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A Terrible Disaster.

The appalling disaster which overtook a pleasure steamer on Fast River, New York, on Wednesday last, shows how easily and how quickly a floating palace of pleasure may become a fiery death-trap. The *General Slocum* was a three-decked steamer and was carrying a Sunday School excursion connected with St. Mark's German Lutheran church. According to the official statement issued by the steamship company, the number of passengers on board the *General Slocum* was 875, but it is believed that the number was really much larger, as there were many small children for whom fares are not usually charged. The steamer was near the extreme end of Randall's Island and off 135th street when fire broke out in the lunch room on the forward deck. Either the apparatus for extinguishing fire was not in working condition or it was not promptly applied, and as the steamer was built largely of wood the flames were soon beyond all control. If any attempts were made to lower the steamer's boats they seem to have been unsuccessful. The fire spread with such rapidity that many passengers were soon cut off from all hope of escape, many others were driven to the stern of the steamer where hundreds jumped or were forced into the water. Few, it is said, were able even to secure life preservers. Before the shore could be reached the hurricane deck had fallen in, its supports having been burned away. Those who had taken refuge on it were carried down to death and many others were crushed beneath it in its fall. Tugs and other craft which were near, hastened to the assistance of the burning steamer and succeeded in taking many from her burning decks and also in rescuing many who were struggling in the water. But more than six hundred persons, it is said, many of them women and children, lost their lives in an awful disaster which with proper appliances and efficient discipline, one would suppose, should have been impossible. The death list is much larger than was at first supposed. The latest reports place the number of bodies recovered at 632, with more than 300 still missing.

The Turbinia

The steamer *Turbinia* which is to ply on Lake Ontario as a passenger steamer between Toronto and Hamilton arrived at Sydney, C. B., June 11, having made the voyage from Stornaway in the north of Scotland in six days. It is said that with favorable weather the steamer could have made the run in five days. The *Turbinia* was built at Newcastle, England, and is the first turbine merchant vessel to cross the Atlantic. Like many other steamers, the *Turbinia* is furnished with triple screws. The novelty consists in the mode of applying steam power to these screws. The ordinary engine is so built that the crank, a part operating a good deal like a human arm, grips the shafting of the screw and turns it around rapidly, the power coming from a stroke of a piston rod in the first place. In the turbine engine the screw is at one end of the shaft, and the turbine is fastened to the other. The steam is turned directly upon the turbine and the whole thing, turbine, shaft and screw spins around in one piece, like a boy's top. The turbine might thus be fairly described as a sort of steam windmill. The engine consists of a wheel with several rows of vanes, fixed and movable, the rows of fixed vanes alternating with the rows of movable vanes. The fixed vanes are to direct the steam in its passage to the movable vanes (attached to the shaft), which are set at such an angle as to receive the greatest force possible while deflecting it. The screw under these conditions can revolve at an almost incredible speed, and the direct application of the steam saves much of the power lost in the ordinary type of engine. At her trial trip on May 20 the *Turbinia* easily made 22½ miles an hour. Her three turbine engines are capable of developing 4,000 horse power and when going at full speed her propellers made 700 revolutions per minute. The *Turbinia* is described as a smart looking craft with commodious promenade decks, lounges, saloons and a great variety of conveniences for passengers. She is 260 feet long and can carry from 1,500 to 2,000 passengers.

Radium and the Earth's Heat.

Some interest is said to have been excited in the scientific world by the suggestion of Professor Ernest Rutherford, an English scholar, in a lecture recently delivered before the Royal Institute, London, to the effect that the heat of the earth

may be due to radium, rather than, as has been generally supposed, to the fact that the earth was once a molten mass which has been gradually cooling. The suggestion implies, in part at least, a reconstruction of some of the present theories of science. Lord Kelvin has computed that, assuming the earth to have been a molten mass when it started on its career, it would require 100,000,000 years for it to cool down to its present temperature, "provided a new source of heat is not discovered." Prof. Rutherford seems to think that the contingency referred to by Lord Kelvin has been realized by the discovery of radium. In that case, he holds, we should not require so many years as Lord Kelvin has computed for the cooling process. It would also follow that life, animal and vegetable, may have existed millions of years before the time usually assigned by geologists to which the life on our globe was nothing but "undifferentiated protoplasmic matter." Also if a millionth portion of radium requires 50,000,000 years in which to exhaust itself, the duration of life upon the globe would be upon this new supposition enormously lengthened.

The Dundonald Incident.

Quite a lively sensation has been created in Dominion politics by the Dundonald incident. Lord Dundonald, General Commanding Officer of The Canadian Militia, resented what he regarded as undue interference on political grounds with his recommendations to appointments in the militia and expressed his resentment in a speech delivered at a military banquet in Montreal and afterwards published in a Montreal newspaper. In this speech Lord Dundonald, besides complaining in general terms of Government interference for political purposes, made particular reference to Hon. Sydney Fisher as having interfered to prevent the carrying out of his (Lord Dundonald's) recommendations, the gist of his lordship's complaint being that in his work of organization in connection with the militia he had been hampered by political influences operating through the Department of Militia and that Mr. Fisher had been especially active in the matter. The speech of Lord Dundonald and certain correspondence relating thereto between his lordship and Sir F. W. Borden, Minister of Militia, was subsequently brought to the attention of the House of Commons, and the question at issue between Lord Dundonald and the Government became the subject of a lively discussion. The Minister of Militia held strongly that no valid ground existed for Lord Dundonald's charge against the Government, and Hon. Mr. Fisher held that the charge made against himself personally of having sought to influence appointments in the militia for partizan purposes were wholly unwarranted. Lord Dundonald's cause was championed in the House by Colonel Hughes, M. P., and other Conservatives. The Conservatives charge the Government with having hampered the commanding officer in his efforts to promote the efficiency of the militia by seeking to control appointments in the interests of the party, while the Liberals say that the favoritism has been on the other side, and charge that consciously or unconsciously, Lord Dundonald in his nominations has executed the behests of certain Conservative politicians. Whatever may be the truth in these respects, it is pretty generally recognized that Lord Dundonald chose a quite irregular and indefensible way of making his protest when he embodied his criticism of the Government, whose official he was, in a speech addressed to his own subordinate officers. The Government has taken the ground which probably any other Government under similar circumstances would have taken, that the course pursued by Lord Dundonald made it impracticable that his relations with the Administration should continue, and his appointment has accordingly been canceled. The incident and its outcome is much to be regretted, since Lord Dundonald is not only a brave and accomplished soldier who has won renown in the service of his country, but he has appeared to possess many of the essentials of a successful administrator and has been very popular in Canada. It would appear that if a larger measure of confidence and consideration had existed between Lord Dundonald and the members of the Government with whom he had principally to do this very regrettable incident might have been avoided.

France and the

In discussing the relations between the French Government and the Vatican the *Montreal Witness* says: "M

Vatican

Conibes does not appear to take much notice of the many signs which are proclaiming downfall of his ministry. He has announced that the question of the separation of church and state will come up for discussion next January, when the bill formulated by a special committee with that object in view, will probably be presented. The provisions of this measure are of the most sweeping character. It assures and guarantees perfect freedom in the exercise of religion, except for the preservation of public order. No deconsecration will be allowed special privileges, nor will salaries or subventions in any form whatever be granted to the bishops, priests, ministers or teachers of any faith. The government will not recognize any minister of religion, and will not furnish any building for the services of any denomination, or for housing any of its ministers. There are also provisions for abolishing the concordat alone with the French embassy at the Vatican, and demands for the disposal of extensive church properties held by the state. With the passage of an act so radical as this in prospect, the Nuncio was correct in stating that not the least step has been taken by the French Government in the direction of a rapprochement, or even to soften the strained relations that exist. It has long been held by some of the ablest political writers in France that the complete separation of church and state must be the logical result of permanently established democratic institutions, as it offers the only solution of an irritating, seemingly endless and constantly disturbing controversy. All history shows that religion grows in purity and strength the more it is freed from secular patronage and restraint. France is now going through a natural evolution. Not towards irreligion; she cannot easily go farther in that direction than she has done under a state church. The tribulations of human life that find their only consolation in religion will always remain. Rather, towards a higher plane where, in perfect freedom, religion will exercise that sway which she has always had and will never lose undisguised and unfettered.

The War

The past week has been one of marked activity in the war between Russia and Japan, both on land and on sea. Russia has dealt an effective blow in the sinking of two Japanese transports on their way to Manchuria. These transports, the *Hitachi* and the *Sado*, were steam ships of over 6,000 tonnage each. The full extent of the Japanese losses in this connection is not known. Some 750 of the men who were on the transports are reported to have escaped by boats and reached Japanese ports. It is thought however that a thousand men may have been lost in the destruction of the transports besides many horses and valuable military stores. This which is perhaps the most serious disaster which Japan has yet sustained during the war occurred on Wednesday last and the blow was inflicted by cruisers of the Vladivostok squadron under the command of Admiral Skrydloff. There are rumors that a Japanese squadron overtook and engaged the Vladivostok squadron, but this is considered improbable, as the thick weather which prevailed favored the escape of the Russian vessels. It is believed to be Admiral Skrydloff's design to form a junction with the Port Arthur squadron, and if the entrance to Port Arthur is sufficiently cleared to permit the passage of the battle ships now in shelter there, there is a possibility that this may be effected. It is known that the Russian cruiser *Novik* has lately gone out from Port Arthur and returned, and the obstructions in the channel may have been removed sufficiently to admit of the passage of the larger ships. The two Russian squadrons united would not be as strong as the naval force which Japan could bring against them, but the Russian commander might be willing to risk an engagement which, if it should result disastrously to Japan, would be almost decisive in reference to the outcome of the war. It may be expected, however, that Admiral Togo will see to it that the isolated Russian squadrons are not permitted to unite their forces. . . . In Manchuria, on the Liao tung peninsula, there has been fierce fighting extending over two days. The fighting began at Wa-fang-tien on Tuesday, where the Russians in a strong position were attacked by the Japanese. The fighting resulted in considerable loss on both sides but was indecisive. The next day however, the Japanese renewed the attack. After long and severe fighting the Russians were forced to abandon their positions and as they left fourteen of their guns upon the field their retreat must have been somewhat precipitate. Thus another is added to the list of Japan's victories on land. The losses on both sides were heavy. The Russians are reported as admitting a loss of 57 officers and 1500 men in Wednesday's fighting, and the casualties on the side of the Japanese were probably quite as numerous. . . . According to a dispatch from Chefoo, there is a rumor current there that the Japanese have captured one of the inner forts of Port Arthur after having lost 1,000 men in the attack. Little credence need be placed in this rumor until confirmed.

The Assumption of Inerrancy.

TRADITIONAL VS. INDUCTIVE BIBLE STUDY.

Doctor Saunders has been standing for the traditional method of Bible study. I have been standing (and I still stand) for the inductive method. According to the traditional method what naturally seems to be the author's meaning must not be accepted as the meaning of the passage unless it be inerrant. According to the inductive method what naturally seems to be the author's meaning is accepted as the meaning of the passage even though it may not be inerrant. In writing of method in Bible study, the Doctor took occasion (and half a column) to tell of his studies, etc. If these were ten times greater than he would have us believe, and he still assumed the inerrancy of the Bible, his method would have to be classed as traditional rather than inductive.

Let Doctor Sanday, with a few lines, sketch "a striking resemblance" to Doctor Saunders' view. In describing the "common belief of fifty years ago" he writes of the "traditional theory" of inspiration thus:

"It may have been held somewhat vaguely and indefinitely, and those who held it might, if pressed upon the subject, have made some concessions which would have involved them in perplexities. . . . It might be allowed that the true text could not always be discovered, but when once it had been discovered it could not be otherwise than infallible."

Of the inductive method as contrasted with this Doctor Sanday writes:

"It is no doubt a great inversion of method when the books of the two Testaments are interrogated without any assumption whatever beyond that of a Personal God who might be conceived as capable of putting himself into communication with men."

"THE CRUCIAL ISSUE."

Doctor Sanday compares the traditional and inductive theories thus:

The inspiration implied by both is real and no fiction, a direct objective action of the Divine upon the human. The danger of the traditional view is that inspiration should be thought of as something dead and mechanical; when it is arrived at inductively it must needs be conceived as something vital and organic. On the inductive view inspiration is not inherent in the Bible as such, but is present in different books and parts of books in different degrees. More particularly in this view—and here is the point of greatest divergence—it belongs to the Historical Books rather as conveying a religious lesson than as histories, rather as interpreting than as narrating plain matter of fact. The crucial issue is that in this last respect they do not seem to be exempted from possibilities of error."

It is this "crucial issue" that Doctor Saunders seems so reluctant to face. He had to face it in our class but it was by the mere assertion of inerrancy. He has not proved it or shown his right to assume it. Did he seek to do this in his ten articles? If he did, he signally failed. Even if inerrancy had been his "last conclusion," in his use of his proof passages: it was his first assumption. However, it may have been "fifty years ago" when the Dr. began his studies in Biblical theology, it is not considered logical today (even in Bible study) to assume at the outset as true what you are seeking to prove to be true.

THREE BAPTIST GIANTS.

I wish we had time to apply to Doctor Saunders' ten articles that long quotation I gave from Doctor Burton. One of the mistakes it would reveal is Doctor Saunders' unwarranted assumption of the inerrancy of his proof passages. Bro. Chipman, however, comes to Doctor Saunders' support with an assertion against Doctor Burton of whom it now appears we "all" are not proud. It is true, Doctor Faunor, President of Brown, described him as our "foremost N. Y. scholar," but Bro. Chipman has discovered that he is "partially heretical." Bro. Chipman evidently does not agree with all his teaching, and he cites the views of Bro. D. H. Simpson as also differing from it.

Bro. Chipman also quotes as against Doctor Burton's views these words from Doctor Hovey: "Making allowance for these facts, we deny that historical errors are found in the Bible." It is true that those words are found in Doctor Hovey's "Theology" in the edition of 1877. It is also true that Doctor Hovey omitted them from the edition of 1900. (I do not believe that Bro. Chipman knew this when he wrote. I certainly sincerely hope that he did not.) Doctor Hovey's omission of these words is very significant. In correspondence from Newton Centre I am told, that in his last years he did not assert the absolute inerrancy of the whole Bible even in the original text. Instead of supporting Doctor Saunders' view of inerrancy, Bro. Chipman has thus suggested, for us Baptists, one of the most striking arguments against it.

This change in Doctor Hovey has its parallel in that of another Baptist giant, Dr. Strong. In his "Theology" of 1889 he wrote of the inspiration of the Bible, "always guarding from error in the final elaboration" and that "Scripture writers were supernaturally held back from the selection of wrong words. . . . Inspiration is therefore verbal" as to its result, but not verbal as to its method." The view that he now teaches is that "divine inspiration does not guarantee inerrancy in things not essential to the main purpose of Scripture."

Since these, two of our greatest and most conservative Baptist leaders, thus modified their views concerning inerrancy, we will not give up hopes concerning Doctor

Saunders. What a pity that he so recently (1903) asserted his belief in the inerrancy of the original text. It will make it more difficult for him to "quietly" get "into harmony" with the inductive view held by Doctor Burton, Doctor Strong and other Baptist leaders of whom we "all" have so much reason to be proud. Appropriate here are Doctor Strong's recent words concerning the inductive method:

"Whatever theory of inspiration we frame, should be the result of a strict induction of the Scripture facts, and not on a priori scheme to which Scripture must be conformed. The fault of many past discussions of the subject is the assumption that God must adopt some particular method of inspiration, or secure an absolute perfection of detail in matters not essential to the religious teaching of Scripture."

In their views to which I have called attention, I must admit that I agree with Drs. Burton, Hovey and Strong, even though it means differing from Bros. Chipman, Simpson and Saunders.

OUR "WORKING DEFINITION"—AND ITS PURPOSE.

I believe that, speaking generally, inspiration is to be felt rather than critically defined, save to correct or prevent a view of it that interferes with the true inductive method of Bible study. The assumption that the Bible is inerrant interferes with this method. With this in mind I gave a "working definition" of inspiration. Its object was to correct or prevent that view of inspiration which is back of that assumption of inerrancy. My purpose was to help both those who do and those who do not believe in the Bible's inerrancy. Without asserting its inerrancy I sought to incite both classes to come to its study without assuming its inerrancy.

To this end the definition spoke of the "specially sacred" writings of other religions. The ordinary Christian can easily be led to see that in these religions there are writings in and for which claims of inspiration are made similar to those made in and for the Bible. He can easily be led to see that though the results of the testing be very different, yet the methods of the testing of the claims of all these religions ought in all honesty to be the same. As he can readily see that the adherents of other religions have no right simply to assume the infallibility of the claims in and for their "specially sacred" writings, he can easily be led to see that he himself has no right merely to assume the infallibility of the claims made in and for the Bible.

"SPECIALLY SACRED" WRITINGS.

In opposing different persons, Doctor Saunders, as one who had been there, gave two very, very different representations of the Parliament of Religions. We have quoted them. He has not harmonized them. (This suggests that neither has he harmonized those two different references to the relation between the Convention sermon and his Lecture or ten articles—the one, it will be remembered, at the beginning of these articles, and the other in the notice of his lecture that he wrote for the daily press.) Why did he give such a "grotesque" misrepresentation of my references to the "specially sacred" writings of other religions? I did not urge even my intelligent Bible class to spend much time in the study of these. I did not even suggest that it was necessary for them to throw "their dear old Bible into a pool of heathen books" in order to believe that it was the Word of God and to be enriched by its revealed truths. I did teach them however that even a slight knowledge of comparative religion wisely used may be very helpful in Bible study. The thought suggested by the expression "specially sacred" leads to a truer method of testing the claims in and for the Bible and so to a truer method of Bible study. The ordinary Christian can easily be led to take hold of that thought. It is the thought of comparison.

PERSONAL VIEWS AND PURPOSES.

Let me in Doctor Sanday's words express the purpose of my summary. I sought "by strict and rigorous induction," . . . scientific propositions which alone can be rightly pressed upon the unbeliever and which alone the believer can take as his foundation in his method of Bible study. My personal views includes these propositions but that it is not confined to them the summary itself shows. In the last sentence of the section preceding our working definition I expressed my belief in the supernatural revelation of the Bible. In the last sentence of the section in which this definition is found I expressed my belief that in the production of the Bible the Holy Spirit (especially in the revelation of Jesus as the Son of God etc.) made it beyond comparison with other "specially sacred" writings.

Why did the Doctor ignore these and similar references in my writings? Publicly and in the Doctor's presence, in the Convention sermon and since, I have expressed my belief in the fact of the supernatural inspiration of the Bible. In this all Baptists as Baptists must agree. In this the Doctor and I agreed. I also said: "In view of our limitation we would not be dogmatic about the methods and degrees of this inspiration. It is about these that the Doctor and I differ. But about these Baptists as Baptists may differ. Why did the Doctor ignore this? Why did he omit quotations from evangelical scholars (including Baptists) whose views, to say the least, have a striking resemblance to mine? Were they omitted in ignorance or on purpose? Why did he by general references, half truths, etc. leave the impression with some that I am out of harmony with the denomination without giving a single sentence I said or wrote that is not

supported by leading Baptists to-day? Was it that in his inability to face the real issue concerning inerrancy, he subtly evaded it by raising this unwarranted cry of denominationalism. Is it thus he would throw dust into the eyes of the denomination?

THE AMERICAN BIBLE LEAGUE.

There are in its membership two classes. To the one class belong such men as Pres. Patton of Princeton, whose position is thus described: "The critics of the Bible he acquitted of malice or of the intention of doing wrong and added: "We want criticism, intelligent criticism of the Bible. We can't shut it up in a glass case." If I were a member of the League (and to the view of the Bible that it makes a condition of membership I could subscribe) I would belong to this class.

To the other class belong such men as Dr. Burrell who likened "the higher critics to a little dog running out to bite an army." This is suggestive of some of Doctor Saunders' effusions against the higher critics. It also suggests the words of the Independent:

"If these men do not think the conclusions reached by nine tenths of our biblical scholars and ninety-nine hundredths of our scientific men are true, let them meet the enemy in the fair field of discussion; one David, even a Burrell could overthrow the whole army if armed with the sling of good argument and genuine scholarship. That is better and braver far than to stand off and make faces at the Philistines. . . . If certain venerable beliefs get argued out of court, let them; it will be 'dangerous' then to cling to them. And let this be always remembered that high ethics and genuine religion are safest with the newest discoverable truth; and that, above all other liberty, must we value the fearless untrammelled search for truth, which has no fear of the consequences."

STATEMENT AND RESOLVE.

Under the heading "Mr. Waring's Resolve" the Doctor suggestively calls attention to my repeated statement that "the denomination must face the issue." A word about the statement. The Doctor himself has called attention to the fact that the issue is not local, it is world-wide. It is so in the air everywhere that the denomination must face it. My repeated statement, then, is simply the statement of a very evident fact.

A word about the "resolve." Years ago I held to the view of the Bible Doctor Saunders expressed in the class. My studies brought me face to face with that in the Bible which it was difficult to harmonize with this view. I had been taught that it was Hobson's choice—this view of the Bible or no Bible at all. For a time it seemed the end would be no Bible at all. It was a sad experience. In my despondency and doubt I came in touch with the writings of those Christian scholars who did not hold the traditional view and yet believed in the Bible as God's Word. It was then no Hobson's choice after all. With their aid and by God's grace I faced the issue. The result was that the Bible became richer to me than before because it gave me a more real living, revelation of God. My prayer and resolve since has been to help the increasing numbers who cannot accept the traditional view, and also the many others who would be enriched by accepting the inductive view.

Since as a matter of fact the denomination must face it I believe it is better that the issue be brought to our members by those who have been enriched by facing it rather than by those who have not. This is not a conviction of only a few months. It has been deepening for years. I can easily understand how many (especially of the older members) easily misunderstand the inductive method of Bible study, I am sorry for their disquietude concerning it I should be more sorry however to learn that they had been disquieted in vain. I sympathize with those who are pained at any questioning of the traditional method. My prayer is that our pains be pains of growth to the inductive method held by increasingly large numbers of Baptists to-day. In the interests of this method and so of a truer appreciation of the real living divine revelation of the Bible, My "resolve" is stronger than ever to help as many as I may to the belief that in true Bible study they may and ought to come to the Bible without assuming that it is absolutely inerrant.

H. F. WARING.

Delayed Blessings.

BY REV. WAYLAND HOYT, D. D.

There is a little book called "Expectation Corner; or Is Your Door Open?" It is the story of one Adam Slowman. He lived in a cottage on a far stretching estate called "The Redeemed Land." But though Adam Slowman had full title to his dwelling place, and on an estate so fair and wide, he did not get, by any means, the good he might from living there.

But one day a messenger came from the Lord of this spacious estate of the Redeemed Land, who was bidden to show this Adam Slowman the mansion in which the Lord of the estate lived, and the various out-buildings and offices connected with the administration of the estate. Such exploration, although he was tenant on the estate, and with complete title, this Adam Slowman, under the guidance of the messenger, is much surprised at the splendour, plenty, various provision which he everywhere sees. After a time, one storehouse particularly attracts his attention. He asks the messenger the name of it. There is a peculiar

clock above the entrance, and a sun-dial in front. Over the gates there is also the inscription, "Though it tarry, wait." "That," replied the guide, "is 'The Delayed Blessing Store Office.'" The guide hands Adam Slowman a glass through which he is able to read a further inscription—"Therefore the Lord wait, that he may be gracious unto you. And therefore will he be exalted, that he may have mercy upon you. For the Lord is a God of judgment: Blessed are all they that wait for Him." Then the guide went on to say, "That clock never goes too fast or too slow, and is so constructed that when the shadow on the dial shows that 'the time of promise draws nigh' it sounds a warning to the messengers to be ready at once for the delivery of the stored blessings, which, the moment that 'the fulness of the time is come,' are sent forth from the gates." And thus Adam Slowman learned as every tenant on the Lord's estate of the Redeemed Land also needs to learn, that he is vastly richer than he frequently imagines, that "Delays are not denials," that delayed blessings are better blessings because they are delayed.

Take the delayed blessing of David's crowning. The crowning over Israel had been promised him. In token of it the anointing oil had drenched his youthful locks. But many a year of the strangest vicissitude, strain, baffling crisis, intervened before the crown over all Israel shone upon David's head. Yet how plainly we can see that all the experiences of those various and waiting years were needed by David in order that he might be equipped for the large function and duty of his kingdom.

Take the long delayed answer to St. Paul's prayer that he might evangelize in Rome. And in what a circuitous way the answer came when it did come. Yet how evident it is that the answer came in the best time and by the best path. Though prisoner, St. Paul yet had, in his peculiar position in the great corrupt city, such liberty of preaching as he never could have won by himself only, and the strong arm of the Roman government held over his head, for two long years, its protecting shield.

Take the delayed answer to the prayer of those sisters in Bethany. Why did not their Lord come from that Bethanah when He knew that Lazarus whom he loved was sick, and that the sisters was anxious as they tended their sinking brother? Or why did he not at least speak that powerful healing word across that two days journey distance. But their Lord did neither. Apparently He denied the prayer and let Lazarus die and be buried. Yet what guerdon came of the delay? Forth from its darkness flashed the immense fact of their Lord as the Resurrection and the Life.

They have preserved in Bedford, Eng., the door of the jail which was locked upon John Bunyan. I looked at it earnestly. I thought of the many prayers which Bunyan must have pleaded behind it, that that jail door might swing open for him. Yet for twelve years the bolts of that door stood undrawn. But how affluently fruitful the delay was. Dreams were going on behind that door and the world needed them. When the "Pilgrim's Progress" of which Bunyan had dreamed had taken shape and tangibility, Bunyan's Lord, who had never for an instant forgotten him while the slow years passed, swung that jail door wide.

Let us give God time. Let us trust his wisdom. Sometimes quick answer would be worst answer. Let us learn Adam Slowman's lesson so much needed by our impatient hearts, that delays are not denials.—New York Observer.

Heedless Helpers of Anarchy.

REV. J. B. GAMBRELL.

It is a trite saying that harm may be done by want of thought as well as want of heart. The dying words of the great Grotius have a profound meaning. "Tell the world to be serious." Paul's admonition to young men to be sober-minded, is the same in substance and tone. How important these admonitions to American citizens in dealing with public interests and how little young or old hear them.

There is a way among us of speaking evil of dignities which can have but one effect and that a very bad one. This grows largely out of party politics. Free American citizens voluntarily enslave themselves to parties; or to factions in parties. They go full length with them; right or wrong. The moral sense is blunted by partisan zeal. Pending elections, sobriety of judgment is abandoned for a wild hurrah. The common practice of leaders is to attack their opponents, more in their personal character than in their policies. Happily for us, we escaped this national degradation during the last Presidential campaign. As a sequel to such a campaign, as we usually have, when a man enters an office, even the highest in the gift of the people, he does so already bereft of all personal dignity in the minds of many citizens. These are schooled to think ill of him. Moreover, partisan zeal is not quick to die. Hence the ins are dogged constantly by the outs. They are very commonly spoken of in the language of contempt and suspicion. It is often worse; a constant stream of accusation is turned on the rulers of the people. This pernicious practice is even more wide spread than party passion. It is easy to see in the papers disparaging remarks touching public servants by those who helped to elect them. Fault-finding and inconsiderate accusation have come to be a chronic fault of the American people, though of all the people in the world they are the most prosperous and ought

to be the happiest. Besides our public men are such as we have chosen and are at least as good as the people who elect them.

Whatever tends to lower the public estimate of rulers is auxiliary to anarchy whether so meant or not. Law is embodied in rulers. They are the people's exponents of government. If the people habitually condemn rulers, they will lose their reverence for law, and become lawless. Every man who heedlessly speaks contemptuously of the rulers of the people, is to that extent aiding and abetting anarchy.

The chief sinners in this respect are a flimsy class of politicians whose sole hope of success lies, not in good measures which they propose, but in the amount of dissatisfaction they can create against their opponents. A very sorry lot they are; but their industry is worthy of a better cause. They do not need to be explicit in their charges; but only hint, or else, in a general way, denounce the ins. These are deadly enemies to patriotism. They, in their line, class with the yellow back dime novel. Their mission is not to inform, but to inflame. They are making an atmosphere for the hatching of anarchy. "Why not pull down the rotten rookery in which so much corruption is hatched?" is the natural conclusion of such as believe these breeders of anarchy. "What is the use of trusting the law to right wrongs!" say they, and then the mob comes. All lynching is anarchy of a violent type, and the talking down of officers is but a prelude to lynch law, or no law, which is the quintessence of anarchy.

It is time for some one to say in plain words that much of the outcry against the rich is inspired by the spirit of anarchy. Some one has said that no man can honestly make a million dollars. Many believe it. It is a falsehood. No man can make a million dollars pegging shoes or darning. But there are other honest ways of making money. It is as honest to trade railroads as it is jack-knives. It is easier to make a million now, than it was to make \$100,000 fifty years ago, or \$10,000 one hundred years ago. The man who attacks the rich because they are rich is feeding anarchy. The idea so industriously circulated, that there is rascality at the bottom of all great fortunes is not only false, but pernicious to the last degree. The truth is, to succeed men must make and preserve a good record for probity.

There are tens of thousands of men now in our cities deeply inoculated with anarchy because they have been made to feel that they have been robbed in some unexplained way by rich men, and the government supports the robbers against the poor. There is a vast deal of semi-anarchistic talk of this sort which is working toward revolution.

We need men to tell the people the truth, and make it plain that now, as heretofore, intelligence, industry, perseverance and economy have an open field in America to win great rewards, as so many have done in our day. In short, the need is to substitute information for inflammation. Many mistake the latter for the former.—Baptist Standard.

The Fault of Our First Aspirings.

BY DR. GEORGE MATHESON.

"Let us build a tower, whose top may reach unto heaven."—Gen. 11:4.

When man uttered these words he was a child. Children are very ambitious—more ambitious than grown-up people. Grown-up people ask things that are possible; children cry for the supernatural. I think our sense of power increases in proportion as we are undeveloped. One would imagine that a little child, coming within the gates of this universe, would have a startled feeling which would gradually wear off as he advanced on life's journey. In truth, it is all the reverse we get startled as we go. Our first view of the golden gates is not appalling; it frightens neither the child nor the savage. I do not think wonder belongs to the earliest mind either of race or individual. To both alike the sky can be scaled; the motto of each is this, "Let us make a tower, whose top may reach unto heaven!" This world is a place where human beings are taught to climb; but it is to climb down. It is quite natural for us to go up. The writer of the book of Job says, "Man is born to trouble, as the sparks fly upward." I think he must have meant, "Man is born to fly upward like the sparks, and therefore he is troubled." At all events, that is true. Our early dangers come from our early daringness—not from our early feebleness. Young Adam always begins with the biggest tree and always gets a fall. God's education of the earth is a series of the lessons in 'how to descend'—in moderation of desire. It is a refusal any longer to say of everything, "It is mine." It is a refusal to ask that which will lift me above other people. It is the cry to have my garments parted among the multitude. It is the impulse, the determination, the instinct to share.

Lord, break my primitive tower! It is built with a child's arrogance—not with a man's humility; break my primitive tower! My feeblest moments are my most grasping moment—I am never such an egotist as in the cradle; break my primitive tower! Like the sparks, I have been born to fly upwards, and to leave my brother behind. I need a second birth—a power to fly downward. I need more weight on the wings; every weight will be to me a weight of glory." The glory of the bird is its boundlessness but the glory of the man is his boundary. Limit my desires, O Lord! Restrain the flight of my personal prayers! Put

a weight on the wings of each individual wish—the remembrance of my brother! In my childhood I cried of all things; in manhood I dare not. I can still pray without ceasing, but I can no longer pray without limit. What if I ask the gold that was meant for another! What if I seek the place that was made for another! What if I claim the work that was planned for another! Methinks the pauses of prayer are more noble than its flights. In these pauses I say, "Not my will, but Thine." Never let me build, even in my prayers, a house with so many mansions for myself that I could say to my brother, "I have prepared a place for you!"—Christian World.

The Fragrance of a Gentle Life.

Once, in crossing a meadow, I came to a spot that was filled with fragrance. Yet I could see no flowers, and I wondered whence the fragrance came. At last I found, low down, close to the ground, hidden by the tall grass, innumerable little flowers. It was from these that the fragrance came.

Enter some homes. There is a rich perfume of love that pervades all the place. It may be a home of wealth and luxury, or it may be plain and bare. No matter it is not the houses nor the furniture, nor the adornment that makes this air of sweetness. I look closely. It is a gentle woman, mother or daughter, quiet, hiding self away, from whose life the fragrance flows. There is a wondrous charm in a gentle spirit. A gentle girl in a home may not be well educated, may not be musical or an artist or "clever" in any way, but wherever she moves leaves a benediction. Her sweet patience is never disturbed by the sharp words that fall about her. The child loves her because she never tires of them. She helps them with their lessons, listens to their frets and worries, mends their broken toys, makes dolls' dresses, straightens out the tangles and settles their little quarrels, and finds time to play with them. When there is a sickness in the home she is the angel of comfort. Her face is always bright with the outshining of love. Her voice has music in it as it falls in cheerful tenderness on the sufferer's ear. Her hands are wonderfully gentle as their soothing touch rests on the aching head, or as they minister in countless ways about the bed of pain.

"The lives that make the world so sweet
Are shy, and hide like the humble flowers.
We pass them by with our careless feet,
Nor dream 'tis their fragrance fills the bowyer
And cheers and comforts us hour by hour."

—Rev. J. R. Miller, D. D.

When Paul, the chief of the apostles, discusses Christ's resurrection and our resurrection in the fifteenth chapter of First Corinthians, he introduces God into the discussion, and keeps us in the presence of God: "Why should it be thought a thing incredible that God should raise the dead?" That we may see God in an assuring way he brings forward the works of nature, and shows us how God in nature is doing just as marvellous and as incomprehensible things as raising the body and giving it a transfiguration glory. It seems a strange thing to see a beautiful flower rise out of the mire-heap; but it does. It seems impossible that the white-water lily should draw its purity and beauty from the rubbish at the bottom of the lake; notwithstanding, water-lilies float on the surface of a thousand lakes, like little fleets of ivory and pearl. Floating water-lilies show that God has power to raise a body from the ground, and to give it both life and beauty. The yellow wheat stalk with its sixty-fold, springing from the grave of the one grain, says to us: "God has the power to give to whomsoever and to whatsoever He will an enlarged body." The mystery which grades a single grain of corn carries in it a power beyond the ability of man to understand. Paul bids us look through the Creation of God and question its wonders, and take note how God has given life and how He has wrought things into forms of beauty, and how He has dispensed splendors with a lavish hand.—Gregg.

Stand Fast.

When Pompeii was destroyed there were very many buried in the ruins who were afterwards found in very different situations. There were some found who were in the streets as if they had been attempting to make their escape. There were some found in deep vaults, as if they had found gone there for security. There were some found in lofty chambers. But where did they find the Roman sentinel? They found him standing at the city gate, where he had been placed by the captain, with his hands still grasping his weapon. There, while the heavens threatened him; there, while the earth shook beneath him, he had stood at his post; and there, after a thousand years, he was found. So let Christians stand to their duty, in the post at which their Captain has placed them.—Gospel Trumpet.

If you reach heaven says Dr. Cuyler, you will come in as I have often seen vessels come into yonder harbor of New York, with the storm-tide anchor swinging proudly at the prow. "There are ships," said the eloquent Mr. Wille, "that never go down in life's tempests. They shall be in no peril when the last hurricane shall sweep earth and sea and sky, and when the fury is overpast, and the light that knows no night breaks gloriously forth, they shall be found on tranquil and crystal waters, resting beautifully upon their shadows." These are they who have been piloted by the Holy Spirit; these are the faithful ones whose soul was anchored to Jesus Christ.

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CONSOLIDATED SCHOOLS

The Consolidated School in connection with the public school system of the country is still in the experimental stage in this part of Canada, but its principle is one which generally commends itself to educationists, and enough is known of the working of the consolidated school elsewhere to justify the expectation that it will be successful here. These are obvious advantages in bringing together in one large school or academy the pupils from a considerable district of country, instead of having them taught in small schools scattered over the district. There is the very important consideration that it makes possible the grading system, by which the pupils are arranged in departments according to their attainments, and each department is placed in charge of a teacher who is especially acquainted with and adapted to the work required to be done in that department, thus economizing labor and securing much better results than would be possible in a mixed school in which one teacher must attempt to meet the needs of pupils of very different ages and attainments. It is easy to see, too, that in the consolidated school there will be advantages for the pupils, not only in the quality but also in respect to the range of instruction given, which are not at all to be had in the ordinary country school. The aim of the consolidated school is in fact to give the country districts equal, and in some respects superior, advantages to those now enjoyed in the towns. Not only will the pupils have the advantage of instructions by competent teachers in all the ordinary studies of the different departments of a high school or academy, but instruction in special subjects, such as Manual Training, Domestic Science, Music, Physical Exercise, etc., is made possible. Besides this, the indirect educational influences of the consolidated school are important. Every one knows how unattractive the ordinary school house and its surroundings are apt to be and how destitute of everything that appeals to the aesthetic side of a child's nature. In the consolidated school, with its large and handsome building, its attractive, and well kept grounds and its gardens where the mysteries and utilities of plant life may be studied, the impressions received unconsciously by the developing mind of the pupil would certainly be very different from those received at the ordinary country school, and they would be in the best sense educative.

As said above, the consolidated school is as yet in the experimental stage in this part of Canada. But the plan has been tried and found both workable and highly valuable elsewhere, and we have no doubt that its value will be demonstrated in these Provinces. One such school has been in operation in Middleton, Nova Scotia, during a part of the school year just now closing, and as we understand, with very satisfactory results. The principal difficulty apprehended in connection with the working of the school was that, during the time of cold and stormy weather and bad roads, it might be impossible for the vans, by which the pupils from the more distant sections of the district are brought in, to make their regular rounds on time. We understand, however, that little or no difficulty has been experienced in this respect, and indeed the average of attendance at the consolidated school has been better than that at the district schools under the old system. At Kingston, Kings County, N. B., a fine building for a consolidated school has been erected, and the school will be opened under very favorable auspices at the beginning of the next school year. A consolidated school is also to be established at Mount Herbert, near Charlottetown, P. E. I. The establishment of these schools has been made possible with little or no additional expense to the rate-payers by the McDonald Fund donated by Sir William McDonald of Montreal for that purpose. It is altogether probable that the object lessons which these schools will afford will lead to the establishment of other similar schools in many other parts of the Provinces. These other schools will have to depend upon local resources with such increased aid as the Provincial Governments may give. However, the expense of maintaining a consolidated school will not probably be very much greater than that of maintaining the present district schools in the territory which the consolidated school

would cover, while the advantages to be secured would almost certainly pay for the increased expenditure many times over. A short time ago Dr. Inch, Chief Superintendent of Education for New Brunswick, addressed a public meeting at Hampton, showing the advantages of the Consolidated School and intimating that, the Government was prepared to give substantial aid to any district which might decide to establish such a school. There is said to be a probability that on P. E. Island two consolidated schools will be established besides that at Mount Herbert.

There is little doubt that all the Provincial Governments will recognize the fact that the large advantages which the consolidated school affords will fully justify a considerable increase in the school grants for the purpose of establishing these schools at suitable centres, and accordingly if the people feel inclined to establish such schools, they will probably receive substantial encouragement from the Government in doing so. Aid might be expected also from private sources. Other men of large means may emulate the munificence of Sir William McDonald in helping to improve the common school system of the country. It may be expected, too, that in different localities men who, though not millionaires, are possessed of some wealth, would feel moved to bestow some of their surplus for the aid or the endowment of the consolidated schools in their neighborhoods. Under the present district school plan the cause of public instruction is not likely to receive much aid from such sources, but with the consolidated school taking the place of the little red school house, the public school system might reasonably expect to benefit by the donations and bequests of benevolent and public-spirited citizens.

THE ART DEPARTMENT OF ACADIA SEMINAR

THE MESSENGER AND VISITOR has been called to account (quite properly of course) by Principal DeWolfe, for not having included in its report of the recent Anniversary proceedings at Wolfville, any special mention of the work of the Art department of Acadia Seminary. It is perhaps not worth while to explain the cause of the omission. It might have been due to the limited space at command, or to a failure of memory, or to the fact that the Art department, while it was open to visitors one afternoon, was hardly regarded as having a place in connection with the public exercises of Anniversary week. However, the Art department of Acadia Seminary richly deserves mention, and we hasten to say that it was no lack of appreciation of its work, its aims and ideals that prevented some special reference to it in our report. The writer had the privilege of spending a little time in the studio where the Art work of the Seminary was on exhibition, and though he cannot pretend to any technical knowledge of the subject, and his praise or his blame is of course to be rated accordingly, yet he must say that the impression made upon his mind by the work exhibited was highly favorable. Some of the work appeared indeed to possess remarkable excellence and to indicate far more than ordinary ability on the part of the student, as well as high excellence in ability and method on the part of the teacher. Considering the fact that, as we were told, the drawings and paintings exhibited were for the most part not mere copies from other pictures, but were done from natural or artificial objects, such as fruits, vases, pictures, etc., the results attained in many instances seemed to be deserving of the highest praise. Miss Chipman, the head teacher in this department, is certainly to be heartily congratulated on the evidence which the Art exhibition at Acadia this year afforded of the excellence of her methods and the high value of the instruction imparted. We are glad to know that the department is becoming increasingly popular in the Seminary, and we are quite prepared to believe, as we are assured is the case, that as to ideals, methods and results its work will bear comparison with that of any school in these Provinces. We may say further that we have no doubt as to the high value of a course of instruction in drawing and painting, when founded on correct principles and in the hands of a competent instructor. The result, if the pupil has any aptitude for the work, must mean something much more than a tawdry accomplishment. It means a wholesome and valuable training of the mental faculties, a development of the aesthetic sense and a refinement of the whole being. For those who have a taste and an aptitude for art, there is, it seems to us, hardly any other subject in the curriculum which can be regarded as more truly educative.

Editorial Notes.

—The Anti-Cigarette Bill, prohibiting the importation, manufacture or sale of cigarettes, cigarette paper or anything as a substitute therefor, introduced in the Dominion House of Commons by Mr. W. S. McLaren, member for Huntingdon, has passed its second reading with the respectable majority of 22 in a House of 78. It is hard to say what fate the Bill will meet with the Committee. There is strong antagonism to the measure, much of it no doubt inspired by material interests, and the enemies of the Bill may be depended upon to do their utmost to defeat it.

—We learn from Zion's Advocate that material is being collected for a brief story of the life of the late Dr. Alvah Hovey. There are many who will be glad of this, and there are many others who would be glad if the proposed biography could be made something more than a brief story. An account by a competent hand of the development of Dr. Hovey's mind and thought as manifested in connection with his professional work and the events of his time, in which his influence, though quiet, was always steady, sane and strong, would make a book of much interest and value especially from a Baptist standpoint.

—During the present week programmes of much interest are to be carried out at Annapolis, St. John and St. Croix Island in connection with the ter-centenary celebration of the discovery of these places and the adjacent lands by Champlain and De Monts. In St. John it promises to be a busy week and one of exciting interest. British, French and American warships are expected, and the presence of a number of distinguished men of the different nationalities will lend eclat to the occasion. The attractions will be many and hosts of visitors are expected from different parts of the country. Everyone interested is hoping for fair weather for the grand celebration.

—In the course of some notes relating to the recent meeting of the Presbyterian General Assembly, the editor of *The Presbyterian*, of Toronto expresses his appreciation of the city of St. John and its people as follows: "St. John, as an Assembly city, is in many respects ideal. The beautiful surroundings, the bracing air, the well kept streets, the handsome stores and residences, the hospitality of the people, combine to make memorable a visit to St. John. Too much cannot be said in praise of those upon whom the burden of preparing and caring for the Assembly mainly fell." *The Presbyterian* also says that "The Maritime Provinces are remarkable for many things and not least for the great men whom they have given to Canada," and adds that "the Presbyterian church has reason to be proud of the brilliant group of young men who have come to the front in the Maritime Synod."

—Shortly after the Anti-Cigarette Bill was introduced by Mr. McLaren in the House of Commons an item appeared in some newspapers to the effect that Lord Roberts had approved cigarettes and had said that they proved very beneficial to the soldiers on their long marches in South Africa. Miss Richardson, a member of the W. C. T. Union of Montreal, in order to know the truth as to Lord Roberts' sentiments on this subject wrote him to closing the clipping and enquiring as to its correctness. A few days ago Miss Richardson received from the distinguished Field Marshal, signed with his own hand, the following reply:

Dear Madam: I have had the pleasure of receiving your letter of the 6th May in which you inform me that the Women's Temperance Union of Canada is endeavoring to abolish cigarette smoking among the boys of that country. I do not know how your opponents could have told you that I consider cigarettes are a necessity and that cigarette smokers can march much farther than non-smokers. My opinion is that every one would be better without smoking, and that so far as boys are concerned it is a pernicious and injurious habit."

—Certain new sayings of Jesus, the discovery of which at Oxyrhynchus was noticed some time ago in these columns, have been published by the Oxford University Press, with a critical commentary. There appears to be reason to believe that the papyrus found at Oxyrhynchus contained a genuine record of sayings of our Lord. But it was but a fragment and in so mutilated a condition that its discovery does not probably add much of importance to what was before known of the teachings of Jesus. Of five sayings contained in the fragment the following is given by the *New York Independent* as the "longest and most important," the words enclosed in brackets being, as we suppose, conjectures of the editors for words which are missing on the mutilated fragment:

"Jesus saith (Ye ask? Who are those) that draw us (to the Kingdom, if the Kingdom is in Heaven? . . . the fowls of the air and all the beasts that are under the earth or upon the earth, and the fishes of the sea (these are they which draw) you, and the Kingdom of Heaven is within you; and whosoever shall know himself shall find it. (Strive therefore?) to know yourselves, and ye shall be aware that ye are the sons of the (almighty?) Father; (and?) ye shall know that ye are in (the city of God?) and ye are (the city?)"

—A correspondent writes: "Not long since I had the pleasure of visiting Yarmouth and meeting a number of the Baptist brethren there. Their spirit and words were encouraging, I might almost say "inspiring" only I am afraid some one would ask me to define my terms. Rev. Mr. Price, Pastor of the Milton church, is happy in having the house of worship entirely free of debt. The little church has been faithful and deserves the gratitude of the body for its long struggle now crowned with success. Mrs. Shaw, Mrs. Bain, Deacon Corning, Deacon Gudey and others who once lived for the cause, have passed away, but the church goes on as before. The First Church is awaiting the coming of their pastor, Rev. C. W. Rose, B. A., B. D. Mr. Rose has had some experience in the ministry and has taken an extended course of study. His professors and those who have known of his work elsewhere believe the Yarmouth brethren have secured a good minister. The

congregations are large enough to evoke the best service a pastor can give. Among many appreciative hearers will be Hon. Senator Lovitt, G. G. Sanderson, M. P. P., Rev. J. E. Goucher. The church has had a long and honorable history, and it has still the dew of its youth. Rev. Mr. Newcombe, Pastor of the Temple church, is recognized as an able minister and a strength to the public life of the town. It is refreshing to meet enthusiastic ministers and devout brethren like Rev. J. E. Goucher, C. W. Sanders and others whose lives of service have made them pillars in the earthly temple of grace."

The Industrial Guild of the Great Commission.

Having completed the task I assumed at the call of the Maritime B. Y. P. U. I may be suffered a few further words touching the I. G. G. C. I am happy to state that through the generous co-operation of Pres. Roach, and Sec. Lawson and a few others, and the kindly welcome of pastors and people on those fields touched in my itinerary, I have found the yoke of organization easy and my burden light. The Guild has appealed strongly to minds lay and clerical as the thing most likely to meet a long felt want, viz, something to solve the problem of the unemployed in the church, and to tap the vast resources lying latent in and around it.

At any rate, whatever the reason for it may be, where a few weeks ago, there was only one guild in the world now there are twenty, with a total membership that is by this time probably well on up toward 500. The records show 359 names, but as by the peculiar constitution of the guild about 50 per cent of those are powerfully impelled by considerations egoistic, altruistic and gregarious to go out and enlist others, the foregoing estimate is conservative rather than extravagant. Considering our constitutional prejudices against the new; considering also the mud and the demands of the spring work, to speak of no other adverse circumstances, does not such a record in a few weeks, indicate a need, an opportunity and an apparent divine purpose?

As the organizing has been done under the auspices of the Maritime B. Y. P. U. the proceeds of this year's crop over and above the expense necessary in producing it, goes toward the foreign mission obligations of the Union. Next year, however, these Guilds will doubtless divide their profits remembering in their benevolences the home field and the needs of the great North West with its unparalleled opportunities for investment. One dollar given there now will be worth ten given ten years from now. We must not be narrow in our sympathies. But there is much organizing yet to be done. Should the Lord God set his zeal to this larger experiment as we expect he will, the union can continue its work for a month or two on other fields next spring, and so on until the ground has been covered. Then for a permanent arrangement local unions could enter the field in a corporate capacity as one firm on condition of receiving their proportion of the proceeds for their particular obligations. That would be good business from the standpoint of both Guild and Union, increasing the output of the one and finding employment for the energies or filling the mission treasury of the other.

For the sake of those who have not had opportunity to look closely into the Guild, let me say that it is nothing to be feared. It comes to fill a long felt want. It comes to help solve the great problem of the unemployed. It comes not to interfere with other organizations God has raised up in the church, but to supplement and complement them, and they for their own sakes should be the first to welcome it. It comes as that by which their teachings is to be transmuted into action and action in turn be transmuted into character which is the end of all teaching. The other organizations are devotional and didactic; the Guild is primarily and fundamentally practical, a business proposition in the church, and educational mainly through practice. It is the manual training principle applied to the development of religious character. The church is full of theory: What it now needs is something to give that theory objective content, all theory and no practice makes us moribund; All practice and no theory will make us mischievous; but theory and practice together, theory wrought out in action and action guided, and inspired by theory, the two together will give us a straight course and a rapid advance, as when a boat is propelled by two oars instead of one.

The churches therefore, have absolutely nothing to fear from the guild but much to gain. In the country church its place is now clear and undisputed, save by those ignorant of its operation; and the time is coming when in the city church also, burdened as it is with societies, the guild shall be greeted not as an enemy but as a friend. Look and see if a little group of 35 per cent of the membership is not bearing the burden of them all. But what of the 65 per cent who do little or nothing? The guild is for them in the city church. No use for them to say "well, we can't write essays or exhort or lead meetings like those others. We haven't got the learning." The guild doesn't ask for those things it always asks for what she or he can do. It takes advantage of life's training already acquired, and as the work of finger or brain is done at such times as suit the

convenience of the individual the burden of it is not felt. It can be worked in a city church without calling for one extra evening in the year, and all the "talent" energy and "mite" energy which has at times broken out to astonish the churches here and there, can be utilized by it, and all those schemes be safely and permanently subsumed under its category, provided they do not contravene the guild's three most fundamental principles, independence, unblenching honesty in dealings and absolute altruism in spirit.

In conclusion let me say, I have been asked if money raised by self-denial is accepted by the Guild, I answer, no. That admits a negative principle and the Guild is wholly positive. It believes in the strenuous life as the only conquering one. Article II of the constitution says, "only such moneys or products shall be received by this guild as have been the reward of labor, put forth for the distinct purpose of extending the Master's Kingdom."

The blessing of our Lord Christ rests upon all those who this year are making one more effort toward that glorious end. A. T. ROBINSON.

Notes From Chicacole.

To Chicacole the Rev. S. S. Day came in 1836 but after nine months he journeyed South and became the founder of the prosperous Telugu Mission of the A. B. M. Union. The Lond on Missionary Society, the first to establish a Protestant Mission among the Telugus, labored in this region for many years and built in 1847 a commodious and substantial church in the heart of the town. In 1878 work was begun by the Maritime Baptists with the Rev. W. F. Armstrong as the first missionary and the L. M. Society gradually withdrew. Mr. Armstrong purchased and repaired the Army Mess house which is adapted for the missionary's home. Since 1887 Rev. and Mrs. I. C. Archibald have conducted the work but it is only within the last four years that the field has been reduced to a workable size. Thrice have the territory, helpers and Christians been divided so that today the Christians do not number more than sixty five while the population is still some three hundred thousand.

For years the Gospel note has been sounded. So little fruit, you say—but has nothing been accomplished? In 1805 Henry Martyn wrote: "My attempts to approach the people are not successful. The women and children flee from me and the men are indifferent." In the early reports of our own work we read that few can be induced to attend the Sunday services. It is not so today. Fear and prejudice have flown. The women welcome us to their homes and there is a grand opportunity to evangelize the children. Mr. Archibald spent months at a time on tour, hundreds daily hear the Word and there are tokens that the dry bones here and there are beginning to move. A flourishing Hospital for women and children, a day school and well patronized seading rooms twenty and more evangelistic schools, a staff of fairly well trained preachers, colporteurs and Bible women, all these agents and agencies are at work and the helpers usually report: "The people hear so well"—But this is not sufficient.

Before the great revival in America in 1867 the people said: "We are being hardened by sermons, we want to pray." Last November our Christians and missionaries spent ten days in a definite, united waiting upon God. All regular work on the part of all was given up. Prayer ascended night and day. A great blessing came! Sins were confessed that we never knew were committed and many exclaimed: "Oh the riches of his grace! Such joy I never had before! such sweet fellowship with the Lord."

For several months meetings were held every night for the heathen. The church was usually filled. A Brahmin, Komati (merchant) Kerman (writer) and several Malays professed conversion. Only five were baptized but we are sure that the hearts of others were touched. On May the fifth our hearts were filled with joy—on that day, the Brahmin, Subbarao for whom we had long prayed, was baptized. "Where is he? Where is he?" whispered the crowd of merchants and Brahmins peering in the church door. "Up there at the front, don't you see! Yes, his juttu (tuft of hair) is gone and there are no caste marks on his forehead and I suppose his sacred thread has been taken off." The church is soon filled. After a number of testimonies and songs Subbarao, on whom all eyes are fixed, steps to the front. His face is illuminated and there is a confidence and strength in his manner. "Friends," he said, "you all know me, for forty years I have lived in this town. Many years ago I longed for salvation, I visited all the sacred places, bathed in the Ganges, gave money to the priests, diligently read the Puranus and performed all the rites and ceremonies but I found no real satisfaction. One day a certain Hindu said to me: "Give up your seeking and believe in Jesus Christ. We have no Saviour in our religion." "Jesus Christ the Saviour,"—those words remained in my mind and I decided to learn about him. One evening I heard the singing. Very timidly I entered the church. The word seemed good. I went again and again for six months and each night I came nearer to the front and was more assured that salvation I had found. Yes, I saw the wonderful truth that Jesus bore my sins in his own body on the tree." I first bought a Gospel then a New Testament and I daily inquired as to whether these things were so. I wanted to be baptized four months ago, but you know the rich merchant for whom I worked eighteen years suddenly died. It was

necessary for me to gather in all the debts and get the accounts in order so that on my becoming a Christian no one could find any cause for bringing in an accusation against me. Gradually the way opened up, and this morning, praise God, I was baptized. As I stood on the bank I saw the angry faces of my fellow-caste men, but when I entered the water I lost all consciousness—such joy filled my heart. Friends, Jesus has saved me. He will save you too. Won't you come to him!"

Since Subbarao's baptism another series of meetings are being held. Several have begun to diligently read the Bible, and not a little interest has been created especially among those of the higher castes.

Yes, friends, there are other tokens for good of which I might write, but all combined are only as a tiny ripple of the great tidal wave of blessing for which we long. When we see the number of hesitating ones and the multitudes of the indifferent, our hearts cry out for a greater blessing! Oh, the infinite power of prayer—do we realize that prayer is the working force for the advancing of Christ's Kingdom and the winning of souls! How was Hudson Taylor converted? Not a word had been spoken but his mother prayed and at the end of a certain time praised God for the answer, and the answer came. I wonder how many of you whom we represent in this idolatrous land pray for us at least five minutes each day? Although you may not be able to come to this far-away-country we are assured that by the conscientious, continued use of the power of prayer overwhelming results would be accomplished and the name of our God would be manifested in the salvation of thousands of the Telugus.

In behalf of the missionaries, native Christians and other perishing multitudes, I beseech you pray for us and for all the work of your Mission that the power of God may so come upon Hindu and Christian that hundreds may be impelled to own Jesus as Lord.

"Faith is the victory,
Oh glorious victory
That overcomes the world."

MABEL E. ARCHIBALD.

Chicacole, India, May 24, 1904

OLD WINE IN NEW BOTTLES. By Len. G. Broughton.

This volume contains sixteen short discourses on such topics as the "The Coming Religion," "Right Relation," "The Place of Salvation," "The Revival of First Principles," "The Baptism of Power," "The True Value of Service." They are written in vigorous English and are characterized by earnestness and directness. The apt illustrations which the writer employs help to hold the attention of the reader and assist him in recalling the substance of the discourses. The book reminds one of Moody's style of presenting truth.

—Published by F. M. Barton, Cleveland, Ohio.

THE GREAT COMPANION. By Lyman Abbott.

This is a very attractive book. Its fine paper, large, clear type, with wide margins and chaste covers, make it a thing of beauty and a joy to the reader, while the matter is abundantly worthy of the artistic setting which it has been given. The author has chosen the title in allusion to Professor Clifford's pathetic lament. "We have seen the spring sun shine out of an empty heaven to light up a soulless earth; we have felt with utter loneliness that the Great Companion is dead." The book is not so much a protest or an argument against the pessimism of this conclusion as it is an assumption of the contrary—a note of faith in "a God who is here and now, a God who is a perpetual presence, a God whom men can see as Abraham saw him, with whom they can talk as Moses talked with him, who will inspire them with courage as he inspired Gideon with hope, as he inspired Isaiah, and with praise as he inspired David." As the devout reader peruses the eleven short chapters which make up the volume he can hardly fail to feel his heart comforted and his spiritual strength revived by the more vivid experience of the presence of the Great Companion. The titles of the several chapters are: "The Living God," "The Quest after God," "The Hidden Presence," "The Power of Vision," "Pursuing God," "Listening to God," "The Door," "Christ's Yoke," "The Fruits of the Spirit," "Devout Forgetting," "Devout Remembering." Published by the Outlook Company, New York. Price \$1.00 net.

THE NINETEENTH CENTURY AND AFTER. Edited by James Knowles. Published Monthly.

Contents for June, 1904.

- I. The Pope and Church Music; A Roman Catholic Protest. By Richard Bagot.
- II. The Mis-representation of the People in Parliament. By Henry Kimber, M. P.
- III. The Cobden Centenary and Modern Liberalism. By Herbert Samuel, M. P.
- IV. The Yellow Peril. By O. Eitzbacher.
- V. England and France. By Sir Rowland Blemerhassett, Bart.
- VI. The White Man's Place in Africa. By Sir Harry H. Johnston, G.C.M.G., K.C.B., F.R.G.S.
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 - (1) By Sir Wemyss Reid.
 - (2) By Edward Dicey, C. B.

LEONARD SCOTT PUBLICATION COMPANY,
7 & 9 Warren Street.

The Story Page

The Little Red Supplement.

BY NELLIE C. BLACKBURN.

It was a little black bottle that caused all the trouble and sorrow and disgrace in the Arkins family.

It was the little black book that healed sorrows and wounds, scattered trouble to the four winds and wiped out the disgrace for this is the little book's way—to bring comfort and gladness and a great peace to troubled, contrite hearts.

Little Jed Arkins home was a very sad home, made so by the presence of the little black bottle. His father for years had been called "Old Jack Arkins, the drunkard."

There was a time when Mrs. Arkins had grown rebellious—when, to use her own words, she lost heart, and took but little interest in anything. This was before Jed's birth; for, besides her husband's terrible conduct, there were two little graves in the cemetery to think about.

At that time the little black book—the Bible—had no part in her life save to lie on the table in her room, and be dusted every day. She shrank from putting it out of sight, for she felt that to have no Bible in the home would be shameful.

When Jed, was only two days old a great change was wrought in his mother. Her husband, as usual, was under the little black bottle's influence.

He was shaving, and failing to find any paper to use, seized the little black book from the table and tore from it a number of leaves.

Mrs. Arkins was shocked and greatly troubled at this, but she dared say nothing for fear of putting her husband into a terrible rage. When she examined the Book she found that the whole of John's Gospel had been destroyed.

She had been taught by her mother to have great reverence for the Book, and in her youth she had learned a greater part of John's Gospel "by heart." So lying there in her weakness, with the defaced book on one side, and her little infant on the other, she began to recall all she knew of this Gospel, "and to ponder them in her heart." As she thought of the many mansions the Saviour has gone to prepare, as she repeated, "For God so loved the world," etc., the crucifixion scene, and the commission to Peter, there came into her heart a great longing to have a part in this great salvation. Soon after this the new birth came, and before she left her bed she consecrated her little son to the Lord.

As the years went by Jed grew to be a beautiful child. His bright face and manly ways won for him many friends. Some people, however, shook their heads and looked askance at him saying, "He will be like his father some day. It's in the blood."

When Jed had learned to read he discovered one day that the little black book was different from the other Bibles in the house. He went to his mother and said, "The Lord let your heart be troubled, 'The many mansions' and the 'God so loved the world' are not in this Bible, mother. What does it mean?"

So his mother told him that father, in one of his "spells," had torn the Book. That explanation was quite sufficient, for the poor child had early learned what was meant by "father's spells."

Jed loved this old Bible better than any in the house, because of its quaint pictures and because of the association it had with the good ancestor who had handed it down through several generations.

His mother told him many stirring tales of this good ancestor. His picture hung in their sitting room, and often, with the old defaced Bible in his hands, he would sit and listen to these tales and look at the placid, old face on the wall. And his little heart would be stirred and his imagination aflame with the desire to be of use to mankind, too, and to follow Jesus all the way.

On his eighth birthday Jed bought the Gospel of John in order to make the little black Book once more complete. He called it "The Little Red Supplement." He was very fond of using big words. Hence the name, "The Little Red Supplement."

This little red book was easy to handle, and so large of print became his daily companion, and he soon learned many of its chapters "by heart."

In spite of his father's "spells," Jed loved him, and would often bring tears to his mother's eyes by telling her how happy they would be when father was clothed and in his right mind. His application of Scripture was sometimes very unique.

When Jed was nine years old Mr. Arkins met with a terrible accident that checked him in his downward course. He was injured in a railroad wreck. One leg was broken and his head was badly crushed. For days he was unconscious. When he regained his reason his suffering was great—both body and mind. He missed the little black bottle more than anything else, and would beg pitifully to have it brought to him. But the physician and Mrs. Arkins said "No" to all his entreaties, knowing that only by

its banishment could he be succored from the terrible habit. His life was spared, but far worse than his physical suffering was the suffering of his awakened conscience.

Jed and his mother nursed him with loving care. From Jed he learned the story of the Little Red Supplement, told after many coaxings, for Jed was always shy of talking about "father's spells." Mr. Arkins himself had no recollection of having torn the book.

Jed often read to his father out of the little black book, and out of the supplement, too, and to the sin-sick man the wonderful truths took on a new meaning. But he feared that for him there was no hope of salvation. The nights were terrible for him; for at night the grim specter remorse would visit his bedside and with satanic power would taunt him with the black deeds of the past.

"There is no hope for you," remorse would say, "so foul are you. Drink has robbed you of your manhood."

In such manner remorse taunted him through the dark hours. But when darkness gave place to light the child Jed would come with gentle touch and loving voice and wonderful truths from the little black book, and remorse would vanish for the day. And finally the child and the book gained the victory. For when Mr. Arkins was able to again walk among men the little black bottle was no longer his Master. He was no longer "Old Jack Arkins, the drunkard." He was a free man, made so by the Master, revealed to him in the little black Book—Herald and Presbyter.

A Conspiracy that Failed.

BY REV. JOHN S. MARTIN.

"Just be seated wherever you can find room, fellows. Are you sure you locked the door. Sykes?"

"Dead sure," was the laconic response.

The first speaker was Ralph Hardwick, a tall, athletic lad of sixteen summers. Four of his boon companions, all members of the Senior Class in Woodlawn Academy, had gathered in his room. There were twenty boys in the class, but these five had formed themselves into an organization which they proudly called "The Indivisible Five." Ralph Hardwick was the acknowledged leader of the circle.

Elmer Roberts was the youngest member. He was the son of the principal of the Academy, and, naturally a manly fellow. But Ralph's influence over him was not altogether in his favor.

"What's up to-night, Hardwick?" inquired young Roberts after all were seated.

"The subject for consideration to-night is the fifty-dollar prize. The examination is to-morrow, and the question is, how can we secure the money?"

"We can never manage it," said Fred Sykes with conviction. "Henry Murray is sure to get that fifty dollars."

"Not if I can help it," declared Hardwick, with a scowl. "It is bad enough to lose such a prize, but to be beaten by such an insufferable milkop as Murray is unbearable."

"Oh, come, old fellow, you are too hard on Henry," remonstrated Elmer. "Of course he isn't our sort, but his being a cripple keeps him out of athletics, and maybe it is not stinginess altogether that makes him so close."

"Well, anyhow, I propose that we plan to beat him in the contest. My scheme is to make sure of the prize for one of us, and then divide it evenly. That will be ten dollars apiece."

"But how can we manage it?" asked one of his companions.

"There is one way we can manage it easily, if you are not too squeamish about it, and that is to get a copy of the questions, which are in the professor's desk in the library building. If the trick is not discovered, we have the enemy beaten dead sure."

"But suppose the trick should be discovered?" suggested Sykes.

"Well, we must fix it so that suspicion will fall on Murray in that case," was the cool reply. "That would knock him out, and with him out of the way some one of us could win the prize easily."

This proposition called out feeble protests at first, but the promise of ten dollars for spending money was alluring, and the affair promised an unusual lark, and the fact was that the unscrupulous leader had his way.

As there was no time to lose, Sykes was despatched in quest of Murray whom the boys knew to be attending a literary society meeting in Academy Hall. Sykes found him just as he was passing out of the front door, and informed him that his presence was desired at a meeting of the class Finance committee.

Just as the two entered Hardwick's room, young Roberts, having been instructed as to his part in the plot, left for home. The other boys detained Murray as long as they thought necessary, and then sat down after he had gone to await some tidings from Roberts. If he had succeeded, he would soon have the list here; and if he was discovered nothing farther could be done until the next day.

Soon they heard a sound which told them that the first

part of the plot was unsuccessful, and each one hurried to his own room and retired.

The next morning when the senior class assembled in the principal's study to take the Latin examination, they found their head teacher seated at his desk looking very grave.

"Young gentlemen," he began, as soon as quiet prevailed, "it gives me great pain to announce that some one has entered my study since yesterday evening, and has stolen the list of examination questions. It matters but little that a new list must be prepared, but it is with extreme regret that I am forced to the conclusion that a member of this class is capable of the deed. Mere I do not think it wise to say now, but I may have much more to say very soon. The examination is postponed for one week. In the meantime, I wish to meet all the members of the class in this room to-morrow afternoon at three o'clock. You are excused."

The boys filed slowly out of the room, and gathered in little groups to discuss the astonishing situation. The members of "The Indivisible Five" drew apart and compared notes. They were just a little bit frightened. In spite of Ralph's reassurances, the affair looked much graver than seemed possible the night before. Still, they decided to carry out the plan of attempting to throw suspicion on Murray. This course was insisted upon by the leader who declared that circumstances were so strong against Henry that the scheme could not possibly fail.

About this time it was remarked by some one that Murray had not been present that morning. At first this seemed odd for he was known to aspire to winning the coveted prize. Then the rumor became current that he was the guilty one indirectly alluded to by the principal, and that he had remained away out of shame and fear of punishment.

That afternoon Dr. Roberts inquired of his son if he knew where Henry Murray lodged. Elmer replied that he did.

"Then I desire you to come with me and direct me to his room," said his father.

Elmer reluctantly entered the carriage with his father, and they were driven rapidly through the streets to one of the poorest sections of the city. At a sign from the boy the carriage stopped in front of a small frame-house, and the two passed into the small enclosure which answered for a front yard, and the father rapped on the door.

They were met by Henry, who greeted them with a look of mingled surprise and gratitude on his pale face.

"Why, this is an unexpected kindness, sir," he exclaimed, and there was a suspicion of unshed tears in his eyes.

"I was very sorry to miss the examination this morning, for it would mean everything to mother and me if I could win the prize. But she became suddenly worse yesterday, and the doctor said someone ought to stay with her today, and there was no one but me, so I had to give it up. This is my mother, sir," motioning toward a frail looking, middle-aged woman who was reclining on a couch in front of a cheerful looking double window.

She greeted them with a smile, thanked them for their call, and expressed her regret that her son had to miss the examination.

Young Roberts glanced around the bare but neatly kept room, and back again to the sufferer on the couch, and a great lump raised in his throat.

"Why, why, my boy, I did not know that your mother was here with you," exclaimed the elder of the two visitors, kindly.

"Oh, yes; mother has been here with me all this year. You see, sir, when my sister died last fall, mother and I were left alone, and so we just rented these two rooms, and decided to stay together. We got along first rate until yesterday, when mother had a bad turn; but she is much better today, and I think I can go to the Academy to-morrow."

The principal was puzzled. This boy certainly had no appearance of being guilty of such a deed as had been committed, and yet the circumstances seemed conclusive. At any rate he found himself unable to mention the distressing subject, but contented himself with telling Henry to be present at his study at three o'clock the following day. The two visitors then took their leave.

A confession followed which caused a genuine sensation. Both faculty and students were dumfounded. Following Henry's example the other members of "The Indivisible Five" confessed their part of the plot—all but Ralph Hardwick, who sullenly remained silent, and the following day left the Academy forever.

Henry generously forgave his class-mates, and warmly interceded with the faculty in their behalf.

The conspirators were let off with a severe reprimand, but were debarred from entering the contest for the Latin prize.

The examination was held the next Tuesday, and Henry fairly won the prize. It was worth all the effort he had put forth to see his mother's pale face light up with pride and gladness as he handed her the bright, yellow pieces of money—Selected.

A Little Joke on Richard.

FRANCES MARGARET FOX.

If Richard cried the least bit after his grandmother kissed him and left him in the big bed in the front room upstairs, it isn't surprising. He had never been away from his mother before, and the wonder is that he cried so softly nobody heard him.

Richard, though, remembered what his mother told him the last minute before she put him on board the train that morning. She said, "Richard, dear, be a little man at grandma's, and don't make her a bit of trouble, if you can help it. You are a big boy now—almost big enough to go to school. Just remember that, and mamma will be proud of you."

Richard buried his face in the pillow, and tried to stop crying. He did wish he had his own little pillow—the one's at grandma's were so big they made his neck ache. It wasn't nice to be away from home at night anyway. Richard was sorry he ever thought of going visiting without his mother. She wasn't to come until two days later—oh, what a long time!

The little boy began wondering if it would ever be morning. That made him think of something else his mother said. She told him to be sure and get up and dress himself the minute grandma called him, so he wouldn't be late to breakfast. That was the last thing Richard had in his mind when he went to sleep. He didn't lie awake but a few minutes, though he thought at several hours—the dear little boy!

Early, early in the morning, Richard awoke suddenly. He sat straight up in bed and listened. "Guess I was dreaming," he said at last, then cuddled down again. The big pillows was on the floor. Scarcely had the child closed his eyes, when he again heard the sound that awakened him:

"Tap, tap, tap!"

A queer way to call a boy! Why didn't grandma speak? Richard crept out of bed, and looked down the long hall. Then he peeped into two rooms near by, and saw his cousins, who were visiting at the farm, lying in their beds, sound asleep.

Richard looked puzzled. If the folks in the house were not up, surely he ought not to get dressed, or make a bit of noise. He thought about it a little while, and then went back to bed.

Again came a loud "Tap, tap, tap!" sounded so near Richard was frightened.

"Yes, grandma; I hear you," he said.

If she had such a queer way of calling folks, why didn't she call his cousins, too?

After a while Richard fell asleep, only to be again awakened by the tapping.

"Sound's if she'd got out of patience," whispered Richard, "so I guess I better hurry." Another minute, and another "Tap, tap, tap, tap, tap!" made Richard dress as quickly as he knew how.

It seemed strange to the child that the house was so quiet. After he was dressed, he went on tip-toe down the hall, wondering if his cousins had dressed themselves and gone to breakfast. Instead they were sleeping peacefully as ever.

Poor Richard returned to his room to stay until his cousins should wake up and be ready to go downstairs. He felt so homesick and lonesome he didn't know what to do. The birds were singing as Richard had never heard them sing before. He sat by the low, broad sill of an open window, to hear the sweet music. There grandma found him, sound asleep, when she came to help him dress two hours later.

"Richard, dear," she said, taking the little fellow in her arms and kissing him, "wake up and see who is looking at you. That's our red-headed woodpecker, and I guess he's as much surprised as grandma is to see you dressed so early. You thought I called you? No! I haven't been up but a little while myself. In this old oak-tree close by the window, Richard, is the woodpecker's nest. Now watch, and you'll see how he gets worms for his family. He makes a hammer of his bill. See him? Hear him?—Tap, tap, tap!" He's after his children's breakfast."

Then Richard knew that the red-headed woodpecker had played a joke on him. He laughed merrily when he told his mother about it after breakfast, and the rest of the folks laughed because Richard's mother had followed him to grandma's on the early morning train.—S. S. Times.

Stewart's mother was making sandwiches of devilled ham. The little fellow came along, and seeing the can with the picture of the imp on it, regarded it earnestly awhile, and then said, "Mamma, what is that stuff?" "This? No, this is devilled ham." He looked seriously at the mixture and in an awed voice inquired, "Why, mother, have they killed him?"—Congregationalist.

Possible and now, my friend, I enjoyed my dinner, and if it was a fair sample of your meals I should like to come to terms.

Farmer—Fust, what a fair sample of a potato?"

The Young People

What a Local President Can Do.

BY REV. JOSEPH WESTON.

Among other things a local president can do the following:

1. Can attend the regular meetings of the society and can thus enrich them by his presence, prayers and testimony. Certainly the captain should be on board the ship and the president of the B. Y. P. U. should be present at the B. Y. P. U. unless he has some reason which he can conscientiously give to his Lord and Master.

2. Can preside at the regular business meetings of the society and so far as possible conduct them according to parliamentary rules. Do the best you can, and see to it that the affairs of the society are not conducted in a loose and slovenly way.

3. Should be absolutely impartial in the management of the society. Unfortunately in some societies there are cliques and clans, "sets" and coteries who are determined that things shall go their way, and, metaphorically speaking, will rather split the society from ridge pole to foundation than yield to others. The president must not be owned by anybody and must be absolutely fair and impartial.

4. Must keep in touch as far as possible not only with all the work of the local society, but in a general way be familiar with the work of the county and state and nation.

5. Whip up the sluggards and encourage the timid. Unless your society is very different from most societies you have some that will bear "quite a little" stirring up. Such people are a great trial to one's patience, but if you can get them a-going they may render valuable assistance. Then there are timid ones that need to be encouraged. Some of them are afraid of their own voices, but the Master hath need of them, and so have you. Stir up, encourage, inspire.

6. Will not ignore the pastor in plans and purposes. The B. Y. P. U. is simply a department of church work. The B. Y. P. U. is not the church, but simply one branch of the church's work, and you are in charge of that branch, subject to the pastor. If the pastor is wise he will not needlessly interfere with you or the society, but it is only fair that you should take him into your confidence. He knows a great many things that you do not know, and if you and your society are wise you will respect his wishes.

7. Should resolve to hold the society steadily to the purpose for which it exists. What a noble object we have! The unification of Baptist young people; increased spirituality; stimulation in Christian service; edification in Scripture knowledge; instruction in Baptist history and doctrine, and enlistment in missionary activity. If you can approximate to this ideal, you will deserve great credit. Try!

Do it so bravely, so kindly, so well
And angles will hasten the story to tell.

"Read, Think, Work."

If I were a young man again, I would strive to read the best literature within my reach; and there is, happily, plenty of it in these days as compared with fifty years ago; and, further, I would try and write some—if not the best, then the best I could.

Read, think, and work is the motto for the young man. Never wait for the help you think is superior to your own power—it is by failures that men attain successes.

Don't spend precious hours over chaff, when the same time spent over corn will probably bring a rich, sure, if it be a late, harvest-time.

While the mind is young and receptive store up the best power possible—that is, accurate knowledge.

HENRY BROADHURST.

The Flower in the Crater.

ISA. 40: 6; CANT. 2: 2.

Humboldt tells of being deeply touched and impressed by finding a beautiful flower on the edge of the crater of Vesuvius. In a little hollow in the lava, ashes and dust had settled, and when rain had fallen there was a cupful of rich soil ready. Then a bird or the wind had borne a seed and dropped it into this bit of garden on the crater's lip and a sweet flower grew there. No wonder the great traveler was so moved by such a glimpse of beauty in such a place.

As we go through the world, we come now and again upon human lives which seem almost utterly dreary and desolate in their condition or in their circumstances. Sorrow or sin has stripped them bare. Yet there is scarcely one such life in which we may not, if we will, cause a flower to bloom. If only we will show thoughtful sympathy, or do some gentle kindness, we will plant a spray of beauty amid the dust and ashes.

EDITOR

A. T. DYKEMAN

All articles for this department should be sent to Rev. A. T. Dykeman, Fairville, 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.

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Our Aim

"Culture for Service."
"We study that we may serve."

Junior Baptist Union.

ITS PLEDGE.

I promise to pray every day to abstain from both liquor and tobacco, to keep from using profane language; and to be present, when I can, at every meeting of the Union.

ITS OBJECT.

Its object shall be the early conversion of the boys and girls, their entrance into the church, instruction in the privileges and duties of church membership, enlistment in practical Christian service and encouragement in Bible study and systematic beneficence, and their training for, and graduation into, the Senior Society.

Prayer Meeting Topic—June 26th.

"Whom God Will Gather," Ps. 22: 12-31.

Home Readings.

Monday. From a Far Country. II Ch onicles 6: 32, 33.
Tuesday. Christ for All. Romans 15: 1-13.
Wednesday. The Field Is the World. Matthew 13: 36-43.
Thursday. The Mixed Multitude. Act 2: 11-14.
Friday. All Nations and Kindreds. Revelation 7: 9, 10.
Saturday. The Final Great Gathering. Revelation 20: 11-15.
Sunday. The Heathen for an Inheritance. Psalm 2.

Three great Psalms are here grouped together, the 22, 23 and 24,—the Psalm of the Cross, the Psalm of the Shepherds Crook, and the Psalm of the Crown. This is the Psalm from which the Lord quoted to sustain his soul on the cross. Here is also found the prophecy "They part my garments among them, and upon my vesture do they cast lots."

(1) With the psalmist we are called upon to declare the name of God to all, and to exalt his name in the public service.

(2) We have grounds for this, and it is God's power and loving care in our afflictions. He has also heard and answered prayer. We are to make our declaration not boastfully but with humility and fidelity, with the result of great satisfaction to our own soul.

(3) This Psalm teaches the universal Kingdom of God, and the perpetual diffusion of the knowledge of the Most High. "For the kingdom is the Lord's, he is the ruler over the nations." God will establish the fact of his authority among men and for this has given the peculiar revelation in Christ, to convince dull man of his government and care. We may come to God apart from this revelation in Christ, but he is to us a forgotten God. The great influence which helps us to remember and to turn to God in the message of the cross and throne of Jesus.

(4) Into the Kingdom of God only the humble shall be admitted. But there all shall be satisfied. The fat and "they that go down to the dust," rich and poor, high and low. Here is encouragement for all with yourself included. It is your privilege to enjoy what God has offered.

(5) This work is to be propagated. The great word of God has to have an embodiment in a great personality. This it has had in Jesus, and this must be repeated again in you. "A seed shall serve him;" that is one generation through obedience and belief shall be a seed of the kingdom unto the next. It shall be told of the Lord unto the third generation. "These shall come and shall declare his righteousness unto a people that shall be born," and thus the propagation will go on and maintain itself through a dying series of ages, and shall bequeath to others "what he hath done," making pregnant every human instinct.

(6) What shall we tell? What he hath done. What has the Lord done for your soul? When I fled to his cross for refuge; when I yielded to his crook for guidance; when I look to him who wears the crown for ultimate redemption he will gather me with all the hosts who are to bow and confess the Christ.

HOWARD H. ROACH.

Foreign Missions

W. B. M. U.

"We are laborers together with God."

Contributors to this column will please address Mrs J. W. Manning, 230 Duke Street, St. John, N. B.

PRAYER TOPIC FOR JUNE.

Baptist missionaries and native Christians that the boys in the school may accept of Christ. That consecrated Bible women may be called into service. That a great blessing may rest upon all the associations and that in the Home Mission fields of our Provinces many may be won to Christ.

Notice.

Meetings of the W. M. A. S. will be held at the following Associations: N. B. Western at Centreville, Car. Co., June 23; P. E. I. at East Point July 4; N. B. Eastern at Sackville, July 16; N. S. Eastern, Canso, July 8; N. B. Southern at Belleisle Station, July 9.

Our returned missionaries will deliver addresses at these meetings and a large delegation from Societies and Bands is expected.

The Committee in charge of locating delegates to the W. B. M. U. Convention to be held in the First Baptist church, Spring Garden Road, Halifax, on Aug. 17th, 18th, wish to state that August 1st has been fixed as the latest date for receiving names.

Free and cordial entertainment will be provided for those whose names are in, on or before that time. Cards will be sent to every delegate giving the address of their hostess.

Appoint your delegates at the July meeting and forward names to Mrs. Will Freeman, Willow Park, Halifax, N. S., as soon as possible. We trust strict attention will be paid to these requests so that all things may work together for good and a pleasant time ensue. M. E. HOME.

PAPER READ BY MRS. CHAS. WEBSTER AT THE KENTVILLE W. M. A. S. AND PUBLISHED BY REQUEST. CHRISTIAN GIVING.

In the New Testament writings there is the exhortation repeatedly to abound in this grace of giving as well as in knowledge and zeal and love, and I believe so strongly in Christian love that my heart goes out to every one especially to those in the church—and in this matter of giving love is the first motive, and Christian giving is giving to Christ himself. I wish we might realize it more, then should we give cheerfully and generously—instead of the thought, how little need we give, how much we can give. Supposing we should begin to think how much we can give instead of how much we can get. The power to give grows out of giving and the more we pass on and use, the more we shall have to use.

We like to see examples of noble doing. There is a family whom I know in a certain town, who give thousands of dollars every year, to their church, to missions, and doing good in other ways, and the beauty of it is they are not rich people, they have no long bank account, but denying themselves, live and dress most plainly, making this one great point, to give. I envy them the pleasure and satisfaction, for we know, it is more blessed to give than to receive and to think of the brighter inheritance they will have in their father's house.

There is a little sentence which I often think of "Only what we give we have." It is the rich here many of them I fear, who will have poverty in eternity. In the last book of the Old Testament we read "Bring ye all the tithes into the storehouse and prove me now herewith saith the Lord of Hosts if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it—what a wonderful promise. It may be thought that it is an appeal to Christian people to attend the services of the church and assist more by prayer and testimony but to me it means just what it says as the preceding verses indicate, and why should not God claim a tenth of our income as he does a seventh of our time, not alone for his benefit but for our own.

Which do you think is the more attractive in a town, fine residences, or fine churches? I sometimes feel that our churches do not compare very favorably. We beautify our homes and surround ourselves with every comfort and how little thought apparently do we give to the Lord's house. If God was first in our hearts why should we not think of his house first, and why should we not feel the debt on our church as much as if it were our own. I speak of this that we may be reminded, for we know that as the wife thinks, the husband is apt to act accordingly.

I have understood that the Roman Catholics are not allowed by their Bishop to have a church debt, the money for their churches must be paid in and on hand and the building cannot be finished till it is paid for, and we know

what beautiful churches they build. And the same with the Christian Scientists, whose success and increase in numbers have been phenomenal, have built churches, beautiful edifices in many American cities and in some cases the money that has been voluntarily paid in has had to be returned. I wonder how much of their success has been due to this generous spirit of giving?

I have a friend who was in a country once where they had to buy the water they used and in those countries and in Palestine, where the climate in general is excessively dry and hot, a cup of water is a real gift, while here it is the kind act which shall not lose its reward. But where more is needed, it is according to our ability and opportunity that is required of us. If we are equal to these how much more blessed life would be because of how much more good we should do. Do you know I have never thought of myself simply as a Nova Scotian, but my mind and heart takes in the whole vast Dominion, and the great Empire of which we form a part and in the same way, though our work is here, and our interest is here, the good done in this place may become an influence as far reaching and world wide as the Rhodes scholarships by those who go out from here bearing in themselves our influence with them. Now we who are so anxious to see souls saved, we who have given our lives to the Lord, are we doing our duty in this matter of giving; and if not our whole duty there is failure, the extent of which we do not know. Is it not the greatest hindrance to the coming of the kingdom and to the work in our own hearts? If in this matter of giving, God entered more into our thoughts and plans, would he not draw nigh unto us and give us the blessing we so much desire in personal character and saved souls. We all of us no doubt have more of this world's goods than our Master had, and the wrong about our giving is that we do not give "according to what we have" can it be in our hearts that we care more about money than we do about souls, more than we do about the cause of God, or the interests of his church. A person having quite an income has given so she told me a tenth for over twenty years and the last year gave a fifth. She does not wish to show a small appreciation of what the dear Saviour has done for her. I sometimes feel that it must grieve the heart of Jesus, the offerings of his people. There is no place where coppers have such a circulation as in the church, the meanest metal and the least value. The good treasurer has to take his little bag of coppers and get them exchanged for a few pieces of silver, he could not pay a bill with them, no one would take them, the worthy sexton would not want coppers but the Lord must accept of them. Why not "lay by us in store" the bright pieces of silver these without tarnish, and wish in our hearts they were gold that we might offer them.

Is it not a beautiful thought that by our offerings we may express our thanks to God for his unspeakable gift. And then at last when night cometh and we want the dear Saviour to be with us shall we feel that we have done or given too little or too much?

When we think of it how can it be a question at all, but rather a precious sacred duty plain to every one of us. Let us ask God that out of love to him we may have the willing heart. R. E. W.

On May 30th and 31st our Queens County Quarterly met with the church of Greenfield, a pretty little village situated on the Port Medway River. On the afternoon of the 31st, Sister Crowell the estimable wife of Pastor Crowell of Liverpool gave a very inspiring and helpful Bible reading. Reports from the 4 Aid Societies and 8 Mission Bands of the County were very encouraging although stormy weather and illness had prevented some Societies from doing as well as they might, yet love for the cause was very evident. Also a paper on "Mission Band Work" by one of our Mission Band leaders advancing some ways and means of keeping an interest in this important work was listened to with interest, and I am sure all who were present felt that it was good to be there. We are hoping that financially our figures may be larger this year than ever before, and that it may be the prayer of every Sister.

O use me, Lord, use even me,
Just as Thou wilt, and when, and where;
Until Thy blessed face I see,
Thy rest, Thy joy, Thy glory share.

LAURA E. CROOKER, Co. Sec'y.

South Brookfield, Queens County, N. S.
June 2nd, 1904.

Moneys Received by the W. B. M. U. Treasurer.

FROM MAY 23RD TO JUNE 15TH.

North Brookfield, to constitute Mrs W B Bezanson a life member, F M, \$12.50, H M, \$12.50; Point de Bute, F M, \$8.25, Reports 25c; Riverglade, Tidings, 25c, Middle Sackville, F M, \$10, H M, \$7; Brookville, F M, \$2; Salisbury, F M, \$7; Parrsboro, F M, \$4; Ludlow, F M, \$2.50,

H M, \$2.50; Homeville, F M, \$4.30; Fairville, Reports, 10c; Cheverie, Reports, 15c; Upper Dorchester, May Hicks, F M, \$1, H M, \$1; Dorchester F M, \$7; Maccan, Tidings, 25c, Reports, 15c; Beaver Brook, F M, \$5; Cumberland Bay, F M, \$10, Reports, 15c; Bear River, F M, \$11.28, to constitute Mrs Wm E Miller a life member, \$25; Port Maitland, to constitute Mrs W J Rutledge a life member, H M, \$25; Wolfville, Leaflets, 36c; Springfield, F M \$4.50, H M, \$4.50; Truro, Prince St., F M, \$21, H M, \$4.07, Reports, 30c.; Alberton, F M, \$1.50, H M, 25c; Aylesford, F M, \$23; Bedeque, F M, \$20; Bridgewater, F M, \$6; West Yarmouth, F M, \$2; Upper Sheffield, Reports, 10c; North Range, F M, \$12, H M, \$1, Tidings, 25c, Reports, 10c; Aylesford, balance to constitute Mrs Samuel Bowlby a life member, H M, \$12.50; Lawrencetown, to constitute Mrs L N Morse a life member, F M, \$12.50; H M, \$12.50; Nictaux, F M, \$4.13, balance to constitute Mrs C H Haverstock a life member, H M, \$12.50; Peel, New Harbor, Aylesford, Nictaux, each, Tidings, 25c.

MARY SMITH, Treas. W. B. M. U.

P. O. Box 513, Amherst.

To the Pastors and Churches.

DEAR BRETHREN:—The work of the church is or should be the doing of the will of her risen Lord. Each church exists for that one purpose. It is the pastor's business to unfold to his people this divine idea.

Churches of Jesus Christ stand for missionary endeavor. They stand for what he stood. Each several church is a body of Christ. Its members are His tongue, His hands, His feet, His heart, all enjoined to carry out the will of Him who is the Head over all.

Missions involve going. Christ sends, we go, on errands to evangelize, to baptize, to teach the all things commanded, and to do them. The marching orders of the great Captain, outlines the sphere of the activity of every church, both as to duties and extent of territory. Every church must stand for all the 'orders' or else fail in loyalty to its Divine Head.

You brethren are the heaven-appointed missionary forces. These can never be transferred to other agencies, such as Associations, Conventions, or even Boards. These do no mission work. They are simply the agents. If one hundred men give a hundred dollars each to build a meeting-house and employ three men to see that it is built, the three men do not build it. The one hundred build it, and the three are only their instruments or agents. 'The messengers of the church' spoken of in 2nd Corinthians did not relieve the Saints in Jerusalem, except as the servants of the churches contributing the funds. The real doers of the work were the churches. They were the sources, the 'brethren' were the channel thro' which they went. They were a 'board,' but Paul pressed the work in the churches, because it was pre-eminently the work of the churches. This is the model for all time. Into the churches, every one of them, then, from the greatest to the least, all of Christ's work, must be put. Here the work must be done and the pastors must lead.

The chief obstruction to the development of many churches is a few leaders who are covetous, and in the face of God's word they are tolerated. Christ will not honor a church or a pastor thus dishonoring him.

The problem of the future in our mission-work is to be solved by enlisting all in every church in the great Christ-ordained and Christ-led missionary movement. This is the work of pastors and not of outside agencies. Where this fact is wrought into the warp and woof of our church life, there will be a mighty change in all our religious work. Here is an example of what one pastor did. He had printed and distributed among his members the following card in order to help him in his foreign mission collection. The result was a great surprise to his members. The church went up from \$85.32 their contribution in 1903 to \$210.00. Others to hear from make the church fairly sure of \$250.00. This fairly illustrates what can be done when there is a definite aim, and a pastor who wants to do his best. The card was something like this.

It takes \$600 to pay the salary of a foreign missionary. This divided into months, weeks and days is as follows:—

One year	\$600.00	Two weeks	\$25.00
Six months	\$300.00	One week	\$12.50
Three months	\$150.00	One day	\$1.78
One month	\$50.00	One hour	.17

How much of this time do you wish to pay for? How many days do you wish to work in the foreign field?

I will pay \$ _____ which employs a worker in the foreign field for _____ days _____ weeks _____ months.

Name

This plan well worked would soon fill our foreign mission treasury and enable the board to have the twelve mission families and the twelve single ladies, who are imperatively needed as a working force on our mission field in India.

Brethren lend a hand—let every member of every one of our churches lend a hand and the result will be most cheering to us all. J. W. MANNING, Sec'y Treas. of F. M. B.

Notices.

OUR TWENTIETH CENTURY FUND,
\$50,000.

Foreign Missions, India, \$25,000; Home Missions, Maritime, \$10,000; North West Missions, \$8,000; Grand Ligne Missions, \$5,000; British Columbia Missions, \$2,000; Treasurer for Nova Scotia.

Rev. J. H. BARSS,
Wolfville, N. S.
Treasurer for New Brunswick and P. E. Island.
Rev. J. W. MANNING,
St. John, N. B.

Field Secretary,
Rev. H. F. ADAMS,
Wolfville, N. S.

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

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

20TH CENTURY FUND.

I shall be glad if all our people whose payments are due on the Twentieth Century Fund, will kindly hand them to their pastors or delegates attending the Associations. I will be present and receive such. Kindly put your offerings in envelope, write on it your name, church, and county.

H. F. ADAMS.

N. B. WESTERN ASSOCIATION.

The Western N. B. Association will convene with the Centreville Baptist church, Carleton Co., June 24th, first session 10 a. m. An interesting program is being arranged. Will delegates kindly send their names to the undersigned as soon as possible. Address Centreville, N. B.

B. S. FREEMAN, Clk. of W. N. B. Asso.

DELEGATES TO WESTERN, N. B. ASSOCIATION TAKE NOTICE.

Florenceville is the nearest station to Centreville. Teams will be there to meet you Thur. and Fri. Send names if possible to B. S. Freeman beforehand.

CHAIRMAN OF COM.

Centreville, N. B. June 9.

THE CAPE BRETON QUARTERLY.

The Cape Breton Baptist Quarterly Conference will meet with the Baptist church at Grand Mira on Tuesday, June 28th. In order to connect with the boat at Mira it will be necessary for the delegates to take the Tuesday morning train from Sydney. A good attendance is urgently requested.

A. W. WHITMAN.

P. E. I. BAPTIST ASSOCIATION.

The 37th annual meeting of the P. E. Island Baptist Association will be held with the East Point Church commencing on Friday, July 1st at 6 o'clock p. m. All letters from the churches to be sent to the Secretary not later than the 20th day of June. ARTHUR SIMPSON, Secretary.
Bay View, 14th May, 1904.

The entertaining committee of the East Point church request that all delegates proposing to attend this Association would have their names forwarded by their church clerk on or before the 23rd inst., to the undersigned.

Please state of each Delegate whether they come by train or R. R.

WM. McVEAN, Church Clerk.

Hopewell, P. E. I., May 4th, 1904.

TRAVELLING ARRANGEMENTS FOR THE P. E. ISLAND ASSOCIATION.

Tickets for one first class fare will be issued from all stations on P. E. I. Railway to Souris Thursday June 3th good to return up to and including July 5th. Delegates will procure certificates of attendance for the return trip.

Carriages will convey delegates from Souris to East Point. E. D. STERNS

N. B. SOUTHERN ASSOCIATION.

The N. B. Southern Association will meet with the Third Springfield Baptist Church, Belleisle Station, commencing on Thursday, July 7th, at 10 a. m. Delegates from St. John take early I. C. R. train to Norton; thence eight miles by Central Railway to Belleisle Station, arriving at 9.30 a. m. Usual travelling arrangements are being made. J. H. HUGHES, Moderator.
CHRIS. A. LAUBMAN, Clerk.

N. S. EASTERN BAPTIST ASSOCIATION.

The Nova Scotia Eastern Baptist Association will convene at Canso, July 8th. If ten or more delegates travel on the In-

tercolonial Railway to Mulgrave, and secure a certificate at the starting point, they will be entitled to free return tickets, on presenting these certificates, properly signed by the secretary of the Association to the Ticket Agent at Mulgrave.

If less than ten certificates are presented, the holders will pay half first class fare for return tickets.

The steamer John L. Cann makes daily trips between Mulgrave and Canso. T. B. LAYTON, Secretary.

Truro, N. S.

NEW BRUNSWICK EASTERN BAPTIST ASSOCIATION.

This Association meets this year at Sackville on July 16th, 17th and 18th. I have this day mailed some blank reports to the Clerks of the Churches of this Association, which I trust will be filled out and returned to before the 1st of July next. The usual Railway arrangements have been made. Delegates who have purchased first class tickets going will be entitled to return tickets free. Those travelling over the I. C. R. and Salisbury and Harvey R. R. will please secure Standard Certificate starting point. The ferry at Dorchester Cape will give one fare rate. F. W. EMERSON,
Clerk of said Association.

Moncton N. B., May 26th, 1904.

NEW BRUNSWICK EASTERN ASSOCIATION.

NOTICE TO DELEGATES.

All delegates wishing to attend the association which meets at Sackville, N. B. on July 22nd next, are requested to send in their names to the church clerk or pastor on or before July 10th. Provision will also be made for those who have their teams with them. E. T. BLENKHORN, Clerk
Sackville, N. B., June 10th, 1904.

DELEGATES TO MARITIME CONVENTION.

TRURO, N. S., AUGUST 20TH, 1904.

The Committee of Entertainment requests:

(1) The Delegates be appointed at the July Conference meeting of the church desiring representation. (See Year Book, Page 9, Article 2.)

(2) That the names of all delegates desiring entertainment be sent in not later than August 1st. The Committee of entertainment cannot be responsible for providing entertainment for any delegates whose names are received after that date. This is positive.

(3) That delegates desiring entertainment forward their credentials of appointment, signed by Church Clerk or Pastor, with application, in order that the Committee may have authority to place names on the list.

(4) That delegates to the Maritime W. M. A. S., who expect the Committee to provide free entertainment for them, be appointed as regular delegates by their churches.

(5) That those desiring hotel or boarding house accommodation advise the committee not later than August 15th. Rates will run from 75 cts. to \$2 a day. Delegates applying for such accommodation should state what they are willing to pay.

Postal cards with instructions and location will be sent to all whose names are in time. In case a delegate is appointed or located, who afterwards decides not to come he will please notify the undersigned at once.

On behalf of the Committee of Entertainment. W. P. KING, Chairman.

Personal.

Rev. F. O. Erb who has lately completed a course of theological study at Hamilton and Rochester is now visiting his home in St. John. Mr. Erb is a young man of whom we hear very favorably reports. We understand that he is open to a call, and one of our vacant churches might do well to secure his services.

Rev. J. H. Davis, M. D. of Halifax has recently received the degree of M. D. from Tufts Medical College, Boston.

VALUABLE ASSETS.

The St. John Business College does not find it convenient to give a summer vacation, as many of the students, especially those far from home, cannot afford to suffer interruption to their studies. Besides, there is no special need of a vacation, as Messrs. Kerr & Son possess in St. John's cool summer weather, their elevated position and perfectly ventilated rooms, assets which no similar institution enjoys in like degree.

NERVOUS TROUBLES.

Promptly and Permanently Cured by Dr. Williams' Pink Pills.

There is no torture more acute and intolerable than nervousness. A nervous person is in a state of constant irritation by day and sleeplessness by night. The sufferer starts at every noise, is shaky, depressed, and although in a constantly exhausted state, is unable to sit or lie still. If you are nervous or worried or suffer from a combination of languor and irritation you need a nerve tonic, and Dr. Williams' Pink Pills are absolutely the best thing in the world for you. You can only get rid of nervousness through feeding your nerves with rich, red blood, and Dr. Williams' Pink Pills actually make new blood. There is no doubt about this—thousands can testify to the blood-making, nerve-restoring qualities of these pills. St. Vitus dance is one of the most severe forms of nervousness, and Mrs. H. Hevenor, of Gravenhurst, Ont., tells how these pills cured her little boy. She says:

"At the age of eight my little boy was attacked with St. Vitus dance, from which he suffered in a severe form. His nerves twitched to such an extent that he was almost helpless, and had to be constantly watched. He was under several doctors at different times, but they did not help him, so I decided to try Dr. Williams' Pink Pills, and these have completely cured him, and now not a sign of the trouble remains."

When you buy these pills always look at the box and see that the full name, Dr. Williams' Pink Pills for Pale People, is printed on the wrapper, and refuse to take anything else. You can get these pills from all medicine dealers or they will be sent by mail at 50 cents a box or six boxes for \$2.50 by writing The Dr. Williams' Medicine Co., Brockville, Ont.

CARLETON AND VICTORIA BAPTIST QUARTERLY.

At 3 p. m. June 14, the above named Quarterly Meetings met with the Baptist church at Florenceville, N. B. A social service was conducted by our general missionary, A. H. Hayward, which fittingly begun the services. After reports from a number of the churches the first session closed.

The second session was held in the interests of the Bible. Three addresses were given. The first was an interesting and instructive address on "The inspiration of the Bible" delivered by Z. L. Fash. The second delivered by B. S. Freeman, was a helpful and suggestive treatment of the subject, "How to arouse an interest in Bible Study." The third was an earnest address on "The Bible in the Sunday School," delivered by A. H. Hayward. On Wednesday morning a session was held in the interests of the "Social Service of the church." Interesting conferences on "Why have a Social Service" and "How to conduct such" were led by R. W. Demmings and J. A. Cahil respectively.

In the afternoon an inspiring conference on Sunday school work was led by G. L. Fash, after which the Sunday school lesson for June 12 was impressively taught by J. S. Freeman. In the evening the Quarterly sermon was preached by J. A. Cahil, his treatment of a grand old theme, "The love of God" was convicting and persuasive. The services of the Quarterly which were well attended were both pleasing and helpful and we hope productive of lasting good. Offering received \$4.31.

W. H. SMITH, Sec'y.

Foreign Mission Receipts.

Alma, \$5; J. W. Whitman, Emmerson support Nat. preacher, \$40; B. Y. P. U. Centreville, support S. C. Freeman, \$7.72; J. W. Frail \$5; Tryon B. Y. P. U., \$1.50; S. S. class, Chester Basin, support child, \$12; Arcadia, \$4.25; Chebogue, \$3.75; 'Unknown' per E. J. G., \$3; Sussex B. Y. P. U. support Mr. Freeman, \$1.50; a friend St. John, \$5; Rachel Upham, per I. C. A., \$2; Sable River, \$11.50; Sable River 2nd, \$2.25; Lewis Head, \$2.25; Treas. Y. W. C. A. per Prin. DeWolfe, \$48.61. Total \$168.83. Support of Mr. Gullison, Mrs. E. D. Shaw, \$5; support of J. A. Glendinning, Rev. S. S. Poole, \$10; Temple church, B. Y. P. U., \$10; Clarence Mission Band, \$2.50, Alice M. Logan, \$10; Treas. Y. M. C. A., Ac. collection, \$64.32; Mrs. J. W. Gunn, \$25. Total \$121.82. J. W. MANNING,
St. John, June 17th, 1904.

20TH CENTURY FUND.

Woodstock, (Rev. Z. L. Fash, \$5; H. M. G. \$10; S. S. \$10.)—\$25; Bristol, (Dr. Churchhill, \$1; Mrs. Rogers, \$1.)—\$2; Hopewell, Benj. Smith, \$10; Elgin 1st (Mrs. J. A. Wheaton, \$1, W. A. Colpitts, \$2.50.)—\$3.50; Forest Glen, (Mrs. T. W. Colpitts \$5; Etta Colpitts, \$1.)—\$6; Salisbury, A. C. M. Lawson, \$1; Sussex, Rev. W. Camp, \$1; C. D. Mills, \$1; Mrs. Isabella Keith, \$5; Mrs. Sherwood, \$1; Mrs. Jos. Arnold, \$1; Mrs. Mel Scott, \$1; Walter A. Mely, \$1; T. W. Wallace, \$1; Mrs. L. A. Price, \$1.—\$13; Cardwell, S. T. Morton, \$5; Bertram Whelpley \$5; Luther Hall, 50c; Mrs. Jos. Watters, \$2; Florence M. Morton, \$5.)—\$17.50; Jacksonsville S. S., \$5; Harvey 1st S. S., \$10; Albert S. S., \$10; St. George 1st, D. Milliken, \$1; North River, H. W. B. Colpitts, \$5; Penn. d, Rev. T. M. Munro, \$2; Carleton 1st L. S. Sharpe, \$5; Collina, Mrs. M. F. McLeod, \$5. Total \$121 to May 27 1904.

J. W. MANNING, Treas. N. B. and P. E. I.



HOMESTEAD REGULATIONS

Any even numbered section of Dominion Lands in Manitoba or the Northwest Territories, excepting 8 and 24, which has not been homesteaded or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or may make over 15 years of age, to the extent of one quarter section of 160 acres, more or less.

ENTRY.

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

HOMESTEAD DUTIES.

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

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

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

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

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

The term "vicinity" used above is meant to indicate the same township, or an adjoining or connecting township. A settler who avails himself of the provisions of clauses (2) (3) or (4) must cultivate thirty acres of his homestead, or substitute twenty head of stock, with bullocks for their accommodation, or have an area of 50 acres substantially fenced.

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

APPLICATION FOR PATENT.

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

INFORMATION.

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

JAMES A. SMARY.

Deputy Minister of the Interior. H. B.—In addition to Free Grant Lands to which the regulations above stated refer, thousands of acres of most desirable lands are available for lease or purchase from railroad and other corporations and private firms in Western Canada.

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Summer Complaint.**

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eases and disorders of the Liver, Stomach and
Bowels.

CURE CONSTIPATION

Sick Headache, Jaundice, Heart-
burns, Catarrh of the Stomach, Dis-
tension, Stitches and Pimples.

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Muddy Complexion.

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Why it is that three students of other
schools doing similar work, have applied
to us to secure them employment. It is
simply this: They find that maritime
qualification is the standard in most
offices.

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Attend our school and get a good
training.

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Chartered Accountants,
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White Wave

disinfects your clothes

and prevents disease

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FOR NERVOUS DYSPESIA
HEADACHE, DEPRESSION OF SPIRITS, ETC.
PRICE SAMPLES K.D.C. 100c PER BOTTLE. 50c PER DOZ.

The Home

RECIPES.

STRAWBERRY FLUMMERY.

Hull a quart of strawberries, cut them in halves. Boil two cupfuls of water and one cupful of granulated sugar, together until clear; add a tablespoonful of lemon juice, and when it boils stir in two even table-spoonfuls of cornstarch moistened with half a cupful of cold water. Stir until thick and smooth, add the berries and cook ten minutes. Turn into mold and set away in a cold place. Serve with cream.

THE REAL SHORTCAKE.

Add to one and one half cupfuls of flour, one-half cupful of cornstarch, two table-spoonfuls of baking powder and a pinch of salt. Sift thoroughly. Work in one-third of a cupful of butter. Add milk gradually, moistening a little flour at a time, until you have a rather soft dough. Divide this in two parts, in two pie tins, and pat out with hand to fit the tins. Bake in quick oven. Split open the cakes; and spread with soft butter, then with a generous layer of sugared berries lightly crushed. Cover the top with whipped cream and whole berries.

EPICURIAN POTATOES.

Pare and slice half an inch thick six good sized potatoes, wash well in cold water, put them in a saucepan with enough clear stock or broth to cover and cook until they are tender, seasoning with salt and pepper when partly done. Add a tablespoonful of butter rubbed with a tablespoonful of flour, stir gently and cook until sauce thickens, then turn into a heated dish, sprinkle a little chopped parsley and serve.

HASH, BROWNED.

Cut five cold boiled potatoes into slices and then into tiny squares. Put them in a stewpan with six table-spoonfuls of cream, a level teaspoonful of salt and pepper to taste. Cook until a delicate brown.

SCALLOPED POTATOES.

Peel raw potatoes and cut into thin slices. Butter a baking dish, then put in a layer of the potato slices to the depth of an inch. Season with salt and pepper, dust with a little flour, and add little bits of butter. Then add another layer of potato, seasoning, etc., as before until the dish is full. Add about a cup of milk, to a quart of the potato slices sufficient to moisten; cover and bake in a good, hot oven for one and a half hours. Fifteen minutes before they are done remove the cover and let brown. Serve from the dish in which they are baked.

POTATOES A LA BRETONNE.

Chop one white onion fine and fry lightly in a tablespoonful of butter, then add a table-spoonful of flour, stir and cook a minute, then add a cupful of stock, stir and cook a minute longer and add six cold boiled potatoes cut into small cubes. Squeeze in the juice of a lemon, season to taste with salt and pepper, and serve very hot.

HOT POTATO SALAD.

Put two thin slices of bacon in a saucepan and cook slowly until all the fat is fried out. Then add two table-spoonfuls of vinegar, and when hot, but not boiling, pour this over two potatoes, boiled and sliced while hot, sprinkle salt, celery salt, pepper and chopped parsley over them, turn onto a heated dish, garnish with parsley and serve hot.

PICNIC SALAD.

A delicious salad for a picnic is made with equal proportions of chopped apples, celery and nuts packed in paraffine paper. Just before serving pour over a good mayonnaise dressing carried in an olive bottle. The salad is more appetizing if served on a lettuce leaf.

HOW TO AVOID COLDS.

Habitual colds are due to an ill-kept skin on the outside, and dyspeptic mucous membranes on the inside, the result of indigestion or constipation, coupled with carelessness, says the Youth's Companion. Cold water proper food and common sense are the foundations upon which a cold cure must rest. A cold sponge bath, one to three minutes' long, with a brisk dry rub immediately before and after, is excellent—usually all that is necessary to keep the cutaneous circulation alive and the skin reactive to sudden changes of temperature. For those unaccustomed to cold water, tolerance can be gained in three weeks' time by the use of water at any comfortable temperature, making it one degree colder each day, until it can be employed without dread as cold as it will run. Salt may be added to the water for its stimulating the nerves that control the expansion and contraction of the blood vessels and regulates the cutaneous circulation. The dry rub is a fair substitute for those who can not take the cold sponge. Hot water may be employed once or twice a week, when a full bath is taken and soap used. This bath end with a cold sponge. For cold feet, wading ankle deep in cold water in the bath tub for one or two minutes before retiring will be found effective. If reaction does not set in after brisk rubbing, wrap the feet in flannels; they will soon thaw out. Do not use hot water bottles or other debilitating forms of heat. Cold hands may be treated on the same principle, but they have to be kept in cold water usually a much longer time. Some colds are due to micro-organisms that attack the air passages; but this is much less likely to happen in a person whose powers of resistance have been raised by dietetic and hygienic measures. If colds result from dust in the nasal passages, as sometimes happens, the nostrils may be washed out regularly with some warm alkaline solution, and with as much satisfaction as one brushes the teeth. This is properly a part of the morning toilet, for those, at least who suffer from catarrh in the atmosphere of great cities. Operative interference on the nose and throat may be required for deformities of diseased tissues which act as an exciting cause. The inside and outside skins of the body are so much in sympathy and so dependent on each other that any disorder of the one is sure to react upon the other, and this is especially true of the alimentary canal and the skin as a whole. Overeating when tired, overeating in connection with the over-exertion, indulging in things known to disagree, are among the causes of colds; for taking cold is ordinarily nothing but a successful attack from without.

MAZIE'S ARTISTIC BENT.

Mazie's father was a poet, her mother a painter, and everybody said that Mazie was sure to be a genius; it was her fate by inheritance. No one predicted the direction in which she would eventually turn, but when she was eight her Aunt Mirabel was sure she would be a great singer. What her uncles thought is of no importance. They had little or no imagination. About the time that her aunt had settled Mazie's career, Grandpa Wilkie said he had hopes of the child. "She'll turn out just like anybody," he chuckled. "See if she don't." It seemed, that first summer night on the farm, as if grandpa had struck the right note. There had been a wonderful sunset. Mazie's mother, with half-shut eyes, had compared it to Claude Lorraine's paintings. Mazie's father had looked lyrics, and the lay members of the family also expressed their delight in the scene. Mazie looked depressed. "See her!" whispered Aunt Mirabel. "What exquisite feeling in her face!" Mazie's parents looked, but it was the grandfather who spoke. "What's wrong with you?" he asked. "Nothing," pouted Mazie, "only everybody is so taken up with the sunset, and I wanted to see the pigs fed!"

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Over fifty years a household remedy for Burns, Sprains, Wounds, Bruises, Coughs, Colds and all accidents liable to occur in every home.

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No vacations. You may enter at any time. Address,

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Bad Palpitation of the Heart and Loss of Appetite.

Are You One of Those Troubled in this Way? If you are, MILBURN'S HEART AND NERVE PILLS will Cure You—They Cure Nervousness, Sleeplessness, Anæmia, Faint and Dizziness, General Debility, and all Heart troubles.

Read what Mrs. C. H. Reed, Cobocok, says about them:—Over six years ago I was troubled with palpitation of the heart and loss of appetite. I was so nervous I could not sleep at night. I took MILBURN'S HEART AND NERVE PILLS. They cured me, and I have not been bothered since.

Price 50c. per box, or 3 for \$1.25; all dealers or The T. Milburn Co., Limited, Toronto, Ont.

COWAN'S

Cocoa and Chocolate.

They are the choicest of all.

Try them

JUST A COLD
SETTLED IN THE KIDNEYS,
BUT IT TURNED TO DROPSY.

IT WAS CURED BY

DOAN'S KIDNEY PILLS.

Read of This Wonderful Cure.

It May Do You or Your Friends Some Good to Know About It.

Miss Agnes Creelman, Upper Smithfield, N.S., writes:—About 18 months ago I caught cold. It settled in my kidneys, and finally turned into Dropsy. My face, limbs, and feet were very much bloated, and if I pressed my finger on them it would make a white impression that would last fully a minute before the flesh regained its natural color. I was advised to try DOAN'S KIDNEY PILLS, and before I had used half a box I could notice an improvement, and the one box completely cured me. I have never been troubled with it since, thanks to DOAN'S KIDNEY PILLS.

Price 50c. per box, or 3 boxes for \$1.25; all dealers, or The Doan Kidney Pill Co., Toronto, Ont.

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

Third Quarter, 1904.

JULY TO SEPTEMBER.

Lesson I.—July 3.—The Kingdom Divided.—I Kings 12: 1-20.

GOLDEN TEXT.

Pride goeth before destruction, and an haughty spirit before a fall.—Prov. 16: 18.

EXPLANATORY.

THE TWO WAYS PRESENTED TO REHOBOAM.—The Right Way urged by the Old Men. Rehoboam first consulted the old men, who had been Solomon's councillors. They advised the young king to grant the people's requests, "speak good words to them," and the people would be his servants forever. Very likely this had been their customary advice to Solomon, and following it may have aided him greatly in maintaining his dominion.

The Wrong Way—urged by the Young Men. Their advice was that Rehoboam should make to the people this defiant and insolent reply: "My little finger shall be thicker than my father's loins. And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastized you with whips, but I will chastise you with scorpions."

REHOBOAM'S FOOLISH CHOICE.—Vs. 12-15. After the old men had given their displeasing advice, Rehoboam had peremptorily decided against them (I Kings 12: 8.) He was ready, therefore, to accept promptly the advice of the young men.

12. SO JEROBOAM AND ALL THE PEOPLE. The sending for Jeroboam was not because the northern tribes intended to revolt whether their demands were granted or not. Exiles naturally return on the death of the kings they have offended, and it was only prudent for these northern tribes to have their strongest leader at hand in case their demands should be refused. **CAME AS THE KING HAD APPOINTED.** R. V., as the king bade.

13. AND THE KING ANSWERED THE PEOPLE ROUGHLY. Solomon had easily put down the revolt of Jeroboam and David that of Sheba (2 Sam. 20: 1-22.) Rehoboam felt that he could as readily put down this third insurrection.

14. MY FATHER ALSO CHASTISED YOU WITH WHIPS. Imposed heavy burdens of taxation. There is also a literal reference for such forced labor as Solomon exacted was often labor under the lash. **BUT I WILL CHASTISE YOU WITH SCORPIONS.** "Things thickly set with sharp iron points, used in the castigation of slaves." "So that each blow might wound like a scorpion's sting." I will increase your civic burdens.

15. WHEREFORE (R. V. SO) THE KING HARKENED NOT UNTO THE PEOPLE. This sums up the entire narrative; we need not suppose that they renewed their plea. **FOR THE**

FOOD FACTS.

What an M. D. Learned.

A prominent physician of Rome, Georgia, went through a food experience which he makes public:

"It was my own experience that first led me to advocate Grape-Nuts food and I also know from having prescribed it to convalescents and other weak patients that the food is a wonderful builder and restorer of nerve and brain tissue, as well as muscle. It improves the digestion and sick patients always gain just as I did in strength and weight very rapidly.

"I was in such a low state that I had to give up my work entirely and go to the mountains of this state, but two months there did not improve me: in fact I was not quite as well as when I left home. My food absolutely refused to sustain me and it became plain that I must change, then I began to use Grape-Nuts food and in two weeks I could walk a mile without the least fatigue and in five weeks returned to my home and practice, taking up hard work again. Since that time I have felt as well and strong as I ever did in my life.

"As a physician who seeks to help all sufferers I consider it a duty to make these facts public." Name given by Postum Co., Battle Creek, Mich.

Trial 10 days on Grape-Nuts when the regular food does not seem to sustain the body will work miracles.

"There's a reason."

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

CAUSE WAS FROM THE LORD (R. V., it was a

thing brought about of the Lord.) like the hardening of Pharaoh's heart (Ex. 4: 21.) or the Jews' crucifixion of Christ (Acts 2: 23) THAT HE MIGHT PERFORM HIS SAYING (R. V., establish his word.) The reference is to Ahijah's prophecy to Jeroboam (I Kings 11: 21) that he should rule over ten tribes.

A difficult point is raised by the questions, How could this unhappy division of the kingdom be said to be "from the Lord," and how was Rehoboam to blame, if God was the author of the event?

1. Undoubtedly God desired that his people should remain united. His plan for them from the days of Abraham was that they should become a strong and populous nation. The kingdom under David and Solomon seemed on the point of fulfilling this design. "It might have extended itself," says McCurdy, "so as to become the superior of Egypt, and fit to cope with Assyria." Thus extended, if the union had remained true to God, it would have been a far mightier power for advancing the true religion.

2. But God never forces his plans on a nation or an individual. We are not mere puppets in God's hands. God has given us free will, which he allows us to use even in opposition to him.

3. But God's love follows the erring still. Our father makes even the wrath of man to praise him. If men will not choose the best, God brings them the second best. If the United States will not free the slaves peacefully, God, as the result of a terrible war, causes their emancipation and confirms the union of States.

4. So the disruption of the kingdom was made in God's providence to work out good for the nation—not the highest good possible for them if they had obeyed God, but the highest good possible when disobedient.

THE DIVISION OF THE KINGDOM, AND THE RESULT.—Vs. 16-20. As soon as the leaders from the north saw that Rehoboam had no intention of remedying abuses and effecting reforms, they gave the signal for the great revolt.

16. ALL ISRAEL SAW THAT THE KING HARKENED NOT. Josephus saw that "they were struck by his words as by an iron rod." **WHAT PORTION HAVE WE IN DAVID?** What have we to do with David's son, Rehoboam, or David's tribe, Judah? Compare 2 Sam. 20: 1. **NEITHER HAVE WE INHERITANCE IN THE SON OF JESSE.** "Contrast the language of the ten tribes after the collapse of Absalom's rebellion: 'We have ten parts in the king' (2 Sam 19: 43)." **TO YOUR TENTS, O ISRAEL.** Back to your homes, and prepare for war. This cry—the Marseillaise of Israel—was an old war-cry of Ephraim. The use of the word "tents" may have originated when people dwelt in tents, or from the tents of an army. **NOW SEE TO THINE OWN HOUSE, DAVID.** Look after your own tribe of Judah, Rehoboam, for that is all you will have left.

17. THE CHILDREN OF ISRAEL WHICH DWELT IN THE CITIES OF JUDAH. The members of the northern tribes who had homes in the cities of Judah did not join their kinsmen in the revolt, but remained under Rehoboam.

18. REHOBOAM WAS SO INFATUATED, AND SO BLIND TO THE REAL STATE OF AFFAIRS, that he attempted to stop the revolt by sending to them Adoram, who was over the tribute. This man, probably the Adoniram of I Kings 4: 6, presided over the forced labor, and the foolish young king could not have chosen a more hated messenger. His persuasion and threats were alike fruitless. The indignant people, following a common practice of ancient mobs (Ex. 8: 26; 17: 4; I Sam. 36: 6, etc.) STONED HIM TO DEATH. **THEREFORE KING REHOBOAM MADE SPEED TO ESCAPE FROM SHECHEM TO JERUSALEM,** recognizing his own peril.

19. UNTO THIS DAY. "This expression shows that the writer, who lived during the captivity, and consequently long after the rebellion of Israel had come to an end, is embodying in his history the exact words of an ancient document."

20. WHEN ALL ISRAEL, THE NORTHERN TRIBES, HEARD THAT JEROBOAM WAS COME AGAIN OUT OF EGYPT. Only the leaders of Israel, with their immediate followers, had been present at Shechem. **CALLED HIM UNTO THE CONGREGATION.** The general assembly of the northern tribes. **AND MADE HIM KING.**

BUT THE TRIBE OF JUDAH ONLY. The next verse adds "with the tribe of Benjamin," which was divided, the smaller, southern half adhering to Judah.

Returned to Jerusalem, Rehoboam assembled an army to put down the rebellion, but he was forbidden by God, speaking through the prophet Shemaiah, of whom nothing further is known (I Kings 12: 21-24.) This event completed the separation of the kingdoms, settling God's seal upon it.

"Do you believe, a lady asked, 'that a genius can possibly be a good husband?' 'Well, I would prefer not to answer that question; but my wife ought to be able to tell you!

If we are to have Christian education in our institutions of learning, we must have Christian teachers. Those who attend them are in a formative period. They are affected by the spirit, character, opinion, life and influence of those who instruct them. As an illustration and confirmatory of this, it is said that "all the professors of the science who were students at Yale in Prof. March's classes are agnostics, while all the professors of the science who studied at Harvard under professor Agassiz are theists." This is in accord with the general principle that personal influence is a mighty factor in religious as well as in secular training. Parents should consider this fact more than they do, and be careful where they send their children if they wish them to grow up under Christian environments and to retain the faith of their childhood. On the other hand, those who have charge of our institutions of learning should be careful whom they introduce into the professional chair and should show due regard to the character of their religious belief and practice. The church especially cannot afford to have her youth become agnostics and infidels. She must have her own training schools, both preparatory and collegiate, if she is to hold her sons and daughters true to Christian ideals, tenet and practices—Presbyterian.

SUNSHINE AND MUSIC.

A laugh is just like sunshine,
It freshens all the day,
It tips the peaks of life with light,
And drives the clouds away;
The soul grows glad that hears it,
And feels its courage strong—
A laugh is just like sunshine
For cheering folks along!

A laugh is just like music,
It lingers on the heart,
And where its melody is heard
The ills of life depart;
And happy thoughts come crowding
Its joyous notes to greet—
A laugh is just like music
For making living sweet!

JOSEPH PARKER'S LIBRARY.

Dr. Joseph Parker was once asked how he managed to draw thousands to his city temple simply to hear him talk. His reply is characteristic.

"You would understand if you read my library."

"Oh, it's good, bad, indifferent, grand and squalid," answered the mighty talker. "It's everything. It's in underground trains and on busses, in aerated tea-shops, smart restaurants, at churches, stations, parties, receptions, meetings, jubilees and sick beds; you find it in prisons and boudoirs. The fact is, you can never get away from it. We call it 'human nature,' for want of a better name. I study it—that's why I call it my library. Most men don't, you see. But that's why I'm listened to."

QUICK WORK.

At one time Bishop Williams of Marquette was a university preacher at Cornell for a few weeks, and during that time he not only gave fine sermons, but provided his friends at the university with many good stories.

One he brought from Winnipeg, where he had been attending the synod of the Canadian church. He had seen there a missionary bishop who had come a long journey, travelling for six weeks, most of the time by canoe.

This missionary had brought messages and excuses from a brother bishop who was prevented from coming to the synod because "his biocese had gone to the dogs."

He proceeded to explain that the brother bishop was laboring among the Eskimos, north of Hudson Bay. He had built them a church with whale's ribs for rafters, covered with tanned walrus hide.

"It held eighty persons" said the missionary bishop, "and served its purpose well until in a bad time the dogs grew famished and devoured the church!"

SPEAKING ENGLISH.

Here is a story that comes from London, and illustrates the peculiarities of the American boy: The youngster was at the Hotel Cecil, and he listened intently to a group of English people. Suddenly he looked up at his mother, "Say, ma, do these people talk English?" "Certainly they do, my child. What a question! Then we don't said the boy.



A severe case of Ovarian Trouble and a terrible operation avoided. Mrs. Emmons tells how she was saved by the use of Lydia E. Pinkham's Vegetable Compound.

"DEAR MRS. PINKHAM:—I am so pleased with the results obtained from Lydia E. Pinkham's Vegetable Compound that I feel it a duty and a privilege to write you about it.

"I suffered for more than five years with ovarian troubles, causing an unpleasant discharge, a great weakness, and at times a faintness would come over me which no amount of medicine, diet, or exercise seemed to correct. Your Vegetable Compound found the weak spot, however, within a few weeks—and saved me from an operation—all my troubles had disappeared, and I found myself once more healthy and well. Words fail to describe the real, true, grateful feeling that is in my heart, and I want to tell every sick and suffering sister. Don't dally with medicines you know nothing about, but take Lydia E. Pinkham's Vegetable Compound, and take my word for it, you will be a different woman in a short time."—Mrs. LAURA EMMONS, Walkerville, Ont.—\$5000 forfeit if original of above letter proving genuineness cannot be produced.

Don't hesitate to write to Mrs. Pinkham if there is anything about your sickness you do not understand. No woman ever regretted writing her and she has helped thousands. Address Lynn, Mass.

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June 15th and 29th, and July 20th,
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For full particulars apply to Ticket Agent, Or Write to C. B. FOSTER, D. P. A., C. P. R., ST. JOHN, N. B.

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of **DYSPEPSIA** OR **INDIGESTION**
IS FOUND IN K.D.C. REFUNDED
if not cured. Write for testimonials & guarantee to C. D. C. Co., Boston, 11 St. and New Glasgow, N. S., Can.

From the Churches.

DENOMINATIONAL FUNDS.

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

The Treasurer for New Brunswick: Rev. J. W. MANNING, D. D., St. JOHN, N. B. and the Treasurer for P. E. Island: Mr. A. W. STERN, CHARLOTTETOWN. All contributions from churches and individuals to New Brunswick should be sent to Dr. MANNING; and all such contributions P. E. Island to Mr. STERN.

SPRINGFIELD, N. S.—A blessed work of grace is in progress among our young people. Nine have been baptized, others are coming. Unite with us in thanksgiving to God.

E. E. LOCKE.

June 13

PEREAUX, N. S.—On June 12th, five followed their Lord in baptism. Two of this number unite with the coming church. We have begun special services in Blomidon Hall, assisted by Rev. A. F. Baker. We are hopeful of a spiritual awakening in that community.

I. A. CORBETT.

GIBSON AND MARYSVILLE.—God is blessing us in the work. On Sunday, March 20th, we baptized 3 candidates. On March 27th, 8 were baptized, April 10th, 2 were baptized, April 17th, 1 baptized, April 24th, 3 baptized, May 1st, 1 baptized, May 22nd 2 baptized. We received also 6 by letter and 4 on experience. On April 17th 22 were received into the church during the morning service. Others have been received since he above date.

W. R. ROBINSON.

PENOBSCUIS, N. B.—This section of the Cordwell Baptist church has been enjoying a season of refreshing from on high. Last Sunday the pastor, Rev. W. Camp, baptized seven young ladies and received them into the church. Rev. Mr. Beatty who held special services in the F. B. church at Penobscuis and who is now laboring with our pastor at South Branch, was present and addressed the newly received members. Mr. Beatty is a man of set Christian spirit and an earnest and powerful speaker. He purposes spending a few weeks with the Collina Baptist church beginning with the first Sunday in July.

W. CAMP.

SACKVILLE, N. B.—Just returned from my vacation, enjoyed my four weeks of rural walks and country sights very much. The Deacons took charge of the prayer meetings rendering valuable service to the church and profit to themselves. Sackville church is blessed with Deacons of fine talent, noble spirit and rich Christian experience. Bro. Robert Colpitts of Rochester, 1904, was the pulpit supply whose efforts were very much appreciated. We praise God that such young men are growing up in our provinces. He will always find a welcome at Sackville Baptist church. We now turn aside to prepare for the coming of our Brethren and Sisters of N. B. E. Association. Baptized six, May 15th.

E. B. M.

NORTH SYDNEY.—We are working together harmoniously. The people are appreciative and the pastor happy in service among them. Good works of former pastors are frequently heard. All the services are encouraging in attendance and interest. Three have been baptized and a few very helpful workers have come to us by letter. We are nearly one hundred less than we were a few years ago. Some have died others have married, several joined the Sydney Mines Band of Heroes, many have gone away. The pastor sold his horse a little while ago. In a few days he was presented with \$122.00 with which to get another. Many have been the kindnesses of the people during over five months here.

G. W. SCHURMAN.

BOTSLTON, N. S.—Rev. J. J. Armstrong, who was visiting his son, Principal Armstrong of Guysboro Academy, preached for us the first Sabbath of May and at the earnest desire of the church ministered to us until five weeks had passed. One was added to the church by letter during his stay. Bro. Arm-

strong was pastor of this church some years ago, and holds a warm place in the esteem of the people. We regret his health forbids him entering into full pastoral work. His sermons and visits were much appreciated. Now our church is vacant and our fine new parsonage awaits an occupant. We pray that Divine guidance may prevail. The mind of the church is for a settled pastor.

HAMILTON L. MORROW, Clerk.

JEDDORE, N. S.—Having closed my pastorate of two years at Tancook, Lunenburg County, N. S., the last of December 1903, I was directed in the Providence of God to Jeddore, N. S. I arrived here Jan 15 and laboured with the two churches until the first of April, I then received a call to the East Jeddore Baptist church, including Lakeville and Owl's Head, (two outlying sections). After prayerful consideration I decided and accepted the call to the pastorate the first of May, 1904. I left St. John, with my wife and furniture the 2nd of May, and arrived at Jeddore the fifth. We are now comfortably settled in our new field, and I am enjoying my work. Everything is running along smoothly, our regular services are well attended and interest good, we are not holding any special meetings, but our prayer meetings are good. One married woman manifested a desire to become a Christian, in the prayer meeting last night. The winter is the best time for evangelistic work here, on account of a great many men being away in vessels during the summer.

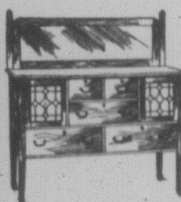
JAS. A. PORTER.

MIDDLETON.—Seven new members have come to us recently by letter and one received on experience. On May 8th, it was the pastor's privilege to baptize nine converts at Port George; and on June 5th, at Mount Hanley five others followed their Lord in this sacred and beautiful ordinance. Others will follow soon. The work on other parts of the field moves on prosperously. On Sunday, April 17th, a Sunday School was organized at Spa Springs with a complete staff of efficient teachers and officers. We have a flourishing school with an average attendance of more than forty. An Industrial Guild also has been established here and bids fair to be an important factor in our missionary achievements for the coming year. During the college vacation Bro. Mason, who has assisted the pastor during the winter by Sunday preaching will devote his entire time to the work on this field. Weekly prayer meetings will be established and maintained at five several communities outside of the town of Middleton. We feel that our Divine captain is leading. Our prayer is, Lord keep us true and faithful. HORACE G. COLPITTS.

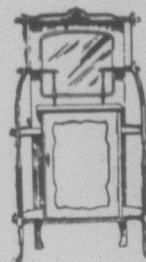
Middleton, N. S., June, 6th, 1904.

BARRINGTON GROUP.—A year has passed since we united as laborers together with God. It would be impossible to state just what has been accomplished, we leave that with Him who said "My Word shall not return unto me void" knowing that he remembers even "a cup of cold water when given in His name. It is our privilege however to note some manifest evidences of progress. On June 5th, I baptized two happy believers at Barrington, and last Sabbath four more followed the Master's example in a like ordinance at Wood's Harbor. God is thus giving his divine approval to our united efforts. During the year we have expended quite a sum of money on each of the church buildings in the group. A parsonage has been purchased and about one third of the amount required has been raised. The pastor's salary has not been overlooked or the denominational object; more than ordinary amounts having been given. As I pause to look over the year, I can truly say that it has been the happiest at the same time busiest year I have yet spent in my Master's work. On every hand I have met kindness. The churches have given me an unanimous invitation to remain another year and granted me a vacation. Our united prayer is that God's richest blessing may rest upon us during the coming year. GEO. G. DURRER.

WEDDING PRESENTS.
Our Furniture Stock Can Furnish Them.



No house in Lower Canada is as well prepared to cater to the Wedding Present Host as Our's is. We have an enormous stock of Furniture, plain, fancy, cheap, moderate and expensive.



We cheerfully quote prices. Simply drop us a card and we will do the rest.

Send For Our 100 Page Illustrated Catalogue. Just off the press.

Among the Specialties in Furniture handled Exclusively by us, are: White Mountain Refrigerators, Globe-Wernicke Bookcases and Office Filing Cabinets, Vudor Shades for Verandahs.



Manchester, Robertson, Allison, Limited.
St. John, N. B.

ICED COCOA
is a delicious
Hot Weather Drink

Mix thoroughly $\frac{1}{4}$ of BENS DORP'S ROYAL DUTCH COCOA with two pounds of granulated sugar, and one pint hot water and boil three minutes, strain and when cool add, if desired, one tablespoonful extract of Vanilla. Put three tablespoonsful of this syrup in glass half filled with cracked ice; fill glass with milk, sugar to taste, shake thoroughly, and serve with or without cream. Whipped cream is a great improvement.

Have You Tried EDDY'S HEADLIGHT PARLOR MATCHES
It only costs 5c to try them. It is worth that to avoid the choking from a sulphur match.

Ask your Grocer for them.

TOTAL ABSTAINERS GET SPECIAL ADVANTAGES

In the Manufacturers' Life Insurance Company during 1903 the saving from low mortality was 58.7 per cent. in the Total Abstainers' Section and 24.3 per cent. in the General Section.

Surely Abstainers consult their own best interests when they choose the Manufacturer Life to carry their insurance.

The Manufacturers' Life is the only company operating in the Maritime Provinces giving Total Abstainers the terms and rates for which their low mortality calls.

For further information, write, giving exact date of birth to,

THE E. R. MACHUM CO., Limited, ST. JOHN, N. B.

1ST ST. MARTIN'S.—On Sunday, June 13th, I had the joy of baptizing a promising young man. We are expecting others to follow. At the end of May I completed two years of labor with the church. The hand of the Lord is upon us for good.

C. W. TOWNSEND.

A Parisian who has been much annoyed by bugs has connected his bell handle with a powerful electric battery and switches on the current at psychological moments. So far the police have declined to interfere.

Dye

With **Maypole Soap**

Soap

Maypole! a cake of soap that dyes and washes at the same time. A household word in England. No mess, no trouble, no uncertain results, no streaks. The tired woman's best friend—an Economical Home Dye.

MAYPOLE SOAP

Made in England, sold everywhere. 10c. for Colors—15c. for Black.

GLACE BAY.—On Sunday, the 5th inst., three new members were received. This brings the number that have received the hand of fellowship during the present pastorate of a year and a half up to 72. During that time a new church costing \$10,000 was erected, the Sunday school was doubled in membership and the guaranteed income of the church was very nearly doubled. A few strangers—Baptists had come to town, but a larger percentage of this increase was from those who for some time had been residents in Glace Bay. The work has been vigorous and the prospects for Baptist growth in this mining centre is exceedingly bright. Parting some little jars of some small account the church is united and facing the future with great hopefulness. On the evening of the 6th inst. a large number of the congregation assembled at the church to bid the retiring pastor farewell. After an interesting musical programme by the members of the B. Y. P. U., Deacon Ross in behalf of the pastor's many friends presented him with a purse and a kindly worded address. In response the retiring pastor with grateful appreciation bade farewell to his people thanking them not only for the gift of sixty dollars but more for the kind words of appreciation expressed in the address and assured them that the year and a half of service in Glace Bay had been among the happiest of his life not alone for himself but for his wife and family also. A social hour of farewell followed.

E. L. STEEVES.

MARRIAGES

WALKER-NICKERSON.—At Wood's Harbor, Shelbourne Co., May 13th, by Rev. G. C. Durkee, Thomas Walker of London, Eng. to Jessie Eta Nickerson, of Woods Harbor.

BROOKS McCAFFERTY.—At the Baptist parsonage, Sussex, June 11th, by pastor W. Camp, Mr. Seymour Brooks, of Penobscot, to Miss Ida McCafferty of Dixie, in the parish of Havelock.

FORSYTH-GRANT.—At Lower Canard, June 6th, by Rev. I. A. Corbett, B. D., Ezra Forsyth of St. John, to Violet M. Grant of Lower Canard.

CRAWFORD-CORNEY.—At the home of the bride June 8th, by Pastor C. P. Wilson, Trian Crawford, of Underhill, Northumberland Co., N. B., to Ethel Corney of the same place.

THURBER-McDONALD.—At Freeport, N. S., June 12th, by Rev. I. B. Colwell, Chester Thurber of Freeport to Ruth McDonald of Westport.

WEAGLE-FANCY.—At New Eben, Lun. Co. at the home of the bride's parents on the 10th inst, by the Rev. W. B. Beanson, Gilbert Weagle to May E. Fancy all of New Eben.

DUNN-BARTEAUX.—At Hanley Mountain, N. S., June 1st, by Rev. Horace G. Colpitts, H. Murdock Dunn of Nictaux Falls, to Selina O. Bartheaux, fourth daughter of Arthur Bartheaux of Hanley Mountain.

RAFUSE-MORSE.—At Gates Mountain, N. S., June 1st, by Rev. Horace G. Colpitts James Rafuse of Gates Mountain, to Mrs. Emma Morse of Nictaux Falls, N. S.

FISHER-SMITH.—At the residence of Deacon C. Smith, Marysville, on April 13th, 1904, by the Rev. W. R. Robinson, Harold F. Fisher to Eneta Smith.

RICE-KELLY.—At the home of the bride, Gibson, on April 14th, 1904, by the Rev. W. R. Robinson, Wm. A. Rice to Amanda J. Kelly.

BLANCHARD-SCOTT.—At the Baptist parsonage, Gibson, on April 9th, 1904, by the Rev. W. R. Robinson, Angus Blanchard to Carrie Scott.

STAFFORD-CHARTERS.—At the Baptist parsonage, Gibson, on June 15th 1904, by the Rev. W. R. Robinson, Samuel Stafford to Annie L. Charters.

BABBITT-CLARKE.—At the Baptist parsonage, Gibson, April 28th 1904, by the Rev. W. R. Robinson, Dea. T. E. Babbitt to Mrs. Annie G. Clarke.

ALLAN STEPHENS.—At Rodney, Cum. Co., N. S., June 14th, by pastor H. G. Estabrook, and co-pastor F. W. Pattison, of Springhill, N. S., Mont Allan of Port Howe, Cum. Co., N. S., and Miss Burnice Stephens of Rodney.

DOW-FERRER.—At the residence of J. Dow, Canterbury, N. B., June 13th, by Pastor C. N. Barton, John W. Dow to Mrs. Margaret Ferrer both of Canterbury, N. B.

DICKINSON-MOWBRAY.—At the residence of Moses Dickinson, Springfield, (ar. Co., N. B. May 25th, by Pastor C. N. Barton Arbet Dickinson of Meductic N. B., to Annie Mowbray of Penton, N. B.

LAWSON-JORDAN.—In the Germain St. church, on the 15, by Rev. G. O. Gates, Rev. George C. Lawson of Bass River, N. S., and

Mary I, daughter of James Jordan, Esq., of St. John.

BISHOP-BEGG.—At the pastorate of the Germain St. church on the 16, by Rev. G. O. Gates, James Bishop of Moncton and Miss Agnes Begg of St. John Co., N. B.

NASON-McDONALD.—On June 17, at home of officiating minister W. H. Smith, Samuel W. Nason was married to Sadie McDonald both of Cloverdale, N. B.

JORDAN-RANDALL.—On June 14th, 1904, at the home of the bride's parents, Harmony, King's Co., N. S., by Rev. P. R. Foster, uncle of the bride, assisted by the Rev. Wm. Phillips, (Methodist), Laurie Hastings Jordan, of Auburn, and Addie Louisa, eldest daughter of Mr. G. E. Randall.

CORCORAN-COX.—At the Narrows, N. B. June 16th, 1904, by Rev. F. N. Atkinson, W. Burnham Corcoran and Susie May Cox, both of the parish of Johnstone.

DEATHS.

McVICAR.—At the Range, Queens County on the 10th inst. Mrs. Maggie McVicar aged 57 years.

STROPLE.—At Drumhead, June 10th, 1904, Albert Morris, son of Mr and Mrs. Albert Strople, aged two and a half months.

THURBER.—At Freeport, June 9, Mrs. Wood Thurber in the 35 year of her age leaving an husband and father to mourn their sad loss. As a child of God she fell asleep in Jesus.

ACKER.—At Oakland, Yarmouth Co., Benjamin Acker, aged 84, leaving two sons and a daughter to cherish the memory of a faithful Christian who has passed to his reward.

LEIGHTON.—At Benton, N. B., June 2nd, 1904, Walter aged 21 years of Consumption, son of Frederic and Mary Leighton. Before his death he surrendered to Jesus Christ, and died trusting in the Redeemer.

RHODES.—At New Germany, May 2, Mrs. Timothy Rhodes, aged 42. She lived and died with her faith built on nothing less than Jesus' blood and righteousness. The family have the loving sympathy of all.

POWELL.—At Freeport, N. S., May 30, J. H. Powell, 74 years of age. Brother Powell was a man highly respected as a faithful citizen and kind neighbor. He has been connected with the Baptist church for a large number of years and leaves a record worthy of a Christian.

DOW.—At Canterbury, June 1st, Sarah A wife of Enoch Dow age 73 years, leaving a husband eight sons, two daughters to mourn the loss of a loving wife and mother. She professed faith in Christ and united with the 2nd Canterbury Baptist church. Fifty years ago Elder Outhouse was then pastor. Her death was the death of the righteous.

FEELING.—In Benton, N. B. May 30th, 1904, Elmer Feeling aged 26 years, leaving a widowed mother, three sisters, two brothers. His death was caused by a fall while working the tannery owned by S. Arscott & Co. Nearly a year he was as helpless as an infant. Over two years ago he united with the Baptist church, Benton. His last words were "The Lord is my shepherd."

KEIRSTEAD.—At her home in Collins, June 11th, Elizabeth, widow of the late Deacon Keirstead passed into her rest in the 91st year of her age. Last October Mr. and Mrs. Keirstead celebrated the 72nd anniversary of their marriage day. Since then both have passed over the river. Mrs Keirstead was a lady very highly esteemed by the entire community—and greatly loved by her friends. During a long Christian life she was loyal and true to her Master, and passed triumphantly into glory in full confidence of meeting her Saviour and dwelling with her loved ones already at home with God. Her pastor, Rev. W. Camp, preached her funeral sermon on the 13th to a large congregation.

COOK.—The Acadia Baptist church is called once more to mourn the loss of an esteemed member in the person Mrs. Susan, beloved wife of Mr. Wallace N. Cook and eldest daughter of Bro. Cleward and Mrs. Allen. Sister Cook was a quiet unobtrusive Christian life, lovingly devoted to her family of five young children, who with the sorrowing husband, mother, father, sister and brother, have the sincere sympathy of a very large circle of friends in their irreparable loss. But the sorrow is not unmingled with joy in the assurance that their loved one is gone to be with her Lord, and so there is the hope of the blessed reunion in "the sweet by and by."

CHIPMAN.—Readers of the MESSENGER AND VISITOR will grieve to learn of the death of Jack Chipman, son of Deacon William A. and Mary Chipman. He was a bright and very attractive boy of twelve years. His health having given anxiety to his parents, they took him to California hoping to prolong his life. But early in May he passed in the better country. His body was interred in Wolfville on Lord's Day June 5th. Rev. L. D. Morse, Dr. Trotter and Dr. Kierstead spoke words of comfort to the sorrowing parents, and the children of the Sunday School sang sweet songs of Zion. The young

believer had been taught of the Lord and left most precious evidence of the faith that saves.

RICHARDSON.—On June 14th, at Wolfville, Mrs. Richardson, widow of the late Rev. Samuel Richardson was called to "the rest that remains." Her husband was graduated from Acadia in 1845. Mrs. Richardson nobly filled the office of wife and mother, witnessed a good confession of Jesus Christ, and died in great peace and trust. Her three sons are in responsible positions in the business world; one daughter is Mrs. C. R. H. Starr of Wolfville; another has done good service as a missionary in Japan where she and her husband, Rev. F. G. Harrington, M. A., have labored with success; another daughter Miss Emily Richardson is a teacher of repute in Massachusetts and Miss Mary Richardson has had the privilege of ministering to her mother in the closing years of the latter's life. Faithfully did Mrs Richardson labor for the children left to her care and large has been her reward. The divine promise fails not. The funeral services were conducted by Pastor L. D. Morse, assisted by Rev. M. P. Freeman, Dr. Trotter and Dr. Kierstead.

HOME MISSIONS.

In view of the extra effort now being put forth the Board asks for enlarged support of the work for the current year. Last year a number of our churches gave nothing to aid this most important branch of service. Will not the pastors and deacons see to it that every church is represented in the offerings of the present year? An opportunity is yet afforded between this and the first of August for an appeal to be presented to each interest. In the report for the year just closing it is stated that twenty-eight fields have been aided by the board; this season we have in addition ten students employed during the four months' vacation, and yet much of the land remained to be possessed. Shall we advance or shall we retrench? Brethren, most earnestly do we plead for your help in a united, all-around effort to rise to the greatness of the undertaking before us. Must we ask in vain? Let each church and each pastor answer this question as co-workers with the Master.

W. E. MCINTYRE, Sec'y.

June, 17th.

FRETTING CHILDREN.

When a child frets and cries almost continuously the root of the trouble in nine cases out of ten lies with the stomach or bowels. Fermentation and decomposition of the food means colic, bloating and diarrhoea—the latter is especially dangerous and often fatal during the hot weather months. Baby's Own Tablets are just what every mother needs to keep her little ones healthy. These Tablets gently regulate the bowels, cure constipation, prevent diarrhoea, cleanse and cool the stomach, and promote sound, natural sleep. The Tablets can be given with safety to a new born babe. Mrs. J. Mick, Echo Bay, Ont., says: "If I think Baby's Own Tablets the best medicine in the world for the ailments of little ones. No mother should be without them." Sold by all druggists or sent by mail at 25 cents a box by writing The Dr. Williams' Medicine Co., Brockville, Ont.

CORRECTION.—In the printed report of the Queens Co Quarterly, it reads that \$39.67 was raised for the support of Rev. S. C. Freeman, it should read \$59.67.

REV. W. B. CROWELL.

REMEMBER!

We have no summer vacation, St. John's cool summer weather making study enjoyable during our warmest months. Also, students can enter at any time, as instruction is mostly individual, given at the student's desk. Send for Catalogue.



S. Kerr & Son, Oddfellows' Hall.

HOT WEATHER

Sovereign Lime Juice cools the blood—counteracts the feverishness caused by excessive heat, and actually lowers the temperature of the body.

Sovereign Lime Juice is the drink of health. It's refreshing and delicious. Costs only one-third of a cent a glass. Get the genuine—Sovereign—at your grocer's.

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St. Margaret's College Toronto.

A high-class Residential and Day School for Girls.

Modern equipment. Specialists of European training and of the highest academic and professional standing in every department of work.

For Booklet, apply to **MRS. GEORGE DICKSON,** Lady Principal.

GEORGE DICKSON, M. A. Director. (Late Prin. Upper Canada Coll.)

Don't put off taking a tonic until you are so played out you have to go to bed.

Invest in a bottle of **Amor's Essence of Cod Liver Oil.**

It is nice to take and the results are wonderful.

Doctors Say So.

A. Kinsella, Steam Polishing Granite and Marble Works.

Having a large supply on hand parties placing their orders before the 1st of May will get a discount. Material and workmanship guaranteed.

All orders delivered free.

165 Paradise Row, St. John, N. B.

BATHERSOME HINDRANCES.

How frequently Christians are bothered by hindrances, and how many times they are fretted and sored by them. They want a plain path, clear sailing, and no obstacles or dangers. Ministers are as much troubled and fretted as other people. Sometimes indeed, it seems as though ministers stood at the head of the list. Their field is a narrow one, while they are too frequently, in their own opinion, better suited to a wide one. The people are dull, and unspiritual and unhelpful, leaving them to waste their lives in the efforts to push the cause of Christ inwards. They sometimes forget that conquests are sometimes significant not alone from outward show, but from inward or heart betterment. Then, too, obstacles to a minister's success are really obstacles to the Master's success. Does Christ think of abandoning his work because of obstacles? It will help us to know that Christ met with larger and more harassing and perplexing hindrances than confront us. Because of the antagonism and murderous purpose of the Jews he could not more walk openly among them, but crossed the Jordan into the borders of the wilderness. "He could there do no mighty work because of their unbelief, save that he healed a few sick." Even the disciples hindered and he had to chide them. "O, foolish men, and slow of heart to believe in all that the prophets have spoken! Behoved it not the Christ to suffer these things, and to enter into his glory?" He was constrained to rebuke the ardent hearted Peter. "Get thee behind me Satan (adversary), for thou savorest not the things that be of God but those that be of men." The chief priests and Pharisees planned for his arrest at the near at hand feast of the Passover. They commanded that if any man knew where Christ was, he should show it that they might take him. They knew that Christ was accustomed to attend the feast, and to take advantage of such gatherings for teaching and for doing his works. They meant to put an end to his procedure. But how utterly mistaken they were. They were too late to be effective and were destined to witness, or hear of Christ's triumphant entry into Jerusalem, amid the demonstration of loyalty and hosannas of the people, as they hailed him "Blessed is the King of Israel that cometh in the name of the Lord."

Hindrances overcome are a blessing to man. Better one difficulty mastered than a thousand difficulties run away from.—Exchange.

THE PRAYER MEETING.

A church without prosperity and spirituality is a public nuisance; it is like an unrented building, costing taxes, losing value, bringing no income. Prosperity and spirituality depend upon the faithfulness of the members.

A church is not like an ocean steamer, where a few can do the work of running the machinery, preparing the food and taking care of the state rooms, while most are passengers enjoying transportation. It is rather like a Roman trireme, where each rower did his share of the work—a broken oar, an unshipped oar, a sleeping rower delayed the boat.

It is the duty of each member of the church to be present at every prayer-meeting so far as possible. There is no obligation on the pastor that is not on every member. First, then plan to be present, count your presence a business obligation; let this duty push aside social functions. If neighbors call in, invite them to come with you, or excuse yourself. If a friend had telegraphed you to meet him at the station you would not urge as an excuse for not meeting him that a neighbor called in just as you were leaving the house. As a member of this church you have made a weekly appointment to meet the Master's at the midweek service. Make it your business to keep your appointments.

Come prepared, bring your mind with you bring it full of thoughts. Surely the stream of time, flowing over your life for a week, must have some golden deposit of truth that you can cast into the common treasury. Think before you speak and speak after you have thought. You expect the new convert to relate an experience—did your experience stop when you accepted Christ? You can at least bring a passage of Scripture that has

strengthened you during the week and tell us what it has done for you.

Come in spirit of prayer come from the closet bring spiritual power with you. You cannot promote the spirituality of the church by always seeking power from others. You cannot ride on the street car without paying a nickel; why should you expect to be carried to heaven "on flowery beds of ease?" Come prepared! Come to help!—Dr. O. P. Gifford.

VICTORY.

When you are forgotten or neglected, or purposely set at naught, and you smile inwardly, glorifying in the insult or oversight because thereby counted worthy to suffer with Christ—that is victory.

When your good is evil spoken of, when your wishes are crossed, your taste offended your advice disregarded, your opinions ridiculed, and you take it all in patient loving silence—that is victory.

When you are content with any food, any raiment, any climate, any society, any solitude any interruption by the will of God—that is victory.

When you can lovingly and patiently bear with any disorder any irregularity any unpunctuality or any annoyance—that is victory.

When you never care to refer to yourself in conversation, or to record your own good works, or to itch after commendation, when you can truly love to be unknown—that is victory.

When you can stand face to face with waste, folly, extravagance, spiritual insensibility and endure it as Jesus endured it—that is victory.—Selected

HOW IS THIS?

Lady Henry Somerset in a recent interview published in "Great Thoughts," speaks of a visit made by her to Mr. Edison, whose vast laboratories she inspected with much interest. On being asked who were his best workmen Mr. Edison replied that the Germans and Italians were good routine workmen but that he could depend on them for little else. The English and Scotch were remarkable, but he could not depend on their return punctually after holidays, their hand was not steady, nor was their eye accurate, for the simple reason that they used alcohol often to excess. A Connecticut American-born workman was the only reliable man he had, for he was not only a total abstainer himself but he had a total abstaining ancestry behind him. Edison could count on his accuracy and steadiness the time he would put into his work, and the hour he would return.—Irish Temperance League Journal, Belfast September 1st 1903.

VAGARIES OF OUR LANGUAGE.

The vagaries of English spelling are well illustrated in the following extract. The words sound poorly, but the spelling does not correspond to the meaning required. It would make a good exercise in spelling to rewrite the extract in its proper form.

Know won knead weight two bee toiled the weigh too dew sew.

A rite suite little buoy, the sun of a grate kernel, with a rough around his neck, runs up the rode as quick as a pear. After a thyme he stopped at a blew horse, and wrung the belle. His tow hurt him and he kneaded wrest. He was too tired to raze his fair, pail face. A feint mown rose from his lips.

The made who herd the belle was about to pair a pair, butt she through it down and ran with awl her mite, for fear her gussed wood knot weight. Butt when she saw the little won, tears stood in her ayes at the site.

"Ewe, poor deer! Why dew ye lye hear? Are yew dyeing?"

"Know," he said, I am feint.

"She bore hymn in her arms and hurried to a rneum where he mite be quiet, gave him bred and meet, held a cent bottle under his knows, untide his neckscarf, rapped him up warm, and gave him a suite drachm.—Ex.

Mrs. Bizzey—I notice you're cleaning house, Mrs. Newcombe, and I was afraid you might be tempted to throw your rubbish out on the back lot. I just wanted to say that we don't do that sort of thing here.

Mrs. Newcombe—I burned all our rubbish in the furnace this morning, Mrs. Bizzey, including an old book on 'Etiquette,' which I might have saved for you.—Philadelphia 'Press.'

Only a Tea Kettle of Hot Water



is needed with **Surprise Soap**

Don't boil or scald the clothes. It isn't necessary. The clothes come out of the wash clear white, perfectly washed. The dirt drops out, is not rubbed in.

Child's Play of Wash Day.

Use **Surprise** the ordinary way if you wish but we recommend a trial the **Surprise** way.

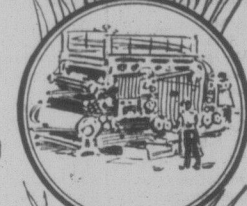
Read the directions on the wrapper. **Surprise** is a pure hard Soap.



When you travel you pick the fastest train and go to the best hotel.



When you purchase goods you find the man who carries the best stock.

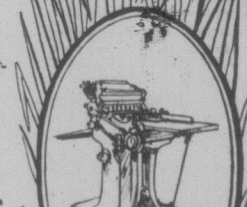


YOU buy a newspaper that is printed on the latest WEB PERFECTING press



You wouldn't have patience for horse cars, the swiftest electrics are too slow.

YOU demand the best facilities and the best equipment where you bestow your patronage



Therefore you will be interested in the marvelous NEW AUTOMATIC JOB PRINTING PRESS, the latest and most remarkable product of the press builder out. The only one in the city. To be seen at this printing house.

PATERSON & CO.,

107 Germain Street. St. John, N. B.

When answering advertisements please mention the Messenger and Visitor.

✿ This and That ✿

'APPLES OR P'ARS'

(Written for 'Green's Fruit Grower, by G. B. Griffith.)

An excellent lesson on true politeness is taught in the following incident, given the writer by one who vouches for its truth.

The little story shows that it costs something, now and then, to be courteous. Yet a gentlemen will not hesitate to pay the price.

Several years ago three young men, just graduated from college, went on a hunting tour through Western Virginia, seeking sport and health. One day they stopped at a farmer's house to take dinner. They were cordially welcomed by the good man and his wife whose table was bountifully spread.

At the close of the meal a basket of apples and pears, both of which were luscious to the sight and taste, was placed on the table.

"Mr. Ames, will you take apples or p'ars?" asked the farmer's wife, addressing one of the young men.

The young man was perplexed. He wanted pears. "But," he said to himself, "if I say pears, I may mortify my hostess by seeming to correct her pronunciation. Should I say p'ars, the boys would laugh."

"An apple, if you please," he answered, denying himself that he might be courteous.

A similar question was put to Mr. Childs, who also concluded to deny his appetite for the sake of courtesy, and take an apple. "Mr. Smith, will you take apples or p'ars?" he answered as courteously as if addressing a duchess:

"Thank you, madam, I'll take p'ars."

Two beautiful pears were passed to him, somewhat to the chagrin of his companions, who ate their unrelished apples in silence. As they were leaving the house, the kind-hearted matron gives to Ames and Childs several apples, but to Smith three or four pears. The young men hastened to get out of sight, that they might divide the spoils and enjoy a laugh over the self-denial their courtesy cost them.

"Boys," said Ames, "I wouldn't have mortified the old lady for a basketful of pears."

"Nor I have said 'pears'," remarked Smith. "There's a time and place for everything; but the dinner table is not the place to correct your hostess's pronunciation."—Sel.

A little girl was sitting on the doorstep nursing her infant sister when a lady passing

COFFEE CATARRH.
An Unsuspected Cause.

It is curious how many diseases come from a disordered nervous system which locates disease in some part of the body and the primary cause can often be traced to coffee which first breaks down the nervous system. A Georgian says:

"There is no doubt coffee gave me nasal catarrh. The septum in my nose was all gone and the catarrh was eating its way, getting hold of the main bone of the nose. It also affected my sight very much."

"My nose was constantly dripping bloody water but in two weeks time after I quit coffee and used Postum Food Coffee in its place, I could see my way very well, the dripping from my nose stopped and my nose finally got perfectly well and healthy as far as is possible for the septum to grow back."

"There is no doubt it was a case of coffee catarrh and the cure was made entirely by changing from coffee to Postum. The rest of my family took up the new drink and Postum relieved my wife and little boy of frequent headaches and what is called 'coffee headaches' is not known in our family any more. Our sleep is so much more refreshing."

"We have influenced many people to try Postum and all of them like it better the longer they use it and most of them say it is better than coffee." Name given by Postum Co., Battle Creek, Mich.

Ten days trial of Postum in place of coffee often works wonders. There's a reason.

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

stopped to speak to the child. "How is baby to-day?" she asked. "Quite well, thank ye, ma'am," replied the child. "And what do they call him?" "They call him a girl!"

WITH THE GIN'RALS.

The late Gen. John B. Gordon and Governor Chandler of Georgia, were together in a hotel in Atlanta recently when Governor Chandler asked the general if he had ever known a witty darkey. "Yes," said the general, one. When Gen. Robert E. Lee was fighting Grant in "the last day" an old darkey besieged the headquarters with requests to see "the Gin'ral." He was turned away about a dozen times. But one day he succeeded in reaching the guard immediately in front of Gen. Lee's tent and almost got into the tent itself before he was stopped. The altercation which followed was overheard by Gen. Lee, who called out: "Let that man come in." Then into the tent came the fellow, a raw-boned, shambling, grey-headed, gnarled old darkey, who scraped the ground with his feet and kept turning his hat around nervously in his hand.

"Well, where do you belong?" demanded Gen. Lee.

"I b'longs to y'r company, Gin'ral," replied the darkey.

"No, you don't," declared the general sharply. "Everybody in my company has been shot. How is it that you haven't been?"

"The darkey scratched his head. Then from his twisted mouth came a confidential whisper: "Well, yo' see, Gin'ral, it's this way I ain't been shot 'caze when dey's a fight goin' on I always stays with the gin'rals."—Lippincott's.

COME HOME FATHER.

Father, dear father, come home with me now,

For mother is gone to the club,

You said you were coming right home from your work

To get the dear children some grub.

The cook has gone out—her club also meets—

The janitor's gone on a spree,

And poor brother Bennie has swallowed a nail

And no one to help him but me.

Father, dear father, come home with me now,

There's scrubbing and sweeping to do,

While mother is solving the problems of state,

The children are crying for you.

The socks must be darned, the patches tacked on,

The beds must be turned back to air,

And mother's shirt waist must be ironed to-night,

Or she will have nothing to wear.

Father, dear father, come home with me now,

It's lonely without any man;

And mother will grieve when she comes from the club

If things are not fixed spick and span.

Don't swear, dear papa; it isn't polite;

The children in hearing might be;

So let business slide, for dear mamma you know.

May bring home a few friends to tea.

—Council Bluffs 'Nonpareil.'

HE HAD NOT THOUGHT OF THAT.

Our position in life depends upon what we do, not on what we can do. A shabbily dressed young man discovered that when he applied to the manager of a large department store for employment.

"What can you do?" asked the manager, abruptly.

"Can you dust?"

"Yes, indeed."

"Then why don't you begin on your hat?"

The young man had not thought of that.

"Can you clean leather goods?"

"Oh, yes."

"Then it's carelessness on your part that your shoes are not clean."

The young man had not thought of that, either.

"Well, can you scrub?"

"Yes, indeed," was the reply.

"Then I can give you something to do. Go out and try your strength on that collar you have on. But don't come back."

DISCOMFORT AFTER EATING

December 4, 1903

People who suffer after eating, feeling oppressed with a sensation of stuffiness and heaviness, and who frequently find the food both to distend and painfully hang like a heavy weight at the pit of the stomach, or who have Constipation, Inward Piles, Fullness of the Blood in the Head, Acidity of the Stomach, Nausea, Heartburn, Headache, Disgust of Food, Gaseous Eructations, Sinking or Fluttering of the Heart, Choking or suffocating Sensations when in a lying posture, Dizziness on rising suddenly, Dots or Webs before the Sight, Fever and Dull Pain in the Head, Deficiency of Perspiration, Yellowness of the Skin and Eyes, Pain in the Side, Chest, Limbs and Sudden Flashes of Heat, should use a few doses of

Radway & Co., New York. Gentleman—In regard to "Radway's Pills," I wish to say, that I have never found any remedy that can equal them.

For the past two years I was suffering from nervous dyspepsia and constipation. After eating I would have a sensation of heaviness in the stomach, feel like vomiting, pain and dizziness in the head, and then I would become nervous. I tried everything that was recommended to me. My physician told me I had chronic constipation and a sour stomach. He could relieve me somewhat, but still did not cure me. I was almost in despair. At last a friend persuaded me to try "Radway's Pills," which I did. And I am glad to say, that they not only relieved me, but positively cured me. Even after taking them only a few days, a regularity of the bowels was established, and the dyspeptic symptoms have already disappeared. Now I feel like a new person.

May God bless you and your wonderful remedy. I remain,

Yours for health,
B. S. TREXLER,
Allentown, Pa.

Which will quickly free the system of all the above named disorders.

RADWAYS PILLS

All purely vegetable, mild and reliable. Cause perfect digestion, complete absorption and healthful regularity.

For the Cure of all Disorders of the Stomach, Bowels, Kidneys, Bladder, Nervous Diseases, Piles, Sick Headache and all disorders of the Liver.

Price, 25 cents per box. Sold by all druggists, or sent by mail on receipt of price.

RADWAY & CO., 7 St. HELEN STREET MONTREAL.

SNOW & CO., Limited.

Undertakers and Embalmers.
90 Argyle St.,
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LOADED UP WITH IMPURITIES.

IN THE SPRING THE SYSTEM IS LOADED UP WITH IMPURITIES.

After the hard work of the winter, the eating of rich and heavy foods, the system becomes clogged up with waste and poisonous matter, and the blood becomes thick and sluggish.

This causes Loss of Appetite, Biliousness, Lack of Energy and that tired, weary, listless feeling so prevalent in the spring. The cleansing, blood-purifying action of

BURDOCK BLOOD BITTERS.

eliminates all the pent-up poison from the system, starts the sluggish liver working, acts on the Kidneys and Bowels, and renders it, without exception,

The Best Spring Medicine.

Would

there be any demand for 45 Successive Years

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Woodill's German Baking Powder

claim this as 45 RECOMMENDATIONS to all who use BAKING POWDER.

Ask your Grocer for it.

INTERCOLONIAL RAILWAY

On and after SUNDAY, June 12th, 1904 trains will run daily (Sunday excepted) as follows:

TRAINS LEAVE ST. JOHN	
6—Mixed for Moncton	6.25
2—Exp. for Halifax, the Sydneys and Campbellton	7.50
4—Express for Point du Chene	11.00
26—Express for Point du Chene, Halifax and Pictou	11.45
8—Express for Sussex	17.15
3 4—Express for Quebec and Montreal	19.00
10—Express for Halifax and Sydney	23.25

TRAINS ARRIVE AT ST. JOHN	
9—Express from Halifax and Sydney	6.25
7—Express from Sussex	9.00
3—Express from Montreal and Quebec	12.55
5—Mixed from Moncton	15.10
3—Express from Point du Chene	17.30
25—Express from Halifax Pictou and Campbellton	17.15
1—Express from Halifax	19.15
8—Express from Moncton (Sunday only)	1.35

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

D. POTTINGER, ager. General Man.

Mon. ton, N. B. June 9, 1904. CITY TICKET OFFICE. 7 KING STREET, ST. JOHN, N. B. Telephone, 1053. GEO. CARVILL, C. T. A.

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Practise limited to

EYE, EAR, NOSE AND THROAT

Office of late Dr. J. H. Morrison.

163 Germain St.

One of the Many

Mrs. G. D. Allen, of Baie Verte Road, N. B., suffered from severe cramps for several years, obtaining only temporary relief from doctors. She was also greatly afflicted for 4 years, with Salt Rheum in her hands. She was advised to try

GATES'

Life of Man Bitters

and Invigorating Syrup

This she did, also using Gates' Nerve Ointment on her hands. She has recently written us explaining how after 8 month's treatment she has been permanently cured of both diseases and she is recommending others to give these medicines a trial.

For further information address

G. Gates, Son & Co., MIDDLETON, N. S.

NEWS SUMMARY.

"The Maritime Baptist Convention meets in Truro on August 20th. Intending delegates and others will do well to read the notice of the chairman of the Entertainment committee in notice column."

At Halifax, Monday, Albert Brady was taken before County Stipendiary McDougall where he was arraigned, charged with killing Herbert Parr.

The Archaeological Society in Constantinople has recently obtained the Sultan's permission to begin excavations at Ephesus.

The statue of Frederick the Great which the German Emperor is to give to the United States has been described a European critic as "awful."

Monday at Maguadavic a young man about twenty years of age, who had been working on the lumber train, slipped and fell between the cars, the wheels of which passed over him, cutting off both legs.

A party of about forty immigrant children from the Middlemore Home at Birmingham, England, have been provided with homes in this province.

The London Evening News is now being printed on yellow paper. The result, it is confidently expected, will be to show at a glance how much more popular the London Evening News is with the public than all its contemporaries combined.

The steam yacht Waconta, owned by J. J. Hill, the railway magnate, is at Montreal awaiting her owner, who has planned a trip to the Maritime Provinces. The St. John River will be included in the itinerary.

William B. Ross, a prominent young lawyer and a member of the Maritime Province Association, was found drowned at Vancouver, B. C., on Monday. Deceased was a native of Charlottetown, and was to have been married to Miss James, of that place, in August.

Hon. James Sutherland, Minister of Public Works has gone to Danesville, N. Y., where he will spend some time at the Jacksonville sanitarium. He is greatly run down, and friends who saw him before he left, say he is in a very bad condition of health.

While boating on Sydney River Tuesday afternoon Annie Townsend, aged eighteen, daughter of J. C. Townsend, stipendiary magistrate, was drowned, the accident being caused by the upsetting of the boat. Two young girls, the Misses Woodil, sisters, and F. J. Hardison, druggist were also in the boat, all of whom narrowly escaped a similar fate.

Amherst friends of the late J. M. Townsend have decided to erect a memorial in recognition of faithful service for many years to the town. The memorial is to take the form of gates for the new public park. A committee of ladies has been appointed to secure contributions.

The yacht from which Walter Brandage and George Taylor, of Amherst, were lost on Saturday was discovered Tuesday morning and the bodies of the young men have been recovered one being found in the yacht and the other in the vicinity.

The greatest precautions are being taken by Chairman Babbitt of the board of health to prevent the spreading of the disease supposed to be smallpox from the Armenian colony opposite Fredericton. Altogether four dwellings and one store are quarantined and in those buildings there are probably 40 or 50 Armenians.

American residents in London have obtained permission from the Bishop of Rochester to erect a stained glass window in St. Saviour's Collegiate church, Southwark, to the memory of John Harvard, who originated the great college which bears his name in the United States, and who was born in outwark in 1607.

In a panic among passengers in a Brooklyn trolley car on Friday night nine persons were seriously injured and twenty others reported slight injuries. The panic was caused by the blowing out of a fuse while the car was running at a high rate of speed. The forward part of the car became enveloped in flames and the passengers made frantic efforts to escape.

One portrait, at least, Lenbach never finished. He was painting Queen Wilhelmina, who took umbrage at a suggested change in her costume, sharply rebuked him and ordered him to paint her as she was. Dropping his palette, he replied, "Your Majesty can command your own subjects, but I am a German," and took his departure.

Several Canadian cotton companies have agreed to close down all their mills for the first two weeks in July, and there is every probability that some of them will remain closed much longer. The companies in the agreement are the Marysville Cotton Company of Marysville, N. B., Merchants and Canadian Cotton companies of Montreal, and the Montreal Cotton Co. of Valleyfield.

On Sunday Charles O'Donnell jumped from the Sixth street bridge, Pittsburg, Pa., into the Alleghany River, and his body has not been recovered. He was dared by friend in jest to jump off the bridge. Before they could stop him he plunged over the railing and sixty feet down into the river. He cried twice for help after striking the water but sank before help could reach him.

The worst storm of a decade in Cuba began on Friday and culminated Monday night in fourteen inches of rain, which fell in five hours accompanied by a hurricane. The lower village of El Corbe has been destroyed. Forty-five persons are known to be dead and scores are missing. Bodies are floating in the Corbe river. A large amount of property has been destroyed.

The Canadian Seed Growers' Association concluded its business at Ottawa on Thursday and elected Jas. W. Robertson of Ottawa president. The directors include Walter Simpson, of P. E. Island; Thos. A. Peters, of Fredericton; F. L. Fuller of Truro, and F. D. Albright of Sussex. The object of the newly formed association is to encourage the use of the best seeds for farm crops.

Judgment was delivered on Monday by Justice Burbidge in the case of Eliza Harris vs the King. The suppliant is the widow of the late James H. Harris of Halifax, who was killed on the I. C. R. crossing at Green street, in the city of Halifax, on Feb. 28, 1902. The deceased was struck and killed by the engine backing out from the station to the round house. Damages were assessed at \$5,500 and costs.

D. W. Higgins, president of the British Columbia loggers of the Pacific coast, announces that the loggers have decided to close down all camps and cease operating indefinitely. Over four thousand three hundred men will be thrown out of employment. A monthly turnover of more than five hundred thousand dollars will cease. The trouble is due to the order in council passed by the government preventing the operators from exporting to the United States logs cut from lands held under special license and the low prices paid by mills of British Columbia.

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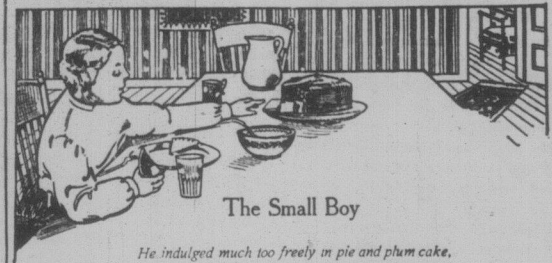
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Write for our free booklet, mentioning the subject you are interested in.

CANADIAN CORRESPONDENCE COLLEGE, LIMITED

TORONTO, CANADA



The Small Boy

*He indulged much too freely in pie and plum cake,
And during the night how his "tummy" did ache,
They ran for the doctor, who knowing the fault,
Without hesitation prescribed "Abbey's Salt."*

Mothers, who want their children to grow into sturdy men and women instead of pale, sal-low dyspeptics, should see that the youngsters take a morning glass of ABBEY'S SALT. Children eat irregularly—indiscreetly. ABBEY'S SALT strengthens the stomach—regulates the bowels—so that "pain-killer" and "oil" are never needed. So pleasant to take, that mothers have no trouble in teaching the children to use it.

**Abbey's Effervescent Salt
Saves Children Many Pains**

**Fine Tailoring
and Clothing.**

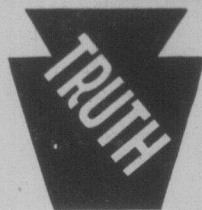
We cater for men who want first-class clothing, either Custom or Ready-tailored. Our Sales of Good Clothing are advancing steadily. If you want the best Custom Clothing, we can make it. If you are looking for Ready-To-Wear better than any custom made but the best, you will find it here.

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