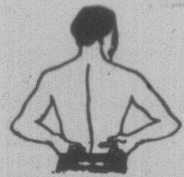
READING FOR WOMEN.

With the coming of the long evenings of winter comes to many a woman the determination to do a great deal of reading. A good book is one of the comforts of life, and the right sort of reading is stimulating and helpful; but the danger lies in taking one's books too seriously, and in an endeavor to accomplish fine things one often misses the real joy of coming into close contact with an author. You will find plenty of long lists of books which you are told you ought to read—books in which you have not the slightest interest. If you read them, you do it as a task, not for refreshment and invigoration. The modern woman is apt to make a fetish of culture. She should rather seek something that will at once arouse her interest and help her she should give over her designs on culture that will come of itself. For her purpose the present-day literature has most to offer. Such writers come nearer to her; they speak her own dialect; she can understand what they have to give.—Woman's Home Companion.

WEAKLY CHILDREN.

Stunted, weakly children are those whose food does them so good, because they do not digest it properly. Keep the child's digestive organs right and it will grow up strong and healthy, and it will not cause mother any trouble while it is growing up. It is the weak children—the puny children—that wear the mother out caring for, them day and night. All this is changed when Baby's Own Tablets are used. They promote digestion, they give sound, natural sleep, they keep baby bright and cheerful. They are good for older children, too, and cure all their minor ailments. It costs only 25c. to prove the truth of these statements—and you will be thankful afterwards. Mrs. Archibald Sweney, Carleton, N. S., says:—"I have given my little one Baby's Own Tablets, and am more than pleased with the results. I can recommend them to every mother." That's the way all mothers who have used the Tablets, talk. That's the way you will talk if you will try them when your little ones are ailing. You can get the Tablets from any dealer, or they will be sent by mail at 25c. a box by writing the Dr. William's Medicine Co., Brockville Ont.

You have not fulfilled every duty, unless you have fulfilled that of being pleasant.—Charles Buxton.



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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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The Sunday School

BIBLE LESSON.

Abridged from Peloubeta's Notes.

Third Quarter, 1903.

JULY TO SEPTEMBER.

Lesson I. July 5. Israel Asking For A King.—I Samuel 8: 1-10

GOLDEN TEXT.

Prepare your hearts unto the Lord, and serve him only.—I Sam 7: 3.

EXPLANATORY.

I. THE BOOKS OF SAMUEL.—D'vision. Originally, the two books of Samuel were undivided, as were the two books of Kings. "The rolls on which Greek and Latin works were written were of certain conventional sizes. Biblical books (Samuel, Kings, Chronicles) were divided into two in order to conform to this rule of the trade."

Author. They are called "the Books of Samuel" because of his prominence in the history, though a late Jewish tradition says that the prophet himself wrote those portions that fall within his lifetime. Probably the work is largely a compilation, under divine inspiration from the chroniclers written by the prophets Samuel, Nathan, and Gad, mentioned in 1 Chron. 29: 29

Outline. The first book of Samuel is divided into two parts. Chapters 1-7, studied in the Sabbath schools during December, 1902, relate the close of the theocracy and the rule of judges. The remainder of the book, beginning with our present lesson, describes the establishment of the monarchy, the reign of Saul, and the rise of David. The time covered is little less than a century, and Samuel's life runs practically through the whole.

II. SAMUEL, THE LAST GREAT JUDGE.—His Task. "The Book of Samuel is the record of a most critical epoch in the training of the nation of Israel."

Samuel's second glory is that he was founder of the order of prophets. Before his time prophecy had been spasmodic. With him began a regular succession of prophets, continuing till after the captivity. The priests had become degenerate, and the prophets were reformers as well as preachers. They were instructed and held together by the institution of "schools of the prophets," and they became a mighty power for good.

III. WHY THE PEOPLE WANTED A KING: FALSE PRETEXTS.—Vs. 1-5. At the time considered in our lesson, the nation was in a sad plight. About twenty years before, Samuel had broken the yoke of Philistine oppression by a great, God-given victory at Mizpah and gave peace and order to the land through all the years of his judgeship; but the infirmities of age had compelled him to hand over to his sons the active management of affairs, and they had proved entirely unworthy. The discontent and fears of the people,

NOT DRUGS

Food Did It.

After using laxative and cathartic medicines from childhood a case of chronic and apparently incurable constipation yielded to the scientific food Grape-Nuts in a few days. "From early childhood I suffered with such terrible constipation that I had to use laxatives continuously going from one drug to another and suffering more or less all the time."

"A prominent physician whom I consulted told me the muscles of the digestive organs were partially paralyzed and could not perform their work without help of some kind, so I have tried at different times about every laxative and cathartic known but found no help that was at all permanent. I had finally become disheartened and had given my case up as hopeless when I began to use the pre-digested food Grape-Nuts."

"Although I had not expected this food to help my trouble to my great surprise Grape-Nuts digested immediately from the first and in a few days I was convinced that this was just what my system needed."

"The bowels performed their functions regularly and I am now completely and permanently cured of this awful trouble."

"Truly the power of scientific food must be unlimited." Name given by Postum Co., Battle Creek, Mich.

There is a reason. Healthful deserts are just as easy as the bad kind. For further particulars see the little recipe book in each package of Grape-Nuts.

Dear Sirs.—Within the past year I know of three fatty tumors on the head having been removed by the application of MINARD'S LINIMENT without any surgical operation and there is no indication of a return

CAPT. W. A. PITT.

Clifton, N. B. Gondola Ferry.

and the oppressions they endured, moved them to apply to Samuel for redress, but they asked for the wrong thing, in the wrong way.

1. WHEN SAMUEL WAS OLD He was about sixty years old. HE MADE HIS SONS JUDGES. "They were simply to support their father in the administration of justice."

2. NOW THE NAME OF HIS FIRSTBORN WAS JORL, signifying "Jehovah is God"; AND THE NAME OF HIS SECOND, ABIAH (Abijah), "Jehovah is my father." The prophet may have given these names to his children as a standing protest against the idolatry then so common.

THEY WERE JUDGES IN BEER SHEBA, having authority in the south, while Samuel probably still ruled in the north (1 Sam. 7: 15), making his headquarters at Ramah, 45 or 50 miles to the north. Beer-sheba was a town on the southern border of the land (whence the proverb, "From Dan to Beer-sheba"). It was made notable in Hebrew history by the residence of Abraham, Isaac, Jacob, and Elijah.

3. AND HIS SONS WALKED NOT IN HIS WAYS. Doubtless Samuel, a dutiful parent, and had often warned them by the example of Eli's sons; but each child, no matter how noble his parents are must choose the good way for himself. BUT TURNED ASIDE AFTER LUCRE, "filthy lucre," money wrongfully obtained. This was indeed turning aside from the ways of their upright father. See Deut. 6: 19 AND TOOK BRIBES, as judges have so many opportunities of doing.

4. THEN ALL THE ELDERS OF ISRAEL, Magistrates and other delegates from the cities and districts of Israel, the national congress or parliament. Representing the nation, they are called "the people" in vs. 7, 10, 19, 20.

First Reason. 5. BEHOLD THOU ART OLD He was about seventy years old, and had been judge for nearly thirty years, ten of them with the assistance of his sons.

Second Reason. AND THEY SONS WALK NOT IN THY WAYS. "What confidence must this assembly of elders have reposed in their aged judge to have such a plea—his own growing infirmity, and the unworthiness of his own sons, whom he had himself appointed to high offices!" NOW MAKE US A KING. That is, appoint one.

TO JUDGE US. That is, not merely to settle disputes, but to rule over them.

Third Reason. LIKE ALL THE NATIONS. Not such a king as those of other nations, but as the other nations had kings, so they desired one.

IV. WHY THE PEOPLE WANTED A KING: THE TRUE REASON.—Vs. 6-9. God now shows the sorrowing prophet that the pretext for the people's request are false, their action being prompted by restlessness under the divine rule, and a desire to plunge into worldliness and idolatry.

6. THE THING DISPLEASED SAMUEL. Either because (as the next verse implies) it was a personal slight, or, as Maurice thinks, because Samuel considered the proposal tantamount to a rejection of God. AND SAMUEL PRAYED UNTO THE LORD. In few things did the great prophet show so much wisdom as in laying before God this favored slight. If men would pray over their just uses, their plagues, and their passions, how quickly they would disappear!

7. AND THE LORD SAID UNTO SAMUEL, speaking audibly, or through a vision, or merely by an impression on the prophet's mind. God's reply is very tender toward his aged servant, and very sad in its reluctant abandonment of God's high hope for his people. HEarken UNTO THE VOICE OF THE PEOPLE IN ALL THAT THEY SAY UNTO THEE. Prof. H. P. Smith translates, "according to what they keep saying," and adds, "the term implies importunity." God sometimes grants men's foolish requests as one of the best ways of showing them how foolish they are. FOR THEY HAVE REJECTED ME THY ELDERS had rejected God (1) by forming his own plans before consulting God; (2) by forgetting what God had done for them; and (3) by deliberately choosing to be like in their government the idolatrous nations around them. It is strange that God should assign the rejection of himself as the reason why Samuel should hearken to the people and do their will. God, however, saw that the hearts of the nation were so far removed from him that only the bitter experience of their own will could show them their need of God. As Maurice says, "The Jews were asking for heavy punishments which they needed. THAT I SHOULD NOT REIGN OVER THEM. Probably the people did not imagine that they were rejecting God. "At the bottom of the people's desire for a king lay the delusion that the kingdom would be an aid in addition to God."

8. ACCORDING TO ALL THE WORKS etc. Samuel must at once have been reminded how often the Israelites had rejected his great predecessor Moses, even proposing to choose another leader in his

place. Thus early in history is justified Stephen's terrible rebuke of the Jews, uttered just before they stoned him (Acts 7: 51) SO DO THEY ALSO UNTO THEE. "This is in the spirit of our Lord's saying to the apostles, 'The disciple is not above his Lord' (Matt. 10: 24; John 15: 18, 20)."

9. NOW THEREFORE HEarken UNTO THEIR VOICE. God had made trial of the higher form of government, but the people would not rise to the ideal rule of an invisible, heavenly king. Now, therefore, God will use another means of education, made more suited to their proved capacity, even the method they themselves have chosen and asked for. "The greatness of Samuel's character is shown in nothing more strikingly than that, after finding the change had the sanction of God, he not only waived further opposition, but led the new movement, with calm wisdom, to a successful issue. HOWBET YET PROTEST SOLEMNLY UNTO THEM. God would give them one more chance to choose the best. AND SHEW THE MANNER OF THE KING. Doubtless it was largely owing to Samuel's wise initiation of the monarchy that the Hebrews always had under their kings more liberty than other eastern nations.

V. THE REQUEST GRANTED AND THE RESULTS PROPHESED.—V. 10, and to the end of the chapter. God did not intend to compel the Israelites to accept his rule, any more than he compels us. But his love for them was so great that he would not allow them to plunge into worldliness and idolatry without a warning. So he bade Samuel set before them a true picture of the kind of king they were seeking.

10. AND SAMUEL TOLD ALL THE WORDS OF THE LORD UNTO THE PEOPLE. That is, to the elders, the representatives of the people, who would pass the message on to the nation. Samuel had only to look at neighboring nations to learn the probable fortunes of the Hebrews under a king. In verses 11-18 he paints a faithful and vivid portrait of an Oriental despot.

STRONG PRAISE.

From One Who Has Proved the Value of Dr. Williams' Pink Pills.

"We have used Dr. Williams' Pink Pills in our home for the past eight years for various troubles, and have always found them successful." Thus writes Mrs. H. Hever, of West Gravenhurst, Ont., and she adds:—"At the age of eight years, my little boy was attacked with the grippe, and the trouble developed into St. Vitus' dance, from which he suffered in a severe form. He was under several doctors at different times, but none of them helped him. Then I decided to try Dr. Williams' Pink Pills, and they restored him to perfect health, and there has not since been any return of the trouble. More recently I have used the pills myself for muscular rheumatism, and they were equally successful in effecting a cure. The pills have saved us many a dollar in doctor's bills, and I would like every one who is sick to try them."

Dr. Williams' Pink Pills cure all troubles due to poor or watery blood, or weak nerves, and that is the reason why they are the most popular medicine in the world and have a much larger sale than any other remedy. They cure such troubles as rheumatism, sciatics, partial paralysis, St. Vitus' dance, anaemia, indigestion, neuralgia, heart troubles, and the ailments common to women, simply because they make new, rich, red blood, strengthen the nerves and thus drive disease from the body. You can get the pills from any medicine dealer or they will be sent post paid at 50c. per box, or two boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont. See that the full name "Dr. Williams' Pink Pills for Pale People," is printed on the wrapper around every box.

BE CAREFUL HOW YOU BUY.

It is not enough for a man to build a ship so that it looks beautiful as it stands on the stocks. What though a man build his vessel so trim and graceful that all admire it, if when she comes to be launched she is not fit for the sea, if she cannot stand stormy weather, if she is a slow sailer, and a poor carrier, if she is liable to founder on the voyage? A ship, however comely she may be is not good for anything unless she can battle with the deep. That is the place to test her. All her fine lines and grace and beauty are of no account if she falls there. It makes no difference how splendidly you build, so far as this life is concerned your life is a failure unless you build so that you can go out into the great future on the eternal sea of life. We are to live on. We are not to live again, but we are to live with-out break. Death is not an end. It is a new impulse.—Becher.

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Students can enter at any time.

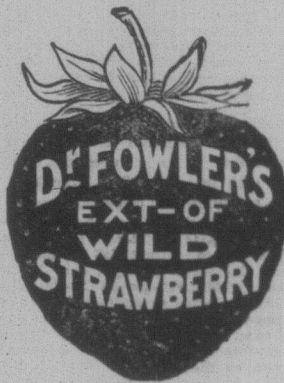
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Church Bells in China in Peals as Single. None so satisfactory as McShane's McSHANE'S BELL FOUNDRY, Baltimore, Md., U. S. A.

From the Churches.

Denominational Funds.

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

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

A contributions from churches and individuals in New Brunswick to denominational funds should be sent to Dr. MANRING; and all such contributions in P. E. Island to Mr. STERNS.

CHESTER BASIN.—Last Sunday it was my privilege to baptize and welcome to the church two little girls from the Sunday school, both of whom for some time have been loyal to Jesus. M. B. WHITMAN.

WINDSOR, N. S.—Two converts were baptized here last Lord's day and at Martock where Pastor Parker has been holding special services, eight have been received for baptism. Several others have professed conversion. CLERK.

CANNING, N. S.—On June 7th, we had the pleasure of administering the ordinance of baptism to five young men and women. Four of this number united with Canning Baptist Church and one with Perseus. The outlook on both fields is quite promising. I. A. CORBETT.

JEMSEG, QUERNS CO., N. B.—We have much to praise God for here. Have been holding special services in this field of late, God has blessed us. Thirty have been baptized. Old members have been greatly helped. UNO G. G. is all the glory. W. J. GORDON (Pastor).

MELVERN SQUARE, N. S.—Two young sisters of nine promise were baptized and two others received by letter at Prince Albert on Sabbath, May 31. Rev. R. D. Porter was present and preached a very helpful sermon from Isa. 53:11. The work in this section of the church is more hopeful than for some years. H. N. PARRY.

ST. STEPHEN, CHAR. CO.—Rev. W. E. McIntyre who will be attending the Baptist Association held at St. Stephen, Char. Co., July 3rd, will on the Sabbath July 5th preach at the Dam in the morning at 10:30; at Bartlett Mills, 3 o'clock; at Oak Bay, 7:30. Collections to be taken at these three services for Home Missions. All come and give liberally.

LIVERPOOL.—Pastor Hatch's splendid appeal for the Twentieth Century Fund was responded to by a subscription of \$331.87, with more to follow. Brooklyn gave \$32.54, which will bring the amount from Liverpool church to about \$375. Milton gave \$234.35, Middlefield and Greenfield, \$86.29; Kempt, \$38.78; Brookfield and Caledonia, \$210.38; Port Medway, \$189.65; Mill Village and Charleston, \$43.65. Total already subscribed, \$1192.46. The county will easily exceed the \$1200 allotted to it. Pastor Hatch was the right man for this work. He left a splendid impression on the churches. The county did well. C. W. CORRY.

DIPPER HARBOR, N. B.—The Musquash church has suffered somewhat in the recent fire that has swept over this place. Our church at Prince of Wales was burned and two families rendered homeless, and others suffered severe losses. Night's Hall, the place in which we worshipped at Lancaster, was burned and each family left destitute except one. The desolation in this section of our field is heart-sickening. Whether places of worship will again be erected in this section is somewhat doubtful as most of the families will probably seek homes elsewhere. The other sections of the field are in a fairly prosperous condition. I. B. COLWELL.

BASS RIVER, N. S.—Our work here is encouraging. Some have recently decided for Christ and others are deeply interested. Our Sunday congregations are good, and the different prayer-meetings well sustained. Improvements are being made on our parsonage and also on the church building and grounds. The people are united and loyal. It was hard for me to take up my work after the death of my dear wife, and only the abiding presence of the blessed Master has made it possible for me to go forward. The N. S. Eastern Association meets here in July, and we are expecting a great spiritual blessing. G. A. LAWSON.

NEW ROSS.—The Lord has blessed us in sowing the good seed in New Ross, and now he is blessing us in gathering some sheaves. Sunday May 31, we had the pleasure of baring with Christ in baptism 6 willing converts and on June 7 ten (10) more believers followed the Saviour in his holy ordinance and were received into Christian fellowship. To the Lord be all the glory. I enclose a list of the names of those baptized: William Levy, David Levy, Lydia Levy, Ernie Meister, Mrs. David Meister, Mrs. Horatio Redden, William Wentzell, Mrs. William Wentzell, William Redden, Mrs. William Redden, David Redden, Allen Levy, Fannie Walker, Geneva Redden, Lindsey Meister, Claude Meister.

DORCHESTER, N. B.—Since my last report appeared in the MESSNGER AND VISITOR God has seen fit to graciously revive and strengthen his cause in the Second Baptist church at Upper Dorchester. As a partial result of a three weeks campaign it was my privilege to baptize nine happy believers in Jesus Christ on May 31st. Six brothers and three sisters, a father and two sons were among the number. We very heartily concur with what appeared in the MESSNGER AND VISITOR of recent date. In view of the necessity of emphasizing that baptism is for believers only. Our third year of service here has witnessed great victories for Zion and the cause of the New Testament Truth. B. H. THOMAS.

ST. GEORGE, N. B.—In the last issue of the MESSNGER AND VISITOR we reported the destruction of the Second Falls church by forest fires. We rejoice to report this week that the people of that section, though few in numbers, not more than twenty families, voted unanimously at their last Friday evening meeting to build a new house of worship at once. A committee has been appointed to prepare plans and make estimates. It is thought that a suitable house may be built for about \$700. Now the people at Second Falls are unanimous and enthusiastic but I fear are unable to raise enough among themselves for this purpose, so that if any readers of this note feels moved to help financially I can assure them they will be helping those who are doing all they can to help themselves. Remittances may be sent to Mr. Williamson, treasurer, Second Falls, N. B. M. E. FLETCHER.

HAVELOCK, N. S.—In your correspondent's notice of labors of the late Elder W. L. Parker no mention was made of his labors in connection with the New Tusket church. I will therefore just give an extract from the church records, viz., Feb. 18, 1888: 'Elder W. L. Parker came on this day to pay a visit to this church and hold some special meetings with the church if so desired. Preached on Lord's day morning and evening, when the church and congregation by a rising vote invited him to remain and hold meetings during the coming week, which was continued, he staying three Sabbaths, having two baptisms, the Lords Supper, and giving the hand of fellowship to 41 members, welcomed them into the church. On the 24th of March he again came as pastor for three months for one of half his time, and on April 8th and also 15th were baptisms when eleven others were baptized and added to the church. J. G. N., Church Clerk.

MAHONE, N. S.—Sunday the 7th three united with the New Cornwall church. Mr. Austin Veno by experience, his wife and Mr. Gerrett Barkhouse by baptism. This has been a good year for many of our churches in this county. We cannot say it has been a good year for all, for some are having their trials but God will not forget or forsake his people. The Lunenburg church has been a month without a pastor. They are keeping up their prayer-meetings and Sunday School but need a pastor very much. They have not received an application? Are there no laborers? A strong man is needed here, able to compete with four other strong churches. The pastors of the other churches have out stations but the Bible's have not, but there are flourishing villages near where preaching stations could be opened which would soon make the field self-supporting. The church is praying for a man with missionary spirit to take hold of their opportunities and with them build up the Master's Kingdom. The coming man will find a loyal people, a good church and parsonage and other encouraging advantages. W. B. BEZANSON.

EAST FLORENCEVILLE.—Since coming to this field I have written notes from Florenceville, Bristol, and Simonds. Now a word from East Florenceville. Here we have our largest church building on the field capable of sitting nearly 200 persons.



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and Soft Lumps,
Spavins, Etc.

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WOODSTOCK, N. B.

It was built when the church was organized about twenty years ago. There are 25 homes at East Florenceville and River Bank connected with the membership of this church. We have fortnightly morning services at East Florenceville and monthly morning services in a hall at River Bank. Besides these 25 homes others are usually represented giving us a congregation of about sixty. Each Wednesday we have a prayer meeting. In speaking of this church I would make special mention of Mr. and Mrs. A. D. Hartley who form its "backbone." Mr. Hartley has been superintendent of the Sunday School of this church (which has lost but 12 sessions in twenty years) since it was first organized. Our readers have before heard of Mrs. Hartley's museum. In her untiring efforts Mrs. Hartley is constantly adding to her museum which is now no mean exhibition of mission band curios. By this means and other special efforts Mrs. Hartley is able to support a native teacher in a school on the field of H. Y. Corey, India. Another means of raising this money is by lectures which Mrs. Hartley gives in churches asking her valuable assistance. Last Lord's Day she spoke in two houses on the Richmond field. The collection amounting to \$21, is evidence that an inspiration in missions was imparted. Being able to illustrate so much of her lectures by specimens from the museum added strength is given to them. Any church in the province will do well for its mission cause if it will make the necessary sacrifice to have Mrs. Hartley visit them. Should any pastor or friend wish to donate to this museum at any time they will find Mrs. Hartley most appreciative. MYLIE H. SMITH.

HOPWELL.—Since last reporting five have been received by letter, and all the services of the church have been maintained. At Hopewell Cape several families have had their homes destroyed by fire, some losing everything, with not a cent of insurance. F. D. DAVIDSON.

SALISBURY, N. B.—Our pastor Rev. H. V. Davies resigned some time ago, and will preach his farewell sermon tomorrow. We wish to express our high appreciation of Pastor Davies, and sincerely regret his leaving us. To any church which may be fortunate enough to secure his services, we wish to say that he takes great interest in all that is for the welfare of the church, particularly missions, and the church finances, e. g.: The Salisbury church never raised so much money any one year as it has in the year just past. L. M. TAYLOR, clerk.

Hants County Convention.
The Hants County Baptist Convention met with the Summerville church May 25 and 26. First session opened Monday at 2:30 p. m. Our usual conference was much enjoyed. Reports from the churches were encouraging, showing twenty-five received by baptism during the last quarter—ten at Falmouth, eleven at Bishopville and three at Windsor. Revival now in progress at Mortock, out station of Windsor. As near as can be learned all the churches in the county are supplied with pastors for the summer. The reports from Summerville showed the church much attached to their pastor, M. C. Higgins. Thirty-nine have been added during his pastorate there. A grant of \$50 was asked for by the Walton and Noel field. Our convention recommended the H. M. Board to make the grant—\$50 for four months. The evening session was devoted to missionary addresses by Pastor L. D. Morse, of Berwick, and Dr. Boggs, who

had just arrived from the East. The addresses of these brethren were much appreciated and instructive as to the condition of the mission fields. Dr. Boggs exhorted us to pray especially for the outpouring of the Holy Spirit on our missionaries and native Christians.
Tuesday Morning Session.—At the close of the devotional service the following officers were elected for the incoming quarter only, a committee being appointed to bring in a new constitution at our next meeting. Bro. A. K. Wall was elected President; Pastor W. F. Parker, Vice President; Pastor S. N. Cornwall, Sec'y-Treas. A sketch of the Sunday School convention was presented by Pastor Cornwall. After discussion resolved be placed in hands of special committee for enlargement and to be presented in printed form at our next convention.
Afternoon Session.—Our new President, Bro. Wall, took charge. Called on Mr. Nalder to teach the Primary Lesson from Rom. 8; subject, "The Life-giving Spirit." The lesson was taught with simplicity and applied with many apt illustrations. At the close of the lesson Dr. Boggs gave a sketch of the work of that excellent woman, Kamatal, commending it as one of the most blessed works in India. Pastor W. F. Parker followed with an address on Church Finance. Took as text Mal. 3: 10 and 1 Cor. 16: 2. He gave us a clear outline of Christ's financial policy for his kingdom. A discourse thoroughly practical and according to the words of the Lord. It left no place for tea meetings and pie socials or kitchen in connection with the church.
Tuesday Evening Session.—At the close of a session of special prayer for the speaker of the evening it was resolved that we put on record words of appreciation of the services rendered our county by Pastor White and wife, and expressing regret at his leaving us. Pastor L. D. Morse now presented the Gospel message from 1 Peter 1: 8. Our obligation to accept the invisible Christ was plainly laid before the congregation. This was followed by a touching solo by Mrs. Nalder, "I shall know him by the print of the nails in his hands." Finally Dr. Boggs with power set forth the claims of Christ on us. Thus ended one of our best and most stirring conventions. S. H. CORNWALL, Sec'y of Con.

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Halifax, N. S.

MARRIAGES.

ELLIOT-SMITH.—At Lockhartville N. S. on Thursday June 4th, by Rev. A. C. Chute, D. D., Ritchie Elliott B. A., of Paradise, N. S., to Miss Edith Marion Smith, of Lockhartville.

GRIMM-LASKIE.—At Yarmouth, N. S. May 29th, by Rev. H. F. Adams, Clayton S. Grimm of Springfield, Annapolis Co. to Sadie Vivienne Laskie of Yarmouth, N. S.

WRY-CROSSMAN.—At Woodhurst, Me. 25th by Rev. B. H. Thomas, Howard F. Wry of Sackville and Bertha L. Crossman of Woodhurst.

PARSONS-HALFKENNY.—At Dorchester, June 10th, by Rev. B. H. Thomas, Joseph A. Parsons, of Amherst, N. S., and Miss Mabel Halfkenny of Dorchester.

CHAPMAN MILTON.—At Cherry Burton by Rev. B. H. Thomas, on June 10th, Fred O. Chapman and Laura E. Milton.

HADGES-MORSE.—At Nicholasville, N. S., June 4th, by Rev. A. S. Lewis, Jonathan Hadges of Nicholasville to Angelina Morse formerly of Harmony, N. S.

WELTON-BARRIE.—At the parsonage, Port Hawkesbury, N. S., on May 21st, by Pastor E. A. McPhee, Inglis Wallace Welton to Minnie T. Barrie. Both of Port Hood, N. S.

RAFUSE-MILLET.—At the home of the bride, June 3, by Pastor M. B. Whitman, Lester Rafuse to Nettie May Millet all of Chester Grant.

CHRISTIAN-MUNRO.—At the home of the bride's parents Simonds, N. B., by Pastor W. H. Smith, Wm. D. Christian of Cambridge, Mass., to Minnie I. Munro of Simonds.

MARSHALL LEWIS.—At Duffers, June 10th, by Rev. J. T. Ra'ou, Leslie Dorrington Lewis to Lillian Gertrude, daughter of Henry Lewis of Digby County, N. S.

DEATHS.

SILLIKER.—At the hospital for consumptives, Gravenhurst, Ontario, Percy Silliker of Summerside, P. E. I., aged 25 years. He was a young man of excellent moral and social qualities and died trusting in the Saviour.

STEEVES.—Mr. and Mrs. Judson Steeves lost their baby boy May 17th at Hopewell Hill, a gripe developed into bronchitis and after a few days suffering he passed away. The child was nearly a year old and was strong and healthy. They feel keenly

their loss. The funeral service was held in the church and was conducted by the pastor.

HUTCHINSON.—At Aylesford, N. S., May 18th, Reta Blanche infant daughter of Watson and Minnie Hutchinson. Thus the loving Father has plucked another blossom from the garden of life, and heaven is brought nearer earth. With our brother and sister we deeply sympathize, knowing from experience how hard it is to lose the little ones. May the Father who doeth all things wisely comfort their hearts.

MCGILLIVRAY.—At Gabarouse on Saturday, May 16th, Mrs. Elizabeth McGillivray, aged 70 years, 3 months and 12 days, widow of the late Daniel McGillivray both of whom upon profession of their faith in Christ and in obedience to Christ's command has now entered into rest, her husband having preceded her a number of years ago to the better land. The family of three sons are still living and we hope to meet them when the voyage of earthly life is completed.

OWEN.—At Hamilton P. E. I. on the 5th inst. Mrs. Arthur Owen aged 70 years. She was for many years a faithful follower of Jesus and a member of the Bedeque Baptist Church. In the community where she lived she had endeared herself to all by her loving ministries to the sick and dying, she was for some years a widow but is survived by a large family by whom she was lovingly cared for in her closing days, she died in full assurance of life and immortality through Christ.

TINGLEY.—At Albert, May 31, of stomach trouble, Howe W. Tingley, aged 32. He was sick about three weeks and was a great sufferer, but was perfectly resigned to the will of the Lord. He made all arrangements about his funeral, which was conducted by the pastor and largely attended. Our church has lost a faithful worker and the village an enterprising citizen. He leaves one brother Frank Tingley at Moncton; and one sister, Mrs. M. M. Tingley of Amherst, and a widow with four children.

SHAMPIER.—On the morning of May 26th, Mrs. Abigail Shampier entered into rest from her home Gifford Street Carleton aged 63 years. Our sister was a consistent and helpful member of the Carleton Baptist church, ever ready to every good word and work. She will be especially missed in the Sunday School where she had charge of the Home Department and in the Aid Society of which she was vice-president. A husband, daughter and brother survive who with many friends mourn their loss.

SKINNER.—At the General Hospital, Mass., after a brief illness Robie, the oldest son of Mrs. Skinner of Milton, Queens County, N. S., relict of the late Rev. Judson Skinner so well known in the Baptist homes throughout the maritime provinces. The deceased was 31 years of age. Of him his employer said "He was honest upright, industrious, truthful, always at his post and faithful in his discharge of his duty." One son Arthur, now in Boston, and the mother are left to mourn. May God "whose ways are not our ways" comfort the bereaved ones.

STEWART.—The beloved wife of Mr. Allen Stewart of Mascarene departed this life on the first day of May last aged 48 years. After a lingering illness of about 3 years, she was baptized by the Rev. D. W. Crandall into the fellowship of the Mascarene Baptist Church of which she continued a meek and patient member until removed to the rest of the child of God in the spirit land. She leaves a husband and three children to mourn their loss. We hope the grace of God which is sufficient for all may be richly communicated to them in this home of their sorrow. Her funeral was conducted by the pastor of the Penfield Baptist Church in the presence of a very large number of people, pervaded by a solemnity due to the occasion.

MINARD.—At his home in Harmony, Queens County, N. S., June 2nd, of paralysis, Deacon Samuel D. Minard aged 77 years. Besides a large number of friends who loved and respected him highly there are left to mourn his loss a widow, one son and two daughters, one of whom is the wife of Rev. Geo. Cleveland, Minarrolls. In early manhood he joined the Kempt church, remaining with it until the formation of the church at Caledonia in which he held membership and office of deacon until his death. His life was characterized by piety and faithfulness. He was buried at Kempt. The services were conducted by Rev. J. H. Belcom, his former pastor assisted by Rev. Mr. Pentelov, Methodist, and Rev. Mr. Cooper, Free Baptist.

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JONES.—At Albert, June 7th, Mrs. Warren W. Jones died of heart failure. She had been around doing her work up to the time of her death. Our sister was 55 years of age and had just been received on letter and we expected to extend to her and her husband the hand of fellowship Sunday. Her funeral was largely attended. She leaves a husband, one son and mother besides a large circle of friends to mourn.

Home Missions

At the regular meeting of the board today the following students were appointed to vacant H. M. Fields, viz: St. Margaret's Bay, West side, A. A. Warren; East side, J. D. McPherson; Argyle, W. S. Tedford; Barrington, G. C. Darkee; Tusket, J. D. Brehaut; Mosers River, Aubrey Horwood; New and Seal Harbors, J. J. Fitch; Tyne Valley, H. B. Kullam; Murray River, Harry Payzant; Kempt, Queens County, S. F. Kinley; Brooklyn, B. D. Knott. Other appointments will be announced as soon as arrangements are completed.

It is hoped, and confidently expected, that the churches to which these young brethren are sent, (some of them for the summer months, and some for a longer term) will co-operate with them in the most hearty fashion and thus encourage these young workers, and by the blessing of God, assure the success of their efforts to win souls. The lack of pastors of our H. M. churches is a most serious matter, and ought to lead to earnest prayer in all the churches, that the Lord of the harvest will send forth consecrated men to care for these weak interests.

The responsibility of providing adequate support for such men rests with the denomination, and it may be, that until provision is made for such support, it would hardly be consistent to pray for the men to be sent forth.

At any rate, we cannot hold the ground now occupied unless we can secure a larger number of pastors, and there is no prospect of our being able to do that until we are prepared to offer a reasonable remuneration, and hence it is easy to locate the weakest point in our Home Mission work.

The Halifax brethren seem to think that the Home Mission Board is suffering from lack of information necessary to bring the Board into touch with the churches.

Now that can hardly be possible, seeing

that there is not a field under the care of the Board with which some one of the ten active pastors on the Board is not more or less fully acquainted. It is said that very often people from up and down the Southern shore are present at the prayer-meetings and Sabbath congregations in Halifax.

No doubt. But what advantage would that be to a Home Mission Board located in Halifax? What information could these people give, that would not be already in possession of the Board in Yarmouth? I do not believe that there is a member of the present Board that would not gladly vote for a change in location if there is any other place where the work can be carried on to better advantage than it is now being done, or even if there is another place where it is likely to be done as efficiently as it is now being done. There are not many places where you can hope to get ten active pastors together to spend one day in each month considering the interests of Home Missions. No member of the Board save the writer, is in any way responsible for this letter. But I am satisfied that they are all ready to vote for change in location; only I think that they all, in common with this scribe, would like it better, if those who for some time have been anxious for a change would give their real reasons for this desire.

The Board is not suffering for lack of information concerning the fields, nor for lack of sympathy with them. The great need of the Board is more money and more men, and if it can be shown that these can be increased by the proposed change in location, then the vote for the change will be very hearty. But without men and money, you may locate the Board in Paradise and still the churches will be pastorless.

Personally I am even more deeply convinced that what is needed, is a strong, wise, energetic man devoting his whole time to pressing upon the attention of the churches all departments of our great work. This, I believe, must come, if the Bant's of these provinces are not to fall behind in the race. But this perhaps is not just the time to enter fully into the discussions of this matter.

Let us hope, and pray, that at the approaching Convention some one will be prepared to propose a course of action that will be heartily accepted, and lead to the results so greatly to be desired, the means of pressing every department of our denominational work with greater vigor and success than is possible with our present methods. Cor. Sec'y H. M. B.

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"ONLY A BOY."

About sixty years ago in Scotland, a faithful pastor was met by one of the leading members of his church, who said to him, "Pastor, there must be something radically wrong with your preaching and work, for there has been only one person added to the church in a whole year, and he is only a boy." "I feel it all," the pastor replied, "but God knows that I have tried to do my duty, and I can trust him for results." "Yes, yes," said the elder "but 'by their fruits ye shall know them;' and the one new member, and he too only a boy, seems to me rather a slight evidence of truth faith and zeal." "True," said the old man, "but 'charity suffereth long and is kind; beareth all things, hopeth all things.' Aye, there you have it: 'hopeth all things.' I have great hopes of that one boy—Robert. Some seed we sow bear fruit late, but that fruit is generally the most precious of all."

The old minister went to his pulpit that day with a heavy heart. He closed his discourse with tearful eyes. He wished that his work was done forever, and that he was at rest among the redeemed about the throne of God.

While lingering in the churchyard after the service, as he thought alone, he was surprised to see a boy coming towards him, the very one they had been speaking of before the service. "Well, Robert?" said the minister. "Do you think that if I were willing to work hard for an education, I could ever become a preacher?" "A preacher?" "Perhaps a missionary?" There was a long pause. Tears filled the eyes of the old minister. At length he said: "This heals the ache in my heart, Robert. I see the divine hand now. May God bless you, my boy. Yes, I think you will become a preacher."

Some few years ago there returned to London, from Africa, an aged missionary. His name was spoken with reverence. When he went into an assembly the people rose; princes stood uncovered before him; nobles invited him to their homes. He had brought a province to the Church of Christ, had brought into the light of the Gospel savage tribes, had translated the Bible into their language, had enriched the scientific knowledge of the world, had honored the humble place of his birth, the old church, his country and the missionary cause. And yet he was once "Only a boy."—Sal.

DUTY OR FEELING.

Feeling is a poor guide of conduct. A large share of our duty is the doing of what we do not feel like doing, and the not doing that which we do feel like doing. If a boy or man is set to a task within his ability, it is no excuse for his failure to do it that he did not feel like doing it. No court would acquit a prisoner of guilt on the ground that he felt like stealing. A man may at times write well, or preach, or sing well, or perform well on a musical instrument, or fight well in the hour of battle while he feels like it, but most men have to do these things when they do not feel like it. The world's best work is done by those who are not at the time under the influence of impelling and controlling feeling in that direction. If you feel like doing a thing, or like not doing it, consider whether you ought to do it or ought not to do it, in spite of your feeling, and then be guided by your duty rather than by your feeling. It may be to your discredit that you cannot feel like doing what you ought to do, but it is never an excuse for your not doing.—Great Thoughts.

THE SECRET OF HAPPINESS.

The Lord Jesus said: "It is more blessed to give than to receive." G. Stanley Hall, of Clark University, Worcester, Mass., says the most beautiful thing in the world is the expression of surprise and wonder on the face of a child. It is not seen on the faces of the children of the rich; it is banished from them. Whatever they ask for is given them; education is made for them. They are old and worn out before the roses are in bloom in June. We hear of societies for the prevention of cruelty to children of the poor. We need societies for the prevention of cruelty to the children of the rich. Their life is eaten out by gifts and things done for them. Come with me to the home of poverty, and I will show you more happiness bought for 25 cents than can be had for \$25 in the home of the rich; where a toy lasts six months, while the rich child's costly toy is soon thrown aside and some-

thing else is wanted. Why? The poor child knows the key of happiness. He shares his gifts. If you can turn the tide so that the rich child does not think of self but the other one, then happiness will come. The son of a wealthy New York family has turned his back on luxury and gone down on the east side to live. A friend asked him why he had done it. He replied: "To quite being selfish." Now he will be happy. The Dead Sea drains Genesaret and the Jordan and only adds to its own bitterness. Genesaret pours its life out as fast as it comes. Genesaret is always singing songs of happiness.

Giving is happiness because it is made like God. God has need of nothing but to give, give, give. The glorious gospel reveals a happy God; he gave his only begotten Son. God might have stripped heaven of the angels and it would not have impoverished him.—Ex.

LEAVE TO-MORROW WITH GOD.

Would it not be better to leave to-morrow with God? That is what is troubling men; to-morrow's temptations, to-morrow's difficulties, to-morrow's burdens, to-morrow's duties. Martin Luther, in his autobiography, says: "I have one preacher that I love better than any other on earth; it is my little tame robin, who preaches to me daily. I put his crumbs upon my window sill, especially at night. He hops on to the sill when he wants his supply, and takes as much as he desires to satisfy his need. From thence he always hops to a little tree close by and lifts up his voice to God and sings his carol of praise and gratitude, tucks his little head under his wing and goes fast to sleep, and leaves to-morrow to look after itself. He is the best preacher that I have on earth."—H. W. Webb-Peplow. Ex.

KEEPING HER TROUBLES TOGETHER.

A hard-working woman whose ready help and abundant sympathy for the troubles of others make her the best of friends, lately gave her receipt for cheerfulness.

"Why, it's no credit to me to keep cheerful," she said to a doleful visitor one day. "It's only that I have got in the habit of having all my uncomfortable feeling at one time. Mornings, after my husband's started off, I do the breakfast dishes before anybody else is likely to drop in; and if there is anything worrying me I just attend to it then. If I don't get it thought out enough, it has to go over to the next day.

"You select a few minutes like that in the early morning when you're fresh, and do up your worries for the day, and then put 'em out of mind, and you'll find it's the easiest thing in the world to keep cheerful the rest of the time, and be ready to attend to other folk's troubles."—"Youth's Companion."

THE DUTY OF GIVING COMFORT.

When we go to those who are in sorrow, we should rather carry to them the strong consolations of God's word. We should not linger with them upon the sad phases of the experience through which they are passing; but should turn their thoughts to the promises of God, to the truth of immortality, and thus lift them up toward strength and rejoicing. The word "comfort" means to give strength; and we should always try to make our friends stronger, that they may be better able to carry their burden of sorrow. Trouble should never crush a Christian; on the other hand, the Christian should rejoice in God, and sing songs in the night.—Westminster Teacher.

THINGS THAT COME NOT BACK.

Remember, three things come not back:
The arrow sent upon its track—
It will not swerve, it will not stay
Its speed, it flies to wound or slay;
The spoken word, so soon forgot
By thee, but it has perished not;
In other hearts 'tis living still;
And doing work for good or ill;
And the lost opportunity
That cometh back no more to thee,
In vain thou weep'st, in vain dost yearn,
Those three will nevermore return.
—From the Arabic.

Make my heart, I pray, of kindness
Always full, as clouds of showers;
Keep my immortal eyes from blindness;
I would see the sun and flowers.

From temptation pray deliver;
And, good angel, grant to me
That my heart be grateful ever,
Herein all my askings be,
—Alice Cary.

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

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

Full printed particulars will be sent upon request.

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This and That

AN UNEXPECTED CONCLUSION.

It was decided that Mr. Wright must administer a stern lecture to his four-year-old daughter Florence. The little girl had been naughty, but she did not seem to appreciate the fact, and Mr. Wright reluctantly undertook a "scolding."

He hated to make the tender heart ache and to see the dear child cry, but he forced himself to speak judiciously and severely. He recounted her misdeeds, and explained the why and the wherefore of his stern rebuke. Mrs. Wright sat by, looking duly impressed.

Finally Mr. Wright paused for a breath, and also to hear the small culprit acknowledge her error. The scolding was never continued. Florence turned a face beaming with admiration to her mother, and said, innocently:

"Isn't papa interesting?"—Tid-Bits.

HOW THE CHILDREN READ IT.

The Sabbath-school lesson for the day was "Joseph Sold into Egypt," and the teacher of the infant class asked a bright little boy to tell the lesson story.

He went on with it all right until he said, "His brothers murdered a little child, and dipped Joseph's coat in the blood."

"What?" asked the teacher.

"That's what my lesson paper said," persisted the boy.

"So did mine," "And mine," added one child after another.

"Let me see it," said the teacher, and the children passed up a regular shower of little pink lesson papers.

"There, see!" said the boy. They killed a kid and dipped the coat in the blood."

This actually happened in northern New England, where the children are not familiar with goats.—S. S. Times.

A REGULAR BOARDER.

That a frog should travel a mile in order to return to its accustomed home, shows more intelligence than frogs are generally credited with. The Philadelphia Record is responsible for the following:

Three years ago, a farmer named Anderson found a large frog in front of the spring house, and when the milkmaid opened the door to put her pail of milk in the spring, the frog hopped in behind her.

"Goodness," said the maid, "but you're a big fellow!"

It was a big fellow. From his nose to the ends of his extended legs the frog measured fifteen inches. It hopped out of reach of the girl's hand, and partially buried itself in a bed of clay in the darkest corner of the spring house. There, in a stupor, neither eating nor drinking, it remained until the spring. Then it departed.

Each autumn since then the frog has appeared at the first sign of frost, and made his winter bed in the spring house. This year he came as usual. But the farmer desired to make an experiment on him. He was awakened, lifted from his warm clay nest, placed in a wagon, and carried to a place a mile down the road. There he was left.

Before evening he was back again. The milkmaid found him at sunset seated before the spring house door waiting patiently to be let in.—Ex.

WASPS AND THEIR WAYS.

Two boys took a walk with a naturalist one morning.

"Do you notice anything peculiar in the movement of those wasps?" he asked, pointing to a puddle, around which some of them were busily engaged.

"I don't," replied one of the boys, "except that they seem to come and go."

The other observed them closely, and said:

"They fly away in pairs; one has a little pellet of mud, the other has nothing."

"I am glad you have discovered something," responded the naturalist, "but both wasps were busy; the one you thought idle had a drop of water to carry. They reach their nest together; the one deposits the mud and the other ejects the water upon it. They then mix it, and fly away for more, and thus the nest is gradually built."

The boys never forgot the incident, nor the lessons which their kind friend sought to point out, namely, the industry and patience of the wasps, and the importance of acquiring knowledge by careful observation.—Ex.

SUBMARINES OF NO VALUE.

Mr. Yarrow, head of the great British shipbuilding firm, recently stated his opinion before the Institute of Naval Architects, that submarines have very little, if any, value, either as weapons of defence or offence, and that the large amount of money which the United States, England and France are now putting into this type is being practically wasted. The torpedo boat can do everything the submarine can, and do it much better and more cheaply, was his contention.—Ex.

This Will Interest Many.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, or neuralgia, will send their address to him at 205 45 Winthrop Building, Boston, Mass., he will direct them to the perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

RADWAY'S READY RELIEF FOR PAIN

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

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

Dysentery,
Diarhoea,
Cholera Morbus.

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

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

There is not a remedial agent in the world that will cure fever and ague and all other malarious, bilious and other fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF. Sold by druggists. 25c a bottle. RADWAY & CO., 781, Helen Street, Montreal.

A Little Girl's Life Saved.

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

MRS. J. G. FENLEY, Tampa, Fla.

BOWEL TROUBLES.

Dr. Radway—For 25 years we have been using your medicine (Ready Relief and Pills) always getting the desired result, and we can truly say that they are worth ten times their weight in gold. Especially so in a climate like ours where all kinds of fevers are raging the year around, and where bowel troubles, such as dysentery, are epidemic. I have converted hundreds of families to the use of your remedies, and now they would no more be without them than their family Bible. I am now 73 years old, hale and hearty, and would like your advice regarding my hearing, that has been troubling me lately, etc., etc.

S. FULDA.

1704 Edward Street, Houston, Tex.

that will cure fever and ague and all other malarious, bilious and other fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF. Sold by druggists. 25c a bottle. RADWAY & CO., 781, Helen Street, Montreal.

Maypole Soap Washes and Dyes.

Successful home dyeing is a pleasure with Maypole Soap because "no mess, no trouble" as with the old-fashioned powder dyes. Quick, easy, safe, sure and the colors it yields are absolutely fadeless. Brilliant beyond compare.

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

BURDOCK BLOOD BITTERS

Is a purely vegetable System Renovator, Blood Purifier and Tonic.

A medicine that acts directly at the same time on the Stomach, Liver, Bowels and Blood.

It cures Dyspepsia, Billousness, Constipation, Pimples, Boils, Headache, Salt Rheum, Running Sores, Indigestion, Erysipelas, Cancer, Shingles, Ringworm or any disease arising from an impoverished or impure condition of the blood.

For Sale by all Druggists.

Joggins Coal

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

In ordering goods, or in making inquiry concerning anything advertised in this paper, you will oblige the publishers and the advertiser by stating that you saw the advertisement in MESSANGER AND VISITOR.

Valuable Real Estate For Sale

In the Growing Town of Berwick and Vicinity.

A very fine dwelling house nearly new, finished throughout. Furnace, Hot and Cold water, in the house. Six acres of land all under cultivation, attached, partly filled with fruit-trees. Particularly adapted for the growth of small fruit. Three minutes walk to Post office, Bank, Church, and ten minutes to the station. Finest situation in town.

Also twenty-six acres of orchard land adjoining the camp grounds, part under cultivation and filled with sixteen hundred fruit trees, consisting of Apples, Plums, Pears and Peaches—the variety of plums are largely Barbans, and abundant and New Bearing—abundantly. Five minutes walk to station. Also one of the finest farms in the Valley. Cuts from 60 to 70 tons hay, large orchards—bearing and just in bearing. Produces now 500 to 1000 bbls. apples per year and will soon produce 1500 bbls. Modern House finished throughout, nearly new, two barns—all in first class order.

Can be bought on easy terms by the right party. Also buildings, lots, orchard lands, farms, residences.

For further information apply to A. A. FORD, Berwick Real Estate Agency, Established 1897.

SEND \$1.00 to

T. H. HALL'S

Colonial Book Store,

St. John, N. B.

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

EDECOMBE & CHAISSON,

High Class Tailors.

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

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

At a drapery sale recently, two ladies got hold of what they thought to be the last pair of cheap gloves at the same moment. Each gave a pull—a long pull and a pull together. The gloves did not part and one lady tartly remarked:

"I got hold of them first."

"I beg your pardon, madam, I was the first one."

Then each gave another pull at the gloves.

"Ladies," said the assistant who had observed them, "we have six dozen of those same gloves."

"I'm sure I don't want them," snapped one of the ladies, as she released her hold of the gloves.

"They're miles too big for me," retorted the other, as she dropped them on the counter.

FOR HIS MOTHER'S SAKE.

The florist's boy had just swept some broken and withered flowers into the gutter, when a ragged archin darted across the street. He came upon a rose seemingly in better condition than the rest. But as he tenderly picked it up, the petals fluttered to the ground, leaving only the bare stalk in his hand. He stood quit still, and his lips quivered perceptibly.

"What's the matter with you, any way?" the florist's boy asked.

The ragged little fellow choked as he answered:

"It's for my mother. She's sick, and can't eat anythin' an' I thought if she had a flower to smell it might make her feel better."

"Just you wait a minute," said the florist's boy as he darted into the store. When he came out upon the sidewalk he held in his hand a beautiful half-opened rose. "There," he said, "take that to your mother."

He had meant to put that rosebud on his own mother's grave, and yet he knew that he had done the better thing. "She'll understand," he said to himself, "and I know this will please her most."—Selected.

THE REAL CRANK.

Is Plainly Marked.

A crank is one who stays in beaten paths when common sense tell him to leave.

The real crank is one who persists in using coffee because accustomed to and yet knows it hurts him. It is this one who always pays the penalty, while the sensible person who gives up coffee and takes on Postum Food Coffee in its place enjoys all the benefits of returning health.

A well known manufacturer's agent of New York City visited the grocery department of one of the big New York stores not long ago and there he tasted a sample cup of Postum made the right way. He said afterwards: "Just through the energy of that young woman who was serving Postum there I became a convert to the food drink and give up the drug drink coffee and got well."

"I had used coffee to excess and was gradually becoming a complete wreck, getting weaker and more nervous every day. I paid the penalty for using coffee and when I tasted the delicious Postum I was glad indeed to make the change."

"So I gave up the coffee altogether and have used Postum instead ever since. My family at first called me a crank but seeing how Postum benefited me the first month they all got in line and as a result of Postum's remarkable benefits to me we all drink it now entirely in place of coffee and we are well." Name given by Postum Co., Battle Creek, Mich.

News Summary

The Ontario Government has promised \$50,000 for a convocation hall for the University of Toronto.

A number of British naval officers and men at Hong Kong have been stricken with the plague.

The seat of Senator Masson has been declared vacant in the Senate because of non-attendance.

An Ottawa dispatch of June 14, says: The Chicago Transport Marine Railway claim is finally disposed of by the government giving \$500,000 to partly compensate the unfortunate bondholders.

W. H. Hamilton, a well known druggist and manager for Brown Brothers' establishment at Halifax, was found dead in his office Saturday night. He was 51 years old and leaves a mother and three sisters.

The reservoir on the mountain side at North Bend, British Columbia recently gave way, and the town was nearly overwhelmed by a torrent of water. The railway track for some distance and several small houses were swept away.

A. E. Ame's & Co., of Toronto, issued a statement Saturday, showing liabilities of about \$5,000,000, as against \$10,140,000 on May 31 last. Liabilities to savings' depositions \$243,000. Another statement will be issued in a few days.

Amherst has a mild seige of small-pox. On Sunday three cases were discovered simultaneously. One is Mr. Hoyt, the Nova Scotia Telephone superintendent; another is Mr. Langille, one of the Robb foundry employes; a third is a child named Chapman.

A Tacoma despatch states that the Canadian Pacific railroad has absorbed the Canadian Pacific Navigation Company, with headquarters at Vancouver, and has taken over its fourteen steamers plying between Vancouver, Skagway and other points.

The Toronto News says: A letter from the Winnipeg trades and labor co-rell advising people to stay away from Canada is appearing in the English Press. As a reply, W. I. R. Preston, emigration commissioner, shows that he has received from Canadian employers applications for 20,000 laborers of all kinds.

Replying to a question in the house of commons on Wednesday last, Prime Minister Balfour stated that Hon. Sir C. S. Scott, the British ambassador at St. Petersburg, had been asked to telegraph full particulars as to the expulsion of the correspondent of the London Times from Russia. The correspondent claims that he was expelled because he told the truth about the massacre of the Jews at Kisheneff.

Mr. James Watts, the veteran editor of the Woodstock Sentinel died on Tuesday last. Mr. Watts was for 40 years editor of the Sentinel. Through his newspaper connection he was widely known and universally respected. For many years he was a leader in the temperance movement in the county and has held the highest office in both the I. O. G. T. and S. of T.

Mr. Fowler's bill respecting the Elgin and Havelock Railway passed the railway committee Wednesday. This is for a railway from Havelock to a point near Chipman in Queens County, and from a point between Havelock to Chipman to connect with the Intercolonial near Moncton or Salisbury, and also from a point near Elgin to a point on the Bay of Fundy.

W. J. Scott lumber operator, after visiting part of the fire-swept district around Magaguadavic Lake, says that one hundred thousand acres of forest have been burned over, meaning probably the destruction of fifty million feet of lumber. Part of the burned district contained some of the finest timber in the province. Mr. Scott lost three camps, and says that three men who were caught in one by the fire had to rush into Duck Lake for safety and remain there four hours, with only their heads above water.

Young People, the eight-page weekly illustrated paper published by the American Baptist Publication Society, has made most substantial gains in circulation during the past year—its circulation now being over 101,500. It is the peer of all other papers for the youth of our Sunday-schools. It stands side by side with the Youth's Companion in the estimate of many people. Serial and short stories by our best writers are constantly running in the columns. It is beautifully illustrated and articles overflowing with interest on all subjects connected with the life of young people give the paper extraordinary value. Send for sample copies.



SURPRISE SOAP

It is a Pure, Hard, Solid Soap.
Economical in wearing qualities.
Most satisfactory in results.
Gives the whitest clothes, clean and sweet.
You make the best bargain in soap when you buy

SURPRISE

GATES' Life of Man Bitters AND Invigorating Syrup THE GREAT FAMILY MEDICINES.

These have been used throughout the Maritime Provinces during the last 60 years, and there is scarcely a home but has experienced the benefit to be derived from their use.

- ACADIAN LINIMENT,
- CERTAIN CHECK,
- NERVE OINTMENT,
- VEGETABLE PLASTER,
- LITTLE GEM PILLS.

have always become the standard remedies for their respective ailments.
—Manufactured by—

C. Gates, Son & Co.
MIDDLETON, N. S.
Piano Bargain.

Best Evans Piano, mandolin attachment, used only a short time; cost \$350 cash. Husband died; widow must sell. Price only \$125. Piano guaranteed. Apply to W. I. GATES, General Agent, 95 North Street, Halifax, N. S.

\$5 —TO— \$10 A DAY

Agents Wanted in Every School Section of the Maritime Provinces.

Wanted immediately in every school section of Nova Scotia, New Brunswick, Prince Edward Island and Newfoundland agents to introduce an article that only needs to be seen to be appreciated and to come into instant demand by every intelligent man, woman, boy and girl who sees it. Any active and ambitious young man, or bright young woman (women preferred) can easily earn from \$5 to \$10 a day—the only qualifications necessary being tact, energy, ability to describe the merits of a good thing, ordinary common sense and honesty. No samples to carry, no outfit to pay for or deposit required. Send references as to capacity and integrity. State estimated number of families in school section, the principal occupation of the people, whether farmers, fishermen, lumbermen, miners or what, and apply immediately as only one agent will be appointed in every section. Apply to F. D. MORTON, P. O. Box 235, Halifax.

Tailor-Made Ready-to-Wear Clothes

If you want Ready-to-Wear Clothing that is far greater value and smarter fitting than any other on the market, it will be to your advantage to come here. You will find that the clothing we handle fills the want between the ordinary kind and the high-class custom-made. Investigate this and convince yourself that ours is only surpassed by the best custom tailored.

Suits and Overcoats \$10, \$11, \$12 to \$20
Raincoats 8, 10, 12 to 20
Trousers 3 to 6

A GILMOUR 68 King St. Fine Tailoring High Class Clothing.

BAPTIST TRUTH PERIODICALS

MONTHLIES	LESSON LEAFLETS
Baptist Superintendent 7 cents	Bible 1 cent each
Baptist Teacher 10 "	Intermediate per copy
per copy! per quarter!	Primary per quarter!
Biblical Studies, for older scholars	Picture Lessons. 2 1/2 cents per set!
NEW (monthly). 7 cents each	Bible Lesson Pictures. 75 cents
per quarter! 25 cents each per	per quarter!
year!	
QUARTERLIES	HOME DEPARTMENT SUPPLIES
Senior 4 cents	Senior Home Department Quar-
Advanced 2 "	terly. 4 cents.
Intermediate 2 "	Advanced Home Department
Primary 2 "	Quarterly. 2 cents.
per copy! per quarter!	per copy! per quarter!
ILLUSTRATED PAPERS	
Young People (weekly) 13 cents	50 cents
Boys and Girls (weekly) 6 1/2 "	25 "
Our Little Ones 5 "	20 "
Young Reader (semi-monthly) 3 1/2 "	14 "
Young Reader (monthly) 2 "	7 "
(The above prices are all for clubs of five or more.)	
Good Work (monthly). 15 cents per year!	In clubs of ten or more 10 cents
per year!	

American Baptist Publication Society
NEW ENGLAND HOUSE, 256, 258 Washington St., Boston, Mass.

Write for the Report

Of Captain W. B. Porter, a gentleman of wide experience in South and Central American states, who, as a stockholder and as the representative chosen by a regular vote of the other stockholders in

The Obispo Rubber Plantation Co.
TUXTEPEC, OAXACA, MEXICO

with Mr. L. A. Amsden, Assistant City Engineer of Ashtabula, Ohio, has just completed the second annual inspection of the property, and returned deeply convinced of its great future.

In conclusion, I can say that the Obispo property is conservatively managed, that cultivated rubber in my opinion is an assured bet, and that I believe the investors in the Obispo have an exceptionally good proposition that will pay out as well as is indicated. Very truly,
March 30, 1900. W. B. PORTER.
I fully endorse in the above report.—LEWIS A. AMSDEN.

Although two years old, this investment has paid shareholders a guaranteed of but 1% per annum profit and interest amounting to 17% within two years, and is one of the safest investments within the scope of the person of moderate means. Shares are \$200 each, and may be purchased at the very easy rate of

\$5.00 PER MONTH

drawing interest in the moment the first payment is made, and meaning a competency for life within a few years to those who invest now. Write today for prospectus. Captain Porter's report and complete information, together with particulars of a FREE TRIP TO MEXICO, for personal examination before investing, at our expense, where the amount of the proposed subscription will warrant it, the offer being open to syndicates of buyers as well as individuals.

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