

# Messenger and Visitor

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**The Russian National Assembly.** Czar Nicholas has issued a manifesto granting to the people of Russia a national consultative assembly to be formed by elected representatives from the whole of Russia. The Czar alludes to the indestructible solidarity of the emperor and the people on which the prosperity and well-being of the nation has rested, and goes on to say that of late he has devoted himself to the task of co-ordinating elective public institutions with governmental authorities and of removing the disagreements existing between them, which had reacted so disastrously on the normal course of the national life. He is, he says, following out the good intentions of his ancestors, the autocratic emperors, in now summoning elected representatives from the whole of Russia to have constant and active part in the elaboration of the laws, thereby attaching to the higher state institutions a special consultative body entrusted with the preliminary elaboration and discussion of measures and with the examination of the state budget. "We reserve to ourselves," the manifesto concludes, "the care of perfecting the organization of the Gosudarstvennaya Douma (Lower House of Assembly) and when the course of events shall have shown the necessity for changes corresponding completely to the needs of the times, and the welfare of the empire, we shall not fail to give, at the proper moment, the necessary directions. We are convinced that those who shall have been elected by the confidence of the whole people, and who will thus be called upon to participate in the legislative work of the government will show themselves in the eyes of all Russia to be worthy of the imperial trust in the virtue of which they have been invited to co-operate in this great work, and that, in perfect harmony with other institutions and also of the state established by us, they will contribute profitably and zealously to our labors for the well-being of our common mother, Russia, and for the strengthening of the unity, the security and the greatness of the empire, as well as for the tranquility and prosperity of the people, invoking the blessing of the Lord on the labors of the institution established by us and with unshakable confidence in the grace of God, and in the infallibility of the great historical destinies reserved by Divine Providence for our beloved fatherland, we firmly hope that with the help of God Almighty and with the combined efforts of all persons, Russia will emerge triumphant from trying ordeals through which she is now passing and will be born again in the strength and greatness and the glory of her history extending through a thousand years." The emperor's concession to popular demands falls far short of what is called Constitutional Government. His own autocratic prerogatives are carefully guarded. But the Czar has gone so far in the direction of constitutional government as he could be expected to go, and perhaps as far as it would be wise or safe to consider present conditions. It is much for the Russian people if their elected representatives are recognized as having authority to consult and advise with the Emperor in regard to matters of legislation and government, even though their power be no more than advisory. It is a first step which can hardly fail to be followed by others still more important in the direction of a democratic form of government.

The anticipations of a general election in Great Britain this autumn have been practically abandoned. It is understood, says the London correspondent of the New York 'Evening Post,' that Premier Balfour intends to wait, like Micawber, in the hope that something may turn up to improve Unionist prospects. It is believed that he will meet the House of Commons early in the new year and that a general election will follow almost immediately. By that date the new treaty with Japan will have been drafted and the points of the entente cordiale with France backed by Russia may be apparent.

**Lord Curzon Resigns.** The announcement is made that the resignation of Lord Curzon, as Viceroy of India, has been accepted and that the Earl of Minto has been appointed his successor. From the official correspondence which is published in

connection with this announcement, it appears that for some time past there has been friction between Lord Curzon and General Lord Kitchener, Commander-in-Chief of the British forces in India. There has also been friction between the late Viceroy and the Imperial Government. Lord Kitchener demanded a freer hand than had heretofore been accorded to the head of the army. His policy of military reconstruction also involved an increase of the Indian army from 80,000 to 140,000 men. His policy was strenuously opposed by Lord Curzon. The Government has endorsed the views of General Kitchener in preference to those of its civil representative in India, and Lord Curzon has felt that the only course open to him was to resign. Criticism of the Imperial Government's course in this matter may wisely be left to those who have an adequate knowledge of the facts. It may be that the Government is not justly chargeable with pursuing a course in this matter tending to establish a practical military dictatorship in India. But Lord Curzon's administration has been generally regarded as able and successful, and the present situation would seem at least to justify regret that matters have taken such a turn that India is to be deprived of his services, and the more so that the Government is evidently unable to name as Lord Curzon's successor a man of equal administrative ability or knowledge of Indian affairs. Perhaps Mr. Balfour's Government will be able to show good and sufficient reasons for the course it has pursued in this matter, and that in making the head of the army in India virtually independent of the Viceroy and his Government, it has pursued the path of wisdom. This elevation of the military at the expense of the civil power does not, however, appear to be quite in harmony with British precedent, and it is at least evident that Lord Kitchener's military policy must have the effect of increasing very sensibly the already heavy burden of taxation in India.

## What is Quebec Doing?

The Toronto 'News' says that Sir William Macdonald is doing for the Province of Quebec what the Province should long ago have done for itself. Its allusion is to the Agricultural College which by the Montreal millionaire's munificence is being established at St. Anne's, and that this is being done by one man of great wealth is regarded as proof that the Province has neglected its educational interests. "We in Ontario," the 'News' says, "are fully conscious of the defects of our own educational system, but we are earnestly seeking to remedy them. It is therefore in no hostile or provincial spirit that we ask the Quebec people why they allow a few men of the English-speaking minority to devote their private fortunes to bringing the educational system down to date by providing practical and scientific training such as the conditions of the day demand? . . . It is not necessary to flatter the French-Canadians for the purpose of an argument. Enough to say, what everyone cheerfully admits, that they are industrious, alert, intelligent, and what is even more vital, eager to learn. What we desire to ask, without offence, is this: Are the French-Canadians being fairly treated by their clerical and political leaders in the matter of education? Are they allowing their racial pride to be aroused by imaginary attacks from Ontario and urged to meddle with the educational affairs of the West while at home, in their own Province, the scientific and technical training so essential in modern life receives no adequate attention? Even in agricultural education Quebec lags behind. Sir William Macdonald's benefaction is proof of this. Let the people of Quebec study the history of their own schools. Why did James McGill leave his fortune a century ago to found an English college instead of making it a part of a general scheme for all classes and both races, as was designed at the time? Who blocked the greater plan? McGill has expanded into a great scientific school, altogether by private donation. The State has done nothing for it. Has the State set up an equally complete modern system for the dominant race? If not, are they satisfied with the omission to do so? These questions are far more important to Quebec than interference with Western constitutions and exaggerated pictures of Ontario fanatics."

## The Convention.

The 60th annual meeting of the Baptist Convention of the Maritime Provinces was opened in the Baptist Church, Charlottetown, at 10 a. m., on Saturday, Aug. 19th. Wm. Cummings, Esq. of Truro, President, occupied the chair. After the singing of "Come Holy Spirit, Heavenly Dove," the Rev. Dr. Gates, read Psalm 91 and the Rev. Dr. Trotter led the Convention in the opening prayer. The rules of order were read and the Rev. G. R. White read the first report of the committee on arrangements. Deacon J. K. Ross of the Charlottetown Baptist Church, welcomed the Convention to the city and to the privileges of the church in which the session of the Convention would be held. His words were so cordial, and so nicely said that the Convention could not feel other than at ease.

After the appointment of a nominating committee, the following visitors were invited to seats in the Convention: The Rev. H. F. Laflamme of the Ontario Mission in India. The Rev. W. T. Stackhouse, of our N. W. Mission, Miss Mabel Archibald returned missionary; Mrs. C. M. McLean of Chicago, Ill.; Rev. J. L. Miner of Flemington N. J., a former pastor of the Charlottetown Baptist Church; S. Simpson, Esq. and Dea. Thos. Wood, of P. E. I.

The Revs. H. F. Laflamme, W. T. Stackhouse and J. L. Miner, spoke briefly in acknowledgment of the courtesy extended. Other visitors invited later to seats in the Convention were the Rev. G. R. Baker, of Leominster, Mass.; the Rev. A. E. Harris, of Meriden, Conn.; C. P. Baker, Esq., of Fairville, N. B.; the Rev. Wm. Dobson and the Rev. W. W. Lodge, Methodist pastor of Charlottetown.

Dr. H. C. Creed gave notice of the expiration of his term as secretary of the Convention and stated his inability to accept reappointment. The officers elected upon recommendation of the nominating committee were as follows:

Rev. G. R. White, Charlottetown, P. E. I., President.

J. J. Wallace, Esq., Moncton, N. B., 1st Vice-President.

Dr. A. J. McKenna, Wolfville, N. S., 2nd Vice-President.

Rev. J. H. McDonald, Fredericton, N. B., Secretary.

Rev. H. G. Colpitts, Yarmouth, N. S., and Rev. J. G. A. Belyea, Bay View, P. E. I., Assistant Secretaries.

A. W. Sterns, Esq., Charlottetown, P. E. I., Treasurer.

The newly elected president, spoke a few words of appreciation of the honor conferred. The retiring president then spoke at some length concerning the different branches of our work and expressed his profound interest in every department of our denominational undertakings.

Upon the reading of the F. M. report the Rev. H. F. Laflamme, Rev. Dr. Gates, and Rev. Dr. Trotter emphasized the need of more missionaries for our Telugu work. Words of sympathy with Rev. and Mrs. W. L. Archibald, were expressed in their disappointment at not being permitted to go to India. Appreciative reference was also made to Miss Laura Peck recently appointed under the Board.

The report on obituaries presented by the Rev. J. W. Brown, Ph. D., mentioned the names of the Rev. J. A. Stedman of Sackville, N. B., Rev. J. L. Road of Avonford, N. S., Rev. H. H. Roach, of St. John, N. B., Rev. T. A. Higgins, D. D., of Wolfville, N. S., Rev. E. H. Sweet, who died in California in January last. Dea. W. C. Howett, of Truro, P. E. I., Dea. Chas. E. Knapp, of Dorchester, N. B., Dea. W. R. Doty, of Hebron, N. S., Deacons J. E. Price, and J. S. Trites of Moncton, N. B., and Dea. Lieut. Col. Shaffner of Truro, N. S., as having passed away into the fuller life during the year just past. Tender words of appreciation were spoken by a number of the brethren and on request of the Convention, Dr. Trotter offered prayer in behalf of the bereaved ones, thanking God for the noble lives that had been lived by brethren who were gone.

The platform meeting Saturday evening was devoted to Foreign Missions. The Rev. H. F. Laflamme was the first speaker. He told the oft repeated story of the greatness of the harvest fields and the harvesters so few. He urged the deepening of the spiritual life of the home churches in order that our young men and young women as they grow to maturity may have their ambitions and desires directed toward the work of saving the world. The work of the missionary there is threefold, viz., Evangelizing

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**A Picture of God.**

By S. D. Gordon.

It is fairly pathetic what a stranger God is in his own World. He comes to His own, and they who are His own kinsfolk keep Him standing outside the door while they peer suspiciously at Him through the crack at the hinges. To know God truly is the beginning of a normal life. One of the best pictures of God that I ever saw came to me in a simple story. It was of a man, a minister, who lived in a New England town. He had a son about fourteen years of age, and going to school. One afternoon the boy's teacher called at the home, asked for the father, and said: "Is your boy sick?" "No, why?" "He was not at school today." "Is that so?" "Nor yesterday." "You don't mean it!" "Nor the day before." "Well!" "And I supposed he was sick." "No, he's not sick." "Well, I thought I should tell you." And the father said "thank you." And the teacher left.

The father sat thinking. By and by he heard a clink at the gate, and he knew the boy was coming, so he went to open the door. And the boy knew when he looked up that his father knew about those three days. And the father said, "Come into the library, Phil." And Phil went. And the door was closed. And the father said, "Phil, your teacher was here this afternoon. He tells me you were not at school today, nor yesterday, nor the day before. And I supposed you were. You let us think you were. And you do not know how badly I feel. I have always trusted you. I have always said, I can trust my boy Phil." And here you have been a living lie for three whole days. And I can't tell you how badly I feel." Well, that was hard on Phil to be talked to quietly like that. If his father had asked him out to the woods for a confidential interview, or had spoken roughly it, wouldn't have been nearly as hard. Then the father said, "Phil, we'll get down and pray." And the thing was getting harder for Phil all the time. He didn't want to pray just then. And they got down. And the father prayed. And the boy knew as he listened how badly his father felt over his conduct. And they got up. And the father's eyes were wet. And Phil's eyes were not dry.

Then the father said, "Phil, there's a law of life that where there is sin, there's suffering. You can't detach these two things. Where there is suffering there has been sin somewhere. And where there is a sin there will be suffering. You can't get the two things apart. Now," he said, "you've done wrong. And I am in this home like God is in the world. So we will do this. You go up to the attic. I'll make a pallet for you there. We'll take your meals up to you at the regular times. And you stay up there as long as you have been a living lie, three days and three nights." And Phil didn't say anything. They went upstairs, the pallet was made and the father left the boy.

Supper time came and the father and mother sat down to eat. But they couldn't eat for thinking about the boy. The longer they chewed upon the food the bigger it got in their mouths. And swallowing it was clear out of the question. Then they went into the sitting room for the evening. He picked up the evening paper to read, and she sat down to sew. His eyes were not very good. He wore glasses. And this evening he couldn't see distinctly. The glasses seemed blurred. It must have been the glasses. So he took them off and cleaned them carefully, and then found he had been holding the paper upside down. And she tried to sew. But the thread broke. And she couldn't seem to get the needle threaded again. You could see there were both bothered. By and by the clock struck nine, and then ten, their usual hour for retiring. But they made no move towards retiring. She said, "Aren't you going to bed?" and he said, "I think I'll not go yet; you go." "No, I guess I'll wait a bit." And the clock struck eleven, and the hands worked around toward twelve. Then they arose, and went to bed. But not to sleep. Each one made pretence to be asleep, and each knew the other was not asleep. And she said, "Why don't you sleep?" And he said, "How did you know I wasn't sleeping? Why don't you sleep?" "Well, I just can't for thinking of the boy." "That's the bother with me." And the clock in the hall struck twelve, and one, and two. Still sleep did not come.

At last he said, "Mother, I can't stand this any longer. I'm going upstairs with Phil." And he took his pillow and went softly out of the room, and up to the attic stairs, and pressed the latch very softly so as not to wake the boy if he were asleep, and tiptoed across the attic floor to the corner by the window and there Phil lay—wide awake, with something glistening in his eyes, and what looked like stains on his cheeks. And the father got down between the sheets with his boy, and their tears got mixed upon each other's cheeks. Then they slept. And next night when sleep-time came the father said, "Good-night, mother, I'm going up stairs with Phil." And the second night he slept in the attic with his boy. And the third night again he said, "Good-night, mother, I'm going up with the boy again." And the third night he slept in the place of punishment with his boy.

You are not not surprised that today that boy, a man grown, is telling the story of Jesus with

tongue and life of flame in the heart of China. You know I think that father is the best picture of God I ever saw. God couldn't take away sin. It is here. He could not take away suffering out of kindness to man. For suffering is sin's index finger saying: "There's something wrong here." So He came down in the person of His Son, and lay down alongside of man for three days and three nights. That's God. And He comes and puts His life alongside of yours and mine and makes us hate the bad, and long to be pure. To spend the day with Him—that is the true normal life.—Commonwealth.

**Life's Decisions.**

By Newell Dwight Hillis.

It is not enough that men should desire good, they must, with instant resolution choose the good, and give themselves to it with entire abandon. It is often said that men are in danger of emotionalism in religion. People are urged not to act in haste. Take plenty of time. Wait for the second sober thought. When a man is thinking about committing a crime, the sober second thought is the best thought. When a man is thinking about doing right the first thought is the only good thought, and the second thought is treachery. Life is a conflict, every day brings its test. No man is safe until he is carried to the cemetery. And evil surges round the soul, beating with ever constant stroke, and the way of instant resolution is the only way of safety. No counsel can be more foolish than the counsel for delay, time, and consideration. In an hour like that of the Iroquois fire, it is the foolish man who says "consider." "Wait for the second thought. Avoid precipitancy." The one duty of the moment is to make haste. Save yourself first, and consider afterward. You are on the great overland express. Some spark has kindled a flame on the bridge. The locomotive goes down. Startled by the jerk, you spring to the door of your sleeper. The car hangs on the edge; the one duty is the duty of precipitancy. You must act, and you must act for your life. This is also the law of the soul. In these hours when God is brooding upon you, and the finer feelings rise, commit yourself; turn to the man who is sitting beside you, and say: "For years I have been wrong. I am determined to do right." Speak to every friend you meet, announcing your decision. Give hostages to pride. Many and many a man might have been saved if he had acted with decision and energy. There are men here who have been gambling in secret; some of you have been tempted, and have yielded. You are standing upon the edge of a precipice; go forth tomorrow and make restitution. Build buttresses between you and evil. When the sentinel gives the word that the enemy is approaching, the regiment hastily throws up an earthwork. So they sleep behind defences. You must take sides, and so buttress yourself about. This is the function of the church. This is the philosophy of Christ's word: "If any man is ashamed of Me and My word of him will I be ashamed when I come into My kingdom." Do not be deceived; God is not mocked; you are coming to an hour of shame and of peril. You think that you have some excuses for not walking in Christ's band of disciples, for not carrying His flag or following His banner. Do you think that if Christ were in your place He would refuse and stand aloof as you have stood for years? All the little flimsy excuses that you have been making for keeping out of His church are as important as the drifting leaves. Then you must choose. Why not now!

**CHOOSE THIS DAY.**

Swiftly the years come and go. Already some of you are approaching the end. Did you but know it, you are now in sight of the home land. Just as men framed to the sea perceive the smell of the soil in the air, before the shore comes into sight, so already the foretokens and intimations of the life beyond are now being made clear. Already the air is full of voices; if you only had ears to hear. And yet, you are now in the winter of your discontent. Restlessness disturbs you; with fear and shrinking you draw back from the end. More and more you cling to the things called bonds and goods and houses. But soon these ambitions will explode like balloons. Soon the whole fabric material will dissolve, and leave not a wrack behind. When it is too late, you will discover that those things that you have pursued are only for the support of the body, that the things of the soul alone are of consequence. In that hour, you will recall all the interferences of God in your behalf. What has your career been but a succession of overtures from the all-loving Father God. And are all these events to be in vain? What a father and mother you had! Are their graves to mean nothing to you? What teachers, and what companions in life's way! What offices and honors and joys and victories God has sent you! Are these all to be in vain? What a succession of prophets and apostles and martyrs who have inspired and guided you. Is their work to come to nought! What means this voice, this still small voice, that whispers and still whispers. Behold now is the accepted time, behold now is the day of salvation. My son, give me thine heart. Oh, I am lonely, close! For God and your soul are not enemies, but friends. You must not be enemies. Though selfishness and sin have strained they must not break; the bonds of affection. In my vision I see the mystic

chords of memory stretch from your heart and hearthstone and your mother's grave, to the arms of yonder cross that stands on Calvary. Surely the chords will give forth the music of the Christian life when the angels of God and your better nature touch the strings. Do not go out in silence, as Judas did. If you do, then all is in vain. For then, the harvest is past, the summer is gone, and man's soul is not saved.—Commonwealth.

**The Back-Seat Christian.**

By Rev. William Futehy Gibbons.

"When He marked how they chose out the chief seats."—Luke 14:7 (R. V.)

The chief seats at a lecture or a concert or at a fashionable church wedding are on the centre aisle, well forward; but the chief seats at a prayer-meeting are farthest away from the speaker's desk. At least this is the only conclusion we can reach if we decide the matter by the preferences of the majority. But there is a still more curious fact, viz.: it often happens that the very people who rent the front pews in the church; and will not be content with any others, are just the people who drop into the back seats at prayer-meeting; that is, if they ever go to prayer-meeting.

Not every Christian that sits on the back seat is a back-seat Christian. There are busy mothers who have slipped away from household cares at the last moment; there are humble, unfashionable worshippers, too much strangers to go forward, yet not liking to stay away, who are as near to God in the back seats as if they were next to the speaker's desk. But the fact remains that the man who habitually chooses the back seat in the Lord's house expresses thereby the inward desire of his soul; he wants to follow Christ—afar off.

The back-seat Christian is not usually steadfast, but he is almost always immovable. Having taken the back seat, he sticks to it as if his hope of heaven depended on his holding to that seat, when the fact is that his hope of heaven may depend on his getting out of it. The back seat is dangerous. It has been said that the back seat is so exposed to the draughts of worldliness that the occupant is liable to spiritual pneumonia.

The back-seat Christian would be in the most convenient position to shake hands with the stranger who might be within the gates of the church, if it were not that the back-seat Christian runs a foot-race for the door during the benediction to prevent anybody from shaking hands with him.

It is a strange fact that the very man who needs a policeman to keep him in line at the entrance to the baseball park will resist every invitation of the minister to move forward and take a front seat at the prayer-meeting.

The back-seat Christian is not a good hearer; sometimes he giggles, sometimes he gawks, sometimes he gapes, sometimes he sleeps. Neither is the back-seat Christian a good giver. When he doeth his alms to be seen of men, he taketh a front seat; and when he intends to contribute copper, he takes a back seat, that no man may discern the meanness of his gift.

It has been said that the back seats at prayer-meeting would be a good place to prepare to enter the back door of heaven, if heaven had any back doors. It might also be said that the back seat would be a good place to prepare for backsliding, if the man who deliberately and repeatedly chooses the back seat had not already begun to backslide.

There is hope for the back-seat Christian, but only one hope. He needs to come near to the heart of Christ. Then he will no longer be content to be a hanger-on in the outskirts of the worshipping congregation. The same spiritual dynamite that moves him from his place by the door will force open his mouth and set him to praising and praying.—Golden Rule.

**HEAVEN.**

Ah, what is heaven, but to bless some life,  
Some radiant beams of joy to give  
To joyous souls, and to make their life,  
With better purposes of how to live!  
To awake in slumbering souls the while  
A restful calm of hope and peace:  
To make heavy-laden hearts to smile,  
And to the troubled bring release!  
To rid mankind of doubt and strife,  
And brighter hopes of life to give,  
Ah, this is heaven! yes, this is life!  
This is indeed alone to live!

Adam S. Craen.

**THE REASON.**

O reason! faculty divine, that turns  
Forever to the truth, and finding, burns  
To search out more, my spirit bows to thee,  
And bowing feels the peace and harmony  
Of vital union with the universe.  
O light in darkness burning, while this verse  
I offer up to thee, possess my soul,  
Illuminate, and guide it onward, roll,  
Tradition's heaven-hiding night away,  
And halo round with ever-growing day.

Arthur D. Wilmot.

## THROUGH THE VALLEY.

Psalm 23-4.

Many joys and many sorrows that our earthly walks display,  
 Disappear within the gloaming at the ending of the way,  
 From the hills in life light shining through the death vale we must go,  
 We must pass the sombre low land where the darkest shadows show,  
 From the pleasant paths of childhood we may reach this shaded vale;  
 Until old age bends our bodies, zeal and vigor may not fail.  
 But the valley is before us! whether far away or near,  
 Whether near or whether distant, straight ahead, a prospect drear.  
 But the Christian need not fear it; need not fear the prospect drear.  
 As in pleasure as in sorrow, Christ the Lord is with us here,  
 He has gone this way before us. He has slain the King of Pain!  
 Death no longer holds the valley—only shadows can remain.  
 Just beyond the vale of shadows, in the first of glory light;  
 Just beyond the dark cold, low land, at the gate way warm and bright;  
 Christ will meet us, and receive us to His sweet and perfect day.  
 Day celestial, night forgotten, day that cannot pass away!  
 Addison F. Browne.

Mahone, August 9, 1905.

## Fellowship With Christ's sufferings.

By Rev. J. H. Jowell, M. A.

"In all their afflictions He was afflicted." "Who is weak and I am not weak; who is offended and I burn not?" Is the association alien and ungenial, or is it altogether legitimate and fitting? In all their afflictions He was afflicted—the deep, poignant, passionate sympathy of the Saviour. "Who is weak and I am not weak"—the deep, poignant, passionate sympathy of the ambassador. The kinship in the succession is vital. The daily dying of the Apostle corroborates and drives home the one death of his Lord. The suffering sympathies in Rome perfected the exquisite sensitiveness in Galilee and Jerusalem. The bleeding heart in Rome perfected the ministry of the broken heart upon the Cross. Paul "filled up that which was behind of the sufferings of Christ."

Here, then, is a principle. The gospel of a broken heart demands the ministry of bleeding hearts. If that succession be broken, we lose our fellowship with the King. As soon as we cease to bleed we cease to bless. When our sympathy loses its pangs we can no longer be the servants of the passion.

We no longer "fill up the sufferings of Christ," and not to "fill up" is to paralyze, and to "make the Cross of Christ of none effect." Now the Apostle was a man of the most vivid and realistic sympathy. "Who is weak and I am not weak?" His sympathy was a perpetuation of the Passion. I am amazed at its intensity and its scope. What a broad, exquisite surface of perceptiveness he exposed to the needs and sorrows of the race!

Wherever there was a pang it tore the strings of his sensitive heart. Now it is the painful fears and alarms of a runaway slave, and now the dumb, dark agonies of people far away. The Apostle felt as vividly as he thought, and he lived through all he saw. He was being continually aroused by the sighs and cries of his fellow-men. He heard a cry from Macedonia, and the pain on the distant shore was reflected in his own life. That is the only recorded voice, but he was hearing them every day, wandering, pain-filled, fear-filled voices, calling out of the night, voices from Corinth, from Athens, from Rome, and from distant Spain! "Who is weak and I am not weak? He was exhausted with other folks' exhaustion, and in the heavy burdensomeness he touched the mystery of Gethsemane, and had fellowship with the sufferings of his Lord.

Does the cry of the world's need pierce the heart, and ring even through the fabric of our dreams? Do we "fill up" our Lord's sufferings with our own sufferings, or are we the unsympathetic ministers of a mighty Passion? I am amazed how easily I become callous. I am ashamed how small and insensitive is the surface which I present to the needs and sorrows of the world. I so easily become enwrapped in the soft wool of self-indulgence, and the cries from far and near cannot reach my easeful soul. "Why do you wish to return?" I asked a noble young missionary who had been invalidated home. "Because I can't sleep for thinking of them!" But except when I spend a day with my Lord, the trend of my life is quite another way. I cannot think about them because I am so inclined to sleep! A benumbedness settles down upon my spirit, and the pangs of the world awake no corresponding sympathy. I can take my newspaper, which is oftentimes a veritable cupful of horrors, and I can peruse it at the breakfast table, and it does not add a single pang to my feast. I wonder if one who is so unmoved can ever be a servant of the suffering Lord!

I do not know how any Christian service

is to be fruitful if the servant is not primarily baptized in the spirit of a suffering compassion. We can never heal the needs we do not feel. Fearless hearts can never be the heralds of Passion. We must pity if we would redeem. We must bleed if we would be the ministers of the saving blood.

The Saviour prayed "with strong crying and tears"; His Apostle "agonized" in intercession! Is this association legitimate?

This is the ministry which the Master owns, the agonized yearnings which perfect the sufferings of His own intercession. Are we in the succession?

## DO OUR PRAYERS BLEED?

Have we felt the painful fellowship of the pierced hand? I am so often ashamed of my prayers. They so frequently cost me nothing; they shed no blood. I am amazed at the grace and condescension of my Lord that He confers any fruitfulness on my superficial pains!

All vital intercession make a draught upon a man's vitality. Real supplication leaves us tired and spent. Why, the Apostle Paul, when he wishes to express the poignancy of his yearning intercession for the souls of men, does not hesitate to lay hold of the pangs of labor to give it adequate interpretation: "Ye remember, brethren, our travail." "My little children, of whom I travail in birth again till Christ be formed in you." Again I say, it was only the echo of a stronger word, "He shall see of the travail of His soul and shall be satisfied." Are we in the succession? Is intercession with us a travail, or is it a playtime, a recreation, the least exacting of all things, an exercise in which there is neither labor nor blood? "The blood is the life." Bloodless intercession is dead. It is only the man whose prayer is a vital expenditure, a sacrifice, who holds fellowship with Calvary, and fills up that which is behind in the sufferings of Christ.—Selected.

## Her Message.

When Esther Martin obtained a position as stenographer with Payne and Payne, patent attorneys, she counted herself an unusually fortunate girl. The work, while demanding accuracy, was not difficult, the whole tone of the office was high, and there was exceptional consideration shown in giving her occasional hours when there chanced to be a little less work on hand.

For two or three years everything went well; then Esther began to grow restless under it. The years seemed to stretch before her, each an interminable procession of days when she would go to the office at nine and return at five—for what? A living, nothing more. She would grow old and homely, and "cranky" like so many women she saw day after day, and at the end of all the years what would there be to show for it? And think of the girls who didn't know what it was to have to lift a nger for themselves! Life was a horribly unfair arrangement, that was all there was about it, she thought, bitterly.

Her mood was still heavy upon her Sunday afternoon when, obeying a sudden impulse, she went to vespers at St. Stephen's. It was a foolish thing to do, she admitted to herself. St. Stephen's possessed the wealthiest congregation in town. She would sit there, as she had many a time before, half scornful, half envious, among an alien people. But the music was fine and she liked to see the elegant gowns. As for the sermon, she never gave that a thought.

She slipped quietly into one of the strangers' seats. The music absorbed her completely, but when the speaker stepped forward, she turned and began to study a gown a little way down the aisle.

Fifteen, twenty minutes passed, and she had heard no word; then suddenly she found herself listening tensely. This was what she heard:

"One of the saddest things in a pastor's life is the constant procession of people begging for work that besieges his door. Old and young men and women, weak and strong, the procession never ceases. Often he cannot tell why they have failed; many of them seem to have every requisite for success. Sometimes money loss has left them stranded; sometimes the wage earner has been taken and the family left helpless. The one pitiful cry is work,—work. We do what we can; no one knows the days that pastors spend trying to find situations for these unfortunate ones. And when we cannot find them—

"O you men and women, who have work to do, thank God for it. Never mind if it is not congenial, if it is even very far from what you would choose. If it is honest work, then all your days should be songs of gratitude. Work is self-respect; work is health; work is power. Thank God for work. There is no other blessing like it."

The closing anthem floated softly through the church. Then there was a rustle of silk-lined gowns and the low murmur of voices. It was a curious sermon, people said. But one girl slipped out quietly. She had had her message.—Elizabeth Holmes.

## Paying the Price.

That was a dazzling offer which Satan made to Jesus of Nazareth when he said, "All these will I give Thee." The kingdoms of the world, with all the glory of them, were at the feet of our Lord, according to the terms of the temptation. But there

was one condition. He must pay the price.—"If Thou wilt fall down and worship me." Many a poor soul has been duped into the snare of a similar bargain.

Not far away from this spot there lived a man, a few years ago, who, although he was at liberty in one sense, in another sense he was in a prison. Fetters of appetite were on his soul. He could not do as he would. He had no will to speak of. Nearly every day he was under the influence of strong drink. He loathed the habit, and tried to escape from it many a time, but he was weaker than a child. He was not only a prisoner but a slave. For many years he paid the price of the gratification of his early indulgence. It was an awful price—a shattered nervous system, a weakened mind, a lost soul.

The millionaire who secures his treasures by dishonest dealing pays the price of his gold. There seems to be short cuts to wealth in these days, but usually the way is hard. The offer is dazzling, and the glory of wealth is enticing, but O the price! "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth, and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth." This is the price.

One of the brightest young men that ever entered Yale University was poverty awakened during a revival of religion, and for several days was on the verge of giving his heart to God. After a severe struggle he yielded to the dazzling offer of the tempter, who promised him the glory of the world. The voice that called him was silent henceforth. Brilliant as this young man was, his career was dark. He rose to fame and sank to infamy and died in disgrace. He paid the price. When we contemplate the career which was opened before him in the kingdom of God, and consider what he might have become and accomplished, we tremble at the thought that he paid it all over for the gratification of an unworthy ambition, and was cheated out of life.

The price of a godly life may seem high, but it is not. The price of liberty is the blood of patriots, but was ever blood better spent? The price of the advancement of Christianity was the blood of the martyrs, but how could they have made a better investment?—Tyndale paid a large price for the privilege of giving England the Bible, but who shall say that the price was too high? It is safe to do right at any cost.

If we could but understand it the highest things and the best are offered to all without money and without price. Grace is free. The gift of God is eternal life.—New York Advocate.

## EASY TO BARK.

The Christian Commonwealth of London, tells a pointed anecdote, and draws a needed lesson.

A dog, hitched to a lawn-mower, stopped pulling to bark at a passer by. The boy who was guiding the mower said: "Don't mind the dog; he is just barking for an excuse to rest. It is easier to bark than pull this machine."

It is easier to be critical than correct; easier to bark than work; easier to burn a house than to build one; easier to hinder than to help; easier to destroy reputation than to construct character. Fault-finding is as dangerous as it is easy. Anybody can grumble, criticize, or censure, like the Pharisee, but it takes a great soul to go on working faithfully and lovingly, and rise superior to it all, as Jesus did.

## SUMMER EARLY.

See now summer, early with valor and strength,  
 Lifts gaily the burden of spring;  
 And wrapping her girdle about his loins,  
 New glories before them fling.

But more than this is demanded of thee;  
 And more thou art willing to do,  
 If the sun but shine, and the rain but fall,  
 And the vapors distill the dew.

Thou, dost well to bind thy brow  
 With the sweet-scented new mown hay,  
 Whilst scattering profusely thy early fruit  
 For the gleaners day by day.

For the hours are long, and thy fever runs high,  
 Thy breath comes labored and hot;  
 Thy cares are increasing, thy family large;  
 And thine is an arduous lot.

Faint not when the storm clouds arise  
 And the lightning flickers and flames.  
 Thou shalt nourish the millions that people the earth!

This the bow in the cloud proclaims.

Lo! the heavens with thunders applaud.  
 And with confident voices, attest

As they view the herculean efforts made,  
 That for man thou art doing thy best.

Marysville, N. B.

E. A. W.F.

# Messenger and Visitor

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The amount of space given to editorial matter in this issue is comparatively small. Our readers will not, we suppose, regret this, in view of the extended and completed report of the Convention, which occupies all our available space. The report indicates, as our readers will be glad to note, that a spirit of unanimity and good feeling characterized the Convention and pervaded its meetings. The reports from the different Boards indicate a fairly prosperous year. The report of the Committee on Union with the Free Baptists of New Brunswick was cordially adopted, and it would appear that an early consummation of the union is practically assured. The report of the Board of Governors shows that the subscriptions to the Second Forward Movement Fund lacks now only \$13,000 of the amount which it was expected to raise, and the Board is hopeful that by the end of the year the whole \$100,000 will have been subscribed. The reference to the spiritual blessings which the Institutions at Wolfville have enjoyed during the past year was a peculiarly gratifying feature of the educational report. The Convention praised God for the blessing, and the denomination as a whole has reason for earnest thanksgiving.

### THE CONVENTION.

(Continued from page 1.)

Educating and Philanthropic. More than anywhere else does a man need to be all things to all men in the mission work of India. Miss Archibald spoke of the wonderful power of the gospel to overcome superstition and to change the lives of men as she has seen it. Her enthusiasm as she spoke of her work in India was contagious and she inspired the Convention to an unusual degree with the idea of the possibilities of large results that may soon be expected.

Rev. H. Y. Corey made special reference to the unoccupied fields one about thirty miles Northeast and another about thirty miles Northwest from Bobbitt. One of these the Ryaghadda field was now ready for a missionary. There was great urgency that we should have a missionary family this fall.

Miss Peck, missionary elect, spoke next. She said that Christ's work here was the redemption of the souls of men the world over. We are his followers; should we not feel that His work is our work? She spoke of her early impressions that she would count being a missionary the highest honor possible. Those impressions which had faded out as she grew toward womanhood had been strengthened again while taking her course at Acadia. She had great joy in the thought of going to India.

Mr. T. S. Simms on behalf of the F. M. Board then formally extended a very cordial welcome to Miss Archibald expressing the joy he felt in the joy manifested by her. He spoke also heartfelt farewell greetings to Mr. Corey and Miss Peck. Dr. Manning offered prayer in behalf of the missionaries and their work. A very deep impression was made upon the Convention by this service, and at its close a large number of pastors and others stood in the audience, signifying their purpose to pray regularly every Saturday evening at 9 o'clock for the missionaries on the field who at that hour would be starting out on their Sunday labors.

At the early prayer meetings both Monday and Tuesday mornings special prayer was made that a missionary might be forthcoming for the waiting field of Ryaghadda. At the prayer meeting Tuesday morning one brother signified his willingness to go if he were accepted by the board. This seemed a direct answer to prayer.

Sunday.—In the Baptist Church on Sunday morning the Rev. W. F. Parker, of Windsor, N. S., preached the Convention sermon from I Peter 1, 18:19. His subject was "The precious blood of Christ." The sermon in full the readers of the Messenger and Visitor will doubtless have the privilege of enjoying a little later in the columns of the paper.

At 3 p. m. the Rev. H. F. Adams spoke in the in-

terest of the 20th Century Fund and presented his report for the year. The year just past was the most gratifying in the history of this movement. Of the \$50,000 aimed for \$45,079.38 have been pledged, and of this amount \$34,229.33 have been paid. The subject of Mr. Adams address was, The Divine law of investment.

Miss Archibald spoke again in this service. She had expected to speak upon "Customs among Telugus," but through some in adventure her baggage had been delayed and her curios were not to hand. She spoke instead of the children and women of India. If they are as interesting in reality as she made them in her presentation, conditions in India are more tolerable than we had thought. One is tempted to think that nothing can be uninteresting when discussed by such an enthusiast.

The Rev. J. H. Jenner brought to the Convention a report from the Baptist Congress. As considerable has already appeared in these columns in regard to the above we need not enlarge here. This mark of special significance for the Congress was claimed by the speaker, that it was the greatest Christian gathering that had ever been. Representatives were present from all the countries in the world save two. Four thousand delegates were present representing 74 millions of Baptist church members. In five years it is proposed to have a similar gathering in the U. S.

At the services in the Baptist Church Sunday evening the Rev. J. L. Miner was the preacher. The pulpits of other evangelical churches in the city were supplied by Baptist pastors appointed by the Convention.

Monday.—At the morning session the reports of the treasurers of Den. Funds were before the Convention. There was nothing of special note in connection with these reports. The receipts from the churches showed a little falling off from last year which is to be lamented. But we will hope for better things in the year ahead of us.

The report of the Board of Governors of Acadia College was presented next for consideration. This report showed Acadia to have had the most prosperous year in her history. All of this has been told once and again in these columns since the Anniversary in June. The clause which called forth the greatest amount of quiet enthusiasm and fervent thanksgiving was that referring to the spiritual revival that had been experienced. Upon the adoption of this clause the Convention sang "Praise God from whom all blessings flow."

A telegram was read by the secretary received from the Rev. Edwin Crowell of Vermont, secretary of the F. B. Conference of N. S., stating that the question of union would be considered by that body at their meeting in Shagg Harbor, N. S., on the 30th inst. The secretary was instructed to acknowledge receipt of the telegram and to convey the greetings of this Convention to Mr. Crowell, for the F. B. body in Nova Scotia.

The Rev. Alfred Chipman brought to the Convention greetings from the Rev. Isaiah Wallace, D. D., and the secretary was instructed to send an appropriate reply to our beloved brother Dr. Wallace.

The report of the Baptist Historical Society was presented by the Rev. J. W. Brown, Ph. D.

A motion passed that at this stage in the proceedings the Rev. H. F. Laflamme be allowed to present the matter of union of all the Baptists of Canada in mission work. Mr. Laflamme then spoke of the advantages to our work, especially Foreign Missionary, that would accrue if the Baptists of the entire Dominion might be united in one organization for the prosecution of their several interests. He also outlined a plan which seemed to him feasible.

The following resolution was then moved by the Rev. W. F. Parker and seconded by Dr. H. C. Creed and passed, viz: That this Convention appoint a committee to communicate with the other Baptist Conventions and missions in Canada with a view to securing the appointment by each of them of a similar committee, to constitute a union committee to consider the question of a union of all the Baptist churches in the Dominion for the prosecution of missions, home and foreign and of other interests with a scope as great as the bounds of the Dominion and to report to the next Convention.

The evening session was devoted to the interests of our Educational work. Principal DeWolfe of Acadia Seminary was the first speaker. His theme was "Some essentials of a first-class school for girls." The first essential is first-class equipment. This is found at Acadia in an eminent degree. (2). A first-class and right curriculum. The object at Acadia is to make not specialists, but well equipped women. (3). Is to have good teachers. The highest qualifications are to be found in the new Vice-Principal, Miss Small. (4). Atmosphere. The atmosphere at Wolfville is such as to sweeten the life of every student. The last essential is religious life. The religious life at Acadia is a positive influence. Last year 40 students in Acadia Seminary surrendered their lives to Christ.

Principal F. W. Sawyer spoke in the interests of Horton Academy. The special value of Horton Academy is found in the fact that here young men who have grown to maturity without an education, receiving an ambition for such, may here receive preparation for a college course as he could not in the common schools. The place that Horton Academy fills in our educational work is by no means a small

place and it is destined to be larger. He urged the importance of sending more money to this school, and more young men to enjoy the advantages it affords. The Rev. W. L. Archibald next spoke. He told of the increasing interest that the people have in the work at Acadia. Because of the Christian ideals that characterize those institutions the people love them and are willing to give to their support even in many cases to the point of sacrifice. Some are indifferent. But indifference will disappear as the people learn more of the work our schools are doing.

The last speaker of the evening was President Trotter. He spoke of the encouragements of the work at Acadia, and referred to the substantial growth that had been made in the past eight years. The faculty had been increased by four. There had been growth in respect to curriculum; the biblical work had been reconstructed and improved; homiletics and other subjects pertaining to a theological course had been introduced; there had been enlargement on the science side; new science courses had been established. There had been growth in material equipment. Chipman Hall has been made a thoroughly comfortable home. The College Building had been properly fitted with a system of heating and College chairs had been put into all the class rooms. The chemical laboratory had been thoroughly fitted up until it was equal to any. There has been large growth in financial resources. The largest number of students in the history of the institutions was in attendance last year. But these are not all. The speaker hoped that all these were but an index of a growth and strengthening of spiritual things. A growth of a wholesome conviction of the importance of education. This is more important for Baptists than for any other religious body. The only safeguard for a democratic people is to educate the men who deposit the ballot. The Baptists are the democrats of the democrats. We are democrats in church as well as in state. There has been a growth of conviction the past eight years respecting the importance of Christian education. We must expect further growth. Proper steps must be taken to secure and meet the needs of this further enlargement of our work. For this reason Dr. Archibald will continue to visit the people and give them further information regarding our institutions.

During the addresses the Rev. Dr. Jos. McLeod and the Rev. D. Long came into the meeting and were greeted with prolonged applause. Upon request they took seats on the platform. They each made a short address expressing their pleasure at being present.

Business was resumed at 10.20. The report of the editor of the Year Book, provoked considerable discussion. The opinion prevailed that the year book should be ready for distribution in much shorter time than heretofore, and that the matter of expense in this matter ought not to be the prime consideration. A motion carried that the year books for the present year when ready be distributed to the churches free of charge as in former years.

The report on Ministerial Education was presented by Mr. I. R. Oakes.

The S. S. report was read by Principal Sawyer, and on motion a clause was added, recommending a young men's class movement in our S. S. work.

The report of the Annuity and Ministerial Relief and Aid Funds was read by Dr. B. H. Eaton and adopted.

The 20th Century Fund report was read by the Rev. W. N. Hutchins and adopted.

The report on the N. W. Mission was read by the Rev. W. N. Hutchins. Then Rev. J. H. Jenner made reference to the work being done in England by the Rev. A. J. Vining in aid of this work, and by request the Rev. W. T. Stackhouse stated more fully the value of the work Mr. Vining is doing.

The Rev. E. J. Grant presented the report of Home Missions for N. S. and P. E. I. The clause pertaining to a special representative for all interests called forth some discussion, and the following resolution was passed.

Resolved, that this Convention approves of the appointment of a man to act as secretary and superintendent of Home Missions and field secretary for Denominational Funds in N. S., and P. E. I., and that the selection of a man for this place be left with the finance committee for N. S. and P. E. I., and a committee of the H. M. Board.

The report of the committee on Union with the Free Baptists, was presented by the Rev. G. O. Gates, D. D. This report first gave a brief history of union movement since the action of the Baptist Convention at Truro a year ago. Within the year circulars had been sent to all the Baptist churches in the Convention requesting them to vote as individual churches upon the bases of union already adopted by both the Baptist Convention, and the Free Baptist Conference. Three hundred and two Baptist churches responded in favor of union. Of these churches 150 are in Nova Scotia, 135 in New Brunswick and 17 in P. E. Island. In many cases warm words of sympathy with the movement were received by the committee together with fervent hopes expressed that the union might speedily be consummated.

During the past summer Home Mission work in N. B., has been carried jointly by the two bodies in fields hitherto receiving assistance from both bodies. This united work is to be continued until the meeting of the new Provincial Association this autumn.

Also a number united in work...

The Convention... presented to... That the... of the Baptist... with the... that said on... autumn.

2. That the united body... of the Maritime... actions necessary to be employed.

3. That in this union... to be in existence... Association... New Brunswick... that said body... cure the inter... tern Western... N. B. and the...

4. That this year and favor... year Book... committee in... incorporated in...

5. That the in conjunction... Free Baptist... Conference agreed... finally agreed... a meeting of... vention with... Free Baptist... union and to... annual meetin...

6. That a... ed whose out... of other bran... with the sam... union of the... time Province...

The first r... plause. Upo... dation respect... legal question... thoughtful o... that the diff... change of ma... able and the... enthusiasm.

The Rev. V... of the Meth... had seats in... request made... They spoke... watched the... year and the... union should... mendations v... report as a...

The matter... Convention the... tion of the... of represent... referred to... following repres... Dr. Gates, H... son, D. A. S... Intyre, Dr... Havelock Co...

The Conve... to the consi... acceptance... representing... P. E. I., sp... His subject... One definitio... causes that... istence of th... tional expla... rist constitu... prosecution... Mission wor... stitutions of... established... Missionary w... Home Missio... work to we... other intere... while new de... ing enlarged... regular sour... years. Hay... Board durin... to every fie... from year... interest in E... es in order... work that th...

Also a number of churches under pastoral care have united in work with churches, of the two denominations interchangeably; so far this union has worked well.

The Convention was asked to give its moral support to the following resolution which had been passed by the joint committee: viz. It is desirable in the interests of the United Body that the messenger and visitor and the Religious Intelligencer, present organs of the two bodies, be amalgamated.

Then the following recommendations being the result of the deliberations of the joint committee, were presented to the convention for approval viz.

1. That this Convention favors the organic union of the Baptists of the Maritime Provinces and the Free Baptists of New Brunswick, and in agreement with the recommendation of the joint committee that said organic union be effected if possible this autumn.

2. That the name of the churches constituting the united body be known as the United Baptist Churches of the Maritime Provinces, and that in any legal enactments necessitated by the union the same designation be employed.

3. That in the Province of New Brunswick where this union necessitates changes in organizations heretofore in existence, that a general body known as the Association of the United Baptist Churches of New Brunswick be organized as further described and that this body seek such legislation as will best secure the interests heretofore represented by the Eastern Western and Southern Baptist Associations of N. B. and the Free Baptist Conference of N. B.

4. That the plan of organization presented last year and favorably regarded by the Convention, (see year Book p. 138), slightly amended by the joint committee in their session of April 4th last, and incorporated in this report be endorsed.

5. That the "Committee on Union" be empowered in conjunction with the Committee on Union of the Free Baptist Conference of N. B. (providing the Conference agrees to the organic union on the terms finally agreed upon by this Convention) to arrange a meeting of representatives appointed by this Convention with a like number of representatives of the Free Baptist Conference to formally consummate the union and to arrange for representation for the next annual meeting of the Convention.

6. That a standing committee on union be appointed whose duty it shall be to meet other committees, of other branches of the Baptist family, and confer with the same looking toward the complete organic union of the whole Baptist household of the maritime Provinces.

The first recommendation was adopted with applause. Upon motion to adopt the next recommendation respecting the name of the body after union legal questions were raised which provoked some thoughtful discussion. It was decided, however, that the difficulties in legislation involved by the change of name to United Baptists were not insuperable and the recommendation was adopted with great enthusiasm.

The Rev. Wm. Dobson and the Rev. W. A. Lodge, of the Methodist fraternity in Charlottetown who had seats in the Convention during this session upon request made some remarks during the discussion. They spoke of the interest with which they had watched the movement especially during the past year and the joy they themselves would feel if the union should be established. The remaining recommendations were adopted without difficulty and the report as a whole was passed with much rejoicing.

The matter of appointing representatives from the Convention to bring to pass the formal consummation of the union in conjunction with a like number of representatives from the Free Baptist body was referred to the Nominating Committee and the following representatives were appointed, viz: The Revs. Dr. Gates, H. F. Adams, J. H. Hughes, D. Hutchinson, D. A. Steele, Dr. Trotter, Dr. Manning, Dr. McIntyre, Dr. Cohoon, G. R. White, and J. A. Cahill, Havelock Coy, Esq., Dr. B. H. Eaton.

The evening service (platform meeting) was devoted to the consideration of Home Missions, in the wider acceptance of the term. The Rev. E. J. Grant representing the H. M. Board of Nova Scotia, and P. E. I., spoke first in the interests of that work. His subject was "The Philosophy of Home Missions." One definition of Philosophy, he said, was, "The causes that furnish a rational explanation of the existence of things." He went on to show that the rational explanation for the existence of the large Baptist constituency in these provinces was the early prosecution of Home Missions. Because of Home Mission work at the start our present Education Institutions of which we are so justly proud, have been established and developed. Back of our Foreign Missionary work, fostering it and sustaining it is our Home Mission enterprise. If we allow our H. M. work to weaken just in that proportion will all our other interests suffer. The speaker showed that while new doors of opportunity were opening demanding enlarged outlay, the revenue of the Board from regular sources had really decreased in the past ten years. Happily because of special bequests the Board during the past year has been able to give aid to every field, but we can have no assurance of these from year to year. We need a stimulating of the interest in H. M. work on the part of all our churches in order to make that forward movement in our work that the present conditions demand.

The Rev. D. Hutchinson presented the report of the Grande Ligne Mission, and gave a strong address in the interests of that work. He reviewed the history of the mission from the first, referring to its persecutions and its triumphs. He next dealt with the reasons for the support of the mission. The first was found in the great commission which authorized the preaching of the gospel to all nations. Next there was a denominational reason and Grande Ligne did not belong to the non-denominational, nor to the inter-denominational, but to the denominational type of missions. Then there was also a patriotic reason. The mission aimed at the producing of that type of man who would add to the moral glory and strength of the nation. A reason for supporting the mission was found in the kind of religion which dominated the people whom we are seeking to win to Christ. The last reason was the magnificent results which had already attended its labors.

Facts respecting the growth of the work were referred to. 6,000 converts had been won to Christ. 7,000 French young people had been educated in its schools, 650 of her converts had become missionaries either in the Foreign or home land, 40 were well-known physicians, 30 university professors, and several of the French speaking Baptist Churches of the N. E. states can trace their origin to Grande Ligne.

The Rev. W. T. Stackhouse representing Baptist Missions in the Northwest was the last speaker of the evening. He said that an Englishman who had visited the west and who was asked by his friends his impressions concerning Canada replied that it was "The vaustness of the whole thing." The speaker then in characteristic fashion attempted and pretty well succeeded in his effort to show to his audience, the "vaustness" of our great Canadian west, in territory, in resources in opportunity, in its need of the gospel and in its responsiveness to the gospel. The Baptist denomination have to show as a result of 33 years of effort in North Western Canada, 2 Conventions and a Conference, a College, a Denominational paper, 121 Churches, 6,000 Church members, 162 Sunday Schools with a membership of 6,000, 100 houses of worship, 116 pastors and missionaries, 450 preaching stations, and in British Columbia, 19 churches with 30 preaching stations. Our work among the foreign people embraces 18 German churches, 12 Scandinavian, 2 Russian, 1 Galician, 1 Indian, an Icelandic and a Hungarian cause. During the past two years there has been a net gain of 25 missionaries, 26 churches have been organized, 30 church edifices have been built, 40 Sunday Schools organized, 100 new preaching stations opened, 900 converts baptized, 1,200 added by letter, 2,000 conversions. The speaker cited instances of special victories that had been achieved during the year just past. To mention all the points of special interest would require more space than can be afforded this report. In regard to the work among foreigners so many thousands of whom are pouring into our country, the speaker said that no denomination was doing as much as the Baptists. The first Galician Protestant Church on earth was organized by us just a year ago. The figures given above show something of the progress that is being made. But the half has not been told.

On motion a special offering was taken for the North West work, which amounted to \$23.34.

When business was resumed, Mr. Burpee Webber moved a resolution respecting the English Baptist hymnal with Canadian supplement recommending this compilation of hymns to our churches. The matter was referred to a special committee which will report next year. The Rev. W. F. Parker moved the following resolution regarding Sabbath Observance, which was passed, viz: Whereas encroachments upon the sanctity of the Lord's Day have jeopardized its value in relation to the Christian Church as well as to the state, and

Whereas, the refusal of the privy council to give the deliverance recently asked for through the agency of the Dom. Lord's Day Alliance, thereby causing perplexity regarding the future action of the Alliance, therefore be it resolved that this Convention urge our Legislatures to take such action in the premises as will secure to our citizens the right to protect the Sabbath as a day for rest and worship. An invitation received from the Liverpool Baptist Church for the Convention to meet with that church next year was accepted with thanks.

The report on Temperance prepared by the Rev. H. B. Smith made reference to the "humbugging" that we have been subject to in the way of Temperance legislation and suggested that the temperance people should break away from party lines and hold the balance of power. By so doing with the decision of the privy council behind us we may easily secure prohibitory legislation for our provinces. It expressed hearty sympathy with the strong resolutions unanimously adopted by the Presbyterian Synod, Methodist Conference, and the various Associations of our churches in Maritime Provinces and the unqualified action of the Provincial Convention of the Temperance Alliance at Truro in June last. While having no sympathy with a "third party" it recommended that the temperance electors in each political party demand that their candidates pledge themselves in favor of prohibition.

A motion was carried that notice be inserted in the Messenger and Visitor by the secretary of Convention that year books for 1904 can be procured by the

payment of five cents to cover postage.

Among other resolutions presented by the committee on resolutions and passed by the Convention, were the following:

Resolved,—That we regret the inability of the Rev. G. M. Campbell, representative of the British and Foreign Bible Society, for whom a place had been provided on the programme to be with us. We take pleasure, however, in re-affirming our hearty sympathy with the work of that society and in commending it to the churches for their support.

Resolved,—That we extend to the Rev. W. F. Parker our heartiest thanks for his very excellent and faithful sermon and further we request that the same be given to our people at large through the Messenger and Visitor.

Resolved.—In view of the prospective removal of the Rev. E. M. Keirstead, D. D., to Toronto, to assume the duties of the chair of Systematic Theology and Apologetics in McMaster University, this Convention places on record its profound regard for his abilities, his character, and the great and varied services which he has rendered to the denomination during a quarter of a century, as pastor as professor of Acadia University, as Secretary for many years of this Convention and as a devoted servant of the churches in manifold ways. The Convention would further convey to Dr. Keirstead the warmest assurances of its abiding love and its hearty Godspeed as he follows the call of God to another field of labor.

Resolved.—Dr. H. C. Crowl, having resigned the office of secretary of this Convention, the Convention hereby places on record an expression of its appreciation of the marked efficiency, faithfulness and courtesy with which his duties have been performed during the nine years of his incumbency, and of its sincere regret at the loss of his very valuable services.

Resolved.—Having missed at the Convention meetings for the two years past the presence of our esteemed brother, the Rev. Dr. Black, editor of the Messenger and Visitor, and being aware that he is performing his editorial duties under serious physical disabilities, this Convention hereby tenders to our beloved brother, a warm expression of its sympathy, and of its admiration for the courage and ability with which he is performing his work. We pray, moreover, that it may please God to grant him restoration to health.

Resolved.—In pursuance of the action of the National Baptist Convention held in Winnipeg in 1900 and of this Convention at its last annual meeting in Truro, be it resolved that this Convention reaffirm its resolution of last year, looking for a second National Convention in St. John or elsewhere during 1906 and that a committee be appointed to co-operate with committees, of the N. W. Baptist Convention and the Baptist Convention of Ontario and Quebec, respectively in making all necessary arrangements for the same. Resolved further that the committee be composed of the chairman of each of the following Boards: The F. M. Board, the Board of Governors, the H. M. Board, of N. S. and P. E. I., the H. M. Board of N. B., the president of this Convention, the president of the Baptist Association of N. B., if such shall be formed, the president of Acadia University and all the Baptist pastors of the city St. John or of such other town or city as may be decided upon as the place of meeting. A committee having power to add to its powers if that shall prove desirable.

Resolved.—That this Convention reaffirm its unalterable adherence to the time long Baptist principle of the separation of church and state and its unalterable antagonism to separate schools as a violation of that principle. Resolved further that the Convention express its determination to aid in opposing by all legitimate means, any and every attempt to extend the principle of separate schools in our fair Dominion.

After some further routine work the Convention closed on the stroke of midnight after what will be remembered as one of the most delightful and harmonious Conventions in the history of the Denomination and one in which the spirit of our Lord was felt in an eminent degree. H. G. C.

### Acadia Seminary.

To the Patrons and Friends of Acadia Seminary:

Rarely does it fall to the lot of the Principal of any school to be able to introduce with so much pleasure and confidence to his constituency, an associate in educational service so well qualified in every way for her important position as is Miss Carrie E. Small, M. A., Vice-Principal elect of Acadia Seminary.

Miss Small brings with her to the accomplishment of a most difficult task rare personal qualifications, large experience and intellectual attainments of a high order. Her education has been secured at Wellesley College and Brown University. From Brown Miss Small received her Degree of B. A., with "final honors in Philosophy," and her Degree of M. A., with honors in Pedagogy. This academic training has been largely supplemented by special courses in Felix Adler's Summer School of Ethics, various courses with Professors at Yale and Harvard, and by extensive travel both in Europe and America.

As an educator she has had a long and most successful experience. After several years teaching in secondary school work she was appointed Principal

(Continued on page 8.)

## \* \* The Story Page \* \*

### How Ezra Figured it Out.

(Mary Morrison, in "The New England Homestead.")

It was three o'clock when he reached home. He threw his jacket and shoes on the porch and ran on down to the pasture. The cows were nowhere to be seen, neither in the pasture nor the cornfield. The colts were missing also. On the other side of the creek, behind the willows, lay Dave Donelson's clover field. A sudden suspicion led Ezra to wade the creek and climb the steep bank on the other side. Yes, there they were; cows and colts knee deep in the pink-blossomed aftermath which he had heard the old man say would cut as big a swath as it had done in June. He was going to begin cutting in next week, Ezra felt relieved. It was not likely they had eaten clover enough to hurt them at this time of the day. Of course if it had been early in the morning before the dew was off, there might have been some danger of it. He could drive them out and fix up the fence and nobody would be the wiser. It took another hour to do this, and it was four o'clock when he put up the last rail of the fence which old Cherry had so ruthlessly tossed aside with her horns. "There! Everything is all right now," he said with a long breath of relief as he threw himself down on the bank of the creek. Ezra had worked hard all the afternoon, but he was not exactly satisfied to rest quietly. He then got up and climbed into the cornfield. "Might as well be huskin'," he told himself apologetically.

A sudden desire to surprise Uncle Reuben born of his afternoon's experience, led him to make extra exertion. He drove the cattle up into the barnyard at six o'clock, then he did up his usual chores, and kindled a fire in the kitchen stove and put over the ten-kettle. He would have set the table for supper if he had known just how to go about it. An impulse to be more than usually helpful seemed to possess him, but he could not think of anything else to do, and he went out and sat on the porch.

The wagons were coming home now, one by one, but they did not interest him as they had done in the morning. He was watching for Uncle Reuben's buggy and he sprang to open the big gate when at last it came. Aunt Hannah smiled approvingly. His disappointment hadn't wore on him, she thought with gratification.

"Cows get in the corn?" asked Uncle Reuben as Ezra unhooked Kit's tugs.

Ezra shook his head. "No," he said. "Had a pretty lonesome time, I s'pose?" "No, not very," Ezra told him. "What have you been doin'?"

"Oh, huskin' and one thing and another," he answered evasively. Uncle Reuben was leading Lady into the barn and could not see Ezra's face.

"He had the fire built and the tea-kettle boiling, Reuben," praised Aunt Hannah as she fried the eggs for supper.

"Been a pretty good boy, eh? Well, I guess I might as well tell you that you can go to the fair tomorrow with Culver's folks and that your Aunt Hannah has got a new suit of clothes for you to wear, too. She objects to making boys' clothes after they get to be twelve years old," Uncle Reuben said, producing a bundle wrapped in brown paper and and proceeding to untie the strings.

Ezra colored up and watched him with fascinated eyes. A suit of real store clothes! He looked at the trim double-breasted coat and the buttons on the legs of the pants, but he did not offer to take them. Ezra was naturally conscientious.

Uncle Reuben watched him keenly "Don't you like 'em?" he asked.

Ezra nodded. "I like 'em all right," he said.

"Don't look overly tickled, seems to me," commented Uncle Reuben.

"He is tired and hungry, I expect, Reuben," said Aunt Hannah, apologetically, as Ezra turned abruptly and went out the door.

There was a look of gratification in Uncle Reuben's face that puzzled Aunt Hannah. "He is all right," he said, heartily.

It was warm out of doors, a mild Indian summer night. The frogs were croaking down in the marsh and a cricket under the doorstep piped shrilly. Ezra stood on the steps and listened to them miserably. He could see the clothes through the window where Uncle Reuben had hung them over a chair and he could count four pockets from where he stood. Aunt Hannah was always stingy with pockets; he had never had pockets enough in his clothes. He moved farther away down the steps and started out into the hazy darkness. Of course he hadn't told Uncle Reuben any lie—the cows hadn't been in the corn. If he had asked him if the cows had got out why then of course he should have told the truth about it—at least he thought now that he would have done so.

After supper Uncle Reuben took a half dollar out of his pocket. "Here is something to put in one of them new pockets. You'll want a little spendin' money tomorrow, likely," he said, handing it to Ezra who took it hesitatingly.

"I guess I'll stay and husk corn with you tomor-

row, Uncle Reuben," he said, in a low voice, turning the coin over and over in his fingers.

"What for?" demanded Uncle Reuben. And Aunt Hannah looked at him in surprise.

"Because I—well, I don't know as I've earned them clothes yet," Ezra stammered.

Uncle Reuben's eyes twinkled. "Don't, eh? Didn't husk out quite enough corn today to pay for 'em, I s'pose, did you?"

Ezra shook his head.

"Well, we'll go out and measure it up in the morning. Maybe it will hold out better than you calculated on."

"But you said they was for being a good boy, and I don't think—I'm afraid I hadn't ought to take 'em," blurted out Ezra, desperately.

Uncle Reuben leaned back in his chair and regarded him approvingly. "Suppose you set down and will talk it over," he said.

Ezra sat down and looked at the 50 cent piece. "Ain't exactly satisfied, I take it, with your idea of going to the fair this afternoon and crawlin' through a hole in the fair ground fence to see the races? Well, it was a pretty risky business, and I guess you done well to change your mind about goin'."

Ezra looked up quickly. So Uncle Reuben knew after all. He drew a long breath of relief. He had been trying to summon up courage to tell him. "I s'pose Jerry told you, or Jack," he said.

"Yes, I happened to be right there when they were arrested for pulling a board off the fence."

"Be they in jail?" Ezra asked in awe struck tones.

Uncle Reuben nodded. "Yes; they won't rip any more boards off tonight, I guess," he said. "Elihu says he is owing you considerable for the good turn you done him, running them colts of his'n out of the cornfield. If it hadn't been for the exercise you give 'em they would have been pretty sick I guess. I stopped to see 'em when I came along, and they was bloating some, but I guess he'll fetch 'em through all right. I'm glad you found ours in the pasture when you got back," he added, looking searchingly at Ezra.

"I didn't though, Uncle Reuben: I found 'em over in Dave Donelson's clover field, and the cows, too. I expect they have tangled it up pretty bad, but I got 'em out as careful as I could. I don't want to go to no fair—now," he added, earnestly. The pleasure of anticipation was gone and in its place was a sense of betrayed trust which brought its own punishment.

Uncle Reuben watched him shrewdly. "Just as you think best," he said. "But what do you calculate on doing about Uncle Dave Donelson's clover field? He is pretty cranky when the neighbors' stock get into his crops," he added.

"I'll go over and tell him about it in the morning," Ezra said bravely.

"That's the talk. You have figured it out about right, I guess. You see, Ezra, we have all got to work these sums out for ourselves. There can't anybody else work 'em out for us, and if we get the right answer we don't have to take 'em over again. You understand, don't you?"

Ezra nodded. "I hope Jack and Jerry will get the right answer," he said, thoughtfully.

"They'll have to begin and work 'em all over again if they do, I expect," remarked Uncle Reuben.—"New England Homestead."

### Grandma's Attendant.

I have just thought of a story—true, every word of it—so move up your chairs and listen.

It was years and years ago, when the country was new, and your great-grandfather had just settled right in the woods, as it were. He had built a log cabin with a chimney of stone, and not a great way from him were other houses of neighbors who had followed him into the new township. There were large clearings all around the buildings, but on one side the forest swept up very close. Often at night the settlers could hear the bark of wolves and the screech of catamounts, and once, one spring evening, a black bear walked directly into your great-grandfather's house. But Tige, the large house-dog, promptly attacked him, and your great-grandfather had time to take down a musket and shoot bruin dead. This was during one of the first years of their abode in the wilderness.

But this is not the story I was going to tell you. I do wish we could sit around a blazing wood-fire in a great open fireplace, instead of being gathered about this little openwork "hole in the floor." Then there would be some flavor to this talk about the times when your grandmother was a girl.

She was just a young girl, not so old as Mabel here, when she went to spend the evening with a girl friend about her own age, who lived more than a mile distant. It was a night of late October, and the evening was chilly, and there was no moon, but the stars were bright as brand-new silver dollars. She started early in the evening and had orders to return by nine o'clock.

You can imagine how short the evening seemed to

the young folks, for the two girls were just in their teens, and they had much to tell each other. They may have roasted chestnuts, popped corn, and eaten apples, but while they talked and laughed I am quite sure they did not do so with idle fingers. Young folks were taught to be industrious in those days, and these two girls wrought with their knitting needles, and the balls of yarn carded and spun by their own thrifty hands grew into stout woollen stockings as their busy tongues went on.

When the tall eight-day clock in the corner of the kitchen struck nine, your grandmother put up her knitting and prepared to start home, her friend accompanying her a little way. For a moment the two girls stood under the trees, and then, bidding each other good-night, they separated, and your grandmother started on a run home. The wind howled dimly through the tops of the great forest trees, and far off she heard the bark of a fox, but she did not feel afraid. She was a frontier girl, and was accustomed to many sounds that would startle the young folks of today, and so she kept on, thinking only of the cheerful blaze at home, and her nice, warm bed there.

When about halfway home, she heard the pattering steps of some creature behind her, and as she turned she caught a glimpse of a large, dark object about a dozen yards away that seemed to be following her. Her first thought was that it was the neighbor's big dog, Rover, and she called his name. It was not Rover; it was light enough, so that she was sure of that; and she could see, too, a pair of eyes that gleamed brighter than any stars she ever saw.

She stumbled on a little way, ever glancing covertly back to see if she were followed. But she did not need her eyes to tell her that; she could hear the soft, gentle patter of the animal's feet as the creature trotted after her, neither gaining nor losing ground, but keeping at about the same distance. What it was she could not tell, but it was as big as a calf, and its eyes looked like two coals of fire in the dark.

Was grandmother frightened? She always said that her heart thumped so it could have been heard a mile, and that it seemed as if she was a good long hour passing over that terrible half-mile. The perspiration ran in great streams down her face. Would she never see the blessed light shining in the windows of her home? Ah! there it was at last, and her heart bounded with joy that she was at home. Her shout was heard, the door was flung open, and an older brother came out and peered down the path. She was just able to stagger into his arms and murmur, "Oh, John, I'm frightened to death!"

At that moment the animal that had followed her sprang past them, and, alighting on the fence, gave a screech so terrible that the whole household rushed out to see what the trouble was.

"Why, it's a panther," declared father, "and he's as big as a yearling. It it a wonder, Prudence, the creature didn't eat you up alive?"

She was dragged into the house, and just then a musket spoke and there was another horrible screech in the dooryard. The animal measured almost six feet in length, and his hide made a good-sized rug. But John's aim was true, and the panther lay dead and was used by grandmother a good many years.

And this was grandmother's coming home in that old time. How would you have liked it?—Fred. Myron Colby in Brooklyn Eagle.

### The Rule That Tommy Made.

"I say there, boy, want to earn a nickel?" Tommy Tolliver, the new errand boy at the factory, jumped to his feet. "Want to earn a nickel? Was there ever a boy who wanted it more?" Tommy wondered.

"Just run round the corner to Pat Ryan's saloon, and get this pail full of beer. Here's the change. We'll pay you the nickel when you come back," said one of a group of men who were eating their lunch in the corner of the room.

Tommy's face flushed. "I can't do it," he said. "Why can't you? You ain't much of a kid if you can't carry a pail of beer two blocks."

"That's just the trouble," answered Tommy, with a flash of the eye. "I'm a lot too strong to carry a pail of beer even one block. I've had enough of the stuff. If it had not been for beer, I wouldn't be working here doing what my father ought to be doing—taking care of my mother and the youngsters. I'd be in school, like other boys."

"Say, sonny, you better do it this time," counseled a good-natured young man, "or they'll complain to the superintendent about everything you do."

"You'll have to do it, that's all there is to it," said the first speaker. "The boss put you here to run our errands. So just you take that pail, and don't you show up here again till it's filled. Here!" And the pail was thrust into the boy's hand.

Just outside the door Tommy hesitated for a second, thinking hard.

"That man in there isn't the head man," he argued. "Of course, it if comes to the boss telling me I've got to do it, I'll have to hunt for a new place, but I'm not going to give up easy."

Straight round the corner went Tommy to the

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main entrance, and up the broad steps to the elevator. The elevator boy directed him to the room where "the whole push, president, vice-president, secretary, and treasurer, were holding an important meeting."

Boldly Tommy knocked at the door, and found himself facing a room full of prosperous looking men, so prosperous, indeed, in dress, that Tommy glanced down in sudden shame at his own shabby garments.

"Well, my boy, what's the trouble?" asked the gentleman who seemed to be at the head of affairs.

"I'm Tommy Tolliver, the new errand boy in the factory," said Tom, bravely. "I just came yesterday, and the men down there say I've just got to get this pail full of beer, or I'll be fired quick. I came up here to find the real boss. Say, is it so? Have I got to carry their beer for them?"

The man looked seriously down into the boy's anxious face, as he answered with another question.

"Suppose you have? What will you do about it, young man?"

Quick as a flash the answer came back, in a respectful but spirited tone:

"Do? I reckon there ain't but one thing to do, and that to hunt another job. I can't go into the beer business for anybody." There was a subdued murmur of applause in the room.

"Well, my boy, neither are we in the beer business, and I think it's about time we had some pretty stiff rules posted up in our building concerning that very thing. What do you say?" he asked, turning to the other gentlemen in the room.

"I suggest that we draft such a notice immediately, have it written out on a typewriter, put a copy in the pail, and send it back by this young man. Then the men can't say anything to the boy."

Before the day was over notices were posted all over the building, forbidding the use of beer and liquors of all kinds on the premises. Neither did the president forget the new boy in the factory, but when a few weeks later, a new office boy was needed in the head office, he sent word to the superintendent of the factory that he would like to have "the boy with the backbone" sent up to take the position. And although no name was mentioned, the superintendent smiled a knowing smile, and called out loud, so all could hear:

"Tommy Tolliver, the president wants to see you in his office!"—Southwestern Presbyterian.

#### BY THE SEA IN AUGUST WEATHER.

"Roaring waves and slippery sand—  
Dear me! I prefer the land!"  
That's what Dora says, for she  
Thinks it's dull beside the sea;  
But aunts, Dot, and you and I—  
We aren't lonesome, are we, Guy?

How can days be dull for her  
Here, where everything's a stir?  
Fish-hawks flap and dance and dive,  
With the fluttering, rosy mallows,  
And the marsh is all alive  
And the wee firs stir the shallows;  
Lantern-headed dragon-flies,  
Gleaming like the blue-green eyes  
In a peacock's gorgeous tail,  
Through the meadow sail and sail;  
Snipe above the breakers flit,  
With their tiny twit-twit-twit,  
Or perhaps go running past  
On their magic stilts, too fast  
For the white-maned wave to reach  
As it races up the beach;  
Gray song-sparrows teeter, teeter,  
Swinging, singing, sweeter, sweeter,  
On the long, light-green sea-grasses,  
Swaying as the sea-breeze passes.  
When the wind blows from the west,  
Every wave will wear a crest,  
If it's blue and sunny weather—  
One fine rainbow like a feather!  
Sometimes, too, the billow brings  
Scores of fishes, helpless things!  
And along the sands they shine  
In a leaping silver line,  
Showing just the last wave's track;  
And I try to put them back.

Then the sunny afternoons  
All along the shining dunes!  
And the bathing! when you sway  
Up and down in foam and spray  
Till the breakers' plunging roar  
Sweeps you shouting back to shore!

Where could any mortal be  
Happier than beside the sea!  
Margaret Hamilton, in August St. Nicholas.

Dr. Keate, who was Mr. Gladstone's tutor, at Eton, was very strict, and his constant threat to insure obedience was, "I'll flog you!" One day in giving a homily to the boys under his care he said:—"Blessed are the pure in heart, mind that. It's your duty to be pure in heart. If you are not pure in heart, I'll flog every one of you!"

## The Young People

Editor — BYRON H. THOMAS.

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

President, A. E. Wall, Esq., Windsor, N. S.  
Sec.-Treas., Rev. Geo. A. Lawson, 49 Preston St., Halifax.

#### BRIEF OUTLINE FOR A PRAYER-MEETING LEADER.

John XIV. 6.

Dwell briefly on the importance of knowing the way.

I.—He is the appointed way. Is it legal? This is a constant question.

1. Promises many times confirmed.  
2. Sacrifices continually pointed to Him.  
3. Confirmed at his Baptism. This is my beloved son, "Hear Him."

II.—He is the safe way.

(a.) How natural to display what is termed distrust.

Illustration.—The test applied to the Passenger Bridge over the falls of the St. John river at St. John. The travelling public refused to walk across the bridge until the test was made and the structure pronounced safe. Many have hesitated to accept Christ, but after the test of ages. He has been declared the only safe way.

(b.) Christ assures us.

(c.) The testimony of dying Christians.

III.—He is the pleasant way.

(a.) The haven in view sheds light.

(b.) Confidence in God gives joy.

(c.) A sense of triumph adds joy.

(d.) The object of the sacrifice the chief joy.

IV.—He is the only way.

(a.) Not "a" way, "the" way.

(b.) Many counterfeits.

(c.) Of vital importance to know the right way.

Conclusion.—Of no use unless used.

B. Y. P. U.

With this issue the editor for the year 1904-1905 makes his retiring bow. We desire to do so with all the graciousness of a son of the Orient. It is not for the writer to say whether we have made a success of the department or not. The word success does not cause any special anxiety to the outgoing editor. We believe we have all things considered been in a measure at least "faithful" to the charge imposed in us at the Truro Convention. To you my brothers and sisters who have helped—we extend our sincerest thanks.

As announced in the autumn of 1904 we have endeavored to emphasize the importance of raising the entire salary of our Foreign Missionary, S. C. Freeman—this has been done—and the B. Y. P. U. has a balance in hand. This was the plan agreed upon. By many it was not thought necessary to continue furnishing a brief outline on the Prayer Meeting Topics. This in connection with unwillingness of at least two score pastors to provide the copy in part at least explains the lack of continuity above this line.

We congratulate Brother H. G. Colpitts on his elevation to this position of editor. May the ink in the ink-horn never run low. May a prayerful and practical support be given him.

Concerning the Charlottetown meeting of the B. Y. P. U. we shall allow the Sec.-Treas., Rev. Dr. J. W. Brown and Pres. Rev. D. Hutchinson the privilege of giving a full report of the proceedings there.

TRYON, B. Y. P. U.

Perhaps a few words from our society would be of interest to the readers of these columns. Throughout the spring and summer the meetings have been well attended and the interest good, owing in part to the efforts of our worthy president, Albert Robinson. We have also been greatly helped in our work by Bro. Warren, during his two months stay amongst us, not only in the union but in all departments of church work did he prove himself an earnest and enthusiastic worker making our preaching and prayer services interesting and helpful. During the next few months thirteen have joined our society, twelve active and one associate, making a total membership of fifty-five (not counting non-resident members), thirty-seven active and eighteen associate. We are still supporting Kuchemba, a native Indian Bible woman. Collections amounting to \$1.50 are taken quarterly for this purpose.

Lula M. Foy, Sec.-Treas.

August 21st, 1905.

#### ETERNAL VICTORY OF SPIRIT

Many centuries ago at Salamis the eternal victory of spirit over matter, of personality over blind passions, of material equipment was achieved. We can look back to Nazareth and see one lonely prophet starting out to revolutionize the world absolutely without material resources of any kind. That prophet appeared not in the capital city but in the obscure village of the north. He was born not in

the purple, but in the manger, not with the blare of trumpets, but the quiet shining of the stars. He was reared not in some academy, but in the joiner's shop, with access to no literature save the few sacred books of his nation, no art save the national temple. He went forth without the patronage of the church or the sanction of the state, without army or navy, without equipment or endowment, without influence or invitation, with nothing save the idea that the kingdom of heaven was at hand, that the fatherhood of God must be recognized and the brotherhood of man established. And he conquered. If you are going forth to make money, he is no model, for he failed to make it. If you are going to work for fame, he is no model, for his life ended on the gibbet. If you are going to preach the gospel of force, he cannot help you, for he preached the gospel of love. But if you go somewhere and somehow through the service of mankind to enrich the world, through holding aloft the ideal to illuminate your age, then your life may be as calm as his, as patient, as fully assured of final victory. Then the life which found in the shop a school of character, in the despised province an ample sphere, and in thirty three years time enough to regenerate a world, goes before you with irresistible summons.

You are all to be workers in great place or in small. But I trust you go not as under some taskmaster's whip, but with the courage and serenity of one who perceives all about him the marks of the infinite worker, and so views the lowliest drudgery as part of the primal labor over which the sons of God shouted for joy. The energy which upheaved the mountains is offered you each morning. The wisdom which in the beginning said: "Let there be light," is yours for the asking. The stars in their courses fight, and the flower by the roadside blooms, and the old world in its orbit revolves, to help the man who brines his own daily task under the dominion of the universal law.—W. H. P. Faunce.

#### OUR CHRIST.

In Christ I feel the heart of God  
Throbbing from heaven through earth.  
Life stirs again within the clod,  
Renewed in beauteous birth.  
The soul springs up, a flower of prayer,  
Breathing his breath out on the air.

In Christ I touch the hand of God,  
From his pure heights reached down,  
By blessed ways before untrod,  
To lift us to our crown;  
Victory that only perfect is  
Through loving sacrifice, like his.

Holding his hand, my steadied feet  
May walk the air, the seas;  
On life and death his smile falls sweet,  
Lights up all mysteries;  
Stranger nor exile can I be  
In new worlds where he leadeth me.  
Not my Christ only; he is ours;  
Humanity's close bond.  
Key to the vast, unopened powers,  
Dream of our dreams beyond.  
What yet we shall be none can tell;  
Now we are his, and all is well.

Lucy Larcum.

#### FIGHTING SHADOWS.

I am told that engineers on the railway dislike moonlight nights, because they are all the time fighting shadows. There is a shadow across the track just ahead; it looks like a man, or a horse, or a tree, but it is not; it is only the shadow of something extending across the rails. We spend a lot of our energy—all of us do—just fighting shadows. We are all prone to mistrust God, and to see great troubles rising up before us. Time after time have we come to the place, and either, like the women at Christ's tomb, found the trouble removed, or have found that God has given us grace to overcome it. One trouble is scarcely passed until we are looking into the future for new ones, forgetting that we have a promise good for all days to come. "My grace is sufficient for thee."—Selected.

#### LOOKING OFF UNTO JESUS.

By Alexander MacLaren, D. D.

If men in the city walk the pavements with their eyes fixed upon the gutters, what does it matter though all the glories of a sunset are dyeing the western sky? They will see none of them; and if Christ stood beside you, closer to you than any other, if your eyes were fixed on the trivialities of this poor present, you would not see Him.

If you want to see Him, shut out competing objects, and the dazzling cross-lights that come in and hide Him from us. There must be a "looking off unto Jesus." There must be a rigid limitation, if not excision of other objects, if we are to grasp Him. If we would see, and have our hearts filled with, the calm sublimity of the solemn white wedge that lifts itself into the far-off blue, we must not let our gaze stop on the busy life of the valleys or the green slopes of the lower Alps, but must lift it and keep it fixed aloft. Meditate upon Him, and shut out other things.

Foreign Missions

W. B. M. U.

"We are laborers together with God."

Contributors to this column will please address Mrs. J. W. Manning, 24c Duke St., St. John, N. B.

PRAYER TOPIC FOR SEPTEMBER.

That God's special blessing may rest upon all departments of our work for the coming year and many souls be won for Christ at home and abroad.

BASS RIVER.

On the evening of July 16, a very interesting Missionary meeting, under the auspices of the W. M. A. Society, was held in the Baptist Church at this place. The programme, which was well prepared proved very interesting. Particular mention should be made of the duet so beautifully rendered by Mrs. C. Thompson and Miss C. B. Fulton also of the address by our pastor Rev. L. J. Slaughwhite.

At the close of the service a silver collection was taken which resulted in the addition of a goodly sum to our Home Mission fund.

The W. M. A. S. held its annual meeting on July 5th, with a good attendance. The following were elected as officers for the coming year: President, Mrs. Chas. Thompson; treasurer, Miss C. B. Fulton; secretary, Mrs. G. W. Fisher. The mite-boxes were opened and it was pleasing to note to what a large sum the mites will grow. Mrs. C. W. Fisher.

Things to be Thankful for in Connection with Our W. B. M. U. Work.

That sufficient money was raised to pay all our pledges for the past year. That we had 20 new Mission Bands and a number of new W. M. A. S. That there are more county secretaries than ever before. That we have one lady missionary to go to India this autumn. That we had such a pleasant and profitable Convention. That death has not entered the ranks of our missionaries during the past year. That we had so large a number of life members. That the mission interest is increasing among our young people. That there were so many new faces this year among the delegates. That the attention and willingness to serve in any way has never been greater. That the addresses were helpful and inspiring. That new workers are engaging in the service.

Things to be Regretted.

That there were not other missionaries to be sent to India this year. That there were so few delegates from N. S. at Convention. That Mission Bands were not more largely represented. That every society and Band did not send a report. That many of the older workers were absent at this Convention. That the memorial roll was longer than ever before. That not every society contributed to Home Missions. That the \$500 added to our estimates last year has not raised. That money contributed by Bands was given to objects not included in our estimates.

Things to be Remembered.

That the estimates were raised \$1000 this year. That each Society should observe Crusade Day and make a special thanksgiving offering. That the W. M. B. U. are to have a paper called Tidings, containing much helpful information for Mission Bands and W. M. A. S. Every member should subscribe for this paper and make it a great success. That the Convention meets next year at Bridgetown, N. S. That the United Mission studies were strongly recommended and each Society urged to engage in them. The book for this year is "Christus Liberator," a study of Africa. That Senior Mission Bands were discussed and commended as the only means of holding the young people. That the money raised by all Mission Bands and W. M. A. S. be sent to the treasurers. That the resolution to change the constitution was passed by the executive but not by the union so the delegation remains as before.

FLORENCEVILLE, N. B.

On Saturday evening, July the 15th, the W. M. A. S. held their annual "Roll Call" at the home of Mrs. Otis Shaw. The meeting was in charge of the President, Mrs. D. N. Estey, "Gather them in," was sung, after which Mrs. F. McCain gave an instructive Bible reading, and Rev. J. H. Anderson, (Presbyterian), led in prayer. The hymn "Speed Away" was sung and Mrs. W. L. McCain called the roll, the members responding with scripture verses. A paper on the relation and influence of Home Missions on Foreign, was then read by a member of the Society, Miss Blanche Estey conducted a "round-table" talk on the work being done at Grande Ligne and the Northwest. A duet, by Blanche Estey and Alva

Estabrooks followed, and Miss Mabel Estabrooks gave an excellent reading, after which Rev. J. H. Anderson sang a solo. The meeting closed by singing "Jesus Shall Reign." The proceeds of the meeting amounted to \$9.15. A. H. E.

TIDINGS.

The executive of the W. B. M. U. has long felt the need of concentration in its literary work, the difficulty being to find some person to gather up the different ends and combine them in one.

Other denominations are ahead of us in this respect, the Methodists and Presbyterians have each a small paper published in the interests of their missionary work, and they testify warmly to the value of the assistance lent by this means.

While we appreciate the value of "The Missionary Link" and hope it may continue to circulate freely among our sisters, we feel the time has come for a paper of our own which will permit more space for matters of special interest in our aids.

The Messenger and Visitor is, however, too necessary an adjunct to our work to relinquish the space so kindly granted us, and so the column in the Messenger and Visitor will be continued as at present.

At the Convention in Fredericton the following resolution was passed, almost the whole delegation standing to signify assent.

Resolved,—That the W. B. M. U. unite its publications (with the exception of column in the Messenger and Visitor, and the printing of Mission Band leaflets for six months) and print one paper in the interests of our Aid Societies and Mission Bands. Price to be 10 cents a copy a year in clubs of ten or more, 20 cents a year, single copy.

Moved and seconded that Mrs. Chubbuck be appointed editor and Mrs. Emma Estey have charge of Mission Band department.

The expense of printing Tidings, leaflets and other literature will not be increased by their amalgamation, and it is hoped this new movement may be put on a paying basis at once, by the active demand created in each Aid, by some sister who will foster and cherish this paper, and clubs will be formed, so when the first issue appears at the first of the year, Jan '06, the subscription list of Tidings will double.

A large share of the paper will be devoted to Mission Band work, and under Mrs. Estey's skillful care we are sure it will be attractive and helpful. The leaflets are to be continued in their present form until Jan 1st, when Tidings will absorb them and Mission Band leaders are asked to anticipate this change and see that each Band is well supplied with copies of the paper, A department for letters from the children and replies, is in prospect, enigmas, Bible puzzles and acrostics will appear and no effort will be spared to make the paper very useful to the children as well as their elders.

The Senior Band work will not be passed over, but interesting development among young men as well as women, will find place as the trend at present is in the direction of bringing the boys and youth into organized missionary work.

The staff of Missionaries on the field may be relied on for fresh communications and for this reason alone, the advent of Tidings was first caused.

The treasurers acknowledgements will be transferred from our column in the Messenger and Visitor and appear only in Tidings.

Your Corresponding Secretary can say very little about the one chosen as editor. As appointed by the executive and ratified by the union, we can suppose her a suitable person until proved otherwise, and it will never be difficult to dispose of her if necessary.

Therefore we bespeak all the sympathy co-operation and prayer of our constituency for this new enterprise and its editor. Dr. Chute has been telling us of Acadia change and yet unchanged, and that title applies very neatly to Tidings. The same useful, helpful friend, yet larger, stronger and more useful and helpful than ever is the hope and aim cherished by this union in this advance step.

AMOUNTS RECEIVED BY W. B. M. U.

TREASURER.

From August 3 to August 9th.

Lower Woods Harbor, F. M. \$7.45, H. M. 75 cts; Argyle Head, F. M. \$13, H. M. 65 cts; Mission Band treasurer, F. M. \$1,279.13, H. M. \$376.37; Amherst, F. M. \$1, N. W. M. \$2; Chelsea, F. M. \$3, St. John Lienster street F. M. \$10; Summerville, F. M. \$8.30, H. M. \$1.70; Wallace River, F. M. \$7; The Range, Tidings, 50 cts; Laconia, Tidings, 25 cts; Springfield Tidings 25 cts; Andover, F. M. \$13; Sydney, Pitt St. F. M. \$7.40. Mary Smith, Treasurer W. B. M. U.

Amherst, P. O. B. 63.

ACADIA SEMINARY.

(Continued from page 5.)

of the Plymouth (Mass.) High School. Her success here is attested by the following: "The School Committee of Plymouth desire to express their appreciation of the earnest and intelligent care which you have given to the High School of this town—a service not bound by the letter which killeth, but filled

with the spirit, which giveth life. Your methods are certainly approved by the results. The invitation to go to a larger and more profitable field of labor is a fitting reward, and you have our best wishes for abundant success in your new undertaking.

Leaving Plymouth Miss Small became Principal of the Woodward Institute for Girls, Quincy, Mass., organizing the institution which had an endowment of \$300,000, and teaching Social Science during her term of office. This position was relinquished to enable her to pursue advanced courses of study which were completed in June of the present year.

A lady of Quincy, whose daughters were in the school, says: "I consider Miss Small qualified both by birth and education to fill the position of Principal in any Education Institute. Highly educated, she possesses in a rare degree the ability to impart information. She governs seemingly without discipline, and the atmosphere of the school where I placed my daughters for four years, and the manner and whole bearing of her scholars was to me delightful and wonderful."

It seems needless after such strong unsolicited expressions to add anything further, but a few sentences taken from the many letters at hand may not be inappropriate. Dr. Alexander McKenzie, Pastor of Shepard Memorial Church, Cambridge, says: "I recommend her in all confidence." Another says: "In her governing methods Miss Small is quiet but effective, having an almost unaccountable moral influence over her pupils." The President of the Board of Trustees of Woodward Institute, says, "I should say in brief that she has the teaching instinct. She has a strong personality . . . giving her whole self to whatever she undertakes. I commend her most heartily." Mary A. Livermore said: "I think I have caught the spirit of your school—a reverent, self-poised, self-controlled, helpful spirit, which has erected a high standard of conduct, and urges its students to attain to it. It is evident that you are doing good work and know how to do it."

Other and equally favorable and discriminating expressions could be multiplied from different sources. It only remains, however, to be said that Miss Small has been known through several years by President, W. H. P. Faunce, Brown University, by Rev. T. D. Anderson, D. D., Providence, R. I., the late Rev. T. J. B. House, of Tremont Temple and others whose names carry weight. These all unite in a most favorable estimate of Miss Small as a woman of noble Christian personality, high ideals, advanced attainments, sympathy, good judgment, fine taste and true culture.

The Executive Committee of the Board of Governors and the Principal have great pleasure in commending Miss Small to the large constituency of Acadia Seminary, believing that her election makes possible further advance in the cause of true education for our daughters.

H. T. DeWolfe, Principal.

20th Century Fund

Hopewell (Mrs. Alonzo Siles, \$1, W. H. West, \$4, Orpah A. West \$2), \$7; Florenceville Rev. A. H. Hayward \$5; Bristol, Dan. Boyer, \$2; Hillsboro \$4, (Effe M. Milton \$5, Sanford Irving \$1) \$6; Marysville, Havelock Sanson, \$1; Metapedia, Anna Stewart, \$2, 'Unknown' Manor Asso. \$5; Forest Glen, (H. B. Fletcher, \$5; Eleanor Fletcher, \$5) \$10; Ledger, Bertha Hannah \$1; Coverdale 1st; Turtle Creek S. S. \$5; Campbellton, S. S. \$15; Harvey \$1; Mrs. J. W. Doucett, 25 cts, Walter Downy (omitted) \$1.25 \$1.50; Dorchester, Alphas Palmer, \$25; Johnston 1st, H. J. Perry \$5; Mid. Sackville S. S. \$10; Cambridge 1st, Rev. A. B. Macdonald \$2.50; Oak Bay S. S. \$3.45; Germain street (Maud Estabrooks \$5, Mrs. G. F. Barnes \$1, T. D. and W. T. Dunham \$6) \$12; Hampton (Rev. H. S. Shaw, \$5; Dorothy Noddin \$1, \$6; Harvey 2nd, Geo. C. Anderson \$2.50; Caledonia, Rev. A. A. Rutledge, \$5; Sackville Main street, Henry Harper \$4; Beaver Harbor S. S. \$2; Woodstock S. S. \$10; Lower Cambridge, Ethel M. Secord \$2; St. Andrews, Rev. Calvin Currie \$5; Cardwell So. Branch, Glennie G. Aiton \$5; Hillsboro 3rd, Mrs. John C. Milton, \$1, Valley (Mrs. M. F. Taylor \$1, Elijah Edgett \$1; \$2; Havelock Mrs Arthur W. Keith \$1; Upper Gagetown, Rev. R. Mutch, \$2; North River, Allie M. Main \$1; Moncton H. W. Snow, \$2; Surrey (Mrs. Edgar West \$3, Delia Gross, \$1; Mrs. Boaz Gross 50 cts) \$4.50; North River, (H. W. B. Colpitts \$5; J. L. Bleakney, \$1; \$6; New Maryland, Rev F. B. Seelye, \$5; St. Martins Rev. C. W. Townsend \$10; Harvey S. S. \$5; St. Stephen (W. H. Edwards \$3, Mrs. Ferguson, \$1, D. A. Vaughan \$5, C. A. Lambman, \$1, Mrs. J. Murdock, \$1, Mrs. J. Mann, 50 cts; Mrs. E. Graham, \$1; Ed. Mills 50 cts; W. Mills 50 cts; H. McConry, 50 cts; Annie Thompson \$1) \$15; Total \$214.45. Before reported \$3,270.97. Total to July 21st, \$3,485.42.

PRINCE EDWARD ISLAND.

Summerside Major Schurman \$15; Tryon Macdonald Boulter \$5. Total \$20. Before reported \$119. Total to July 21, \$139.

J. W. Manning, Treas. N. B. & P. E. I.

St. John, July 21, 1906.

DENOMINATION

SUCCESSOR TO L

As the First Scotia have been willing to assume the work of the Treasurer of for come responsible of the year. sent to him and ad credited as

Signed (A. Wolfville, N.

MISSION

A joint Missionary Kings Co.'s town, Sept. gram has be and Foreign North West representative ed missionary will take a A. R. will gr ad certifica profitable tim trust we will representation

QUAL

The Carleton Quarterly m Hartland n p. m. A p raged which interesting. union with t no doubt be hence we hop tion may be

A consider the last Year hand, and m undersigned

By order of

Fredericton,

In your rep Rev H. F. A Century Fur item. "Betha paid \$385. dollar of the months ago. sent from Be Manning, for \$125 to Mr. 20th Century

Church

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**Notices.**

**DENOMINATIONAL FUNDS, N. S.**

**SUCCESSOR TO LATE TREASURER, JOHN HALDE**  
As the Finance Committee for Nova Scotia have been unable to find anyone willing to assume the full responsibility for the work of the late Treasurer, A. Coburn, Treasurer of former years has agreed to become responsible for it during the remainder of the year. All funds may therefore be sent to him and will be duly acknowledged and credited as directed.

Signed { A. E. WALL,  
A. COBURN, Fin. Com. for N. S.  
Wolfville, N. S., March 2, 1905.

**MISSIONARY COBFERENCE.**

A joint Missionary Conference of the Baptist Churches of Annapolis and Kings Co.'s is to be held in Bridgetown, Sept. 11 and 12th. A good program has been prepared. The Home and Foreign Boards, Grand Ligne and North West will be represented by representative men. Several returned missionaries will be present, who will take a prominent part. The D. A. R. will grant free return on standard certificate plan. A pleasant and profitable time is anticipated and we trust we will be greeted by a good representation from the churches.  
M. W. Brown, Sec.

**QUARTERLY MEETING.**

The Carleton and Victoria Counties Quarterly meeting will convene at Hartland on Monday Sept. 11th at 7 p. m. A programme has been arranged which will be both helpful and interesting. In view of the proposed union with the Free Baptists this will no doubt be the last quarterly held, hence we hope that a large representation may be in attendance.  
Joseph A. Cahil,  
Sec. Treas.

**YEAR BOOKS.**

A considerable number of copies of the last Year Book (1904) remain on hand, and may be purchased from the undersigned at five cents per copy.  
By order of the Convention.  
Herbert C. Creed.  
Fredericton, N. B. Aug. 25.

In your report of the 16th inst., in Rev H. F. Adams report of the 20th Century Fund, I find the following item, "Bethany Church, pledged \$510, paid \$385. This is an error as every dollar of the \$510 pledged, was paid months ago. On Dec. 1st 1904, I sent from Bethany Church \$100 to Dr. Manning, for Foreign Missions, and \$125 to Mr. J. Howard Barrs, for the 20th Century Fund, which with \$385

previously paid, made up the \$510 pledged.

Please made this correction in your next issue, and oblige, yours truly,  
C. H. Harrington.  
Per S. H.

**THE KENT CO. S. S. CONVENTION.**

Convened with Grangeville, Aug. 12, 13. Delegates were present from all the S. S. of the county.

1st session 2. 30 p. m., Consecration service in charge of J. West. Election of officers for ensuing year. Rev. R. M. Byron, President; Willis Newcomb, V. P.; Mrs. E. Hicks, Secretary; E. Hicks, Treasurer. The reports from S. S. were not as favorable as on some previous occasions. The committee appointed last year for organizing new schools reported. They had been very successful, several places in the county where Baptist families live were reported without a S. S. and committees were appointed to visit and try and start a S. S. Should they fail in this they will organize Home Department.

The second session was given to temperance. Some fifty of the Grangeville Sons of Temperance Division entertained the Convention. This was followed by addresses from Bros. T. Van Iderstine, J. West, W. Ayer, G. Hicks, W. Newcomb, F. B. Seelye, and R. M. Bynon.

Sunday morning service consisted of a model S. S. Opened by O. S. Jones. Lesson taught by W. Newcomb. Closing exercises in charge E. Hicks. Address to S. S. workers R. M. Bynon. Sermon, F. B. Seelye.

The 4th session was doctrinal Regeneration essential to salvation, J. West; Benefits of right training, Mrs. F. B. Seelye; Normal Lesson; Church Ordinances, R. M. Bynon, Why I am a Baptist, T. Van Iderstine. A paper on What constitutes a Baptist, prepared by Pastor J. H. Geldert; an essay, a verse of scripture for every cardinal doctrine held by the Baptists. The importance of using our own literature by F. B. Seelye, and "The inerrancy of the Scriptures," by W. Newcomb. The evening service consisted of a few short addresses, a sermon by R. M. Bynon on "Christ's Second Coming." The after service was one never to be forgotten. Not one in the building, but testified. Some asking for prayers, many thanking God for blessings received. All felt the Holy Spirit's power.  
R. M. Bynon.

**VIOLIN APPOINTMENT AT ACADIA SEMINARY.**

Miss Helen A. Boynton, Mus. Bach., who has accepted an appointment as Teacher of Violin in Acadia Seminary, is exceptionally well qualified for the position by reason of her highly musical temperament, her prolonged and thorough technical and theoretical training and her fine personality. Miss Boynton is a graduate of the

Smith College, School of Music under Professor H. D. Sleeper (Theory and Harmony), and Miss Rebecca Wilder Holmes, a pupil of the great Joachim, in Violin. Miss Holmes writes of her: "I most heartily recommend Miss Boynton. She is exceedingly talented and aside from being an excellent performer, possesses all the qualifications that make a successful instructor." Professor Sleeper says, "The teachers of the Department recommend Miss Boynton most heartily as being thoroughly musical and proficient in her art. As violinist she has excellent technique and a very full rich tone. We are proud of her." Edwin Bruce Story says of her work:—"Her playing is characterized by beauty of tone, excellent intonation, much self-control and by intelligent interpretation of the works of classic and modern masters." Abundant success will characterize her work as a teacher." Coming thus so strongly commended, already an artist of promise and with considerable and successful experience as a teacher, Miss Boynton will materially strengthen the rapidly growing Department of Music at Acadia.  
Please notice,  
H. T. DeWolfe,  
Principal.

**THE NINETEENTH CENTURY AND AFTER** Edited by James Knowles. Published monthly.

Contents for August, 1905.

- I. The Nation and the Army: The Responsibility of the Individual Citizen. (1) By Colonel the Earl of Erroll (2) By the Rev. H. Russell Wakefield (Mayor of Marylebone.)
  - II. The Liberal Unionist Party. By the Right Hon Sir West Ridgway, G. C. M. G. K. C. B. K. C. S. I.
  - III. The White Peril in Australasia. By Guy H. Schofield.
  - IV. Impressional Drama. By Lady Archibald Campbell.
  - V. Vanishing Vienna: A Retrospect. By Lady Paget.
  - VI. Madame Tallien. By Dominick Daly.
  - VII. An Autumn Wandering in Morocco. By T. H. Weir.
  - VIII. Some French and English Painting. By Frederick Wedmore.
  - IX. The Influence of Berkeley. By Stephen Paget, F. R. C. S.
  - X. The Hebrew and the Babylonian Cosmologies. By the Rev. Dr. W. St. Clair Tisdall.
  - XI. The Camargue. By David H. Wilson.
  - XII. The Macaronis. By Norman Pearson.
  - XIII. The Origin of Money from Ornament. By William Warrand Carlile.
  - XIV. Housekeeping and National Well-being. By Mrs. Huth Jackson.
  - XV. A Note on Women's Suffrage. By the Countess of Selborne.
  - XVI. The Contest for Sea power: Germany's Opportunity. By Archibald S. Hurd.
  - XVII. "Mr. Speaker." By Michael MacDonagh.
  - XVIII. Redistribution. By Herbert Paul.
- Leonard Scott Publication Company, 7 and 9 Warren Street, New York.

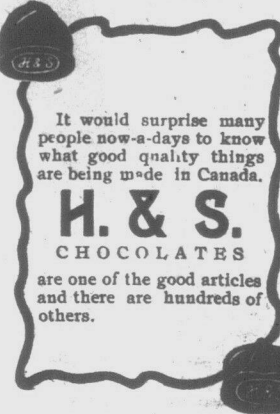
**Baby's Second Summer**

will be a happy, healthy summer, if mother starts NOW to feed

**Nestle's Food**

Just add water and milk. Always ready for use. Sample (sufficient for eight meals) sent free to mothers.

THE LEEHING, HULES CO., Limited, MONTREAL.



**Books for Sale.**

- 1 Webster's International Dictionary, with supplement of additional words, and meaning; also reference. History; cost \$13; almost new.
- 1 Commentary on the Old and New Testament. Jameson Fausset & Brown cost \$4.00 nearly new.
- 1 Bible Encyclopaedia Fausset.
- 1 Cyclopaedia of religious knowledge, Sanford, will sell them at a reduction.  
W. E. Carpenter.

**Rally Day Programme.**

The Baptist Book Room, Toronto, has for sale a splendid Sunday School Rally Day Programme that will be supplied at

**\$1.00 per hundred.**

It is suited for all Sunday Schools, large or small. Send orders to the Baptist Book Room, Toronto, dealers in Books, Hymn Books, Bibles and all Sunday School Supplies.

Printed  
Church Collection  
- ENVELOPES -  
\$1.50 per single  
1,000  
Discount on larger  
quantities  
Express prepaid  
**PATERSON & CO.**  
MESSENGER & VISITOR OFFICE,  
St. John, N. B.

**STRAIGHT TEA TALKS (with the poetry left out) No.2**

The absurd part of a man or a business usually asserts itself when he starts in to run down his competitors. Some firms, who have been in the tea business for a considerably longer time than ourselves, continually refer to their experience, longer standing, etc., and on this account argue they are better able to cater to your tea wants. Well, may be (?) Some can accomplish more in four years than others do in fourteen. We cannot help that. We assert, without any fear of contradiction, that no tea has ever been put on the market in the provinces that in so short a time (less than four years) has won the confidence of the people as has VIM TEA; and this is the face of the strongest opposition. We attribute this chiefly to Quality, though no doubt good salesmanship, advertising, and care in the detail work have helped. You don't care the snap of your finger whether VIM TEA is grown at an elevation of 4,000 feet above the sea level, or 2 feet 6 inches under the sea, providing VIM TEA tastes right. Neither do we; although, if it is going to give you more confidence in VIM TEA, for your information we tell you we choose as much as possible high grown Teas of Ceylon and India, as usually they have better liquoring qualities than low grown teas of the valleys.

**VIM TEA COMPANY, St. John, N. B.**

**STOP, WOMAN!**

AND CONSIDER  
THE ALL-  
IMPORTANT FACT

That in addressing Mrs. Pinkham you are considering your private ills to a woman—a woman whose experience with women's diseases covers a great many years.

You can talk freely to a woman when it is revolting to relate your private troubles to a man—besides a man does not understand—simply because he is a man.

Many women suffer in silence and drift along from bad to worse, knowing full well that they ought to have immediate assistance, but a natural modesty impels them to shrink from exposing themselves to the questions and probably examinations of even their family physician. It is unnecessary. Without money or price you can consult a woman whose knowledge from actual experience is great.

**Mrs. Pinkham's Standing Invitation.**

Women suffering from any form of female weakness are invited to promptly communicate with Mrs. Pinkham, at Lynn, Mass. All letters are received, opened, read and answered by women only. A woman can freely talk of her private illness to a woman; thus has been established the eternal confidence between Mrs. Pinkham and the women of America which has never been broken. Out of the vast volume of experience which she has to draw from, it is more than possible that she has gained the very knowledge that will help your case. She asks nothing in return except your good-will, and her advice has relieved thousands. Surely any woman, rich or poor, is very foolish if she does not take advantage of this generous offer of assistance.

If you are ill, don't hesitate to get a bottle of Lydia E. Pinkham's Vegetable Compound at once, and write Mrs. Pinkham, Lynn, Mass., for special advice.

When a medicine has been successful in restoring to health so many women, you cannot well say, without trying it, "I do not believe it will help me."

**STRONG AND VIGOROUS.**

Every Organ of the Body Toned up and invigorated by



Mr. F. W. Meyers, King St. E., Berlin, Ont., says: "I suffered for five years with palpitation, shortness of breath, sleeplessness and pain in the heart, but one box of Milburn's Heart and Nerve Pills completely removed all these distressing symptoms. I have not suffered since taking them, and now sleep well and feel strong and vigorous."

Milburn's Heart and Nerve Pills cure all diseases arising from weak heart, worn out nerve tissues, or watery blood.

**FOR SALE**

**FARM AT LOWER SELMAH.** A great bargain 100 acres, Hay, Tillage, orchards, 60 trees, all in bearing. Cut 30 tons hay could be made cut 50 tons, has wintered 18 head of cattle, 6 horses and 12 sheep. House 18x33, Ell 24x16, Barn 60x30, waggon and tool house 24x26 one of the best mud privilage on the Cobequid bay—sufficient to keep up the farm for all time, has a fine wood, lot and pasture. Price \$1,400.00. Address A. A. Ford, Berwick and Hants County, Real Estate Agent.

A. A. FORD, Manager.

**The Home**

**DRESSING THE HAIR.**

The way the hair is dressed plays an important part in a woman's or girl's appearance, and two or three different styles need sometimes to be tried before the one that suits best is found. Don't wear it puffed out round the face because it is fashionable, if it doesn't suit you. It is a mistake to draw the hair back tightly from the face and screw it in an ungainly knot at the back of the head just because it can be done in a few minutes and is no trouble.

A beautiful face may be quite marred in appearance because the hair is framed in an unsuitable manner round it. If you have straight hair over a high forehead, don't brush it tightly back, but pull it well forward and loosen it all around the face. The other extreme is wearing the hair too much frizzed right down over the eyes which gives a common look, and cannot be said to suit anyone.

When you have found a style of hair-dressing that really suits you, keep to it, as fashions in coiffures do not change to a great extent, and the only alteration needed may be to twist the coils in a different manner, or to wear it a little higher or lower.—Chicago Tribune.

**HOUSEHOLD HINTS.**

If you rub grass stains with molasses they will come out without difficulty in the ordinary wash.

Spots may be removed from ginghams by being wet with milk and covered with common salt. Leave for an hour or so, and rinse out in several waters.

You can make a faded dress perfectly white by washing it in boiling cream or tartar water.

Salt stains can be removed from silk if the spots are rubbed with a bit of flannel, or, if stubborn, with a piece of linen, wet with alcohol.

If there is a deep-set door that it is desirable to permanently close, have bookshelves fitted in. Curtains can be hung at either side or not, as one pleases. If one does not wish to fill the entire space with books, the upper shelf can be set in lower down than would be wished for books, and china or pewter and brassware placed there on or a picture hung in the space.

**SELECTED RECIPES.**

Pickled onions must be small, of even size and perfectly round. Peel them but do not cut the tops and roots close enough to break them apart. As fast as peeled drop into strong brine and let stand for twenty-four hours. Then drain in collander or on sieve and dry with a cloth. Drop into glass jars. Spice vinegar with whole cloves, cinnamon stick, mace, peppercorns, using about a tablespoonful of the mixed spices for each quart jar of onions. Heat the vinegar scalding hot and then cool it and pour into the jars over the onions. Cover jars to keep out the dust and let stand three days, on the second and third days pouring off the vinegar scalding hot and pouring it over the onions. On the third day seal them up.

Some housekeepers boil the onions in equal proportions of sweet milk and water to keep them white. Others parboil them in salted water, blanch and cover with spiced white vinegar, adding a very little sugar.

For mustard pickle use about equal proportions of tiny green cucumbers, large ones cut into dice, thinly sliced green tomatoes, cauliflower broken in small tufts, small string beans, or large ones cut in small strips, green grapes, green radish pods, nasturtium seeds and very small white onions. Make a brine with a pint of salt to

one and one-half gallon of cold water. Soak the vegetables over night in this. Drain off the brine in the morning, scald and pour over the vegetables again, and let get cold. Again drain. To each gallon of vinegar allow a pound each of mustard and curry powder, half cup of salt, one cup brown sugar and half a teaspoonful cayenne. Add salt and sugar to the vinegar while heating. Mix the mustard, curry powder and cayenne to a paste with a little of the vinegar and add to the rest, and when scalding hot pour over the vegetables. If you prefer a thick mustard dressing, mix a little flour with the mustard, etc.

**BUSINESS GIRLS SECURE QUALIFIED BY HER LUNCHEON.**

The girl who sits in an office or stands behind a counter cannot afford a pastry luncheon, says the Chicago Journal. This does not mean that her twenty cents is too small a sum to be wasted in the succulent Napoleon cakes or eclairs. It means that she can not afford to waste her strength and energy instead of replenishing them by proper diet.

The business girl with a fondness for indulgence of this sort is worse than extra vagrant—she is reckless of her personal appearance as well.

In order to succeed in business in these days of competition a girl must be equipped with a good deal of plain common sense. There is, therefore, no good reason why she should not bring some of it to bear upon the matter of her choice of food for luncheon.

A good soup, a roast beef sandwich, a small steak or chop and tea, milk or cocoa may be had, and sometimes excellent fish. Baked apples or fruit from one of the corner stands will take the place of the mustard pie.

Beauty worth some sacrifices. Certainly it is worth the price of a few cream cakes at luncheon hour. No amount of cosmetics, no powder and no toilet lotion will be able to cope with the ravages of willfully brought on indigestion.

The business girl must look at the noonday meal as a necessary process to building up and sustaining the morale, and not be altogether forgetful and devoid of enjoyment, but if she will practice discretion in the matter of luncheon menu for only one week she will be satisfied by the difference in her mental attitude of health.

**THE WICKED DEED**

Housekeepers who are distressed by the presence in their homes of that intolerable little pest, the flea, may perhaps learn something to their advantage from an old-time practice as noted in Thomas Tusser's "Five Hundred Points of Good Husbandry United to a Many of Good Wifery," printed in 1573:

While wormwood hath seed get a handful or twaine

To save against March to make flea to refrain.

Where chamber is swept and wormwood is strown.

No flea for his life dare abide to be known.

Another plan, successfully tried, is to place a sheet of fly-paper under the bed or lounge with a piece of raw beef in the middle of it. The beef attracts the "hoppers" and the paper captures them.

Little Mabel, aged five, who was visiting her aunt in the country, had developed a great fondness for milk. One day, having drunk as much as her aunt thought good for her, she was told that she could not have any more.

"I don't see why; there's two whole cowful out in the barn."

If ther be lying before you any bit of work from which you shrink, go straight up to it, and do it at once. The only way to get rid of it is to do it.

**Diarrhoea, Dysentery, Stomach Cramps and all Summer Complaints take**



Don't experiment with new and untried remedies, but procure that which has stood the test of time.

Dr. Fowler's has stood the test for 60 years, and has never failed to give satisfaction. It is rapid, reliable and effectual in its action and does not leave the bowels constipated. REFUSE ALL SUBSTITUTES. THEY'RE DANGEROUS.

Mrs. BRONSON Lusk, Aymer, Que., writes: "I have used Dr. Fowler's Extract of Wild Strawberry for Diarrhoea for several years past and I find it is the only medicine which brings relief in so short a time."

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**Burdock BLOOD BITTERS**

**Burdock BLOOD BITTERS**

Mrs. A. Lethbridge, of Ballyduff, Ont., writes: "I believe I would have been in my grave long ago had it not been for Burdock Blood Bitters. I was run down to such an extent that I could scarcely move about the house. I was subject to severe headaches, backaches and dizziness; my appetite was gone and I was unable to do my housework. After using two bottles of B. B. B. I found my health fully restored. I warmly recommend it to all tired and worn out women."

**BIBL**

Abridged This JULY Lesson XI.—Giving Strains

Whosoever live freely.—Rev

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The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

Third Quarter, 1905.

JULY TO SEPTEMBER.

Lesson XI.—September 10. The Life Giving Stream.—Ezekiel 47: 1-12.

GOLDEN TEXT.

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

EXPLANATORY.

I. Ezekiel, the Prophet. His Name means "God is strong," or, more probably, "God strengthens."

Parentage. His father was Buzi ("the dispised one"), faithfully held by rabbinical tradition to be the "dispised" prophet, Jeremiah.

Calling. He was a priest at Jerusalem, and probably of the influential family of Zadok. "The priests had already in this age attained to great influence; they were the aristocracy, standing next to the royal family."

Early Years. "A blast of imperialism fell on the early days of Ezekiel." The discovery of the Book of Law "took place in the year 621, somewhere near the time of Ezekiel's birth. We may perhaps allow ourselves to conjecture that his father belonged to that section of the priesthood which, under Hilkiah its head, cooperated with King Josiah in the task of reform."

In Exile. Ezekiel, with many others, was settled at Tel-Abib ("Cornhill"), an unknown place near the river Chebar, which was probably a canal or a tributary of the Euphrates in the vicinity of Babylon. "Babylon was, in all physical respects, a far better home than Judea. The soil was amazingly fertile."

II. The Book of Ezekiel.—Authenticity. "No critical question arises in connection with the authorship of the book, the whole from beginning to end bearing unmistakable the stamp of a single mind."

Literary Characteristics. "We may call Ezekiel the Dante of the Bible." "He is fond of artificial kinds of composition, especially symbol, allegory, and parable, which he sometimes develops at great length, and elaborates in much greater detail than is done by other prophets."

Matheson calls him "Ezekiel the Individualist," on account of "his insistence on the independence of the individual soul before God." "The Omnipotence of the living God is the idea which predominates in the whole ministry of Ezekiel." God's holiness is also a masterful thought with the prophet.

III. The Vision of the Temple. In these nine closing chapters, "Ezekiel has given us a description of the future Kingdom of God, which ranks among the most remarkable creations of his book." "We have here, for the first time in perfect distinctness the conception of the Kingdom of God, or, as we might also say, of an ecclesiastical State."

Historical Significance of the Vision. "After the return of the exiles under Ezra and Nehemiah, "the whole movement by which the new Israel was consolidated proceeded on the lines fore-shadowed in Ezekiel's vision. The Messianic hope are set forth by Ezekiel formed one of the most powerful impulses that made for the reconstruction of the Jewish state."

IV. The River of Life: Its Source.—Vs. 1, 2. "The river of life is the most striking conception of Messianic felicity. It is one of those vivid images from Eastern life which, through the Apocalypse, have passed into the symbolism of Christian eschatology." Read Rev. 22: 1, 2.

1. Afterward. After the angel had shown Ezekiel the new temple and all its details. He (the conducting angel) brought me again unto the door of the house. The entrance of the temple itself, the inner sanctuary. From under the threshold to the right the prophet saw a miraculous stream issuing forth, and flowing eastward. As the building faced the east, its right side was south. Continuing across the inner court and keeping to the stream passed the altar, which was in the center, at the south side, and went on across the outer court. Ezekiel's conception was based on the natural fact "that there was a fountain connected with the temple-hill, the waters of which fell into the valley east of the city and made their way towards the sea."

2. Then brought he me out, etc. The eastern gates were shut because Jehovah had entered through them (Ezek. 44: 2; 46: 1), therefore the prophet was led through the north gate and around the outer court, to the eastern side, where he perceived the stream flowing beneath the gate, still on the southern side.

The vision means that, as the river of life flowed from the sanctuary where Jehovah dwelt, so all our blessings come from God and, from his present abode, the church of Christ. Every stream has a source, but too often we drink of the stream of our joys

without once considering whence it sprung.

V. A Boarding Stream.—Vs. 3-5. The vision unfolds gradually, as all truth does. The prophet is next made to perceive that the wonderful stream, proceeding from God's sanctuary, needs no additions from without; but has in itself the power of increase, of growth.

3. The man that had the line in his hand, Ezekiel's guide had been using the line to measure the dimensions of the temple. He measured a thousand cubits. About one-third of a mile. The exact distance has no special significance, but only the fact that the stream, without tributaries, rapidly deepened, becoming ankle-deep, then after a space knee-deep, then (v. 5) waters to swim in, a river that could not be passed over. "The word rendered 'river' is the usual one for 'brook' or wady, viz., a stream with its valley or gorge."

The Growth of the Kingdom. To the Jew of Ezekiel's time his vision was an encouraging prophecy that, though the nation on the return from exile would at first be small and weak, it would in time become strong and wealthy. That is just what happened. The return was signalized by renewed Bible-study, a deeper and purer worship, more fervent patriotism, with the certain results in material prosperity.

The spiritual unfolding of the prophecy, however, far transcends in glory the material realization, for the Jewish kingdom was the little stream which broadened and deepened into the mighty kingdom of Christ, whose splendid growth is the fulfillment of prophecy.

It is estimated that, in A. D. 1000, that there were 50,000,000 Christians in the world; A. D. 1500, the number had become 100,000,000, doubling in 500 years; A. D. 1800, the number was 200,000,000, doubling in 300 years; A. D. 1880 there were 415,000,000 Christians, more than doubling in 80 years. This is better than Ezekiel's vision!

VI. A Vivifying Stream.—Vs. 6-12. Ezekiel is next made to see that the wonderful stream, though it gains nothing from the region around, yet enriches that region in every way.

6. Son of man Ezekiel's favorite designation of himself. "Better, 'child of man.' The phrase is used over ninety times, and expresses the contrast between the prophet, as one of mankind, and the majesty of God." "Hast thou seen this? Do you understand what you have seen so far? Then let it go farther. Caused me to return to the brink, a v., "bank." Ezekiel had not been away from the bank, so that some translate "along the bank."

8. Toward the east country. The region about the Jordan. God went into the desert, a v., "the Arabah," the depressed valley of the Jordan and the Dead Sea, extending south to the Red Sea. The region between Jerusalem and the Dead Sea is the most desolate and inhospitable tract in the whole country. Go into the sea. The Dead Sea. The waters shall be healed. Restored to their natural condition, made flesh from salt.

9. The rivers. Hebrew, "the two rivers." Perhaps "the double river," i. e., the mighty river. Perhaps reference is had to the junction of the miraculous stream with the Jordan. Zech. 14: 8 the vision is of a divided stream, half flowing into the Dead Sea and half into the Mediterranean. Everything shall live. Not implying that the fishes were dead before, but, where before there was no life, now there shall be life everywhere, a very great multitude of fish. "While the water of the ocean contains from 4 to 6 per cent. of solids in solution, the Dead Sea holds from 24 to 26 per cent., or five times as much. No fish can exist in the waters, nor is it proved that any low forms of life have been discovered."

10. From Edgedi, "Fountain of the kid," situated about the middle of the west shore of the Dead Sea, even unto Englam. "Fountain of the two calves," an unknown locality probably near the mouth of the Jordan,—all this stretch of shore shall be a place to spread forth nets. So the river. Fish shall be as abundant there as in the great sea, the Mediterranean.

11. But—a most practical reservation—the marshes (marshes) therefore shall not be healed. The depressions around the Dead Sea "which were filled when the waters overflowed, and which, when they retired or were evaporated, became reservoirs of salt."

12. By the river . . . shall grow all (kinds of) trees for meat. For food. Compare the trees in Eden. Gen. 2: 9. Their leaves shall not fade, a v., "wither," nor their fruit be consumed, a v., "fail," but new fruit ("brew," first fruits) shall come on them according to his months, a v., "every month," the fruit for food and leaf for healing; like the trees in Rev. 22: 2, "yielding fruit every month, and the leaves were for the healing of the nations." All this fertility, Ezekiel is careful to tell us in closing his vision, is due solely to the divine source of the water, because . . . they

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issued (a. v., "issue") out of the sanctuary. Thus the beautiful passage returns to the thought with which it started (v. 1).

WELCOME THE STRANGER.

Canadians young and old have imagination enough to realize what is going on in our own land. The movement of population means heart-breakings innumerable and myriads of "Rachels weeping for their children." What has not Ireland heard of "Farewells" as her sons and daughters cross the separating seas? Scotland too, is sending out her thousands from lonely glens and hillsides and busy mines. England and Wales are swelling the mighty stream of willing and weeping exiles. Willing but regretful; and how homesick for many a long day. We see crowded steamers and trains bearing the people from their old homes to find new homes in new lands; and we do not always recall what sorrow, what yearnings, what longings are in those hearts, and how well it would always be to show kindness to the strangers that come from far away. Within the last hundred or hundred and fifty years how many strangers have come into these countries seeking new homes! Our fathers, grandfathers, or great-grandfathers came across the Atlantic, or from the colonies to the south of us. They were in need of the kind helpfulness of earlier pioneers. We ought to be ready to do for those who are the pilgrims and strangers of today, all and more than all that others tried to do for those who were before us. The means of travel and transport are incomparably better now than they were even fifty years ago; yet there is scope enough for the kindly offices of Christian men and women. Above all things there must be never-failing vigilance to save the stranger from being preyed upon by those who lie in wait for opportunities to mislead and deceive and rob. There is also a great gain in having well planted in the new regions men of high character—the minister, the schoolmaster, the medical man, the government agent—whose timely help and guidance can be relied upon. We ought also most surely to bear in mind that we are debtors to others besides men of our own nationality or language or religion. The law of love embraces all our brethren of mankind so far as opportunity extends.—Presbyterian Witness.

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SYNOPSIS OF CANADIAN NORTH-WEST

HOMESTEAD REGULATIONS.

ANY even numbered section of Dominion Lands in Manitoba or the North-west Provinces, excepting 8 and 26, not reserved, may be homesteaded upon by any person who is the sole head of the family, or any member of a family, or any male over 18 years of age, to the extent of one-quarter section, of 160 acres, more or less.

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

HOMESTEAD DUTIES: A settler who has been granted an entry for a homestead is required to perform the conditions connected therewith under one of the following plans:

(1) At least six months' residence upon and cultivation of the land in each year during the term of three years.

(2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.

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

APPLICATION FOR PATENT should be made at the end of three years, before the Local Agent, sub-Agent or the Homestead Inspector.

Before making application for patent the settler must give six months, notice in writing to the Commissioner of Dominion Lands at Ottawa, of his intention to do so.

W. W. CORY, Deputy of the Minister of Interior.



UPPER CANADA COLLEGE FOUNDED IN 1829

Toronto, Ont.

PRINCIPAL, HENRY W. AUDEN, M. A. Cambridge, late Sixth Form Master at Fettes College, Edinburgh.

The College will reopen for the Autumn term on Wednesday, Sept. 13th, 1905, at 10 a. m. Separate Preparatory Department for boys between the ages of 9 and 13, with separate staff and equipment. 50 acres of grounds. Separate infirmary with physician and trained nurse. Courses for University, Royal Military College and Business. Every facility for cultivation of sports and athletics. Examinations for Entrance Scholarships, Saturday, Sept. 16th, 1905. Special Scholarships for sons of old pupils.

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- 1. A man and his wife for Steward and Matron of "College Residence," the boarding house of College students.
2. A head cook for Acadia Seminary.
3. Two women to have the care of rooms in College Residence and the Academy Home.
4. Ten young women to work in dining rooms and kitchens of Acadia Seminary, Horton Academy and College Residence.
5. One man servant for the Seminary, to have charge of fires and do all sorts of general work.

Write the undersigned for full particulars, stating what position you will accept.

A. COHOON, Sec'y, Executive Committee.

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From the Churches.

DENOMINATIONAL FUNDS.

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

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

BEDEQUE.—A strong interest is manifest long all our lines of Christian work. Conference meetings are blessed season, and the social services are refreshing.

J. D. Wetmore.

AMHERST — A very promising young woman was baptized last Sunday evening. The church has recently purchased a new parsonage. It is a valuable property, centrally situated, and the house commodious and well equipped.

SOUTH OHIO, Yarmouth Co., N. S.—Owing to the resignation of Dr. Saunders the Ohio Baptist Church is at present without a pastor, and will be glad to hold communication with some clergyman, at liberty to accept a call, whose own soul glows with the love of God, and who possesses zeal enough to imbue his hearers with the same.

TRYON.—Brother A. W. Warren, who has been with us for two months, finished his work here on Sunday the 13th Aug. Bro. Warren stands very high in the estimation of our church and people; both as a preacher and a man.

DOAKTOWN, N. B.—We have had a gentle refreshing from the presence of the Lord. Five were baptized last Sunday evening. Bro. Jack Mersereau, Head Master of Horton Academy greatly assisted us in the good work.

PARRSBORO.—The work goes on encouragingly with us. Twice during the month have we visited the baptismal waters, seventeen being added to our membership.

LEWISVILLE, N. B.—Now that we are regularly enrolled among the independent Baptist Churches of the N. B. Eastern Association we feel it incumbent upon us to introduce ourselves to the readers of the Messenger and Visitor.

this place hopeful in the extreme. It has been my privilege during the past year to extend the right hand of fellowship to 83 new members, over 40 of these coming to us by baptism.

Ira M. Baird.

CLEMENTSVALE, N. S., — It was my privilege to spend a few days this summer in the old home visiting relatives and friends. The church here is now without a pastor. Preached to the people on the two Sabbaths of my stay with them.

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ALBERT G. MORTON Steward. MRS. ALBERT G. MORTON, Matron. FALL TERM OF OURS Wednesday, September 6th, 1905.

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On the same morning it was my joy and privilege to go down into the water (where some 12 years ago I myself was baptized by Rev. D. W. Crandall) and administer the sacred rite of baptism to two happy converts from Prinosdale, Nettle Fraser and Mary Dondale.

Ira M. Baird.

ST. ANDREWS, BAY SIDE, AND BOCABEC.—Began work here after the close of the College in June. The field had been without pastoral care since Mr. Geldart's return to Wolfville in September '04. In St. Andrews a Wednesday evening prayer meeting and a Sunday School had been kept up throughout the year, mainly, by the faithful efforts of Dea. Geo. F. Hibbard.

Aug. 26, 1905.

LANSDOWNE, C. Co., N. B. Aug. 23rd.—Since writing to Messenger and Visitor we have been engaged in special meetings at the above place. Services held in the Union Church, Rev. H. Brown, Primitive Baptist, uniting with us.

we gave the hand of fellowship to 11 and Bro. B. to 4. Others will probably unite with both churches soon. As we have no church in Lansdowne we took them into the Peel church which is only four or five miles away.

A. H. Hayward.

AUGUSTUS P. SHIELDS.

Rev. Augustus P. Shields a veteran Baptist minister, aged 85, died in Berkeley, Cal., June 25, 1905. He was born in Ireland, 1819. At the age of 14 he came to Canada. In due time he was converted from Romanism to the Protestant faith and studied for the Baptist ministry.

CORRECTION.

In the list of contributions from P. E. Island to Denominational Funds, printed in the Messenger and Visitor of Aug. 16, there are two typographical errors. The Bedeque Church should be credited with \$3.94 instead of \$3.00 and the "Alexander" Church should be Alexandria Church.

Packages

MA

MARSHALL, Lorne, Aug. 9. Frank P. Marshall, both of Outram. McKUSICK, N. B., Aug. 9. Goucher, Prof. Kusic Jr., of Kota and Miss St. Stephen.

SANFORD-McVie, Aug. 16th. Charles L. Sanely, both of TODD-YOUNG, May 23rd, by James Craig T. Alexia Jessie Y. N. S.

NOGLAR-ME, ceton, Aug. Brown, Wallace Medcraft both Co., N. S.

FORBES-ATW, ence of the bride by Pastor G. C. Murray For both of Forbes

SMITH-DIXON, the bride's parson G. C. Du Osbourne Smith to Amy Dixon

POWER-McNA, on the 21st of L. Bishop, Aug. mouth, Halifax Nabb, of River S.

RHODENIZER, Canada Baptist Pastor Geo. H. Rev. W. A. Allen Rhodanizer, Up N. S., to N. daughter of De Wagner, of New

PERRY-ANDE, 1905, at the home of George, by Rev. J. C. W. lic, assisted by B. A., of Lebo drus, to Rev. B. D., of South

SMITH—Laws, son of Ernest Linden, Cumberland 17.

LUDDINGTON, July 29th, Spu 3 years, child of Luddington.

HORTON.—At 14th, Victoria, Horton, in the Our sister par and trying ill band, and two loss.

ABBOTT.—At 15th, 1905, of age Abbott, aged 4 member of First Church. J. W. F. Young sufferings during tense, but the quiet. Her last dictate that she glory beyond ju entered into rest.

KILLAM.—At 23rd, Ira L., Mrs. James A. died trusting in brother and sis sympathy in the STEVENS.—E died on Aug. 1



Packages Only Try it

### MARRIAGES

**MARSHALL-O'NEILL.**—At Port Lorne, Aug. 9, by Rev. B. B. Kinley, Frank P. Marshall, to Laura O'Neill, both of Outram, N. S.

**McKUSICK-BATES.**—At St. Stephen N. B., Aug. 24th, by Rev. W. C. Goucher, Professor Marshall Noah McKusick Jr., of Vermillion, South Dakota, and Miss Alice Amelia Bates of St. Stephen.

**SANFORD-McNEALY.**—At Summerville, Aug. 16th, by Rev. Mr. Courner Charles L. Sanford to M. Jane McNealy, both of Summerville.

**TODD-YOUNG.**—At Lawrencetown, May 23rd, by Rev. M. W. Brown, James Craig Todd of Bridgetown and Alexia Jessie Young of Parker's Cove, N. S.

**NOGLAR-MEDECRIFT.**—At Lawrencetown, Aug. 23rd, by Rev. M. W. Brown, Wallace O. Noglár and Isobell Medecraft both of Inglisville, Anna Co., N. S.

**FORBES-ATWOOD.**—At the residence of the bride's parents, Aug. 10, by Pastor G. C. Durkee, Wood's Harbor, Murray Forbes, to Lizzie Atwood both of Forbes Point.

**SMITH-DIXON.**—At the residence of the bride's parents, Aug. 10, by Pastor G. C. Durkee, Wood's Harbor, Osbourne Smith of Clarke's Harbor, to Amy Dixon of Wood's Harbor.

**POWER-McNABB.**—At River John, on the 21st of Aug. by Rev. George L. Bishop, Angus Roy Power, of Dartmouth, Halifax Co., to Maud E. McNabb, of River John, Pictou Co., N. S.

**RHODENIZER-WAGNER.**—At New Canada Baptist Church, N. S., by Pastor Geo. H. Beaman, assisted by Rev. W. A. Allen, Aug. 20, J. Artemas Rhodenizer, Upper Branch, Lun. Co., N. S., to N. Froelove Wagner, only daughter of Deacon Stephen and Mrs. Wagner, of New Canada, N. S.

**PERRY-ANDRUS.**—On Aug. 23rd, 1905, at the home of the bride's parents, Georgetown, Madison Co., N. Y., by Rev. J. C. Whitney, of South Otsego, assisted by Rev. N. A. MacNeill, B. A., of Lebanon, Lettie Leora Andrus, to Rev. Herbert Judson Perry, B. D., of South Trenton, N. Y.

### DEATHS.

**SMITH.**—Lawson, the two year old son of Ernest and Annie Smith, of Linden, Cumberland Co., died on Aug. 17.

**LUDDINGTON.**—At New Harbor, on July 29th, Spurgeon Luddington, aged 3 years, child of Mr. and Mrs. Albert Luddington.

**HORTON.**—At New Harbor, on Aug. 14th, Victoria, beloved wife of Charles Horton, in the 41st year of her age. Our sister patiently endured a long and trying illness. A father, husband, and two daughters mourn their loss.

**ABBOTT.**—At Osborne, N. S., Aug. 15th, 1905, of consumption, Lavina F. Abbott, aged 47 years. She was a member of First Ragged Island Baptist Church. Was baptized by Rev. J. W. F. Young in Feb., 1892. Her sufferings during her illness were intense, but the last few hours were quiet. Her last words seemed to indicate that she had a glimpse of the glory beyond just a moment before she entered into rest.

**KILLAM.**—At Elgin, A. Co., Aug. 23rd, Ira L., aged 21 years, son of Mrs. James A. Killam. Our brother died trusting in Jesus. The mother, brother and sisters have our sincere sympathy in their hour of trial.

**STEVENS.**—Edith May Stevens, died on Aug. 16, after a painful illness

of consumption, at her home in Linden, Cum. Co. Miss Stevens was 17 years of age, a member of the Central Avenue Baptist Church, Chelsea, Mass., and a very bright young Christian, and while it meant "Christ for her to live to die was infinite gain."

**ERVINE.**—At her home, Andover, Aug. 19th, Elizabeth Ervine, relict of the late Andrew Ervine, in her 73rd year. Our sister was about in her usual health when she suddenly expired, but, praise to God, death found her ready. The community and home will be poorer because of her death, but Heaven is richer. Three sons and three daughters are left to mourn the loss of a faithful and loving mother. Rev. S. D. Ervine of precious memory was her son.

**RISTEEN.**—At Port Lorne, N. S., Aug. 10., Louisa McMillan, beloved wife of Avar Risteen, aged 39 years and 8 months. Nine years ago our sister came to trust under the wings of the God of Israel, and was baptized by Rev. R. B. Kinley. Her disposition was one of great kindness and benevolence, and she was most highly esteemed in the community. She leaves a husband, an adopted daughter, and a large circle of relatives and friends to mourn their loss.

**MARSHALL.**—At Port Lorne, N. S., Aug. 22nd, Loranía, beloved wife of Alfred Marshall, aged 38 years. During the ministry of Rev. E. P. Colwell at Port Lorne, Sister Marshall was converted and united with the church. Her last illness was long and painful, but in the midst of physical weakness she was strong in faith. Her dying testimony was, "The Lord is my shepherd, I shall not want." She leaves a husband and six small children, the youngest not four weeks old.

**CARPENTER.**—At Cambridge on the 17th August, Archelaus Carpenter, Justice of the Peace for Queens County, aged 85 years; leaving a widow, two sons and one daughter, with a large community of friends, saddened by the departure of one with whom they had lived in unbroken peace and good fellowship during so many years. He was a member of the F. C. Baptist Church. He was baptized by the Rev. Samuel Hart in 1839. He kept the faith and died in good hope of a blissful immortality.

**COLWELL.**—At Middle Simonds, C. Co., N. B., August 14., John P. Colwell, aged 76 years and eight months. Bro. Colwell moved from Cambridge, Queens Co., N. B., some 50 years ago and settled in Middle Simonds, marrying a daughter of Deacon Elisha Shanes who preceded him to the better land four years ago. Four sons and two daughters are left to mourn their loss. Bro. Colwell was highly respected for his Christian character, he was senior deacon of the Simonds Baptist Church.

**MACDONALD.**—At Cambridge, Q. Co., on the 29th July, Sarah Easton Smith, widow of the late James H. Macdonald aged 81 years, leaving two sons and two daughters to cherish pleasing memories of one of the best of mothers: for whom they cared during her declining years with unwearied love. Her blameless and unselfish life won for her the high esteem of a large community. She was a member of the 2nd Cambridge Baptist Church. In early life she was converted and was baptized in 1840 by Rev. W. H. Beckwith. We think of her as absent from the body, and present with the Lord.

**HAYDEN.**—At Osborne, N. S. May 14th, 1905, at the age of 85 years, Mary Hayden, widow of the late Thomas Hayden. Sister Hayden came to Osborne from Queens County in 1851. She united with the Baptist Church in the place shortly after having been formerly associated with the F. C. Baptists. She was a member of the W. M. A. Society from its organization in 1872, and was an energetic and faithful worker. Her place in the regular meetings of the church for worship was almost never vacant. Her trust was firm to the end.

**JONES.**—At her home on New Ross Road, on August 16th, occurred the sudden death of Annie Mairia, the beloved wife of Thomas Jones. Sister

Jones was apparently in good health, and was engaged in her household affairs, when she was heard to fall, a son went to her relief and found her unconscious, and in a few minutes she was dead. Sister Jones was 74 years old, and twenty-six years ago, united with the Baptist Church at this place and has lived the life of a very earnest and consistent Christian, the church as well as her family meet with a very great loss in her decease, she leaves a husband, four sons and two daughters to mourn their bereavement.

**COHOON.**—The death took place in Chatham Mass., on Tuesday, 15th inst of Mrs. Kenneth Cohoon, formerly Miss Laura Estey, daughter of the late Benjamin Estey of Woodstock, of pulmonary tuberculosis, aged 29 years and six months. Undertaker T. Vanwart took charge of the body on the arrival of the train on Thursday and the interment was made in the Methodist cemetery, the same afternoon. Services were held at 3 o'clock at the residence of Rev. F. S. Todd, by Rev. F. A. Currie. A quartette composed of Dr. Baker, Sister Hull, Clyde Watson and Mr. Burden, sang several appropriate selections. The pall-bearers were F. A. Atterton, Charles Dakin, Leslie Hawkins and George Arnold, very many floral emblems were sent in by friends. Her end was peace.

**PETERS.**—At Sydney, C. B., on Aug. 8th, W. E. Peters, aged 66 years.

Mr. Peters had suffered for five years from a very serious neuralgia affection, and a short time before his death he went to New York to undergo the third operation for that trouble. But the operation proved unsuccessful, and he arrived home in a very weak condition where he passed away the next day. For a number of years up to the time of his death he held the position of Prothonotary and County Court Clerk. Mr. Peters had a wide circle of friends, and was held in the highest esteem on account of his admirable personal qualities. He could look forward with hope to that heavenly home where he would have rest. He leaves a widow and two daughters to mourn the loss of a kind and loving husband and father. A large number of people were present at the funeral services, the members of the Cape Breton Barristers' Association attending in a body.

### OPEN TO A CALL.

Editor of Messenger and Visitor, permit me to state through the paper that I will be open to a call to a church or field in need of a pastor after the first of September.

I will do no candidating but ready to correspond at any time.

Calvin Currie.

Lower Prince William N. B.  
Aug. 22, 1905.

## Equity Sale.

THERE will be sold at Public Auction at Chubb's Corner (so called,) corner of Prince William Street and Princess Street, in the City of Saint John, in the City and County of Saint John, in the Province of New Brunswick, on SATURDAY, the FIFTEENTH DAY OF JULY next, at the hour of twelve o'clock, noon, pursuant to the directions of a decretal order of the Supreme Court in Equity, made on Thursday, the fourth day of May, in the year of our Lord, One Thousand Nine Hundred and Five, in a certain cause therein pending wherein The Eastern Trust Company is Plaintiff and The Cushing Sulphite Fibre Company, Limited, is Defendant, with the approbation of the undersigned Referee in Equity the mortgaged lands and premises described in the Plaintiff's bill of complaint and in the said decretal order in this cause as follows, that is to say:—All and singular that certain lot of land, messuage, tenements and premises, situate, lying and being at Union Point (so called) in the Parish of Lancaster, in the City and County of Saint John and Province aforesaid, and bounded and described as follows:—Commencing on the Southeastern side line of the road at Union Point as defined by the fence and retaining wall there now erected at the intersection thereof by the North Eastern bank or shore of the Canal crossing the lot number 3 going thence along the aforesaid Southern line of said road, and a prolongation thereof North forty one degrees, thirty minutes East by the magnet of A. D., 1898 seven hundred and ten (710) feet more or less to the shore of the river Saint John; thence along the aforesaid shore of the said river down stream following the various courses thereof to the North Eastern shore of said Canal and thence along the said Canal, North Eastwardly to the place of beginning:— and also a right of way over and along said road for all purposes to pass and repass with horses and carriages laden or unladen; and also the right to use the wharf known as the Cushing Lath Wharf for landing pulp wood or other material required by the party hereto of the first part, but not to be used as storage place: And also the right in the Cushing pond to store and pile in the customary manner five million superficial feet of logs for the requisite purpose of a pulp mill: And being the whole of the lands and premises heretofore conveyed by George S. Cushing and wife to the said party hereto of the first part, together with all the mills, mill buildings, machinery, fixtures and plant of the said Company, in, on or about the said lands and premises and all the rights privileges and appurtenances to the said lands and premises belonging or appertaining and all the estate right title interest claim and demand both at law and in equity of the said party hereto of the first part, (being said Cushing Sulphite Fibre Company, Limited,) in, to or out of the said lands and premises, mills, buildings, machinery, fixtures and plant aforesaid, and every part and parcel thereof, including all the buildings, machinery, fixtures and plant acquired by the said Cushing Sulphite Fibre Company Limited, since the execution of said Indenture of Mortgage in addition to or in substitution for any then owned by the said Cushing Sulphite Fibre Company Limited and placed in or upon the said lands buildings or premises."

For terms of sale and other particulars apply to the plaintiff's solicitors or the undersigned Referee.

Dated at St. John, N. B., this 9th day of May, A. D. 1905.  
E. H. McALPINE,  
REFEREE IN EQUITY.

EARLE, BELYEA, & CAMPBELL,  
PLAINTIFF'S SOLICITORS

T. T. LANTALUM, Auctioneer.

The above sale is postponed until Saturday the SIXTEENTH DAY OF SEPTEMBER next—then to take place at the same hour and place.  
St. John, June 17th, 1905.

E. H. McALPINE,  
Referee in Equity

THE WITCHERY OF MANNER.

Almost every man and woman of these Western and Southern States possessing sufficient sense to be able to see the value of beauty, and, in short, to see in every man of his... beauty being down as more out into the world... to work on, and get for his reward a proud queen's favor. The politicians who see this advantage usually mistake all their calculations, for every voter he speaks with becomes instantly his friend. The very tones in which he talks for a piece of time are often more potent than the logic of a Webster or a Clay. Fabled manners have often made a scoundrel successful, while the best of men, by their hardness and coldness, have done themselves incalculable injury; the shill being so rough that the world could not believe there was a precious kernel within. Civility is to the man what beauty is to a woman. It creates an instantaneous impression in his behalf, while the opposite quality excites as quickly a prejudice against him. It is a real ornament, the most beautiful dress that man or woman can wear, and worth as a means of winning favor than the finest clothes and jewels ever worn. The gruffest man loves to be appreciated; and it is oftener the sweet smile of a woman, which we think intended for us alone, than a pair of Juno-like eyes, or "lips that seem on roses fed," that bewitch our heart, and lays us low at the feet of her whom we afterward marry. -Selected.

Remember that charity thinketh no evil, much less repeats it. There are two good rules which ought to be written on every heart: Never believe anything bad about anybody unless you positively know it to be true; never tell even that, unless it is absolutely necessary and that God is listening while you tell it.—Dr. Henry Van Dyke.

"One great value of thinking about others is that we thereby get a rest from thinking about ourselves, which is the chief cause of personal unhappiness. The less a man thinks about himself, the happier, mathematically and inevitably, he is bound to be. To love somebody, to help somebody, even to worry over somebody, is a far more cheerful business than to be shut up to 'His Majesty, myself.' Selfishness always means unhappiness."

To keep my health!  
To do my work!  
To live!  
To see to it I grow and gain and give!  
Never to look behind me for an hour!  
To wait in weakness, and to walk in power,  
But always fronting forward to the light,  
Always and always facing toward the right.  
Robbed, starved, defeated, fallen, wide astray—  
On, with what strength I have!  
Back to the way!  
—Charlotte Perkins Stetson.

"Were we to write the mercies of God our libraries would not hold the records. Were we to write our gratitude to him a very small diary would suffice."

To push away one's cross is a natural impulse. The result, however, is only to make it fall back more heavily upon our rebellious shoulders in the end. We cannot evade what we are meant to bear, without incurring a heavier burden later on. God's choice of discipline for us is always more merciful than our own, if we only are wise enough to see it.

OPTIMISM THE ATTITUDE OF FAITH.

The Sermon on the Mount is the measure of Jesus' optimism, and its gradual fulfilment his justification. His ideas have matured in the human consciousness and are now bursting into flower before our eyes. Thoughtful men of many schools are giving

their mind to the programme of Jesus and asking whether it ought not to be attempted. The ideal of life, one dares now to hope, is to be realized within measurable distance, and the dreams of the Galilean Prophet become history.

When the kingdom comes in its greatness, it will fulfil every religion and destroy none, clearing away the imperfect and opening up reaches of goodness not yet imagined, till it has gathered into its bosom whatsoever things are true and honest and just and pure and lovely. It standeth on the earth as the city of God with its gates open by night and by day, into which entereth nothing that defileth, but into which is brought the glory and the power of the nations. It is the natural home of the good; Zwingli, the Swiss reformer, said in his dying confession, "Not one good man, one holy spirit, one faithful soul, whom you will not then behold with God."—John Watson, D. D., from "The Mind of the Master."

O Father, though the anxious fear  
May cloud tomorrow's way,  
Nor fear nor doubt shall enter here,  
All shall be thine today.  
Sleep, sleep, today, tormenting cares  
Of earth and folly born,  
You shall not dim the light that streams  
From this celestial morn.  
Tomorrow will be time enough  
To feel your harsh control.  
You shall not violate this day,  
The Sabbath of the soul.—Sel.

You can unlock a man's whole life if you watch what words he uses most. We have each a small set of words which, though we are scarcely aware of it, we always work with, and which really express all that we mean by life or have found out of it.—Prof. Henry Drummond.

Every kindness done to others in our daily walk, every attempt to make others happy, every prejudice overcome, is a step nearer the life of Christ.—Dean Stanley.

AN INLET FROM THE OCEAN.

Once, in Scotland, the writer was walking over the hills and came to a great lake or loch. He could not tell whether it was fresh water or salt, till he went down to the margin and put his finger into the water, and then to his lips. "Ah," he said, "that is salt. This is not a mountain lake, but an inlet from the ocean." Then as he looked across that piece of water he saw a ripple coming. He said to himself: "Yes, that is just it. This is an inlet from the Atlantic, and yonder is the pulse and throb of the great ocean outside, stirring this inward stillness."

So, as we pass across the tracks of time and come on Calvary, we may say, "It was a distinct act that put away sin, but it is also a drop from the very heart of the Eternal, and the tide of sorrow that passed over the heart of Jesus is a tidal wave out of the redeeming heart of God which must always feel so, until this poor world is redeemed."—Commonwealth.

SANCTIFIED SORROW.

By Dr. Joseph Parker.  
Bless God for the wilderness; thank God for the long nights; be thankful that you have been in the school of poverty and have undergone the searching and testing of much discipline. Take the right view of your trials. You are nearer Heaven for the graves you have dug, if you have accepted bereavements in the right spirit; you are wiser for the losses you have bravely borne, you are nobler for all the sacrifices you have willingly completed. Sanctified affliction is an angel that never misses the gate of Heaven.

There is but one conceivable preparation for the life to come; and that is the discipline and building up of character.—Dean Church.

Sure Cure for SUMMER COMPLAINT

Newcastle, N. B.  
Nov. 13, 1904.  
Messrs. C. Gates, Son & Co.  
Dear Sirs:—I have been thinking for some time that I should let you know what your CERTAIN CHECK has done for my son. He had such a bad case of Cholera that he was reduced to a skeleton. We tried doctors, drugs and every other remedy but without avail. Finally we procured your CERTAIN CHECK and we believe it saved our boy's life, as it cured him after everything else had failed.  
Your Life of Man Bitters and Invigorating Syrup also cured me of liver trouble. I consider that your medicines are all as recommended.  
Yours truly,  
W. L. CURTIS  
Gates' CERTAIN CHECK never fails and is sold everywhere at 25 cents per bottle.  
Manufactured by  
C. GATES, SON & Co.  
Windsor, N. S.

EXCELLENCE AND PURITY

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**Woodill's German**  
else it would not have reached the record of over 45 years  
among Baking Powders.

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affected on Dwellings, Furniture, Stocks and other insurable property.  
**WHITE & CALKIN,**  
General Agents.  
Prince William Street.

KILLED SUDDENLY WITH SEVERAL THOUSAND OTHERS BY **WILSON'S FLY PADS**

**Boys' Education**  
should include the training of "head, heart and hand." At this residential collegiate school for boys and young men just such a training is secured. Fees moderate. For calendar address  
**A. L. McCrimmon, LL.D.**  
**WOODSTOCK COLLEGE**  
WOODSTOCK, ONT.  
College re-opens September 5th, 1905

**Domestic**  
science, elocution, music and art are taken in this girls' school as optional subjects. Preparatory and Collegiate courses are thoroughly covered. Cost moderate. For Calendar, address  
**MOULTON COLLEGE**  
TORONTO, ONT.  
College re-opens September 12th, 1905.

**LAXATIVE PILLS**  
CURE FOR CONSTIPATION

Stick Headache, Biliousness, Dyspepsia, Coated Tongue, Foul Breath, Heart Burn, Water Brash, or any Disease of the Stomach, Liver or Bowels.  
Laxa-Liver Pills are purely vegetable; neither gripes, weaken nor sicken, are easy to take and prompt to act.

INTERCOLONIAL RAILWAY

On and after SUNDAY, June 4, 1905 trains will run daily (Sunday excepted as follows):  
TRAINS LEAVE ST. JOHN.  
No 5—Mixed for Moncton, 7.45  
No 2—Exp. for Halifax, Sydney Point du Chene, and Campbellton 6.00  
No 26—Express for Point du Chene, Halifax and Pictou 11.45  
No 4—Express for Moncton and Point du Chene 11.00  
No 8 Express for Sussex 17.15  
No 134—Express for Quebec and Montreal 19.00  
No 10—Express for Halifax and Sydney 23.25  
No 136, 138, 156—Suburban express for Hampton 13.15  
18.15, 22.40

TRAINS ARRIVE AT ST. JOHN.  
No 9—Express from Halifax and Sydney 6.25  
No 7—Express from Sussex 9.00  
No 133—Express from Montreal and Quebec 12.50  
No 5—Mixed from Moncton 16.30  
No 3—Express from Moncton and Point du Chene 17.00  
No 25—Express from Halifax, Pictou and Campbellton 17.15  
No 1—Express from Moncton 21.20  
No 87—Express from the Sydneys, Halifax, Pictou and Moncton (Sunday only) 1.35  
No 135, 137, 155—Suburban express from Hampton 7.45, 15.30, 22.05

All trains run by Atlantic Standard Time 14.00 o'clock is midnight.  
**D. POTTINGER,**  
General Man.  
Moncton, N. B., June 1st, 1905.  
CITY TICKET OFFICE,  
7 KING STREET, ST. JOHN, N. B.  
Telephone, 1053  
**GEO. CARVILL, C. T. A.**

WHAT SCHOOL

Shall I Attend?  
That is the question which will be considered by many within the next few months. It affords the advantages to be gained by attending

**FREDERICTON BUSINESS COLLEGE.**  
were fully known it would not be difficult to decide.  
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**W. J. OSBURN, Principal,**  
Fredericton, N. B.

**D. J. McCully, M. D., M. R. S., London.**  
Practise limited to  
**EYE, EAR, NOSE AND THROAT**  
Offices of late Dr. J. H. Morrison,  
162 Germain Street.

WHAT HE

A rather an connection with fessor. He h a lecture—whi to do—in the on the import packed with the iron a few of the shi boohood, and or was "address he talked com the rest of th At length, couple of hou ped his lofty marked: 'And now, I low me to say question to w answer him.' It was a vo back seats wh and asked the 'Awd by vut ter,' he rumar wot on airth praiching abou

A gentleman black who w he ever read The boy pr sir, I read th 'What do yo the gentleman 'Oh,' retort House of Com A policeman had heard the up to the lad left and said: police intellige 'Garn! The ly responded t

WILL NIA Government ed the normal river into La cubic feet per straction of v plants in oper construction is cubic feet per the diversion canal running Ontario, and along this chn cago drainage Lake Michigan er; that of the will follow the canal, from B the possibie that is to be "Love charter, it's 'Hoie', in pool Rapids, to the estuma total diversio great lakes at 97,300 cubic there is the p development o canal, on the rivers, and on Indiana, all o human estimat

The real da come from the power franchi such grants s state legislatu sentiment upon believed that official sancti There can be attitude of th and of the ent further diversie gara river for while the prese appreciable eff itself, there is new power pr diminish the v over the precip Review of Revi

Britisher—I Americans talk American—I Britishers talk knowest!"

**This and That**

**WHAT HE WANTED TO KNOW.**

A rather amusing story is told in connection with a certain learned professor. He had been asked to deliver a lecture—which he readily consented to do—in the village school room, and on the important night the place was packed with an expectant audience. The front seats were occupied by a few of the shining lights of the neighborhood, and apparently the lecturer was addressing the select few, for he talked completely over the heads of the rest of the audience.

At length, at the expiration of a couple of hours, the professor dropped his lofty style and blandly remarked:

'And now, friends, in conclusion, allow me to say that if any one has a question to ask I will do my best to answer him.'

It was a very old villager in the back seats who slowly rose to his feet and asked the first and only question.

'Aw'd by vurry mich oblesogd, mester,' he remarked, 'if ye'd jest tell us wot on airth it is that ye've been praiching about?'

A gentleman one day asked a shoe-black who was cleaning his boots if he ever read the newspapers.

The boy promptly replied, 'Oh, yes, sir, I reads the paper.'

'What do you read, my lad?' asked the gentleman.

'Oh,' retorted the boy, 'I read the House of Commons news, sir.'

A policeman, standing near, who had heard the conversation, strolled up to the lad when the gentleman had left and said: 'Did you ever read the police intelligence?'

'Garn! They ain't got none!' curtly responded the youth.—'Tit Bits.'

**WILL NIAGARA RUN DRY?**

Government engineers have estimated the normal discharge of Niagara river into Lake Ontario at 222,000 cubic feet per second. The total abstraction of water by the five power plants in operation and its process of construction is placed at about 48,800 cubic feet per second. Add to this the diversion caused by the Welland canal running from Lake Erie to Lake Ontario, and the power development along this channel; that of the Chicago drainage canal, running from Lake Michigan to the Des Plaines river; that of the new barge canal, which will follow the line of the present Erie canal, from Buffalo to Savannah, and the possible diversion by the canal that is to be built under the so-called "Love charter," from La Salle to Devil's Hole, in the gorge below Whirlpool Rapids, and we have, according to the estimates of the engineers, a total diversion of water from the great lakes above the falls of about 61,300 cubic feet per second. And there is the possibility of great power development of the Chicago drainage canal, on the Illinois and Des Plaines rivers, and on the Kankakee river, in Indiana, all of which is now beyond human estimate.

The real danger to the falls will come from the granting of additional power franchises in the future. If such grants should get through the state legislature in defiance of public sentiment upon this question, it is not believed that they would receive the official sanction of the executive. There can be no mistake about the attitude of the people of New York, and of the entire country, regarding a further diversion of the waters of Niagara river for power purposes, for while the present division has had no appreciable effect upon the cataract itself, there is strong opposition to new power projects that will further diminish the volume of water flowing over the precipice.—American Monthly Review of Reviews.

Britisher—I say, what makes you Americans talk with your noses?  
American—I say, what makes you Britishers talk with your don't-you-knowes?

"Yep," answered Paul in school one day; and when his teacher heard His strange response, to punish him, she bade him seek the word Within the dictionary. After she had let him grope. In vain for it, she asked, "Is it there?" And Paul said, "Nope."  
—Woman's Home Companion for August.

**A PROMISING CUSTOMER.**

The brisk, well-dressed stranger stepped into the corner drug-store, and passing by the boy who usually attended to casual customers, approached the proprietor, who, with his back turned, was rearranging some goods on a showcase.

"Mr. Sawyer, I presume," he said, pleasantly, and the druggist turned and bowed gravely.

"I have heard my friend, Senator Brown, speak of you often," said the brisk man. "He told me if ever I needed anything in this line to come to you. He spoke of you as a man on whom one could rely with perfect confidence, who carried only the best of everything, and with whom it was always a pleasure to deal."

"The Senator is very kind," said the druggist, beaming with gratification. "He is one of my best customers. What can I do for you this morning?"

"Well—er—this morning, as it happens," said the stranger, with a shade less of briskness, "this morning I should like, if you will allow me, to consult your directory."

"Certainly," said the druggist. "We also have a fine line of postage-stamps if you ever need anything of that line."

**A MODERN DIOGENES.**

One evening, long ago, when my grandfather was young and in love, with my grandmother, he prepared to go a-courting. After making a careful toilet, absorbed with thoughts of her, unconscious of what he was doing, he picked up the lighted candle, and started off down street. He was recalled from dreams of love by the teasing voice of his brother, saying, "John, where are you going with that candle?"

**THE EXTENT OF THE UNIVERSE.**

To determine a single position of any one star involves a good deal of computation, and if we reflect that, in order to attack the problem in question in a satisfactory way, we should have observations of a million of these bodies made at intervals of at least a considerable fraction of a century, we see what an enormous task the astronomers dealing with this problem have before them, and how imperfect must be any determination of the distance of the stars based on our motion through space. So far as an estimate can be made, it seems to agree fairly well with the results obtained by the other methods. Speaking roughly, we have reason, from the data so far available, to believe that the stars of the Milky Way are situated at a distance between 100,000,000 and 200,000,000 times the distance from the sun. At distances less than this it seems likely that the stars are distributed through space with some approach to uniformity. We may state as a general conclusion, indicated by several methods of making the estimate, that nearly all the stars which we can see with our telescopes are contained within a sphere not likely to be much more than 200,000,000 times the distance of the sun. The inquiring reader may here ask another question. Granting that all the stars we can see are contained within this limit, may there not be any number of stars without the limit which are invisible only because they are too far away to be seen?—Simon Newcomb, in Harper's Magazine.

Well and favorably known,  
the world over

**Abbey's Effervescent Salt**

Every second, of every minute, of every hour, of every day, of every year—someone is taking Abbey's Effervescent Salt. It is used wherever civilization has penetrated. The march of progress and good health is under the banner of Abbey's Effervescent Salt.  
At all Druggists. 25c. and 60c. a bottle.



**DON'T HOLD IT!!**

For Sulphur to burn off — there is none  
**USE IT THE MOMENT YOU STRIKE IT.**

**Eddy's "SILENT" Parlor Match.**

Sold by all grocers. Used by everybody.

SCHOFIELD BROS., SELLING AGENTS,

St. JOHN, N. B.

**MADE IN CANADA!  
FOR CANADIAN STOMACHS.**

The Wonder Working D. C. is prepared for the Relief and Cure of all STOMACH TROUBLES. Within 30 Days, on Receipt of 10c., we will mail to any address one large trial bottle. **TEST IT.**

- Rev. P. C. Hedley**  
667 Huntington Avenue, Boston, Mass.—  
"Of all the preparations for dyspepsia troubles I have known, K. D. C. is the best, and seems to be entirely safe for trial by any one."
- Rev. Wilson McCann**  
Rector of Omamee, Ont.—"I have tested K. D. C. and knowing its value can recommend it to all sufferers."
- Rev. J. Leishman**  
Argus, Ont.—"It gives me much pleasure to testify to the excellency of K. D. C. as a cure for dyspepsia."
- r. McDonald**  
Sta. Agnes de Dundee, P. Q.—"I have never known K. D. C. to fail where fairly tried."
- Rev. A. Hurdock, R. A. LL. D.**  
Springford, Ont.—"It is only justice to you to state that in my case your K. D. C. has wrought a perfect and I believe a permanent cure."
- Rev. Geo. M. Andrews, D.D.**  
Aburndale, Mass.—"I recommend K. D. C. very strongly—in my case it has proved singularly efficient."

We hold a host of Testimonials from the best people of America. Testimonials upon application. Above are a few extracts.

**K. D. C. COMPANY, Limited, New Glasgow, N.S.**

When answering advertisements please mention the Messenger and Visitor.

**SAFETY FOR LITTLE ONES.**

Every mother who has tried Baby's Own Tablets becomes enthusiastic about them—tells every other mother how safe and how effective they are, how much it relieves the anxiety over baby's health to use these Tablets. Mrs. S. W. Crawford, Thompson, Ont. says, "My baby was ill with constipation and teething troubles, and I gave him Baby's Own Tablets, which gave speedy relief. I consider the Tablets an excellent medicine for children. These tablets cure constipation, teething troubles, diarrhoea, simple fevers, destroy worms, break up colds and promote natural healthy sleep. And you have a guarantee that there is not a particle of opiate or poisonous soothing stuff in them. Sold by all medicine dealers or sent by mail at 25 cents a box by writing the Dr. Williams Medicine Co., Brockville, Ont. Send for our little book on the care of infants and young children—free to all mothers.

It is said that the wife of Minister Wu has had an operation performed on her feet which will allow them to grow to their natural size. It is thought that she has set a custom that many of the high-caste Chinese women will follow.

The school for the Blind at Halifax will re-open on Saturday, September 2nd. Upwards of one hundred and thirty pupils are expected to be in attendance.

During the progress of the Provincial Exhibition daily concerts will be given in the Assembly Hall of the school at 4 p. m., Saturday excepted. Admission Free. A cordial invitation to visit the Institution is extended to all who purpose attending the exhibition.

**Personals.**

Rev. Christopher Burnett of the Leinster street church is spending a vacation of a few weeks in Ontario.

Rev. David Hutchinson of Main St., was back in his pulpit last Sunday after a few week's rest.

Rev. Dr. Gates is enjoying a short vacation. The Germain street pulpit has been very acceptably supplied the last two Sundays, last Sunday by Mr. P. Clinton Reed of Newton Theological Seminary and the previous Sunday by Rev. W. C. Keirstead, Ph. D., of the First Baptist Church, Rockford, Ill.

Reference was made in these columns a few weeks ago to the illness in St. John of Mrs. Fox, wife of Rev. E. T. Fox of Toronto. Their friends will be glad to learn that Mrs. Fox's health is now considerably improved, and though still weak it is hoped that in the course of a week or less she will have regained strength sufficiently to undertake the journey home.

**PRINTED STATEMENTS**  
\$1.00 per 1,000  
Regular Price \$2.25

Samples Mailed on Application  
**Paterson & Co.**  
MESSENGER & VISITOR OFFICE,  
St. John, N. B.

**NEWS SUMMARY.**

New cases of yellow fever at New Orleans on Friday, 63; deaths, 6.

King Alfonso has just been presented with a novel rug. It is made of the hides of the two horses killed when a bomb was thrown at him during his recent visit to Paris.

Prince Lewis of Battenburg was informally received at the Union station, Toronto, on Friday, and was escorted to the residence of Lady Kirkpatrick, whose guest he will be while in Toronto. There was no display.

Sir Wilfred Laurier and Hon. Wm. Paterson will attend the inauguration of the two new provinces. They will start from Ottawa on Monday. The Governor General and Lady Grey will leave by the same train.

A statue is to be put up at Paris in honor of Phillipe Lebon, who took out a patent in 1801 on the use of gas for lighting purposes, of which he was the inventor. He was murdered three years later.

Thirty-seven rabbits that were inoculated with typhoid germs have been stolen from a German hospital. The authorities are now afraid that the thief will kill them and sell them to some market.

Mrs. Mary Mapes Dodge, editor of St. Nicholas Magazine, author of stories for children and poet, died at Tannerville, N. Y., on Monday. She had been editor of St. Nicholas since its establishment in 1874, and was a most interesting woman.

The interior report of Judge Myers, appointed to inquire into alleged scandals in connection with the issue of scrip to half-breeds in the Northwest, has been received. The nature is not disclosed, but it is believed that it is of such a tenor as to enable the department to release some land scrip which has been held pending inquiry.

The tariff commission will hold their first sitting on Sept. 7, at Winnipeg. It is asked that any industrial agricultural association or any one who has representations to make should prepare for the meeting, as they will be given fullest opportunity of presenting their views. From Winnipeg the commission will work their way to the coast.

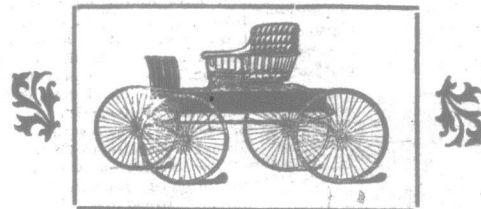
President Roosevelt on Friday made a descent in Long Island Sound on board the submarine torpedo boat Plunger. He was aboard the vessel about three hours. At one time the little boat was submerged for fifty minutes, and in that time was put through all of the submarine feats of which she is capable. The President afterwards expressed his delight at the novel experience.

The Central Committee of the International Sunday School Association, and the Executive Committee of the World's Association met at the summer sea-shore home of Chairman W. N. Hartshorn, Clifton, Mass., last week, and for four days a score of men, known and honored in the business life of the United States and Canada, men who control large and important financial interests, yet who are known as men loyal and devoted in Christian activity, consecrated their time and splendid abilities to the consideration of great problems whose right solution will have a far reaching influence upon the Sunday Schools and the Sunday School Movement throughout the world. Important action was taken in a number of matters, and "Progress" to secure greater efficiency was the key-word of the Conference.

**Fruit-a-tives**  
OR "FRUIT LIVER TABLETS"  
Fruit with tonics make them. The natural remedy for constipation, biliousness, headaches, kidney and skin diseases.  
"I am taking Fruit-a-tives and must say they are the best remedy I ever used for Stomach and Liver Trouble. I would not be without them at any price."  
Mrs. FRANK BUSH, Essex, N.B.  
At Druggists—50c. a box.  
Manufactured by FRUIT-A-TIVES LIMITED, Ottawa.

Head Office; Fredericton, N. B. St. John Branch; 17 Germain Street.

**J. CLARK & SON,**  
WHOLESALE AND RETAIL DEALERS IN  
**FARM IMPLEMENTS, CARRIAGES, SLEIGHS and HARNESS.**



A Complete Stock of Farm Machinery including the Deering Ideal Mowers.

A large variety of High-Grade Carriages. Express and Road Wagons.

Right prices and easy terms. Good discount for cash.

**WOOL**  
**425,000 Lbs. Wanted**  
Your dealer will take your wool and give you the famous **Hewson Tweeds**  
The kind you hear so much about

**NO OTHER MAN**  
In New Brunswick can claim the honor of starting so many young men on successful careers as can the Principal of the Saint John Business College.  
St. John Daily Telegraph.

Patronage: From Eastern Canada, Newfoundland, British Columbia, Bermuda, West Indies, United States.  
Output: Just as broad as the Patronage. Students can enter at any time.  
Catalogue free to any address.

**S. Kerr & Son.**

**Aberdeen Hotel**  
18 20 22 Queen St., near corner of Prince William Street, St. John, N. B.  
Home-like and attractive. A temperance house. Newly furnished and thoroughly renovated. Centrally located. Electric cars pass the door to and from all parts of the city. Coach in attendance at all trains and boats. Rates \$1 and \$1.50 per day. Tel 241  
A. C. NORTHROP Proprietor.

James W Crawford, of P. E. I., killed his wife in Brockton, Mass., on Monday and then committed suicide. Both formerly lived at Tryon, and left the province four years ago. Crawford was a drinking man.

**CANADIAN PACIFIC RY.**  
CANADA'S NATIONAL EXHIBITION TORONTO  
Aug. 26 to Sept. 11.  
**EXCURSION FARES**  
FROM St. John.

\$27.40	For the Round Trip. Going Aug. 19th Only.
\$20.55	Going Aug. 24th to Sept. 6th.
\$16.50	Going on Aug. 25th and Sept. 5th Only.
<b>ALL TICKETS</b>	Good for Return leaving Toronto any train Sept. 18th, 1905.

**THE SHORT ROUTE**  
Is Via St. John and C. P. R.  
**ONLY ONE NIGHT ON THE ROAD**  
For Tickets and full particulars apply to F. R. PERRY, D. P. A., C. P. R., St. John, N. B.

**Red Rose Tea Is Good Tea**

THE CHRISTIAN VOL.

Vol. XX

Peace

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