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British Trade Unionists. The Trades-Union Congress of Great Britain held its annual meeting in London, September 2nd to 5th. The President's address included a denunciation of the Government's Education Bill and its grain tax which was described as an endeavor to relieve the rich at the expense of the poor. A resolution was adopted proposing more unified action among labor societies in the direction of securing larger labor representation in Parliament. The Shops Bill proposing a reduction of the hours of labor of clerks and other mercantile workers was endorsed and the Parliamentary Committee was instructed to support a measure for an eight-hour day for miners. A heated discussion on the subject of Compulsory Arbitration resulted in an emphatic condemnation of the principle. A resolution in favor of woman suffrage was rejected by the Congress, and a resolution declaring the South African war to be unjust was carried by a vote of 176 to 134. In another resolution the Congress expressed its disapproval of the South African war along with all territorial aggression.

No Change of Name. The General Synod of the Church of England in Canada which has lately held its annual session in Montreal, spent the greater part of a day in debating a proposal to drop the name "Church of England" for a name more in harmony with Canadian feeling and sentiment. In favor of the proposal it was urged by a member of the Synod from the Northwest that the name Church of England occasioned real difficulty, inasmuch as the Americans and other foreigners now pouring into the West thought that the church was something for the English people alone. Another member of the Synod instanced the case of Wales which had never taken kindly to the Church of England in Wales, because the name implied something which did not belong to the country. It was further urged that the Episcopal church in Canada was not the same body as the Church in England, since the Church of England was an established Church, while in Canada it was a free church. Moreover, it was argued that in a young country like Canada, they must not be always looking upon the glorious past of the church and what it had accomplished, but rather they must look to the future, and it was for them to assure that future by giving a name to the church which would have a rallying and consolidating effect. But although there was a strong feeling in the Synod in favor of a change of name, the prevailing sentiment was in favor of the retention of the old name. With the more conservative men of the East, and especially with those of English birth, the retention of the name of the parent church, with its prestige and wealth of tradition, naturally makes a more powerful appeal than the new Canadian national sentiment. The amendment postponing indefinitely the proposal involving a change of name was however carried by a majority of only two, and probably with the increase of Western influence the demand for the change will grow stronger.

The Increasing Importance of Irrigation. Artificial irrigation is bound to play a great and increasing part in connection with the agricultural industries of different countries. Even now a great deal of attention is being devoted to this subject. As the arable lands which can be cultivated profitably without artificial irrigation are more and more taken up, irrigation becomes more profitable, and as its possibilities become better understood it will be more and more resorted to. Much has already been done in the Western United States in this way to bring arid lands under

cultivation. In the Canadian Northwest irrigation has been introduced in southwestern Alberta and is certain to be rapidly extended. The damming of the Nile is rendering irrigation possible on a greatly enlarged scale in Upper Egypt. In Australia an important scheme of irrigation is on foot with the purpose of using the waters of the Murray River to fertilize the lands of New South Wales and Victoria. The Murray is the largest river of the Commonwealth, forming the boundary between the two States named, and afterwards flowing through South Australia whose interest in the Murray is principally that of navigation. A joint commission on the subject is making an investigation and will report its opinion in regard to the best practicable system for conserving, storing and distributing the waters of the river without interfering with its navigation. Sir Edmund Barton believes that it will be possible to irrigate a very large extent of dry country by means of the Murray River without injuring its navigability. It is proposed also to utilize the Darling River for a similar purpose.

Methodism in Canada. In his opening address at the Methodist Quadrennial Conference at Winnipeg, Rev. Dr. Carman, the General Superintendent, presented statistics which showed that the gain in the membership in the Methodist church in Canada during the past four years amounts to 11,353. The census for the Dominion taken last year shows that the Methodist population of Canada is now pretty well up toward one million. But the General Superintendent is disappointed rather than elated at the story which these figures tell, for comparing the rate of increase in the membership of Canadian Methodism for the last four years with that of other quadrennial periods, he finds a very pronounced decrease. The other increases in order were, in the quadrennial periods since 1883, 27,666, 36,399, 27,085, 19,584. This, Dr. Carman said, ought not to be so amid twentieth century evangelistic movements, the multiplied labors of special evangelists, and the Forward Movements of Missions and Epworth Leagues. "We shall soon have to ask ourselves whether there is, after all, any better method for the salvation of souls than the old protracted meeting and the penitential bench used by the revival pastor among his own people. Surely we need well to look to it that we be not drawn aside from our main business and aim, the personal salvation of men, women and children, to other church efforts, however close akin, and however excellent in their character. Whatever other systems may accomplish, Methodism cannot fulfill its mission without continuous and abundant revival. The diminution in the number of Epworth Leagues and Young Peoples' Societies is also worthy of remark." Regarding the percentage of gain in the Methodist body in comparison with other religious bodies in Canada, according to the showing of the recent census, it was found that the percentage of Methodists during the decade 1891-1901, was 8, of Anglicans 5, of Presbyterians 11 and of Roman Catholics 11. The Methodists had gained everywhere except in P. E. Island. With reference to requirements for the extension of the work of the denomination, Dr. Carman said: "While safeguarding the essential interests of our established work in well organized communities, what we would seem at the present moment to need in extended missionary districts and in such rapidly peopling tracts as new Ontario, Manitoba, the Northwest Territories and British Columbia are the best practicable ways and means: (1) of securing a supply of suitable ministers and Christian workers; (2) of properly distributing these ministers and workers with due regard to economy and efficiency; (3) of obtaining the resources to sus-

tain these laborers and their indispensable institutions; (4) of inspiring and helping them in their work, especially in securing uniformity and effectiveness of administration of discipline; (5) of a wise and persistent maintenance of a uniform policy of advance, marking out new fields, drawing on the entire connexion for men as they may be required to meet the demands and emergencies, and uniting under proper regulations, all the resources for vigilant and energetic progress. Very much of this work in our older Conferences is already accomplished by our economy in its ordinary operations; and the only question we need ask is whether we are face to face with new conditions, and whether the work, or any part of it, can be more successfully and profitably done by feasible modifications of our church machinery."

Goldwin Smith on the Political Situation in Ontario. The present political situation in the Province of Ontario, is not exactly a dead-lock, is sufficiently near to that to be embarrassing to the Ross government and to prompt the discussion of means for relieving the tension resulting therefrom. The *Toronto Globe* in a recent issue publishes an interview with Dr. Goldwin Smith on the subject. Dr. Smith holds strongly to the view that the party system in Canada, and especially in Provincial administration, has outlived its day of usefulness. There is admittedly in Ontario at present no great principle at issue between the parties, and none is likely to arise. And "without a broad and permanent difference of principle, the division of the country into two hostile camps must surely be said to be irrational. Party without a dividing principle becomes mere faction struggling for place, with the necessary accompaniments of such a struggle, and sacrifice of the general interests of the country to the necessity of purchasing votes." Dr. Smith thinks it evidently impracticable for the Government to go on with only one of a majority in the Legislature and with a considerable popular majority against it. In such case "it would always be at the mercy of a single bolter or buccaneer." He deprecates the strain on the political morality involved in fighting out the battle in election courts and in bye-elections, and besides the results of such trials and elections, he thinks, could not be reasonably expected to give the Government a majority sufficient to establish its independence. Accordingly, Dr. Smith advises that the Legislature be called at once, a decisive vote taken, and then, if necessary, appeal again to the country. Such a course might indeed result in reproducing the present situation. In such case he would advise the leaders of both parties to lay aside their senseless and hollow animosities, put an end to their mutual abuse, come together and out of their combined elements form for the Province the best administration in their power. There is certainly much in the principle set forth by Dr. Smith to commend it to acceptance, but probably most men who have to do with the public affairs of the country will doubt its present practicability. It is not easy for men to lay aside cherished political traditions even after the principles which gave them existence have ceased to be vital. The fact that party divisions continue with almost unabated strength without any real principle at stake, would lead us to expect the revival of party divisions even if there should be a coalition of the best elements in the existing political parties. Besides all this, so long as the present party divisions obtain in Dominion politics, there is an argument of considerable weight in favor of similar divisions in Provincial politics on the ground that there is on the whole a better guarantee for the good administration in Provincial affairs when one of the great political parties can be held to account for it than in the cases in which the provincial administration is quite independent of either of the parties which are dominant in Dominion affairs.

Feeding in the Ways.

A sermon delivered at Union Chapel, Manchester, by

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"They shall feed in the ways, and their pastures shall be in all high places."—Isaiah 49:9.

This is part of the prophet's glowing description of the return of the captives, under the figure of a flock fed by a great shepherd. We have often seen, I suppose, a flock of sheep driven along a road; some of them hastily trying to snatch a mouthful from the dusty grass by the wayside. Little can they get there; they have to wait until they reach some green pasture in which they can be folded. This flock shall "feed in the ways," as they go they will find nourishment. That is not all; the top of the mountains is not the place where grass grows. There are bare, savage cliffs, from which every particle of soil has been washed by furious torrents, or the scanty vegetation has been burnt up by the fierce "sunbeams like swords." There the wild deer and the ravens live; the sheep feed down in the valleys. But "their pasture shall be in all high places." The literal rendering is even more emphatic: "Their pasture shall be in all bare heights," where a sudden verdure springs to feed them according to their need. Whilst, then, this prophecy is originally intended simply to suggest the abundant supplies that were to be provided for the band of exiles as they came back from Babylon, there lie in it great and blessed principles which belong to the Christian pilgrimage, and the flock that follows Christ.

They who follow him, says my text, to begin with, shall find in the dusty paths of common life, and in all the smallnesses and distractions of daily duty, nourishment for their spirits. Do you remember what Jesus said? "My meat is to do the will of him that sent me, and to finish his work." We, too, may have the same meat to eat which the world knows not of, and he will give that hidden manna to the combatant as well as "to him that overcometh." In the measure in which "we follow the Lamb whithersoever he goeth," in that measure do we find—like the stores of provisions that Arctic explorers came upon, *cached* for them—food in the wilderness, and nourishment for our highest life in our common work. That is a great promise, and it is a great duty. It is a promise the fulfilment of which is plainly guaranteed by the very nature of the case. Religion is meant to direct conduct, and the smallest affairs of life are to come under its imperial control, and the only way by which a man can get any good out of his Christianity is by living it. It is when he sets to work on the principles of the gospel that the gospel proves itself to be a reality in his blessed experience. It is when he does the smallest duties from the great motives that these great motives are strengthened by exercise, as every motive is. If you wish to weaken the influence of any principle upon you, do not work it out, and it will wither and die. If a man would grasp the fulness of spiritual sustenance which lies in the gospel of Jesus Christ, let him go to work on the basis of the gospel, and he "shall feed in the ways," and common duties will minister strength to him instead of taking strength from him. We can make the smallest daily incidents minister to our growth and our spiritual strength, because if we thus do them, they will bring to us attestations of the reality of the faith by which we act in them. For convincing a man that a lifebuoy is reliable there is nothing like having had experience of its power to hold his head above the waves when he has been cast into them. Live your Christianity, and it will attest itself. There will come, besides that, the blessed memory of past times in which we trusted in the Lord and were lightened; we obeyed God and found his promises true, we risked all for God, and found that we had all more abundantly. It is only an active Christian life that is a nourished and growing Christian life.

The food which God gives us is not only to be taken by faith, but it has to be made ours more abundantly by work. Saint Augustine said, in another connection, "Believe, and thou has eaten." Yes, that is blessedly true, and it needs to be supplemented by "they shall feed in the ways," and their work will bring them nourishment.

But this is a great duty as well as a great promise. How many of us Christian people have but little experience of getting nearer to God because of our daily occupations. To by far the larger number of us, in by far the greater space of time in our lives, our daily work is a distraction, and tends to obscure the face of God to us, and to shut us out from many of the storehouses of sustenance by which a quiet contemplative faith is refreshed. Therefore we need times of special prayer and remoteness from daily work; and there will be very little realization of the nourishing power of common duties unless there is familiar to us also the entrance into the "secret place of the Most High," where he feeds His children on the bread of life.

We must not neglect either of these two ways by which our souls are fed, and we must ever remember that the reason why so many Christian people cannot set to their seal that this promise is true, lies mainly in this, that the ways on which they go are either not the ways that

the Shepherd has walked in before them, or that they are trodden in forgetfulness of Him, and without looking to His guidance. The work that is to minister to the Christian life must be work conformed to the Christian ideal, and as if we fling ourselves into our secular business, as it is called—if you go to your counting-houses and shops, and I go to my desk and books, and forget the Shepherd, then there is no grass by the wayside for such sheep. But if we subject our wills to him, and if in all that we do we are trying to refer to him and are working in dependence on him, and for him, then the poorest work, the meanest, the most entirely secular, will be a source of Christian nourishment and blessing. We have to settle for ourselves whether we shall be distracted, torn asunder by pressure of cares and responsibilities and activities, or whether, far below the agitated surface which is ruffled by the winds, and borne along by the tidal wave, there will be a great central depth, still but not stagnant—whether we shall be fed, or starved in our Christian life by the pressure of our worldly tasks. The choice is before us. "They shall feed in the ways," if the ways are Christ's ways, and he is at every step their Shepherd.

Further, my text suggests that for those who follow the Lamb there shall be greenness and pasture on the bare heights. Strip that part of our text of its metaphor, and it just comes to the blessed old thought, which I hope many of us have known to be a true one, that the times of sorrow are the times when a Christian may have the most of the presence and strength of God. "In the days of famine they shall be satisfied," and up among the most barren cliffs, where there is not a bite for any four-footed creature, they shall find springing grass and watered pastures. Our prophet puts the same thought, under a kindred though somewhat different metaphor, in another place in this book, where he says: "I will open rivers in high places." That is clean contrary to nature. The rivers do not run on the mountaintops, but down in the low ground. But for us as the darkness thickens, the pillar may glow the brighter for us, as the gloom increases, the glory may grow for us, the less of nutriment or refreshment earth affords, the more abundantly does God spread his stores before us, if we are wise enough to take them. It is an experience, I suppose, common to all devout men, that their times of most rapid growth were their times of trouble. In nature winter stops all vegetable life. In grace the growing time is the winter. They tell us that up in the Arctic regions the reindeer will scratch away the snow, and get at the succulent mass that lies beneath it. When that Shepherd, whom himself has known sorrows, leads us up into those barren regions of perpetual cold and snow he teaches us, too, how to brush it away, and find what we need buried and kept warm beneath the white shroud. It is the prerogative of the Christian soul, not to be without trouble, but to turn the trouble into nourishment, and to feed on the barest heights.

May I turn these latter words of our text a somewhat different way, attaching to them a meaning which does not belong to them, but by way of accommodation? If Christian people want to have the bread of God abundantly, they must climb. It is to those who live on the heights that provision comes according to their need. If you would have your Christian life starved go down into the fertile valleys. Remember Abraham and Lot, and the choice the two men made. The one said: "I want cattle and wealth, and I am going down to Sodom. Never mind about the vices of the inhabitants. There is money to be made there." Abraham said: "I am going to stay up here on the heights, the breezy, barren heights," and God stayed beside him. If we go down we strave our souls. If we desire them to be fat and flourishing, nourished with the hidden manna, then we must go up. "Their pasture shall be in all high places."

Before I finish let me remind you of the application of the words of my text, which we owe to the New Testament. The context runs, as you will remember, "they shall not hunger nor thirst, neither shall the heat nor the sun smite them. For he that hath mercy on them shall lead them, even by the springs of fire shall he guide them." And you remember the beautiful variation and deepening of this promise in that great saying which the Seer in the Apocalypse gives us, when he speaks of those "who follow the Lamb whithersoever he goeth," and are led, "by living fountains of water," where "God shall wipe away all tears from their eyes." So we are entitled to believe that on the highest heights far above the valley of weeping, there shall be immortal food, and that on the high places of the mountains of God, there shall be pastures that never withers. The prophet Ezekiel has a similar variation of my text, and transfers it from the captives on their march homewards, to the happy pilgrims who have got home, when he says: "I will bring them into their own land, and feed them upon the mountains of Israel"—when they have reached them at last after the weary march—"I will feed them in a good pasture, and upon the mountains of Israel shall their fold be; there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel."—Baptist Times.

Prayer and Progress.

Prayer is necessary to progress. That principle is fundamental for the construction of character and the conduct of affairs. The world is fond of boasting of its progress, while half of the time it does not understand in what true advance consists. All progression is not progress. A march in the wrong direction, demanding eventually a countermarch back, contributes nothing to the success of a campaign. A great deal of the motion and commotion in the world represents just this sort of tramping about to no purpose. It is activity, but not advance.

It is here that the office of prayer comes in usefully, since prayer secures that wisdom from on high which directs the steps of a good man into the path of a true progress. The sincerely prayerful man will lose no time in the by-paths of sin or the mist covered morasses of bootless theorizing. Instead of remaining a moral truant or tramp, he will become a pilgrim to a definite heavenly goal, and a spiritual discover, adding treasures of great value to the knowledge and culture of mankind. If any man lacks wisdom let him ask of God. There is no other way to avoid not only the pitfalls or a positive sin, but as well, the sinuous and tangled trails of profitless speculation or self-seeking along which multitudes stumble and stagger to their eternal hurt and undoing.

While therefore the age proudly boasts of the advance which it assumes is being made in all directions, for getting that change is not necessarily improvement, and rarely thinking of the perils that reside in a prayerless "progress," the humble Christian believer looks upon the whirl and swirl of life about him, not indeed with cowardly misgiving but with a careful concern lest he himself be thereby drawn away from his heavenward course, and become a creature made subject to vanity rather than a hopeful heir of immortal blessedness. If there is any quality characteristic of a Christian as distinct from a wordling, it is the power of discrimination possessed by the former which enables him to disentangle the trivial from the essential in existence, and the permanent values of life from the fleeting shows which so delude and destroy the man of fleshly disposition. It is prayer which leads the believer to associate himself with virtues rather than vanities, and which affords him that daily grace and guidance which are necessary to the making of any real advance in moral manhood.

This truth the church in theory accepts, however it may fail thoroughly to improve it in practice. In almost every sanctuary service the praises of prayer are sung in measured metres and often in faltering tones, thick with emotion. The great need and duty is to impress on now worldly men a sense of the importance of mixing prayer with plans and purposes, so that their enterprises, whether commonplace or colossal, may not prove Babel-like in their folly, but evince the permanence and power of massive architectural structures. We do not hesitate to say that whether the enterprise be the laying of an Atlantic cable, the bridging of a Niagara, the sanitation of a Havana, the education of Cuban population, the development of an American public school system, or the subduing of the Philippines by force both of arms and mercy, prayer will help, and prayerlessness will hinder. More things are wrought by prayer than this world dreams of, and conversely many enterprises, seemingly successful for a time, finally utterly fail, and meanwhile are attended with sore loss of life or property or commercial credit, because their promoters were not themselves promoted by Providence, and never asked or obtained the blessing of Heaven on their labors.

There cannot be no real and lasting progress either for a man or a nation where reference is not constantly made to the will of the God who presides over all, unfolding destinies, and the sooner humanity understands this the better. In all ages of the world since Adam fell foolish and obstinate men have been attempting the impious and futile experiment of living life without God, but such, as the apostle intimates, have no hope in this world, or worse yet, in the world to come. Mankind needs to be convinced of the truth of the principle implied in the homely Oriental proverb: "Prayer and provender hinder no man's journey." It helps to pray. It assists hope and inspires zeal and clarifies the judgment to look to God for direction in all the affairs of this perplexing, often fairly bewildering, earthly life. Happy is the man who knows how to pray, because the Master has taught him, and who knows too how to acquit and familiarize others with this sacred secret.—New York Observer.

A Personal God.

The existence of a Personal God is fundamental to our religion. How has "modern thought" affected this doctrine? Materialism asserts that it is all a fallacy; that matter and force are the only factors in the universe. But who will say that atheism is gaining ground, or that her theory of the universe is more satisfactory to reason than that which Christianity postulates? However it came there, nothing can eradicate the idea of God from the human mind. Its constituent elements are

indigenous to the mind of man. The doctrine of a Personal God must be true, because without belief in it man cannot be true to himself. Without it he would almost cease to be human. It is necessary to the individual and to the state. Without it the first would degenerate and the second disintegrate. Modern thought cannot disturb this foundation fact of our faith. The very language she employs in her attempts to do so bears testimony to the intuitive nature of man's belief in God. The terminology of atheism ever betrays the heart's secret and strong conviction as to the reality of that Being whose existence it seeks to deny.

All science to-day unconsciously rests upon a theistic basis. It is the function of science to render material nature intelligible to man. But unless the universe originated in an infinite intelligence it cannot be made intelligible to us.

All philosophy supposes there is a God nor a "first cause," because philosophy is an enquiry into the cause of things, and the reality of a second cause supposes the reality of the first.

All morality at bottom is based upon the God instinct, for it springs from an innate sense of responsibility, and that supposes a Supreme Being to whom we are responsible.

Some talk as if the modern doctrine of evolution had disturbed the Christian faith in a personal God. They talk as if evolution were an attempt to explain all things without a God; but without a God evolution cannot explain itself. In fact, evolution desiderates a belief in a personal God more strongly than any theory of creation that has yet been formulated. To our thought it is easier to make a world or a tree by miracle than it is to give that world or tree the power to make itself.

Agnosticism has not, by any means, undermined our faith in a personal God. In fact, it has of late made certain concessions which prove suicidal in the extreme.

Spencer begins his philosophy by the statement that the Ultimate Cause of all phenomena is absolutely unknowable, but he has not gone far in the unfolding of his system before he begins to clothe his "Unknowable Cause" with almost all the knowable attributes with which the Bible invests the Deity. He then closes his volumes of philosophy with this remarkable statement, "the assumption of a first cause of the universe is a necessity of thought."

Tyndall is no more, but we are glad he lived to utter the following words, "The unquenchable claims of the human heart are not to be satisfied with mere physical science or material atheism, or, indeed, with anything that cannot lead the mind up to the knowledge of a God." Such concessions on the part of the leading lights of "modern thought" show that the latter has not been able to banish God from the universe, or in any way to disturb this foundation of our faith.—Christian Guardian.



Parents and Grown Children.

Much has been written, from Plato downwards, concerning parents and their young children, but comparatively little about parent's and their mature children. Yet the one is a far more difficult period than the other. The clinging docility has long passed, the assertiveness and individuality have become pronounced; the orbit round which the youth revolves is a very different one from the father's—different from his even when young—for the spirit of the age is different, and youth is apt to follow the leading of that spirit.

Now is the time of storm and stress, threatening to wreck the old family life and happiness, that it be no longer a home of holy ministry and peace. Wise is the parent who can steer clear of the rock of a too severe discipline on the one hand, and that of an over-lenience on the other. And happy the parents who have not now to begin putting their hearts to school with regard to them. For if so, they are likely to find in their children a rod that they little dreamed of. Truly, if children are to learn from their parents, the parents (with docile, teachable hearts) learn still more from them. Otherwise the bond, so strong in infancy, is likely to suffer a cruel severance now. The tie of natural relationship, which is supposed to make all things good again, becomes often but a flimsy thing.

There is a call for a new set of feelings to remake the old tie—the feelings of friendship. How much harder to inspire and cement this between family relationships than with those of natural affinity that cross our paths outside our own doors! But is it not worth a struggle to attain to it? In many instances it is there, born with the relationship, but in how many another is it hard to reach!

Parents and children have grown apart more often from the rub and fret of daily life than from distance and divided interests. In fact, the latter act often as a cure to the former. Life is begun again, as it were, after prolonged absence, and the fast friendship is more likely to be sought and gained. Each one learning to put himself in the other's place would make it easy. The initiative should more naturally come from the older, having been longer over his life-lessons.

The lesson now is to grow young in mind and sympathetic in heart. They succeed best who pray for help as if they could do nothing, and God must do it all, and who work their utmost, as if the whole depended on themselves. There is a quaint Greek legend of Athena, the goddess of home, which can be adopted so as to give it aptness here. When Ulysses returns, after accomplishing his life's warfare, Athena comes to him and asks, "Will you not now fight for home and its treasures?" She then flies up to the roof-top, and in the form of a swallow guides the arrows that are shot to preserve its sanctities. To this may be added the Arabian proverb, "The neck is bent by the sword, but heart is only bent by heart!"—Louise A'Hmuty Nash.



The Sabbath Stillness.

The voices of the vast, lone hills, the midnight sea, are rarely heard by modern, civilized man; but week by week to all the Sabbath comes; and few are the households that might not make a stillness in it, if they would. The sweet alluring stillness of the woods and fields has gone as far away from many of us as the mountains are. But as the words are written, there rises, clear from the mist of years, the vision of a London home, with outlook not particularly quiet, and in the parlor on Sunday afternoon, four children curled up with their books—their father seated at the table, his own grave books about him, and on his face the look of sweet reverence that marked the day with him. His children's unfailing playfellow in the time to laugh, he yet impressed on them, all unconsciously, their earliest conception of what the goodness and severity of God must be. He turned the leaves of his book without a sound; they tried to do the same. The lowing of flames in the fire could be heard through the room. Now and again would come a little rustling change of posture, or a child went up to the table to repeat the hymn learned, and then joyfully pounced on one of the dear "Sunday books" lying waiting, and curled up again to read it. A gentle awe prevailed, as though some friend invisible, of great distinction, who lived always in the house, on this day left his room and sat with the family—an honor half oppressive, but which would not have been foregone for any consideration.

That made the stillness; the hymns and Sunday books roused longing. They were old, real hymns, not like the modern inanities "adapted for public worship." Across the long years comes back the memory of one in particular, which caused a "conscience case." The children learned the hymns of their own choice; but if the elder ones chose very short ones, they were likely to receive a gentle reprimand for indolence. One Sunday, it chanced a hymn had appeared in a recent publication, disgracefully short and easy, but so lovely, to learn it was irresistible. With some misgivings, it was taken up and repeated:

"YET THERE IS ROOM."

"There is room for the wandering and weary,
All faint on a toilsome way,
Who have borne, through this desert dreary,
The burden and heat of the day.
For the faint ones and the fearful
There are homes of rest above,
For the woeborn and the tearful
There is room in a heart of love.

"There is room for souls returning
From the wandering ways of sin.
There can be no fear of spurning
From the arms that would take them in.
To each is a welcome offered,
'There is room ' in the angels' call.
Oh, haste to the banquet proffered,
There is room in heaven for all."

—Looking Backward.



The Warning Buoy.

It is not an exalted position that which the warning buoy occupies. There it is at the entrance of every harbor or swaying too and fro to mark the channel by its mute presence or by whistle or bell to prompt the passing ship. In storm or fog by muffled sound or clanging tone it gives its message and on a field that is trackless points the way. No, it is a vocation not exalted but essential. Suppose it should tire of its monotonous task. Suppose it should say, nobody notices me, nobody rewards me and it is forever the same thing, without hope of compensation or prospect of being promoted; I will stop or drift away, and the ship may go to its doom. Justification would scarcely be found in the offering of pique as a substitute for duty.

Well, there is many a position in life as humble, as inconspicuous and yet as essential as that of the buoy. Shall they be abandoned because they are not appreciated or because they do not lead to prophet or fame? Is not the best reward found in the simple discharge of duty and can adequate excuse be framed for any dereliction if disaster result? Obvious conspicuousness is not success, and lack of appreciation is no warrant for skulking. Let buoy or man do the thing set him and the Eternal Arbitrator will take care of the rest.

And having done the thing set him, let him be content when the end comes. It were useless for the buoy to be disconsolate because it seemed less helpful than the lighthouse or the lightship, flinging its rays far into the distance. It could not cast its influence so far as they but where it is put it is of no less import. Let it be content, let us be content. Let there be no repining. Quite apt is there, as the years fill up, to be self-accusation. Ah! if I could have been as useful as he! Well, you were not he, you were yourself. Quite likely if you had it to do over again you could do no better. Busy or man it is the same. Let joy be cherished because of what was done rather than complaining because it was not greater. There is philosophy and there is religion in this:

I did the little I could do,
I leave the rest to Thee.

—Baptist Commonwealth.



The Crown of Righteousness.

The coronation of King Edward will remind every Christian, who is quick to catch suggestions of spiritual things from current events, of another coronation. There is to be another and a greater. Its anticipation does not cause such excitement in the capitals of earth, but it will move the celestial city. There is a crown awaiting the head for which it is prepared. Paul saw it through his prison door as he was approaching the place of his execution and he wrote of it to Timothy and many have caught glimpses of it since that day. It is a crown of righteousness in him who bestows it; it indicates righteousness on the part of him who receives it. He has imputed righteousness through faith in Christ, and wrought righteousness through the sanctification of the indwelling Spirit. It tells a story of holiness of which no one can be ashamed.

It is "laid up." Therefore it is safe. It is hid with Christ in God, and even the great enemy is not able to find it. If he was, he is not able to snatch it from its hiding place. The soul to whom it is promised can call it his, for no revolution can come between him and the fulfillment of his hopes.

It is a gift. It is not gained by the sword. It certainly is preceded by fighting; the "good fight" of faith must be fought before it can be worn. It is purchased by blood, the blood of the cross which does not stain but purify.

The day of coronation has been fixed. This is one of God's secret's, which he has not been pleased to reveal. When the appointed time comes there will be no delay. A great procession from all parts of God's Dominion will march with angel guidance to the skies, in which all who love the Lord's appearing shall have a place.

Most wonderful of all, the crown of righteousness is an individual crown. Though a multitude which no man can number shall accept the gospel offer, not one shall be forgotten. In the heavenly kingdom, all shall be kings, their shall be no seat lower than the throne. Let every believer say in joy and confidence, "A crown for me!" And yet there is need to heed this message to the church, "Hold fast that which thou hast, that no one take thy crown."—United Presbyterian.



Concerning Our Influence.

More than once it has been insisted that until a man believes in himself and in the value of his own life he lacks one of the most indispensable of all inspirations. Unless we can feel that we have at least some influence, and that our effort tells, the heart is gone from our work; and anything that can help us to feel this is worth saying many times over. To mix much with present-day men and women is to realize that a large proportion are persuaded that they are lost in the crowd, and that their lives do not really matter. It may therefore be of some use to return to the subject, and to show that, if we look beneath the surface, the evidence is all the other way. Perhaps it is because the proof of our influence is so ordinary, so intertwined with our everyday life, that it so easily escapes us; but, however that may be, we have only to look at the facts to realize that, if we have any cause for fear, it is not that our influence is so small, but that it is so far-reaching and momentous. If we could follow out all our lives mean to others, we should, perhaps, be like Frankenstein, and shrink from what we have created.

How, for example, can those who are, or may be, fathers or mothers, be tempted for a moment to regard themselves as of little account? Lives are brought into the world helped or hampered by what they have imparted—their strength or weakness, goodness or badness, largely determined by them. The power and prerogatives of a parent are such as might well strike the least serious with awe, but this is not the view of the case that just now receives prominence. We are so impressed by the effect of heredity on the child that we say too little of the added responsibility thereby thrown on the parent; but it ought not to be conceivable that any one exercising that responsibility should doubt the sacred significance of his life.—Selected.

Messenger and Visitor

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S. McC. BLACK,

Editor.

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Pisgah.

There is much that is profoundly suggestive in that story of the death of Moses, which will afford the topic for study in our Sunday Schools next Sunday. That mountain-top separation from the people in the plain, that solitary outlook from the top of Pisgah, that lonely death and hidden grave are things suggestive of the loneliness of the great leader's life. It is true indeed that, according to all the story of Moses which the Bible records, no man more fully and truly identified himself with his brethren than did he. He was by birth a Hebrew, and recognizing this kinship in the face of the strongest earthly inducements to do otherwise, he unreservedly accepted the lot of a member of the despised and enslaved Hebrew community in Egypt and devoted himself with all the powers of his being to the emancipation of his brethren. All his desire and labor and hope are to this end. Even when his mighty spirit is tried to the very limit of its strength and his heart tastes a bitterness which is akin to despair, he refuses to separate himself from his brethren or to accept for himself a blessing from which they should be excluded. Yet on the other hand the story of Moses indicates a life-long experience of separation and loneliness. In his early education, and in the long years of preparation for the great task which the hand of God laid upon him, he was separate from his brethren, and when he came into intimate relationship with them as their minister and leader, the sense of loneliness must have been but intensified, for their thoughts were not his thoughts, nor their ambitions his ambitions. High as the top of Nebo was above the plains of Moab were his desires and purposes for Israel above theirs. And this sense of loneliness and isolation must enter into the experience of all those whom God calls to spiritual leadership. In a transcendent degree it must have been the experience of Jesus Christ. And every soul whose supreme response is to the things spiritual rather than to the carnal and the earthly must feel itself to be a pilgrim and a sojourner, whose goal and home and highest fellowship are not of the earth.

But there is another suggestion here. Separation from men does not necessarily mean an utter solitude of the soul. After all, Moses was not alone on Pisgah. There was an unseen presence with him that guided his steps and directed his eyes and enabled him to see the things invisible to the multitude upon the plains below. There was one who never failed him or forsook him. On serene Pisgah, as on quaking Sinai, the Lord was with Moses, and the Divine presence and fellowship were infinitely more to him than anything human could have been. So, every faithful servant of the Lord, whatever he may have suffered at the hands of his fellowmen, has found something of immeasurably larger value than all that he had to surrender in order that he might walk with God. And still God guides his servants and holds communion with them on mountain tops untrodden by worldling feet, shows them rich lands of Promise yet to be the inheritance of the saints, kisses their weary souls to rest and keeps the record of their unmarked graves. After all, the lonely soul is not that which walks apart from men that it may walk with God, but that soul which, having been made for God, is vainly seeking satisfaction in merely human and earthly fellowships.

For Moses, from some points of view, Pisgah might seem to mean failure. He had set out in the name of the Lord to lead the chosen people out from their Egyptian bondage to the promised land of

Canaan. Now, after the long years of wandering in that great and terrible wilderness, during which the goodness and severity of their God had been experienced and the work of discipline had been accomplished; now when the end of the journey was near, the land of promise just before and the people ready to enter, and now when the great leader, his spirit still eager and strong, seemed about to reap the fruit of his long toil and endeavor,—then suddenly comes the arresting word—"Thus far—no farther. This for thee is the end." And Moses knows that another shall reap what he has sown and watered with bitter tears and heart's blood, and another's shall be the victory for which he had fought a life-long battle. And Moses is conscious too that it is because of his own imperfection and his failure to serve God in all things with a perfect heart that this door which he had so long and ardently desired to enter was now shut in his face. And is it not always so? How many are the gateways of promise which even the best and strongest of Israel fail to enter because of unbelief! But still, except, in a narrow and conditional sense, Pisgah does not mean failure for Moses, much less for the cause which he has served. It may mean indeed that no man is perfect, that even Moses has faults of temper and limits of capacity and that the perpetuation of any individual life beyond a comparatively brief limit is not essential to the perfecting of the divine plan. It may mean that Israel has reached a point in its career when it can for a time be more effectively led by the warrior, Joshua, than by the far greater prophet and lawgiver, Moses. But when the Lord bids Moses look abroad from Pisgah, the vision which the departing leader sees tells surely not of failure and defeat but of large achievement and of still greater things to come. Perhaps in that last outlook of Moses through mortal eyes, as he beheld on the one side the hosts of Israel and the waste wilderness out of which they had come, and on the other the far-stretching, beautiful land of promise, there came to Israel's great leader a clearer conception of the divine purpose and of the task which had been assigned to himself. That task had been, not merely to bring the children of Israel into the land promised to their fathers, but, one of infinitely greater importance, to make them, by the long discipline of the wilderness, in some sense fit and worthy to enter that promised land and to become there a people through whom God could work for the fulfilment of his larger promises in his revelation of grace and salvation to the world. If Moses got this larger vision on Pisgah he understood that for all that he had wrought and suffered there was compensation infinitely greater than all the honors of Egypt.

There are always Pisgah tops and Promised Lands for those who walk with God. The Israel that Moses brought to the borders of Palestine was a very imperfect people, but it represented a great advance on the rabble of slaves that had followed Moses out of Egypt. The condition of these people in Canaan, when they finally entered and took possession of the land, was far from an ideal condition, but it was a great advance on Egyptian bondage; and it was a stepping stone in the ascent toward David and the prophets and the Christ. The realization of life under the Christian name in our own day falls immeasurably short of the Christian ideal. Yet surely the people of God stand today on spiritual heights far above those of the older days. On these high tablelands of grace there is a purer atmosphere and a fuller life, and for those who climb with Christ the Pisgah tops of this age there are richer lands of promise visible than ever Moses saw.

Editorial Notes.

—The proposition to admit women into district meetings and the annual and general Conferences of the Methodist church was before the Winnipeg Conference last week. When a vote was taken on the question after a prolonged discussion, it was found that the Conference was equally divided upon the matter, 126 voting for the admission of women and 126 voting against it. But as the question had previously been declared a constitutional one, and therefore required a two-thirds majority to carry, the proposal for admission was lost.

—It is stated that an autobiography of Mr. Paul Kruger is to be published in November. A Munich publisher has purchased the book and its serial rights in all languages. In his early life the Transvaal ex-President saw a good deal of adventure, and as his later life has

been intimately connected with affairs of world-wide interest the book is likely to be one of much interest and the publisher's hopes of a large demand for it are quite likely to be realized.

—The accounts that are given of impending famine in the Chinese Province of Shansi go to show how greatly superior are social and political conditions in Christian lands as compared with those prevailing in non-Christian lands, and how much these conditions have to do with even the physical and material welfare of the people. No help for the starving people, it is said, can be expected from the Government, and those among the people who have means refuse to contribute because they say that, should they do so, they will be marked by Government officials for heavier taxes, and nine-tenths of the money raised would stick to the fingers of collectors who, according to long continued custom, appropriate to themselves the greater part of the public funds. An appeal for help has been issued to Christians in Great Britain and America.

—Several Universities in the United States, including Harvard, Brown and Pennsylvania, have modified their curricula so as to make the degree of B. A. attainable at the end of a three years course. And in view of the inability or unwillingness of so large a number of students to spend so long a time as seven years in collegiate and professional studies, it seems probable that other colleges may generally follow this example. There would probably be a gain in such a course on the whole, provided that a thorough preparation for the college course is insisted on. There has been of late years, we believe, on the part of students looking toward professional courses in Science, a strong disposition to pass immediately from the preparatory to the professional school, so that in some universities there has been a considerable falling off in the number of students in the Collegiate department.

—The Methodist General Conference, after a lively discussion of the subject, adopted the recommendation of the committee on Itineracy and Transfers, making the pastoral term four years. The old standard had been a three years pastorate, but at the last preceding General Conference a change was adopted, permitting a five years term where the congregation desired it. This arrangement had been generally popular, we believe, with the city and town churches, and there was a considerable element in the Conference strongly in favor of making the five years term permanent without any restriction. The country churches, however, generally preferred the three years term. The recommendation of the committee, making the term four years without restriction, mediated between the two, and was ratified by a large majority of the Conference.

Report on the State of the Denomination.*

DEAR BRETHREN:—Many difficulties beset your committee on the State of the Denomination. The phenomena with which we deal are neither simple historic facts nor statistical groups alone. Both history and statistics are helpful, but spiritual movements cannot always be weighed by historic facts nor measured by columns of statistics.

The ideal report of your committee would present a complete and succinct spiritual diagnosis of the denomination, indicating the forces at work in the body and the resultant thereof. One's estimate of these is very likely to be coloured by the conditions immediately surrounding him and not be a true estimate of the life or the body.

1. CHURCHES.

The statistics at hand show five new churches received into the Associations during the year. These, added to the number reported last year, make a total of 414 churches in the Convention. But as about seventy-five of these churches failed to report to their Associations it is worthy of question if all the so-called churches are really exercising the functions of a Christian church. It is probable that some of them are practically extinct.

2. BAPTISMS.

There has been an encouraging increase in the number of baptisms over those of last year. Yet these baptisms are much fewer than those of twenty or more years ago. Is this due entirely to a waning spirituality in the churches? It may be so. But it is probable that other causes, economic and social, contribute their quota to this condition.

A great reason of lack of efficiency is that many churches fail to adapt themselves to the changed conditions amid which they work. The church that does not adapt its work to the changed and changing life of to-day will lose its power.

3. NON-RESIDENTS.

About 19 per cent. of the reported membership are classed as non-resident. This is a serious condition of affairs in that it is, first of all, a misstatement of fact.

* Adopted by the Maritime Baptist Convention at Yarmouth August 26, 1902.

Many of those reported non-resident are, no doubt deceased. Others have united with other churches. Still others are within the limits of our Convention, more or less earnestly, supporting churches other than those in which they hold membership.

Secondly, this condition indicates a lack of Scripture discipline. But do not hastily conclude that your committee mean by Scripture discipline, exclusion alone. Scripture discipline is of three kinds, educative, corrective and exclusive. Where the first and second are duly exercised, the third is not much needed.

4. EVANGELISM.

We believe in evangelism and evangelists. Nothing else will ever take the place so long held by the protracted meeting and by the divinely commissioned evangelist. We shall do well to use them wisely. But the particular evangelism needed to-day is that of individual work by men with and for men.

5. MINISTERS.

Last year's "Year Book," has on its list of ordained ministers, 245 names. Of these one is nobly engaged in editorial work, three in evangelistic work, seven as Foreign missionaries, eight as teachers and officials of our boards, 180 are this year reported as pastors, leaving 46 to be accounted for. Some of these, after a long day of toil, are quietly enjoying the evening of life. Their presence and work among us has been a blessing and we should help to bring to them the sweetest benediction of the Master's presence in the evening of their days. Others have turned aside to some other calling.

Never before in our history did so high a degree of culture and training mark our pastorate. The day for a man to enter the ministry without specific training therefore has passed. Our ministry will, we think, compare favorably today with that of the Baptists of any land. Years ago the church prayed for educated ministers. Nowhere else is more in character, culture, and ability demanded of the ministry than in our own convention. But the men are with us, often at large pecuniary sacrifice. The average length of the pastorate is too short for the best work.

6. PASTORS' SALARIES.

The pastors' salaries continue so low as to positively prohibit most pastors doing their best work. No man can do the work a pastor ought to do today, unless he have access to such books as will help him in the interpretation of the Word, and keep him somewhat abreast of the religious and theological thought, and the Biblical study of our day. These currents are moving with such rapidity that he who once gets behind can never get to the front again. Neither can the pastor do his best work without at least one month's vacation, so spent as to bring both bodily vigor and intellectual stimulus. The salaries of very few pastors provide these essentials. Our churches should remember that the cost of living has increased within five years, and that the salary of five years ago will not afford the same living it did then.

7. RECRUITS FOR THE MINISTRY.

The number of students for the ministry is declining. There were in the four classes at Acadia University, last year, twenty-two students for the ministry, a number just equal to those in the single class of 1891. We shall do well to ask carefully the meaning of this falling off. Does it indicate a waning spirituality in our churches? Or does it indicate a broadening of industrial channels into which the life of educated young men is flowing!

8. MINISTERIAL RELIEF.

The care which a denomination exercises for its aged and disabled ministers, and those dependent upon them, is not without its significance as indicating the state of the denomination. It is pleasing to be able to report a growing sense of obligation in this respect.

9. BENEVOLENCES.

Our Denominational Treasurers report, \$27,295 23, raised during the year for the benevolent work of the Convention. This is an average of sixty-six and one-half cents per reported resident member. It is a painful fact that our contributions to these objects are not keeping pace with the increased income and enlarged living expenditure of our people. Not until the members of our churches learn the great lesson of Christian stewardship will they fulfil their obligation in this respect and receive the full blessing attendant thereupon.

10. HISTORY.

We record, with gratitude, that our brother, Dr. E. M. Saunders, has been able to, practically, complete the historical work upon which he has labored for years. We are fortunate in having one with the historic instinct and passion for investigation, combined with the excellent literary ability of Dr. Saunders to do this work. This history will supply a long felt want and should find a large sale and reading among our people.

11. Your committee close this part of their report with three practical recommendations,—

1. That the spirit of our age and the spirit of our gospel call for more personal work seeking to bring the unsaved to Christ. We, therefore, urge persistent effort to train and send forth our members for individual work for the souls of men.

2. That the Associations be recommended to make a consideration of the state of the denomination a part of their work, and that as much prominence be given to it as to any other subject brought before them.

3. That as the efficient working of the machinery of the body depends upon the health of the body, the report on the state of the denomination is of far-reaching importance. We therefore, earnestly urge that due

prominence be given to the reception and consideration of the report of the Committee.

12. So far as your committee have learned new churches have been received into the Associations as follows: River Phillip, N. S.; Bethany, Sydney, C. B.; Louisburg, C. B.; Argyle, 2nd, N. S.; Plaster Rock, N. B. New or greatly improved houses of worship have been dedicated at Albert Mines, N. B., Nov. 3rd, 1901. Bridge-water N. S., June 21, 1902.

13. The following have been ordained to the ministry. Binney S. Freeman, Centreville, N. B., Sept., 1901. W. E. Carpenter, Gabarous, C. B., April 15th, 1902. I. A. Corbett, Canning, N. S., June 10th, 1902. E. S. Mason, Margaree, C. B., July 2nd, 1902. E. LeRoi Dakin, Annapolis, N. S., Aug. 8th, 1902.

14. STATISTICAL RECORD.

In view of the incomplete returns we recommend that the Year Book Committee be empowered to prepare for publication the Statistical Record, and that the Chairman of the Committee on the State of the Denomination be associated with them in this work.

Respectfully submitted,
RUPERT OSOOD MORSE, Chairman.

The Finish of the Forward Movement.

November 1st is the date at which the Acadia Forward Movement must be closed up, and the final report made to Mr. Rockefeller through the American Baptist Education Society.

At the recent meeting of the Convention in Yarmouth, the Governor reported to the Convention that of the conditional sum of \$60,750.00, necessary to secure in full Mr. Rockefeller's pledge of \$15,000.00, they had already collected \$56,987.43, leaving a balance still to be collected by November 1st, of \$4,762.57. They reported, too, that in order to raise this balance a supplementary appeal would be necessary. At the Convention, however, by a gracious outburst of generosity on the part of the delegates present, accompanied by the generosity of friends of the college not present who had been communicated with by telegraph, about \$2,000.00 of the above balance was there and then pledged by individuals and churches, reducing the balance to about \$1,700.00.

The Convention then authorized the Board to appeal to the churches to take up a special collection to cover this final balance.

The Board respectfully urge that SUNDAY, SEPTEMBER TWENTY-EIGHT be observed as the day for taking up the collection. If, however, the Sunday before or the Sunday after be preferred, churches will of course exercise their liberty.

The Board have further thought that it might be helpful if they should indicate the amounts which in their judgment the respective churches will need to raise, in order to make up the balance with certainty. Their suggestions in this particular will be communicated to the pastors and clerks of the churches in good time.

Special envelopes will also be furnished which the churches are recommended to use in connection with the collection.

The Board will rely upon the pastors and deacons of the churches to bring the matter to the attention of the churches, and to see that arrangements are made for the collection wherever possible. Many hands make light work; and if all the pastors and people co-operate heartily, the task remaining will be easily performed, and on November 1st we shall all rejoice together that this large and important undertaking—the Acadia Forward Movement—has been crowned with complete success.

On behalf of the Board,

T. TROTTER.

God in Missions.

About thirteen years ago I was pastor of the North River, P. E. I. field. At that time "Father Ross" lived on a farm and was a member of the "Long Creek" Baptist church, one of the churches of this group. One day Father Ross said to me, "Brother Davidson, there is a Baptist woman living in Bonshaw and you ought to go up and visit her." I told him I did not know where Bonshaw was. "Well," he said, "some fine day drive over and I will go up with you and show you the way." One fine autumn day I called for him and we drove up. The result of that visit was, I commenced preaching at Bonshaw once a month on a Tuesday evening in the court house.

After a short time arrangement was made so that I preached there once a month on the Lord's day, and once a month as before on Tuesday night. Two years passed, when one morning I received a postal card from Rev. Isaiah Wallace saying that he would be in Charlottetown Friday morning and for me to meet him, and he hoped my meetings were being blessed.

I said to my wife "What can it mean." However I went to Bonshaw and announced meeting for Brother Wallace and met him as requested.

When we had gotten under way Bro. Wallace said,

"Well my brother, how are your meetings getting along?" I replied "I have no meeting." "Well why then did you send for me?" I replied "I did not send for you." "Well then stop your horse, I'll go right back." "No," I said, "you cannot do that, for I have appointed a meeting for you tonight." After many protests he consented to go with me, and we had one of the greatest works of grace I ever experienced. The result of the whole matter was a church was organized with over thirty members, which was increased to over forty inside of a year. A beautiful little house of worship costing \$800 was dedicated free of debt, and Bro. Wallace's salary was paid in full while he helped me. That church has contributed considerably over one dollar per member to our "denominational work" every year since its organization.

Bro. Wallace afterward told me that Bro. Cohoon was in St. John, and his wife wrote him that an urgent request had been sent by me for Bro. Wallace to assist in meetings. She had made a mistake. The request was from some one else, but who can doubt but God overruled the whole matter for his own glory.

F. D. DAVIDSON.

New Books.

THE PROBLEMS OF THE TOWN CHURCH. A Discussion of Needs and Methods. By George A. Miller, B. A.

The purpose of this book is to call attention to the necessity for scientific study of the special needs of the church in the smaller town and village communities. "The more sharply drawn situation of the city," the author says, "has attracted so much attention that the town has been lost sight of. Yet three-fourths of the churches of America are in towns of eight thousand inhabitants or less, and seventy-five per cent of the pastors must always labor in these town churches." The book reflects an earnest spirit, and a serious apprehension of the difficulties with which the town pastor has to contend. It recognizes clearly, too, that the great need of every church is not method but power, the power of the Divine Spirit. But where power is manifested there will be means and methods of operation, and so the question of method is not unimportant. Pastors and other Christian workers will be interested in Mr. Miller's book and will doubtless find in it many valuable suggestions as to methods by which the power of the gospel may be brought to bear upon the hearts and lives of men.

Fleming H. Revell Company, Toronto. Price 75 cents net.

OUTLINE STUDIES IN ACTS, ROMANS, FIRST AND SECOND CORINTHIANS, GALATIANS AND EPHESIANS. By William G. Moorehead, author of *Studies in the Old Testament*, etc.

These Outline Studies are intended to serve as helps in the reading of the sections of the Scriptures to which they have reference. They are not mainly critical or expository, their chief aim being rather to indicate concisely and clearly the design and the fundamental truth of the Scriptures with which they deal. This aim has been carried out with a very good degree of success, and the student, as well as the ordinary reader will be able to derive much help from this modest volume. The author's interpretations cannot in all cases be accepted without question. As for instance when in remarking upon Paul's direction in the First Epistle to the Corinthians, in reference to believers whose wives or husbands were heathen, he says, "If an unbelieving partner is content to remain the union is not to be disturbed. If he depart there is nothing to prevent him but the Christian thus abandoned is to remain unmarried." Whether the statement contained in the last sentence is good doctrine or not, it is quite apart from Paul's teaching on the point. What Paul says is, "Yet if the unbelieving depart let him depart; the brother or the sister is not under bondage in such cases." Again when, in chapter II, Paul's saying, "The woman is the glory of the man," is interpreted to mean that beauty is the special endowment of the female portion of the human family, whether such a conclusion is well founded or not, it seems quite evident from the context that the Apostle had no idea of affirming anything of the kind.

Fleming H. Revell Company, Toronto. Price \$1 20 net.

PREACHING IN THE NEW AGE. An Art and an Incarnation. By Albert J. Lyman, D. D.

We have here a neat and substantial volume of 147 pages, containing six lectures which were delivered by the author in the Hartford Theological Seminary in the spring of 1900. The author says that "they are not so much lectures as informal 'talks' such as one might venture upon if speaking without elaboration among personal friends." If, however, the style of the lectures is somewhat informal they bear their own evidence of vigorous thought and careful study of the subject, and the style is by no means lacking in purity and dignity. The special contribution of the book to the literature of homiletics lies in the fact of its discussion of the distinctive characteristics of the times from the preacher's point of view. The lecturer has sought to approach his subject from the standpoint of the enquirer and to answer so far as possible the questions which a young minister of earnest spirit and alert mind would ask concerning the business of preaching the gospel to the men of this generation. In order to definite and valuable results in this direction, the author sought and obtained many questions from theological students, and he accordingly deals with the problem of preaching in the new age as indicated by these questions, as an Art and an Incarnation. The six lectures appear as six chapters, of which the titles are as follows: I. Introductory; II. Preaching an Art; III. Preaching an Incarnation; IV. The New Age and its Relation to Preaching; V. The Preacher of Today Preparing his Sermon; VI. The Preacher of Today before his Congregation. The freshness of this discussion and its application to the present day aspect of the problem with which it deals, the insight and ability of the author and the charm of his style, combine to make this a book in which every young preacher must find much to interest and profit.

—Fleming H. Revell Company, Toronto. Price 75 cents net.

* * The Story Page. * *

Dr. Locke's Prescription.

BY HILDA RICHMOND.

"Nothing to do but wait," said Edith Hume, looking listlessly across the green fields. "How shall I ever get through the summer? If I could only help take care of mamma I would be satisfied, but Dr. Locke knows best. Aunt Edith would tell me to look around and find someone with more trouble who needed help, but it is impossible that anyone is in deeper distress than I."

Acting on the advice of the family physician, Mrs. Hume had been established in a quiet farm house remote from the city's noise and confusion, yet near enough to let the doctor visit his patient each week. Rest and quiet might restore health to the frail body, so in a darkened room in charge of a trained nurse the struggle was begun, while outside hovered a pale, discouraged girl.

"You must walk, drive, anything, but mope like this," said the doctor, finding her waiting anxiously at the door at the conclusion of one of his visits. "I can't have two patients on my hands. Why, child, when you are allowed to see your mother you will frighten her with that white face. She is getting better and you must keep well and strong to help the nurse later on, for she will need you."

"But, doctor, there is nothing to keep me busy like I am at home."

"Find something," urged Dr. Locke. "There are always people worse off than ourselves that might be helped."

"That's what Aunt Edith says, said her namesake, impatiently, "but I think she would find difficulty in finding them here. Just imagine trying to do anything for Mr. and Mrs. Milton! They are hustling from morning till night and accomplish in a day more than I could in a week."

"You'd be surprised to hear that in this very house is a person who needs help, wouldn't you? And if I am not mistaken the very kind of help you are competent to give."

"Indeed I should, but I am afraid you are dreaming, Dr. Locke."

"No, I am wide awake. That nice little girl scrubbing the walk out there must put off her wedding several months because she has no time to get her 'setting out' ready. Mrs. Milton not only hustles herself from morning till night, but she keeps Rose moving, too. At night when she could take a few stitches, the light must be put out to save oil."

"How did you find this out?" asked Edith, with wide open eyes. "I have been here three weeks and she has never spoken to me."

"Did you ever speak to her?" asked the doctor. Then, as a blush rose to Edith's cheeks, he added, "You see, my child, it is easy to think we have the greatest trouble in the world, but every one has his burden. The other day when it rained too hard for me to go to the station, Rose served me a nice little lunch and I noticed she had been crying. I haven't got six daughters of my own for nothing, so I soon found out the cause of the tears. Now you are pretty handy with your needle, judging from the prices they get for your work at church fairs, so you might lend her a hand. Think how you would feel if you had no time to make all the little things a bride wants, and no money to buy them with except the two dollars a week you could earn working for Mrs. Milton," and the busy doctor started for town.

"There's Rose in the orchard. I'll go right down," and Edith hurried through the clover to the big Early Harvest tree. "I've come to help you," she announced to the astonished girl. "I have been so worried about mamma that I have not felt like speaking to anyone, but now she is better and I am much happier."

"I am very glad," said Rose heartily. "but you must not pick up apples for you will soil your pretty dress."

As they worked Edith told her what the doctor had said, and suggested a plan that brought a soft, happy light to Rose's dark eyes. "The stores in the city sell ready-made things as cheap as you can make them at home, so that you needn't put off your wedding a minute. I'll send for some catalogues this very day and you will have plenty of time to select what you want."

"There was never a price list studied with such care as the one that came three days later to Miss Rose Hooper. Edith made and revised numberless lists of necessary things, advised, and in countless ways assisted the bride-to-be as she selected her limited supply of household linens."

"I would only get a few pieces of each kind now," said Edith, encouragingly, knowing how small the supply of money was that Rose had to spend. "Later on when you have plenty of time to select what you want."

The next time Dr. Locke called Edith had a private conversation with him, and after that he never came without a bundle for her. Every afternoon as Rose sat sewing carpet rags, patching, or preparing apples to dry under the trees in the backyard, Edith was with her, sometimes helping, but oftener with her white hands idle in her lap. During these long, quiet chats she completely won Rose's heart and had little difficulty in finding out just what she

most desired for the three rooms which were to be her future home.

In spite of her love for Edith, Rose could scarcely restrain a feeling of envy for the more fortunate girl. "Some people have all the good times and some all the work," said Rose to her lover one day with a touch of bitterness. "If I had a little of Edith's spare time I could make so many pretty things for our home. She does nothing from morning till night but read and rest. Why, Bob, she never comes down to breakfast till eight o'clock."

"Never mind," said Robert Freeman sturdily. "When you are in your own home you will have time for all these things. I care just as much for you without any fancy work, and don't mind if you are married in that dress you have on, just so our wedding is not put off. I thought you liked Miss Hume."

"I do like her, but I can't help wishing for a little of her spare time," said Rose, quickly recovering her good nature. "She is going to show me how to hemstitch and make drawn work if I ever have a minute to spare."

The green freshness of early summer gave place to dusty foliage and brown fields, but Rose was kept as busy as ever. Mrs. Hume steadily improved, and as Edith was now permitted to be with her, Rose missed her friend sadly. One day late in September, Edith came into the kitchen and whirled her lightly up and down the big room while drops of cake batter flew wildly over the clean floor.

"Let me put down my spoon," gasped Rose, as Edith paused for breath. "What will Mrs. Milton say about this floor?"

"Don't worry about Mrs. Milton, I am too happy for anything. Dr. Locke just said we can go home next week, and that means that he considers mamma almost well. Are you sorry?" as she caught a glimpse of the sober face beside her.

"Sorry you are going home, but glad your mother is well," said Rose, heartily. "Rob and I wanted you at our wedding so much, but it's not to be till October."

"Have it tomorrow," begged Edith. "We start Monday, so that will be the best day for it."

"But my dress," protested Rose. "I was to go to town Saturday to pick it out. I have no dress that I could be married in."

"Your dress is all ready, so that excuse will not do. Come up to my room and see if I am a good dressmaker." She led the bewildered girl upstairs, and there across the white bed lay a shining blue dress trimmed in white lace.

Rose lifted a fold of the beautiful silk and said, in an awestricken whisper, "A silk dress! It is too fine for me."

"Try it on and see how it fits," said Edith, almost as excited as Rose.

The dress needed few changes, and after some hasty preparations, the wedding took place next day. Edith and several friends of the bride set the little house in order, and after a quiet little supper, Mr. and Mrs. Freeman walked across the fields to the tiny cottage nestling under the apple trees—the happiest couple for miles around. If Rose had known the delightful surprise awaiting her, she could not have strolled along so slowly in the moonlight. They even lingered at the doorstep admiring the beauty of the perfect autumn night before Robert fitted the new key in the lock.

When Robert brought a light from the kitchen, Rose gave a cry of delight and said, "That dear girl! And I said she did nothing from morning till night."

There were photograph cases, cushions, stand covers and fancy pieces in abundance—all the things Rose had sighed for during the summer, and all showing the most painstaking work. The small dining table was loaded with table cloths, sheets, pillow slips and napkins, while the kitchen boasted a goodly supply of towels. A little note pinned to a gay pillow said:

"My dear Rose—Dr. Locke advised me last spring to help you with your 'setting out,' rather than to sit and cry about mamma, and it saved me many unhappy hours. I hope you will find as much pleasure in using the things as I did in making them.

Lovingly, EDITH.
—Christian, Intelligencer.

Kathy's Picnic.

Kathy was reading round the north corner of the wide porch, quite out of sight of any one on the west front. There had been no one on the piazza when she came out, and so deeply engrossed had she become in her book that she was perfectly unconscious that two chairs, just around the corner from her hammock, had been occupied; and it was not until she reached the end of her chapter and laid the book in her lap to think over what she had read, as was her custom, that she realized that she was not alone. Even then she took not the slightest note of the conversation, her mind wandering from her book to a half-conscious contemplation of the loveliness of the day and the beauty of scene spread before her. How blue and quiet the ocean was today! Such tiny waves lapping on the beach!

And above, the sky was of the same glorious color, beautiful by masses of soft white clouds.

"How still it is!" thought the girl to herself, "and how lovely the stillness is! I have never seen the beach so absolutely deserted before—not even a child is playing around the great rock. I am almost glad now that I woke up with that little headache and could not go off with the party this morning; and it has been a real treat—these hours with my history."

"How lonely it is with all the young people gone!"

Kathy gave a little start, the voice was so close to her.

"Yes," came the reply, "and they do not realize how necessary they are to our happiness. They imagine that old people only care for society of their own age, whereas, if the truth were confessed, we grow rather tired of threescore and ten occasionally, do we not, Maria?"

"Indeed we do, Margaret! Why, I fairly long now and then, to have one of those gay young things come and chatter to me. Well," with a little sigh, "I presume that we were much the same at their age. There is no teacher like experience. If I were to live my life over again, I should take pains to be very polite to stupid old women like you and me, my dear!"

"I'm very glad I 'eaves-dropped'!" exclaimed the unprincipled Kathy to herself, as she slipped noiselessly from the hammock and dropped from the low piazza to the ground, making her way by a rear staircase to her own room. "I did it deliberately, and with full consciousness of the act, after the first few words; but I think that I was never quite so much astonished in all my life. Why, the idea!"

Fifteen minutes later, as the two old ladies sat rocking and knitting side by side, they were surprised to see Kathy, fresh and cool and dimpling with smiles, come out upon the piazza, a book tucked under her arm and some light fancy-work in her hand.

"Why, Miss Russell, I thought that you had gone off with the rest of the party!" exclaimed Miss Margaret. And in the light of her newly acquired knowledge Kathy was able to interpret the sudden brightening of her face.

"No," replied the girl, crossing to their side and shaking hands with them both. "I had a slight headache this morning, and as I promised papa faithfully, before he would let me come here alone, to take all sorts of foolish care of myself, I felt in honor bound to stay at home. It is gone now, however, thanks to the pampering I gave it, for I actually stayed in bed till nine o'clock!"

"And now you are bound for—?"

"Just here, if you will let me stay. Thank you, no, I won't take a chair. My work and book will both lie comfortably beside me if I sit right down here on the steps. Why, yes," in reply to the question, "I did feel a good deal disappointed at first, but I have had a delightful morning, after all, for my headache was gone by ten, and then I thought I might indulge myself in a few chapters of my history. Miss Darien," with a sudden change of subject, "have you ever seen the spring on the beach? No? Then do please come, you and Mrs. Hamilton, do! It is not over a mile!"

"A mile! My dear child I have not walked a mile at a stretch for years."

"Oh, but you shall not walk it at a stretch. We will stop very often and rest. Do please say that you will come! I so want you to see it, and we shall have just time before the tide covers it."

"Maria, will you think me crazy if I say 'yes' to this wilful child?"

"I shall think you crazy if you do not accept so tempting an offer, my dear. I am sure that Miss Russell will lend you her strong young arm; and the change will do you a world of good."

"Oh, thank you!" cried Kathy, really delighted. "Now tell me where I shall find your sunshades and shawls. Oh, please do not move! I shall be back in ten minutes."

And so she was, and with a basket hanging on her arm in which was comfortably tucked a good substantial luncheon which the head waitress had gladly prepared for her, Kathy being a prime favorite with all the servants, owing to her thoughtful consideration of them.

"See!" she exclaimed joyously, holding it out. "Now we shall not have to hurry home. What a long, lovely afternoon we shall have! I have brought a story which perhaps you may both like to hear, while we are resting; and there is a house near the spring where I can get a cup of tea to add to our luncheon. Oh, I am so glad that I was kept at home! This is going to be the very nicest picnic of the season."

And so, indeed, it proved, for there is always a fresh pleasure in showing our favorite spots to our friends, particularly when our guests are more than willing to be pleased, as were Kathy's; and certainly, if the girl had started out that day with the idea of giving some little pleasure to others, she reaped a rich harvest of enjoyment for herself; and learned, moreover, that kindred spirits are to be found be-

The Young People

EDITOR W. L. ARCHIBALD.

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

Daily Bible Readings.

- Monday.—Praise to God for his electing love in Christ, and prayer for a richer knowledge of God's purpose and power in our redemption. Ephesians 1:1-23.
- Tuesday.—Saved by grace from a life of sin to a life of good works. Ephesians 2:1-10.
- Wednesday.—Gentiles brought into God's household by faith in Christ Jesus.—Ephesians 2:11-3:13.
- Thursday.—Prayer for the highest and best things in the Christian life. Ephesians 3:14-21.
- Friday.—Keeping the unity of the Spirit in the bond of peace. Ephesians 4:1-16.
- Saturday.—Live by the high standard of ethics which Christ Jesus set up. Ephesians 4:17-5:21.
- Sunday.—How to behave in family life, and how to fight successfully against all spiritual foes. Ephesians 5:22-6:24.

Prayer Meeting Topic, Sept 21

"The Expanding Life."—Ephesians 3:14-21.

An Exalted Conception

of the Christian life is presented in this prayer of the Apostle Paul in behalf of the Ephesian church. There is nothing in the Bible which can surpass it in its sublimity of utterances and spirituality of feeling. Dr. Adam Clark has said that, "No paraphrase can do it justice, and because of the loftiness of thought, few students have been able to enter into its spirit." A beautiful picture of the great family of God is here presented. This family includes all true believers on earth, the spirits of the just made perfect, and all the holy angels before the heavenly throne. A true conception of God as Father results in the conviction that we should regard fellowmen as brethren. The Apostle desires that the life of the Ephesian Christians shall be an expanding life, and he offers prayer in their behalf for the most desirable blessings.

SPIRITUAL STRENGTH

must ever be the basis for an expanding Christian life. God is the source of all strength and spiritual blessings and divine gifts, bestowed "according to the riches of his glory." The measure of blessing is infinite. We do not expect a poor man to give in the manner a millionaire might bestow his wealth. We honor God and prove our faith in him by making large requests when we approach him in prayer.

THE DWELLING OF CHRIST IN OUR HEARTS

is the next blessing to be sought. The body may be compared to a church or temple. The temple of Solomon was not complete until God honored it by his presence. Each Christian should be a "habitation of God through the Spirit." Where the law of love is found in human hearts, there Christ himself abides in all the blessedness of his Divine Presence. It is by faith that his indwelling is secured. Faith opens the heart's door to the coming of Jesus and makes real a life of fellowship with him. If the heart is not Christ's throne, it is Satan's seat. Which is it in your case today? Does Christ rule your life?

AN EXPERIMENTAL KNOWLEDGE OF CHRIST'S SURPASSING LOVE

is also desired. In order to have a large conception of Christ's love, we ourselves must be rooted and grounded in love. "Love is the fulfilling of the law." Love is not an occasional emotion, but a continuous experience in doing duty for God. But who can comprehend the love of Christ? Our experiences of love are but as a drop of water, compared to the mighty ocean of Divine love. The expanding life must also desire to be

FILLED WITH THE FULLNESS OF GOD.

This is a wonderful thing to ask:—"That we may be filled with all the fullness of God." Dare we offer the prayer? Are we ready to submit to the crucifixion of self which it implies? Do we realize the magnitude of the blessings which it includes? Thanks be unto God for his "unspeakable Gift."

SUGGESTED HYMNS.

- "Sweet hour of Prayer," "Tis the Promise of God," "How Firm a Foundation," "Since I have been redeemed," "Still there's more to follow," "More love to thee, O Christ."

W. L. ARCHIBALD, Lawrencetown, N. S.

What of the Future?*

That is a fair question, though somewhat difficult to answer. There is an old book that suggests that we know not what a day may bring forth. At the same time one can fairly forecast the future by some of the

*This article was written by the Editor of The Baptist Union for the B. Y. P. U. A. edition of The Michigan Christian Herald.

neath gray hairs, and that a halting gait is not, of necessity, an evidence of "old feelings."

"O Kathy!" cried one of her friends, on the return of the party late that afternoon, "I am so sorry that you missed the drive and the picnic and all the fun, you poor dear!"

"I'm not a 'poor dear,' and I didn't miss the picnic and the fun, and I've had just the loveliest day, which I would't give for all the drives in the country!"

But when eagerly questioned she only shook her head mysteriously, and ran away, laughing, to dress for the evening.—Annie L. Hannah, in Zion's Herald.

Sowing.

BY MARY JOSLIN SMITH.

"Mary, see here; I have brought you a little girl!"

At the sound of her husband's voice, Mary stepped from the room where she was putting her boys to bed, to the head of the stairs and looked down to the lower hall.

Her husband had come on an earlier train than she expected, and let himself in with his latch-key.

Where has he picked up that object? was her thought as she went down to welcome him and see the child. It would not have required a great stretch of imagination to think she belonged to some wild tribe: Her hair hung down to her shoulders and into her eyes, she wore dark cotton coarse clothing, and the lunch she had in her basket was as coarse.

"Show your card to Mrs. Morgan," said the colonel, and the child took from her basket a pasteboard marked with her name and destination; it had a string attached so that it could be hung about her neck. Mary learned that the child had been put upon the train back at one of the country stations, her fare paid and she tagged for a place in the lumber district in Michigan. It was Saturday night, and both the conductor and Col. Morgan knew that even if the child went on to Detroit, there she would have to stay over, for no trains run on Sunday out of the nearest station to the child's home. Col. Morgan telegraphed to the station agent that the child was safe, and brought her home to stay until the late afternoon train left on Sunday so she could take a late Monday morning train home.

Esther was eight years old, and she told Mrs. Morgan that she had a stepfather who did not like her and she had been sent to her grandmother's. "But they are poor and couldn't keep me any longer," she added, sadly.

Everything was so strange to the child in that home. "It is just like a dream, isn't it?" she kept saying. "Doesn't anybody get cross here?" she asked.

Mrs. Morgan put one of her boy's nightgowns on the child as she prepared to put her to bed. "I never have these at home," she said.

"Do you pray to God at night?" asked Mrs. Morgan.

"Why, no; I don't know how. Could you tell me?"

What Mrs. Morgan told her seemed to be received in childlike faith, and she said, "I will pray after his."

When she got into bed she rocked herself on the springs, then jumped out of bed to look under and see what made it like a cradle.

On the morrow it was a serious problem whether to take the child to church. Col. Morgan's love for children, his study of their nature and needs seemed always to keep him very near the kingdom of Heaven. He begged of his wife to fix the child up some way, and let her go and hear the music and see inside a church and Sunday school.

At the sound of the organ she asked out loud, "Where does that big noise come from?" When the minister began to pray, she asked: "Is he talking to God as you told me last night?"

But the Sunday school delighted her most of all. Her dark, homely little face was aglow with interest.

At the close of the school she said to Mrs. Morgan: "Will you give me all the papers and tickets you can spare? When I get home I know I can start a Sunday school."

"Yes, Esther, I will," replied Mrs. Morgan. "But can you teach a school?"

"No, but I know a pretty lady two miles from my house that came there from some city; I guess she will know how. I can get her a class of boys and girls, I am sure; not large like yours, but we can have a good time."

Sure enough, from that one Sunday's visit in that school, little Esther had enthusiasm enough kindled within her to really start a Sunday class, and the founding of a list of prosperous schools in that lumber country can be traced back to that child's visit, which seemed the merest chance.

Years afterward, Mrs. Morgan said: "What if I had stayed at home with the child that Sunday, or left her with the servant, as I was tempted to do?"

"In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not whether shall prosper either this or that, or whether they both shall be alike good."—Christian Intelligencer.

experiences of the past, and it is in the light of the past that I propose to answer the question you have propounded to me.

To those who have stood by the B. Y. P. U. movement from the beginning, eleven years ago, the past is a very interesting one. To begin with, the only capital upon which this movement was launched was conviction and enthusiasm. The former was as strong as the latter, and of the latter there was a plenty. It should be said, however, that while conviction was strong, it was made yet stronger by a faith that would not shrink. A conviction as to need, faith that God wanted it done—these two things are better than money to begin with. Usually this combination produces money, as it did in the case of the B. Y. P. U. A., and in the case of every other enterprise launched for the extension of the kingdom of God.

Eleven years have not changed either the conviction or the enthusiasm. Both are more firmly developed. The natural exuberance of the beginning has given way to greater dignity, a life more virile and strong. It seems to me this was never more manifest than in the Providence Convention. If that convention did not convince some lukewarm people that the movement is of God, that it rests on the firmest foundations, that its affairs have been directed by wisdom and prudence, why, well—I fear they do not wish to be convinced, even in the face of overwhelming evidence. Nothing short of the most foolish mistakes of its leaders can shake it or destroy its usefulness. And judging from the past years, with its dark days of struggle with a debt, during which its leaders never wavered in their faith or devotion, it is not likely that coming into the sunlight will either dazzle them or make them foolish. Such men as John H. Chapman, Prof. Ira M. Price, Dr. H. F. Perry, Mr. Chas. S. Burton, Dr. C. A. Hobbs, and other members of the Executive Committee, are not likely to do foolish things. The B. Y. P. U. A. is thoroughly established, because I believe it is ordered of God.

With the changes taking place in other denominations, our own work is being more and more vindicated. The Methodists have adopted the study schemes, with natural modifications suited to their church polity. The Presbyterians are about to do the same thing. The great interdenominational fellowship will not be disturbed, but denominational care and oversight and organization is sure to come. All this vindicates the wisdom of those who began this movement.

So the future is bright. With a general secretary in the field perfecting the organization throughout the states, territories and in Canada, pushing the study and devotional and missionary features of the Union into every section of this vast continent, we ought to expect a great deal, and my judgment is that our expectations will not be disappointed. More and more will it be seen that the Union is in a unique position to help the missionary life of the churches, for the reason that it pleads for no special object, feeding the "missionary life"—if I might be permitted to make such a phrase. Its comprehensive study of missions is certainly beyond comparison; and its plans for the next four years, covering the whole field of Christian missions, will meet the largest demand of our churches. To quote from the annual report of the Board of Managers: "here is an extended hand of all the churches which practically costs them nothing"—why not use it?

Dark days? Certainly, it will have them. "In the world ye shall have tribulation." That is the sure heritage, both of men and institutions, and the Union will not be exempt. It is generally known that I am not among those who say or think that the Union being now out on the open sea, will never again get into shallow water, or never again see a foggy day. I am not old, but I am too old for that sort of optimism. Yes, we may have dark days, but we will meet them in the same spirit with which they were met before, and we shall come out of them. And should any sad-eyed man say, in that day, "I told you so," he will not deserve any credit, for I am telling him so now.

But God is leading on. We are trying to hear his voice, and follow where he leads. Into the opening future we look hopefully and trustfully. We want every Baptist church in the land to have the advantages of this wonderful work of God. Come with us, for the Lord hath spoken good concerning us all.

Gathered Thoughts.

It is well enough to have good thoughts, but indispensable to have a good tongue. Generous sentiments are useless unless they provoke generous deeds. Kind thoughts for the widow and orphan are in vain unless their distresses are relieved.—George C. Lorimer.

Come take that task of yours which you have been hesitating before and shrinking and walking around, and on this very day lift it up and do it.—Phillips Brooks.

Foreign Mission Board

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR SEPTEMBER.

For Bimlipatam, its missionaries and native Christians, that they may live consistent devoted lives and bring many of the heathen to Christ. For great blessings to follow the meetings of the Convention and that the interest awakened may lead to increased efforts on the part of all.

Annual Report of the Corresponding Secretary of the Woman's Baptist Missionary Union.

(Continued from last week.)

VIZIANAGRAM.

Miss Blackadar completed her study of the Telugu early in the Convention year, and as one of her examiners said is "getting ready to begin to learn." In addition to her study, she also found time for active work. Assisted by her Bible woman, Milkamma, the mornings were spent in the Mission School and the afternoons in visiting the women in the surrounding villages. She writes: "In the New Year I had real work! Oh, what a glad, thrilling, joyous thing it is to tell the story of Christ's love to a soul who never knew before. What a privilege to be well and able for service. What a wonderful honor, God has bestowed on us to make us co-workers with Him. Every time I think of it my wonder increases. Into our frail and weak hands, and to our trust He has given the great Commission. How much more faithful we would be if we realized how immeasurable is our responsibility. How sad it is, on the other side, when we tell and explain and try to get the people to understand, and only dead indifference meets our efforts. We see pictures sometimes of the heathen holding out their hands when the Gospel comes near them. Oh, if they only were! But I have never found it so. They are only too indifferent/too apathetic, caring for naught so long as life offers a measure of pleasures, or, among the lowest classes, so long as hunger does not pinch them too hard. Oh, we want a Pentecost—that, and that only, can save India—the power of God's Spirit working on the hearts of men. Oh, Lord Jesus, how long, how long?"

Mr. and Mrs. Sanford and their daughter have been at the Hills to escape the intense heat. Mrs. S. writes: "We thank God our Christians have been kept and cared for, during our absence. Mr. Sanford found it a pleasure to meet in the Quarterly meetings last week. All seemed to be making progress, even the new Christians from Raxapatim give good evidence that they want to live the Christ-like life." Miss Sanford is fitting up a room in Mission house for her special use where she can give proper attention to the sick. It is difficult to help them to any extent when a large family have only one room. As Miss Sanford is a trained nurse, this will open a most effectual door to minister not only to the physical need but to the spiritual as well.

PARLAKIMIDI.

Miss Harrison has spent considerable time in touring with her two Bible women. They visited numbers of villages and rarely went away without giving the message of God's love to many seemingly attentive women. Wherever they found a school permission was granted to talk with them, and often sold to them Bible portions promising picture cards, when they recited a number of verses.

In a school taught by two Brahmins one of the masters while listening attentively himself, kept the children attentive too by an occasional word. At the close of the talk Miss H. taught the verse "The blood of Jesus Christ cleanseth us from all sin," the teacher helping by writing it on the black-board and repeating it with the children. After school he told Miss H. that while attending a Government school at Chicacole he frequently heard the Christian teaching and believed it. A few days after, as she was passing the school, she was invited in and he had a number of the children recite for her the verse taught on the previous visit.

Miss Harrison is greatly interested in the Rajah's Girls' Schools in Parlakimidi—one Telugu and one Oriya. She is making some progress in the study of the Oriya language which she believes will enable her to carry on most effective work, and asks our prayers that she may learn to speak intelligently to these girls and women.

TEKKALI.

Mrs. Higgins after an absence of nearly six years returned to her husband accompanied by Miss Flora Clarke, last December. Miss Clarke is making rapid progress in the study of the language, and is impatient for the time when she can tell the story of Jesus' love to the Tekkali women. The sights and sounds of this place

impress Miss Clarke with the need there is here for work among the women and children. There is no day or boarding school at this station for Christian children. Six girls were sent to the Chicacole Boarding school. When these children belong to mission helpers the parents are expected to pay about half the cost of food and clothing. Quite a number of Christian children receive their secular instruction from the Government schools in Tekkali. Though there are properly speaking no mission schools (*i. e.*, secular schools) on the field yet there are eight village schools in operation in connection with the work of our evangelists. These are, strictly speaking, private schools and managed by the wives of the evangelists. As many of the Hindu children are occupied during the day by herding cattle they can in most cases, have only night school.

The Outlook! how far-reaching, who can comprehend it? In presenting these fragmentary reports from the different stations, much more may be written between the lines than is seen on the page. Who can pen the unutterable soul-longing of the missionary, or the anxiety for those who have been enslaved by vile habits; the sense of responsibility, apart from the isolation of home-friends and congenial companionship. These may be kept from the public print, but they exist, and are only mitigated by the joy there is in presenting the beautiful story of Jesus' love to these very people, and of seeing some show what the grace of God can do in subduing a life of sin. Seventy-seven have been won for Christ in our mission this year.

Not less than 100,000 women and children are in the field of our lady missionaries, and can be reached by no others. When shall the 25,000 women of our Baptist churches realize their responsibility, opportunity and ability to meet the needs of our mission to-day. Instead of reporting our contributions for all the claims at home and abroad at \$10,356.08, it is within our ability to contribute to double the amount. Can it be possible there are about 17,000 of our women who are not in this work. According to our reckoning we have not over 18,000 identified in the Union. May the wounded Saviour never receive fresh wounds in the house of his friends, but may we each hear him say, "Inasmuch as ye have done it unto the least of these, ye have done it unto me."

A. C. MARTELL.

Mission Studies for 1903

All those who last year engaged in the delightful study of Via Christi or The introduction of Christianity into all lands will hail with delight the appearance of the second year's study. The text book is called Lux Christi, an outline study of India, written by Mrs. Caroline Atwater Mason, a woman of much literary ability. It is fitting that the first country studied in this course should be India, for two reasons. (1) India was the first field of Anglo-Saxon Protestant missions. (2) By reason of the seclusion and oppression of its women India should appeal to every Christian woman's heart. It can be said without hesitation that no portion of the heathen world can offer us a more fruitful subject for study and investigation, whether we regard the people of our own great Aryan race, the romance and adventure of early missionary history or whether we consider the land itself, with its wealth of ancient literature, its teeming millions of population, its many systems of heathen religions, its bondage to caste and the truly fascinating history of the introduction and progress of Christianity during the past centuries. Then most of all we Canadian Baptists should engage in this year's course of study because our own mission is located in India and never before was so much knowledge in such an interesting form brought before us in one little book of six chapters with 280 pages for so small a cost. Six model programmes for as many meetings have been carefully prepared and can be purchased with the books. These will be a great help in arranging for the studies. They can be changed to meet the needs of each Society. Also an outline map of India on which will be marked a sufficient number of mission stations of all denominations to give a general idea of the work done by each. A set of 24 Perry pictures can also be obtained to illustrate the lessons and are a great help in attracting attention and fixing the permanent characters in the mind. If the introductory course has proved attractive, inspiring and helpful as all have testified we feel sure that the study of India will be more so. We would invite and urge all our sisters to take up this study as soon as possible, even if they have not taken the first year's course. Here and now is a good place to begin. Send for supplies to T. H. Hall's Book Store, King St., St. John, N. B., or Geo. A. McDonald, Granville St., Halifax, N. S. Book, Lux Christi, 40 cents, Map, 35c., Programmes 15c. per dozen, Pictures 27c. per package. This includes the postage.

The Little Green God.

One of the most popular books written by Mrs. Caroline Atwater Mason the author of Lux Christi and one

of the latest editions to missionary literature is "The Little Green God." It is the story of a returned missionary from India who beholds with amazement the headway Hinduism is making in America. After parting with his only daughter lest her purity should be breathed upon by the foulness and corruption which are eating out the heart of India, he finds her in a land where Christian people import with incredible zeal that very heathenism from which he has tried to shield his child. His heart is broken and he turns from so-called Christian America to seek a refuge in heathen India. The story is pathetic, humorous and terribly in earnest. Let mission workers read it and be aroused. Just such fascinating stories we need for our Sabbath Schools and mission libraries. We would hail with delight scores of such books. No longer would our young people turn in disdain from a missionary book if we had the lives of our missionaries written in this easy, interesting style.

The Little Green God is published by Fleming H. Revell & Co. Price 75 cents, 146 pages.

All Over the Lot.

I will have a good many things to say, not connected at all, only in so far as they bear upon the general good. And so I ask a little patience on the part of any who may think it worth while to read these jottings. I will indeed take liberties, and make sudden jumps from one thing to another sort of thing. . . . My model is a temperance lecturer, concerning whose address a friend remarked, "Why, that fellow fired all over the lot."

I am not quite sure where I ought to begin so as to make my bow to your readers. When I started, I had so many fine things that I thought pen could not go fast enough and paper would not hold out. But not one solitary idea can I seize. Ideas are scarce with me just when I want them. At other times I think I have some, but it may be an illusion. From this out, however, I will take means of securing a thought, even if I have to rise from bed and light a lamp.

Mesnil, to get started, I do the almost unheard-of thing, appropriate the ideas of another man.

ON SOLITUDE.

The gifted Swiss Professor Vinet, (long since in heaven, but his words are still with us,) in a slyly peculiarly his own, makes these discriminating suggestions: "We do not say that solitude is good in itself: it is not, except with certain qualifications. . . . What we recommend is internal solitude; we must discipline ourselves to being alone in the midst of the world, to tranquillity in the midst of tumult, to stillness in the midst of excitement. . . . External solitude is evil if it be not good. If we have the world in the heart we shall take it with us into the closet. To an unsocial, envious, irritable man, who feeds upon his resentments or his hatreds, solitude of this kind is very injurious. And to men agitated by passions, we can in many cases recommend nothing better than intercourse with others who are pursuing some useful occupation. Solitude is good or evil according to the use we make of it."

"Life in our day is made up of so many elements, is cut into so many surfaces, that it produces a kind of bewilderment, and the eye needs to repose itself in the quiet and scant light of solitude."

But still, the withdrawing oneself to one's own chamber, to the brookside, or to the forest for contemplation, for self-examining and for prayer, is a means of good that we cannot neglect: "We must not despise external means, Jesus Christ did not despise them. How often is he represented in the gospel as withdrawing himself and passing long hours away from men and noise! Would a means which was necessary to Jesus be useless to us?"

The same keen mind makes an observation in this connection: "Self-examination should be often made, for the progress of evil is no less rapid than insensible. We are worse today than we were yesterday, if we are not better. As diligent stewards let us settle our account every evening, for the thief may come during the night."

With regard to recording our discoveries he makes a sane remark: "Some have advised us to keep a minute and daily journal. We must not record too much about ourselves even though we record evil."

Our careful reader will find the emphatic sentences in the above, which we have longed to put into some bold form of type. If the directors of this paper could only send with every copy a light fairy-like music to carry all the fine things to our very souls, so that they might linger there until we were impressed by them!

JOHN OLDSTVLR.

King's Evil

That is Scrofula.

No disease is older.

No disease is really responsible for a larger mortality.

Consumption is commonly its outgrowth.

There is no excuse for neglecting it, it makes its presence known by so many signs, such as glandular tumors, cutaneous eruptions, inflamed eyelids, sore ears, rickets, catarh, wasting and general debility.

Children of J. W. McGinn, Woodstock, Ont., had scrofula sores so bad they could not attend school for three months. When different kinds of medicines had been used to no purpose whatever, these sufferers were cured, according to Mr. McGinn's voluntary testimonial, by

Hood's Sarsaparilla

which has effected the most wonderful, radical and permanent cures of scrofula in old and young.

Home Missions.

The New Brunswick Home Mission Board held its first session for the year on Tuesday, 2nd inst. in Foreign Mission Rooms, St. John. Applications from several churches for aid were considered and reports from General missionary and some pastors read. The Secretary presented his report of tour of several fields.

Rev. A. H. Hayward was appointed General Missionary for 6 months from November 1. The work required to be done in Kent county was discussed at length. A young brother will probably take up this work at an early date.

Considerable time was spent in discussion of the division and new grouping of some of the fields and regret was expressed that pastors will sometimes break up natural groups or hinder natural grouping from being accomplished by ministering to individual churches when in the interests of the cause at large they should positively refuse all inducements to such a course. Several communications were read and the Sec'y. directed to enter into correspondence with Superintendent of Missions in Maine—in regard to the St. Francis field.

The next Quarterly Meeting of the Board will be held in Gibson first Tuesday in December.

B. N. NOBLES, Sec'y.

WHAT ABOUT HOME MISSIONS?

Is our Home Missionary work to be adequately supported or allowed still to languish as at present? The above is, we think, a question that should be asked of the great Baptist body of these provinces, and by them earnestly considered and answered.

The Home Mission Board understands that when it has to the best of its ability expended the money placed at its disposal by the denomination, it has discharged its whole duty.

At the same time the Board thinks that it understands the needs of the work more fully than is possible to the people generally, and that therefore the corresponding secretary of the Board should, through the columns of the MESSENGER AND VISITOR, bring the pressing needs of this work to the attention of the people. It will be my duty therefore to write frequently, giving as much information as possible, and presenting the claims of this work as well as I may be able. It is desirable that these notes should have many readers, and therefore must be brief.

It seems to us clear, that we as a people have not yet realized that Home Mission work is permanent, in that it is basal to all our other work. It is to all the other enterprises of the body what the base of supply is to the army. If the base is weak the army is weak at every point. Let Home Mission work languish, and it will not be long until every department of our work must suffer in consequence. Or to change the figure, we cannot continue to send the "milk of the Word" to India, to Quebec, to Manitoba and the Northwest, to British Columbia and elsewhere, if we allow the cow to starve to death.

Let Acadia College, Horton Academy and Acadia Seminary, lose the students that come to these schools each year from Home Mission churches and the loss would be serious indeed. I could name one such little church dependent upon the Home Missionary treasury still, that has sent at least six or seven students to the College and three or four to the Seminary to maintain personal knowledge. It might help to quicken interest in this work, if some one at Wolfville would take the trouble to ascertain from year to year, how many of the students in the different schools, come from Home Mission fields and report the facts. It would be a matter of great interest to all, if we could have published a list of the churches now contributing more or less largely to denominational work, that were once dependent on the Home Mission treasury.

At any rate brethren and sisters, this is a cow that we cannot afford to starve. And when I say that there are now some fifteen of these Home Mission churches pastorless, and the Board unable to obtain pastors because we cannot assure to them a living stipend, to say nothing of the inadequate support given those now at work, or of the new ground that might be broken did the Boards have a larger income, if you will ponder these things you will

realize that the cow should be better cared for.
Cor.-Sec'y. H. M. B.

HOME MISSION BOARD FOR N. S. AND P. E. I.

The Home Mission Board for Nova Scotia and Prince Edward Island convened in Zion Baptist church Yarmouth, Tuesday, Sept. 8th.

The following officers were elected for the ensuing year: Rev. J. H. Saunders, D. D., President; Deacon Geo. F. Allan, Vice President; Rev. E. J. Grant, Corresponding Secretary and Treasurer; Rev. M. W. Brown, Recording Secretary.

Please take notice that correspondence upon all Home Mission questioning should be addressed to Rev. E. J. Grant, Acadia, Yarmouth county, N. S. All offerings to be sent to Rev. A. Cohoon, M. A., Wolfville, N. S., who is still Treasurer of Denominational Funds for Nova Scotia, and he will see that the Home Mission portion reaches our Treasurer in due time.

M. W. BROWN, Rec.-Sec'y.

Mr. Stackhouse's Programme.

Following is the programme of Rev. W. T. Stackhouse's itinerary in the interest of the 20th Century Fund.

- Sept. 7. Amherst.
- " 9. Amherst Shore.
- " 10. River Hebert.
- " 11. Nappan.
- " 12. Parrsboro.
- " 14. Springhill (a. m.), River Phillip (p. m.), Oxford (evening).
- " 15. Pugwash.
- " 16. Wallace.
- " 17. DeBert.
- " 18. Great Village.
- " 19. Truro.
- " 21-28. Halifax.
- " 30. Scotch Village.
- Oct. 1. Rawdon.
- " 2. Summerville.
- " 5. Windsor (a. m.) Falmouth (p. m.) Hantsport (evening).
- " 6-12. Prince Edward Island with Sunday at Charlottetown.
- " 26. Wolfville (a. m.) Avonport (p. m.) Gasperaux (evening).
- " 27. New Minas.
- " 28. Port Williams.
- " 29. Upper Canard.
- " 30. Peregux.
- " 31. Canning.
- Nov. 2. Billtown (a. m.) Kentville (evening).
- " 4. Coldbrook.
- " 5. Cambridge.
- " 6. Waterville.
- " 9. Berwick field.
- " 11-14. Kingston, Morristown, Burlington, Wilmot.
- " 18. Upper and Lower Aylesford.
- " 18. Melvern Square.
- " 23. Nictaux (a. m.) Middleton (evening).
- " 24, 25. Nictaux field.
- " 26. Lawrence town.
- " 27. Port Lorne.
- " 30. Paradise, Clarence, and Bridgetown in evening.
- Dec. 1. Annapolis.

The brethren are asked to give Mr. Stackhouse and the 20th Century Fund the right of way—if possible, according to this schedule—and to communicate at once with Mr. Stackhouse and complete the arrangements for his coming. Mr. Stackhouse, as you will see from the above has some dates left open which may be used by the churches in the vicinity where he happens to be. The Committee has done its best in this matter—do you brethren—do the rest!

Personal.

Rev. J. D. Freeman entered upon his duties as pastor of the Bloor Street Baptist Church, Toronto, on Sunday the 7th inst. The Toronto Globe refers with appreciation to Mr. Freeman's preaching and says that he abundantly fulfilled the expectations of the congregation.

Evanglist C. W. Walden has fully recovered his health and is open to engagements with pastors and churches desiring assistance in their work. Our brother recently came to us from the Presbyterian body from whom he holds the highest credentials. He is also commended as a Christian worker by Revs. W. H. Robinson of Antigonish, H. N. Parry of Melvern Square, F. N. Atkinson of Alma and others. He already has considerable work ahead, and those desiring his assistance do well to write at once in order that his work may be planned advantageously. Correspondence may be addressed in care of Rev. I. W. Porter, Bear River, N. S.

Rev. Austen Kempton, of Pittsburg, Mass., has been supplying the Digby Baptist church during a part of the summer. On Monday evening of last week Mr. Kempton delivered his illustrated lecture on "The Land of Evangeline" to an interested audience in St. John, and after a trip through the up-river section of the Province he, with Mrs. Kempton, spent

last Sunday in the city. Mr. Kempton, who is a son of Rev. Dr. Kempton of Dartmouth, N. S., has lost none of his love for his native land or his interest in its welfare, and though we believe that his work in Pittsburg has been of a very interesting and encouraging character, we fancy that it might be possible for some of our Maritime churches to persuade him to re-cross the line.

The Messenger and Visitor

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

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

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

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

Notices.

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

Quarterly Meeting.

The Quarterly Meeting of the Baptist churches of the counties of Colchester and Pictou will be held with the church of Bass River, Colchester county, on the 22nd and 23rd inst. Monday 2:30 p. m. first session to be devoted to the interests of the Sabbath School work of our churches. A meeting in the interest of our denominational work will be in the evening of the same day. Tuesday a. m., will be given to business and during the remainder of the day the local church will hold services appropriate to the celebration of the 60th anniversary of their organization. Let all the churches be represented by delegates, who will come prepared in spirit by the Spirit to make this Quarterly a great blessing to the local church and all interested.
A. R. INGRAM, Sec'y.

THE TWENTIETH CENTURY FUND \$50,000.

Will subscribers please send all money from New Brunswick and Prince Edward Island to Rev. J. W. Manning, St. John, N. B.

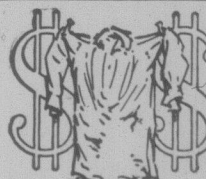
All in Nova Scotia to Rev. H. R. Hatch, Wolfville, N. S.

The next regular meeting of the Hants Co. Baptist Convention will be held in the Baptist church at Cambridge, N. S., on Sept. 29th and 30th. First sessions on Monday 29th, at 2:30 p. m. Delegates will travel by D. A. R. to Hantsport, cross the river by Mr. L. O. Marster's boat, thence to Cambridge by carriage. Will those who go by this route please notify Rev. M. C. Higgins of Summerville, before Sept. 25th.
L. H. CRANDALL,
Sec'y-Treas.

Scotch Village, N. S., Aug. 18th, 1902.

Will all delegates attending the Hants county Quarterly to be held at Cambridge kindly notify me at once so that arrangements can be made to have carriages to meet them at Summerville on arrival of boat from Hantsport. M. C. HIGGINS.

D. W. Hamilton, of Carleton county, a University graduate, has accepted the position of principal of the new central school to be established at Kingston, Kings county, and will spend this fall at Harvard and the early part of next year at Cornell preparing for the work.



Costly.—Poor Washing Powders

cost a trifle less, but all you save in a year wouldn't pay for the harm done in one wash. Some powders, if given you, would be too expensive. There's more saving with PEARLINE than with any other washing medium. PEARLINE is absolutely safe.

Best by Test 673



Headache.

Pain across the forehead or at back of head is dangerous. It slowly but surely weakens the intellectual powers, impairs the vitality and will. Headache is sometimes from the eyes but more frequently is caused by a disordered condition of the stomach and digestive organs.

Do not suffer. The pain can be cured by the harmless remedy

Abbey's Effervescent Salt

It never loses its effect. Cures by driving out the poison, and does not simply deaden the pain as do so many preparations containing narcotics.

Abbey's in the morning will make you well and keep you well.

Over 40 Years

—Ago the Manufacture of—

WOODILL'S GERMAN BAKING POWDER

was commenced. It has held against all competitors and today is unexcelled. Could you desire stronger recommendation?

Wanted

Capable and intelligent young men to learn Shorthand. We cannot begin to supply the demand of such writers, and no class of work gives better opportunities for advancement.

Send for pamphlet, "Male Stenographers Wanted," showing the demand, and the openings a stenographic position gives for rising in the world.

Students can enter at any time.

S. KERR & SON,
Oddfellows' Hall

CANADIAN PACIFIC HOMESEEKERS

EXCURSIONS

To the Canadian Northwest.

Second-Class Round Trip Tickets will be issued from ST. JOHN, N. B.

On September 17, 1902.

To WINNIPEG, ESTEVAN, MOOSEMIN, SWAN RIVER,	\$28.00
To REGINA, MOOSEJAW, YORKTON,	\$30.00
PRINCE ALBERT, McLEOD, CALGARY,	\$35.00
RED DEER, STRATHCONA,	\$40.00

Good to Return two months from date of issue.

Further particulars on application to C. B. FOSTER, D. P. A., C. P. R., St. John, N. B.

What About a Position.

When you have completed your course? We do not guarantee positions, but we assist worthy students. Read the record of the 1901-02 Class at the

Maritime Business College
Halifax, N. S.

In Attendance June 30, 62
Not heard from since leaving, 34
Graduates in positions, 153
Under-graduates in positions, 155
Average salary of 100 students (graduates and under-graduates) per month, \$57.45
Applications annually for help, over 250

Classes resume work September 2.
Free Calendar on application to

KAULBACH & SCHURMAN,
Chartered Accountants.

The Whole Story
in a letter:

Pain-Killer

(PERRY DAVIN)

From Capt. F. Love, Police Station No. 8, Montreal: "We frequently use Perry Davin's Pain-Killer for sprains, rheumatism, neuralgia, sciatica, headache, toothache, earache, neuralgia, and all ailments which beset men in our position. I have no hesitation in saying that Perry Davin is the best remedy I have ever used."

Used Internally and Externally.
Two Sizes, 25¢ and 50¢ bottles.

Fredericton Business College

Does Not Close

During the Summer Months. You may enter at any time. TEACHERS should take advantage of our Summer Session.

Year Book containing full particulars sent free to any address on application.

—ADDRESS—

W. J. OSBORNE, Principal.
Fredericton, N. B.

Joggins Coal

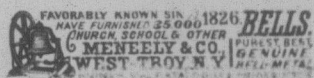
This FIRST CLASS COAL

can be purchased by the Cargo in ROUND RUN of MINE and SLACK sizes by communicating with P. W. McNAUGHTON, at 20 Orange St., St. John, or Joggins Mines, N. S. We guarantee the quality to be of the best for steam purposes.

CANADA COALS & Ry. Co., Ltd.
Joggins, N. S.

MURRAY & LANMAN'S FLORIDA WATER

"The Universal Perfume."
For the Handkerchief
Toilet and Bath.
Refuse all substitutes.



Try an investment of \$100.00 in a British Columbia Coal Company.

Write for prospectus.

A. W. BELFRY & CO.,
Rooms 40 and 41 Royal Ins. Building,
Montreal.

The Home

A HOUSEWIFE'S PRIDE.

BY SARA H. HENTON.

The desire to have snowy white linen upon our tables has been handed down to us from our grandmothers, and it is still a housewife's pride to have pretty embroidered centre-pieces and dollies. And yet, no matter how beautiful these added pieces may be, unless they are laundered properly, they detract from the elegance of our tables. We should all learn how to instruct the laundresses in regard to these favorite pieces; or, perhaps, it is best and wisest to do them ourselves.

I will give you a few items gleaned from a professional colored laundress, who makes a business of washing table linen. She says never put such pieces in with the regular wash. Have a special laundry bag for them, and, if washed properly, they will retain their beauty as long as they last.

Never put them in with the white clothes to be rubbed and boiled; but wash them alone. Prepare a suds of warm water, and use a little of the best soap, and add a little powdered borax to it. Rub each piece lightly between the hands, shaking it up and down in the water until clean.

She uses borax always with her table linens. She says it softens and whitens them, and makes less rubbing necessary. Rub or rinse the table linens through two waters, adding a little boiled starch and very little bluing to the second. Hang them on the line until about half-dry, then place each piece on a table covered with three thicknesses of flannel. Press the embroidered part with the iron until dry; then turn and iron the plain parts on the right side. This makes the embroidery show up nicely.—Religious Herald.

CLEANING A FLOOR.

Genuine skill can be exercised in cleaning a floor as in anything else. After the rugs and carpets have been taken up a floor that is not finished in any other way should be thoroughly scrubbed and dried before it is covered again. It is economy to lay down floors of matched boards of good, seasoned wood, which will not warp and show the cracks. After the carpet is up and the dust has been thoroughly swept up and has settled, scrub the wood with warm water and sal soda, cleaning and scrubbing about a square yard of surface at a time. It pays to have two pails, one of soda and water to scrub the floor with, and one of clear hot water to rinse it up with. Use two cloths, one to wipe up the floor and the other to dry with. When the floor is scrubbed wash and dry these clothes before you use them for another cleaning. If the floor is hard wood it would better be dressed by a regular finisher, as there are few maids in this country who are willing or intelligent enough to do this work, though this is the regular part of the maid's work abroad, and the tools furnished in this country for the purpose are much easier to handle than those used in Europe.—Ex.

SWEETS ON THE BREAKFAST TABLE

The custom of serving sweets on the breakfast table was originally an English custom. Now it is generally adopted in this country, and a little bitter orange marmalade or some acid fruit jam is a pleasant finale to the American breakfast. The sweets should never be served at the beginning of the meal as fresh fruit is served. They would be too cloying and would destroy the appetite for more substantial food. They should be served after the meal is practically ended, and only a small amount should be eaten. When there is fresh fruit on the table marmalade or jam is unnecessary.

A favorite breakfast confection is made of tart oranges cut in pieces, with the outer and inner skin of the orange torn away from the pulp. Grate a little of the yellow peel of the orange with the orange

pulp. Put the whole in a small thick jar and sweeten it to the taste and bake like beans—well covered with an earthen plate. It will form a thick marmalade and acquire a bright color in several hours baking. Apples cooked in this slow way, with sugar added at the beginning, and garden rhubarb make excellent breakfast preserves. The flavor is entirely different from apple sauce or from stewed oranges cooked more rapidly on the top of the stove.

ENGLISH TEA-CAKES.

When visiting in the home of an English woman I had for tea some of the most delicious tea-cakes I have ever tasted. She called them English currant-cakes. The recipe is as follows: Three cupfuls of flour, a pinch of salt, two heaping teaspoonfuls of baking powder, one half cupful of beef-dripping, one half cupful of butter, and one and one half cupfuls of currants, two tablespoonfuls of finely chopped candied orange-peel, and milk enough to make a soft dough. Mix all dry ingredients together; soften butter and dripping, and rub well into flour; add milk enough to make soft dough, and roll out on floured board till about one half inch thick; cut in rounds the size of a teaplate, put in a greased tin, and bake till light brown. When done cut in two, and spread thickly with butter. Serve hot. These cakes will keep good, and can be warmed in the oven when wanted.—August Woman's Home Companion.

TO CLEAN KID BOOTS.

Brush the mud off, dissolve one and a half teaspoonfuls of common soda in a small teacupful of cold water, damp the boots all over, and then rub with a clean cloth till they shine.—Ex.

FOOD FOR THE NERVOUS.

As a rule, salt meat is not adapted to the requirements of nervous people, as nutritious juices go into the brine to a great extent. Fish of all kinds is good for them. Raw eggs, contrary to the common opinion, are not as digestible as those that have been well cooked. Good bread, sweet butter, and lean meat are the best food for the nerves. People troubled with insomnia and nervous starting from sleep, and sensations of falling, can often be cured by limiting themselves to a diet of milk alone for a time. An adult should take a pint at a meal, and take four meals daily. People with weakened nerves require frequently a larger quantity of water than those whose nerves and brains are strong. It aids the digestion of these by making it soluble, and seems to have a direct tonic effect.—Science News.

BABY'S OWN TABLETS.

For Weak, Sickly and Fretful Children of All Ages.

If the children's digestive organs are all right, the children are all right. They will be hearty, rosy, happy—and hungry. Get the little ones right, and keep them right by the use of Baby's Own Tablets. This medicine cures all stomach and bowel troubles, nervousness, irritation while teething, etc. These Tablets contain no opiate or poisonous drugs and mother who try them once will not be without them while they have little ones. Mrs. D. E. Bradley, Woodmore, Man., says: "When our little girl was about six months old she caught a bad cold, and was much troubled with indigestion and constipation, and very restless both day and night. One of my neighbors brought me some Baby's Own Tablets and in a few days my little one was regular in her bowels and rested well. I found the Tablets so satisfactory that I now always keep them in the house and have since found them valuable when she was teething. I can truly recommend them for the ills of little ones."

Children take these Tablets readily, and crushed to a powder they can be given with absolute safety to the smallest infant. The Tablets can be obtained at all drug stores, or you can get them post paid at 25 cents a box by writing direct to The D. Williams' Medicine Co., Brookville, Ontario, Canada, N. Y.

A NIGHT WITH THE DROWSIES.

Oh, a marvelous city is Trundlebed Town,
And the home of the Drowsies is there;
And they gather at night on the hillocks
Of down,
In the streets of that city so fair,
And the Dream People come there to join
In their play.
From the plains of the Kingdom of Nod,
That beautiful country that borders, they
say,
On the luminous valleys of God.
Oh, the wonderful games that these Dream
People play,
And the fanciful tales that they tell,
And the Drowsy Folk harken and hasten
away
To the land where the Dream People
dwell.
And they gaze with delight at each curious
thing
That they find in the Kingdom of Nod,
While their ears catch a strain of the song
that they slug
In the luminous valleys of God.
Then the Drowsies return to the hillocks
of white,
And the Dream People follow them
there;
And they joyfully gambol the rest of the
night
Through the streets of that city so fair;
Then at dawn they reluctantly hasten
away
From those billowy by-ways of down,
While the Drowsies awake, with the
breaking of day,
On the hillocks of Trundlebed Town.
—Albert Bigelow Paine.

"He will make my feet like birds' feet," that is, he will give light-footedness in the else weary path of plodding life. The stag is the very emblem of elastic, springing ease, of light, bounding gracefulness that clears every obstacle of sure-footed swiftness. And that is how men who live near God, and have his strength in them because they do, will go their life-path. What a contrast to the way in which most of us get through our day's work! We plod along, heavy-footed and spiritless, like a ploughman in clayey furrows with a pound of soil clogging each boot. The monotony of our constantly recurring small duties, the ups and downs in our spirits, the stiff bits of road that we have all to pass some time; and, as days go on, the stiffer muscles which make us like to walk rather more slowly than we once did, all these make our feet very unlike birds' feet. But God with us will overcome monotony, and difficulties, and decaying natural strength, and our course may be, not like that of some heavy-footed animal, as a bear (which is named in Hebrew, "the plodder"), but like that of the deer, bounding sure footed and swift, on the free billside.—Alexander McLaren, D. D.

Sociologists were disturbed by the vital statistics issued showing a marked decline in the English birth rate. London shows a decrease since 1881 from 27.4 to 20.6 per 100 of married women under the age of forty-five. The decline is most noticeable in the fashionable quarters of the capital, while the slum areas, such as Spencey, Shadwell and Bethnal Green, are almost stationary. Outside of London the decline amounts to 25.8, against 30.3 in 1881.

Another Testimony

TO THE MERITS OF—
GATES' MEDICINE!

They cured when Hospital Treatment failed.
Black River, January 4, 1892.
Messrs. C. Gates, Son & Co.,
Middleton, N. S.

Dear Sirs.—Not long ago I had a severe sore on my leg, which became so troublesome that I was obliged to go to the hospital at St. John. After remaining some time, however, I felt no better, notwithstanding the careful treatment there accorded. Your agent here, Mr. R. Power, then asked me to try GATES' MEDICINE. I began a course of your BILDER and 2 bottles of Liniment the soreness had entirely disappeared from my leg, which was completely healed except a very small spot. I feel very grateful for the wonderful cure thus effected, and I certainly think your medicines "can't be beat."
Yours truly,
JAMES SCRIBNER.

If you wish to have pure blood, which is the basis of good health, try GATES' MEDICINE. Sold everywhere.
Manufactured only by
C. GATES, SON & CO.,
Middleton, N. S.

SOUR STOMACH, FLATULENCY, HEARTBURN, AND ALL OTHER FORMS OF DYSPEPSIA
Promptly relieved and cured by
K. D. C. THE MIGHTY CURER

The Sunday School

BIBLE LESSON.

Abridged from Peloubets' Notes. Third Quarter, 1902.

JULY TO SEPTEMBER. Lesson XIII. September 28.

REVIEW.

Read Deuteronomy 8:1-20, and the Lessons for the Quarter.

Subject: Lessons taught the Israelites in God's wilderness training school.

GOLDEN TEXT.

Thou shalt remember the Lord thy God. Dent. 8:18.

EXPLANATORY.

The review may be taught in several ways, each bringing out a new phase of the quarter's teachings.

A brisk method of reviewing these lessons is the following. Fasten twelve hooks in a board, and prepare twelve cards to hang on them, each card bearing the title of one of the quarter's lessons, not numbered.

The object of this review is to exhibit the divine plan in God's leading of the Israelites, showing how strength upon strength was added to them in the course of his wonderful providence.

While this is the main review, if there is time it will be very profitable to pursue also one or more of the following lines of thought.

THE PERSONAL REVIEW.

This deals with the unequalled character of Moses, and the entire course of his life should be reviewed.

A GIRL'S PROBLEM.

How to Feed Herself When Running Down.

"I am a stenographer!" That statement brings up a picture of long hours of tiresome indoor confinement, close mental concentration and subsequent exhaustion and brain lag.

A young lady in Dayton, Ohio writes, "Some time ago I was a stenographer in a large city retail store and having the responsibility of the office work resting largely upon me my health began gradually to decline, and I stood, facing the difficult problem of finding relief of some kind or leaving my situation. Worry added to my trouble; I became dyspeptic and nervous and suffered with insomnia and restlessness at night."

I was speaking of my illness one day to a trained nurse, who recommended that I begin a systematic diet of Grape-Nuts at once as she had seen its beneficial effect upon several of her patients who had suffered as I did.

So I began to use the food conscientiously. It formed my entire breakfast with perhaps Postum Coffee or some other nourishing drink and a second dish was taken at the evening meal. In about two weeks time I began to feel stronger and more hopeful; my digestion and appetite were better; I was less nervous and could sleep. I continued the diet steadily and soon courage and vitality began to revive and once more I began to think success lay somewhere in this big world for me.

My work grew smoother and easier and after seven months of this diet I could do almost twice the amount of work in a day and do it easily and without feeling exhausted.

Today I am filling a much more responsible position and do the work easily and satisfactorily. I attribute it all to Grape-Nuts which I still continue to use. For a palatable and healthful diet, there is nothing on the market to equal it, and the fact should become of common knowledge." Name given by Postum Co., Battle Creek, Mich.

and to give illustrations of each point. When this has been done, something like the following outline will have been constructed.

LIFE OF MOSES.

Length, 120 years. History given at all fully, three and one-half years. (Compare life of Christ.)

Born in Egypt. Tribe of Levi. Father, Amram. Mother, Jochebed. Brother, Aaron. Sister, Miriam.

Outline of life: forty years at Pharaoh's court, forty years a shepherd in Midian, forty years the leader of the Exodus.

Providential and Supernatural Elements: the discovery by the princess; education in court; strengthening of body and mind in Midian, the burning bush; miracles in Egypt; the passage of the Red Sea; the manna, etc.

Personal Characteristics: a strong body and vigorous old age; meekness, shown at the burning bush, at Miriam's revolt, etc.; boldness, shown before Pharaoh, at the time of the golden calf, etc.; faith, shown in the miracles of Egypt, the manna, victory at Rephidim, brazen serpent, etc.; sin, at Meribah.

Achievements: as a general, in the Exodus, battles with Amalekites, Canaanites, Amonites; as statesman, in organizing the nation, and in the Mosaic system of laws; as prophet, in the close communion with God, the tabernacle symbols, the brazen serpent, the prophecy of the Prophet like Moses; as orator, in the addresses on Sinai, at Kedesh, and in Deuteronomy; as author, in the Pentateuch and the ninety-third Psalm.

A REVIEW BY SLIPS.

The events of the quarter's lessons may be reviewed very briskly and effectively in the following way. Write upon slips of paper brief titles of all the events, including the principal happenings not included directly in our lessons, such as the story of Balaam, the revolt of Korah, and Moses' sin at Meribah.

These slips are not to be numbered, and the class will draw them at random, afterward attempting to arrange them in exact chronological order. The teacher will ask, "Who has the first event?" and the scholar who thinks he has it will read his slip, the class passing on the correctness of each reply.

If there is time after this exercise, mix up the slips and have them drawn again. This time the holder of each slip will be obliged to submit to a catechizing, regarding the event named on it, from all the other members of the class. The teacher will keep a record of the number of questions answered correctly and incorrectly, and announce at the end who did the best.

THE PROPER SCHOOL-ROOM.

The first point to be considered is concerning the housing of children during school life, and it goes without saying that the best shape for the school-room is the oblong. Windows on only one of the lowest sides, for the very obvious reason that cross-lights are always injurious to the eyes, and that many of the spectacled youngsters whom we meet in our streets are the victims of imperfectly lighted school-rooms. I would have these windows reach as high as the ceiling of the room, and I would like a double window, too, which during the winter will serve to economize heat, keep out noise, and with judicious use ventilation. The fancy teachers have for arranging seats in semi-circular fashion so that at the observation of the individual child is more easily obtained, is, in my opinion, most undesirable. Some one child will certainly have the light improperly arranged. Every child should sit with his left hand nearest the window, thus preventing shadows on books or writing; and if I could have the arrangement of the room, the sill of the window would be fully five feet from the floor. There could thus be no possibility of drafts, if by any chance cracks were in the window frame, and influenza would be avoided, because the air could not touch the children's head.—Julia Holmes Smith, M. D., in the Pilgrim.

PAINTING HER PORTRAIT.

"If I could be such an old lady as that—so beautiful, serene and lovable—I shouldn't mind growing old," said a young girl the other day, speaking of a white-haired visitor who had just departed. "Well, if you want to be that kind of an old lady, you'd better begin making her right now," laughed a keen-witted companion. "She doesn't strike me as a piece of work that was done in a hurry."

It has taken a long time to make her what she is. If you are going to paint that sort of portrait of yourself to leave the world, you'd better be mixing your colors now."

The merry words were true; and, whether she willed it or not, the girl was already "mixing the colors" for her portrait, and drawing day by day the outlines of mature womanhood which shall yet brighten or darken the lives around her. Many a careless, selfish girl has in her inmost heart no higher ideal than "to be like mother" when she shall have reached mother's years; but in the meanwhile she is content to be unlike her as possible. She has an idea that age brings its graces with it and that a beautiful character comes, like silver hair, naturally and without effort.—Forward.

THE GOLDEN KNIGHT.

A slim young knight in golden mail Came riding through the field; Of yellow metal was his lance, His cuirass and his shield, And yellow was the waving plume That danced upon the breeze, And, yellow, too, the silken curls That rippled to his knees.

He halted by a silver stream, And in the moonlight pale The chilly dew like jewels, shone Upon his gleaming mail.

A wind that told of coming frost His saffron feather shook, And sent the red October leaves In showery upon the brook.

But all along the eastern sky A blinding glory came, As morning robed the hills with light And crowned the woods with flame; And where I saw the golden knight In glittering armor pass, A slender spray of goldenrod Was tilting with the grass

—Minna Irving in the September Woman's Home Companion.

Hon. Mr. Sifton, interviewed at Ottawa regarding the tariff, said: "My position is that the tariff as it stands is a compromise well and carefully marked out. Its adaptability to the requirements of the trade of Canada is shown by results. Manufacturers and consumers are alike getting fair treatment. We should like the tariff lower, but we recognize that there must be mutual concessions and for the present recognize that the present tariff is a reasonable one. Any attempt to increase the protective features of the tariff in favor of manufacturers against consumers will meet the strenuous opposition of every Liberal elected west of Lake Superior."

THE OLD WAY

Of Treating Stomach Trouble and Indigestion, a Barbarous and Useless One.

We say the old way, but really it is the common and usual one at the present time, and many dyspeptics, and physicians as well, consider the first step in attempting to cure indigestion is to diet, either by selecting certain food and rejecting others, or to greatly diminish the quantity of food usually taken.

In other words, the starvation plan is by many supposed to be the first essential in the cure of weak digestion.

The almost certain failure of the starvation cure for stomach trouble has been proven time and again, but still the usual advice, when dyspepsia makes its appearance, is a course of dieting.

All this is radically wrong. It is foolish and unscientific to recommend dieting or starvation to a person suffering from dyspepsia, because indigestion itself starves every organ and every nerve and fibre in the body.

What is needed is abundant nutrition, not less, and this means plenty of good, wholesome, well-cooked food and some natural aids to assist the weak stomach to digest it.

This is exactly the purpose for which Stuart's Dyspepsia Tablets are adapted, and this is the way they cure the worst cases of stomach trouble.

The patient eats plenty of wholesome food, and Stuart's Dyspepsia Tablets digest it for him.

And this is in accordance with nature and common sense, because in this way the whole system is nourished and the overworked stomach rested because the tablets will digest the food, whether the stomach works or not. One of Stuart's Dyspepsia Tablets will digest 1800 grains of meat, eggs and similar food.

Any druggist will tell you that Stuart's Dyspepsia Tablets is a remedy of extraordinary value and probably is the purest and safest remedy for stomach troubles.

No person suffering from poor digestion and lack of appetite can fail to be immediately and permanently benefited if they would make it a practice to take one or two of Stuart's Dyspepsia Tablets after each meal.

CANADIAN PACIFIC RY.

20,000

EXPERIENCED Farm Laborers WANTED

FOR EMPLOYING IN

Manitoba and Assiniboia

Excursion Aug. 18

From all Points in Maritime Provinces

Going Rate, \$10.00

Returning Rate, \$18.00

For all particulars apply to C. B. FOSTER, D. E. A. G. P. R., St. John, N. B.

Don't go to a BUSINESS COLLEGE

Until you have seen the Year Book of FREDERICTON BUSINESS COLLEGE, outlining our Commercial, Shorthand and Typewriting courses. Send your name and address on a post card and you will get it without delay. Address, W. J. OSBORNE, Principal, Fredericton, N. B.



CURE CONSTIPATION

Sick Headache, Biliousness, Dyspepsia, Coated Tongue, Foul Breath, Heart Burn, Water Brash, or any Disease of the Stomach, Liver or Bowels.

Laxa-Liver Pills are purely vegetable; neither gripe, weaken nor sicken, are easy to take and prompt to act.

CHURCH BELLS Chimes and Pells, Made to Order by McHANE BELL FOUNDRY Baltimore, Md.

Society Visiting Cards

For 25c.

We will send

To any address in Canada fifty finest Thick Ivory Visiting Cards, printed in the best possible manner, with name in Steel plate script, ONLY 25c. and 3c for postage. These are the very best cards and are never sold under 50 to 75c. by other firms.

PATERSON & CO., 107 Germain Street, St. John, N. B.

Wedding Invitations, Announcements, etc., a specialty.

From the Churches.

Denominational Funds.

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

The Treasurer for New Brunswick is Rev. J. W. Manning, D. D., St. John, N. B., and the Treasurer for P. E. Island is Mr. A. W. Stearns, Charlottetown.

All contributions from churches and individuals in New Brunswick to denominational funds should be sent to Dr. Manning; and all such contributions in P. E. Island to Mr. Stearns.

LOWER STREWIACK, N. S.—Former pastors will be glad to know that Brother Sandeson of McPhee's Corner was baptized last Lord's day.

A. R. INGRAM.

Sept. 12th.

TRIKALI, INDIA.—We had the privilege recently of baptizing six candidates. One was a man who came from the ranks of the heathen. The other five were young people from our Christian homes. Famine has been threatening in many parts of India, but the prospects are brighter now and we hope the calamity may be averted.

Aug. 19, 1902.

W. V. H.

NORTH BROOKFIELD, QUEENS CO., N. S.—Baptized two August 3 and one on September 7. The missionary spirit is becoming more marked among us. Bro. Sebra C. Freeman, missionary elect, was ordained on the 10th inst. On Sunday evening, September 7, after giving us an excellent report of the Convention he called for one dollar pledges to redeem his pledge of twenty-five dollars for this church toward Bro. Glendenning's salary. The sum of thirty dollars was enthusiastically subscribed.

J. H. BALCOM.

BEAR RIVER, N. S.—Rev. H. F. Adams visited us on the 7th inst. The church pledged about \$550 to the 20th century fund. With the Sunday School offerings to the same fund, Bear River will exceed six hundred. We are holding special services at Morganville with favorable indications. Evangelist C. W. Walden is associated with me in the work. Our brother was waiting to open work with Rev. J. W. Bancroft of the St. Mary's Bay church, and preferring service to idleness consented to spend the interim in this small and retired village. Already there is a spiritual quickening.

ISRAEL W. PORTER.

Sept. 12th.

AMHERST.—Rev. W. T. Stackhouse of Winnipeg, Supt. of Manitoba and North West Missions, who is now working in the interest of the Century Fund, was at Amherst on Sunday, Sept. 7th, and spoke in the interest of the Baptist work in the West. These addresses cannot help but stimulate to increased interest, as we listen to the facts given, concerning the different nationalities, who are making our Dominion their home, and our responsibility to give them the gospel in order that our Canada may be Christian Canada. In the afternoon our brother spoke at Westmoreland Point, and in the evening at Point de Bute to appreciative hearers. We would hope that large audiences may greet him wherever he speaks, so that as a denomination we may become more intelligent regarding the great work that is ours to help.

BAYSIDE, WESTMORELAND COUNTY, N. B.—About 10 years ago it was my privilege to labor around these shores in company with our veteran missionary Wallace who is loved by the people here as well as at other places. At that time two Baptist churches were organized and we trust some good accomplished. About that time a man by the name of Grimson from the north of Ireland appeared on the scene and gained a foothold at Bayside. Some of our people left the church and they founded a separate organization. They built a hall opposite the Baptist meeting house, and as they thought that they were the church it would only be a question of time when the Baptists would become extinct in this place. But strange to say, it has proved the reverse. The other day their hall was sold for a dwelling house and those who have left the church are taking an active part in our meetings and

are coming back, sinners are being converted and we expect to administer the ordinance of baptism on Lord's day. Bro. Christopher who was highly appreciated as pastor has resigned in order that he might continue his studies. This is an extensive field and needs a strong man sound limb and wind. Who will come? Remember us at the throne of God.

J. A. MARPLE.

NORTH ESK, NORTHERN BRITAIN, N. B.—This is the oldest Baptist Church in New Brunswick. Once it was large and flourishing but now has about gone out of existence. The Baptist people have been moving away and dying until only 12 or 13 persons are resident members and they are about as good as dead. Only three or four male members and they take little interest in the cause. The Presbyterians lead although there are many who lean towards the Baptists. The old church building is about gone but does for meetings. Bro. R. P. Whitney a leading citizen has a nice large church about completed which he intends some day to donate to the Baptist people. This will prove a great help to them. We met kind and good people in all denominations. My conviction is that the Baptist people must spur up and be more united or they will surely loose ground in the north of N. B. We enjoyed six steady weeks of meetings. It was in the midst of haying, short evenings and long days but God blessed the work. 12 confessed the Saviour and 15 or 20 others stood showing they had decided for him or wished to. Rev. A. P. Brown the able pastor of Newcastle and Derby church preaches for this people every two weeks. He is working very hard and is not well and by his kind invitation I had the privilege of supplying all of his churches last Lord's day, he taking a much needed rest. We will not soon forget the kindness and generosity of Bro. and Sister Brown and family at the parsonage. While writing allow me to announce my intention of entering Union Evangelistic work in the near future and ask the prayers and co-operation of all for success and blessing.

GEO. H. DRAMAN.

Quarterly Meeting.

The Queens Co., Quarterly met with the Middlefield church on Sept. 8th and 9th. Monday evening was given to the consideration of our denominational work. The Pres. Pastor C. W. Corey delivered an address on Education in which he received the history of our schools, spoke of their standing of the character of work done, and advanced reasons why Baptists could not fall in with the idea of amalgamation of colleges. Pastor Langille followed with an address on same subject, pointing out that while we could stand without amalgamating ourselves with the colleges of the Maritime Provinces. Acadia College could not stand without the most loyal support of our people. These addresses did much to deepen the interest of our people in this section in our educational institutions.

The subject of Home Missions was spoken upon briefly by Pastor H. B. Sloat. After showing amount per member given last year for our H. M. work, and pointing out that during the year just closed we have fallen behind last year in our contributions, season were advanced for the increase of our quarterly offering. Twenty-five cents per quarter (eight and one third cents per month) for each member, each year to our general work would furnish plenty of money to carry on H. M. work as well as all other branches of our work.

Tuesday morning reports from the churches. These reports were for the most part encouraging. It is safe to say that the Baptist interest in Queens County is moving forward steadily.

Brookfield church reported three additions by baptism during past quarter. Liverpool church reported five. Middlefield reported new organ bought and paid for. Milton reported \$490 expended on interior of meeting house (metallic ceiling and walls) paid for.

Regret was expressed that the Kempt church is pastorless and action was taken to assist said church in securing a pastor.

Tuesday afternoon was devoted to Sunday school work. An address on the

RADWAY'S READY RELIEF FOR PAIN

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

Instantly stops the most excruciating pains; never fails to give ease to the sufferer. For SPRAINS, BRUISES, BACKACHE, PAIN IN THE CHEST OR SIDES, HEADACHE, TOOTHACHE, CONGESTION, INFLAMMATIONS, RHEUMATISM, NEURALGIA, LUMBAGO, SCIATICA, PAINS IN THE SMALL OF THE BACK, or any other external PAIN, COLIC, SPASMS.

A Little Girl's Life Saved.

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

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

BOWEL TROUBLES.

Dr. Radway—For 30 years we have been using your medicine (Ready Relief and Pills) always getting the desired result, and we can truly say that they are worth ten times their weight in gold. Especially so in a climate like ours where all kinds of fevers are raging the year around, and where bowel troubles, such as dysentery, are epidemic. I have converted hundreds of families to the use of your remedies, and now they would no more be without them than their family Bibles. I am now 73 years old, hale and hearty, and would like your advice regarding my hearing, which has been troubling me lately, etc., etc.

R. P. LILA.

1704 Edward Street, Houston, Tex.

There is not a remedial agent in the world that will cure fever and ague and all other malarious, bilious and other fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF. Sold by druggists. Use a bottle. RADWAY & CO., 7th Helen Street, Montreal.

"Qualifications of the S. S. Teacher" by Pastor Sloat and one on "The Literature for Baptists" by Pastor Langille, caused some discussion but not as much as a baseball match would. The members of the Quarterly should feel perfectly free to discuss all questions in connection with our work. At the close of the conference of S. S. W. the Session for the following Sunday was taught by Pastor Corey. This proved a most helpful session.

On Tuesday evening we enjoyed the privilege of listening to Rev. S. C. Freeman missionary elect for India. Bro. Freeman spoke from Luke 18:1. His subject being "The Obligation to pray." The presentation of the subject being strong and fresh and in the power of the spirit awakened a keen interest in all, and the short after service was one of rich blessing.

H. B. SLOAT, Sec'y. Treas.

King's Co., (N. S.) Baptist Conference.

The King's Co., (N. S.) Baptist Conference met at Lower Canard Sept. 3rd. The meetings were exceedingly interesting and helpful. The morning session was chiefly occupied with reports from the Convention at Yarmouth, which was represented as having been a season to all of spiritual refreshment and blessing. One of the speakers said it was manifest that the denomination was far from being a dying one. Bro. A. S. Lewis presided at the meetings. Pastors Hatt and Corbett had for their theme, The Church Organized for Work. The latter emphasized its obligation to the community. He described the church as a "Life Saving Station." Pastor Hatch carried the line of thought still farther and showed the church's responsibility to give the gospel to the whole world. Bro. H. speaks with the conviction of one who believes that a non-missionary church has forfeited its right to live. Bro. Baker, pastor of the New Minas church, presented the case of the South Alton Section of his field, where they have bravely attempted the building of a meeting house. A collection was taken in their behalf which was supplemented by another the following evening at the S. S. Convention in Upper Canard, raising the whole amount to about \$2300. The pastors of the County are proposing to assist each other in special services during the coming season.

S. S. CONVENTION.

The Baptist S. S. Convention met in Upper Canard on the 4th. The subjects discussed were: The Bible class problem; The preparation of the lesson; The enlisting of the young people in mission work; The three precious things: The Bible; The Home and the Child. Pastor Day showed the necessity of inculcating our denominational principle in the S. Schools. That is to say that the young people should be taught Bible truth. Pastor Simpson conducted an open parliament on the conduct of the Sabbath School. It was unanimously resolved to ask our Sabbath Schools to co-operate with the Union Convention but not to forsake our own.

M. P. F.



These trade-mark crisscross lines on every package. GLUTEN FLOUR For DYSPEPSIA. SPECIAL DIABETIC FLOUR. K. C. WHOLE WHEAT FLOUR. Unlike all other foods. Ask Grocers. For book or sample, write Farwell & Rhines, Watertown, N. Y., U.S.A.

MARRIAGES.

REAVES - CHRISTIE.—At Yarmouth, Sept. 10th, by Rev. David Price, Harry C. Reaves, Hawksbury, to Margaret Christie, Truro.

MORRHOUSE-AUSTIN.—At Daoktown, Sept. 10th, by Pastor M. P. King, Thomas Morrhouse of Blissfield to Mary Austin of the same place.

ARLEMAN-WREARER.—At the home of Samuel Arlean, Sept. 8th, by Pastor M. P. King, Eugene Wrearer of Boston to Effie Arlean of Blackville.

ZWICKER-CRESS.—At Clementsport, on September 4, Howard W. Zwicker to Minnie Cress Both of Clementsport, Annapolis County, N. S.

COOK-SILVER.—At Isaac's Harbor, on the 10th inst., by Rev. W. H. Warren, Walter S. Cook, of Isaac's Harbor, to Besse B. Silver, of Goldboro.

MILLARD-NICKERSON.—In the Baptist church, Milton, on Sept. 3rd, by Rev. H. B. Sloan, Alice Eleanor Nickerson, of Milton, to Robie Millard, Liverpool.

MORRHOUSE-MACCAFFERTY.—At New Salem Baptist church, Aug. 17th, by Pastor M. P. King, John Morrhouse of Blissfield to Clonnie MacCafferty of Blackville.

MCKENZIE-FROST.—At the parsonage, O'Leary Station, P. E. I., Sept. 1st, by Pastor A. H. Whitman, John McKenzie, of Oam, Maine, to Alice J. Frost, of Springfield, Lot 7, E. I.

SPENCER-HOLMES.—In the Baptist church, Homeville, C. B., on Sept. 4th, by Pastor R. B. Kinley, Fred G. Spencer, of Glace Bay, to Carrie E. Holmes, eldest daughter of William Holmes of Homeville, C. B.

MACLEAN-HANKINSON.—At Weymouth Sept. 10th, by Rev. J. F. Eaton, Daniel H. MacLean, of Hopeville, Pictou County, to Harriet Thirton, daughter of Frank Hankinson, Esq., of Weymouth, N. S.

DOWNING-CHESLEY.—At the home of the bride's father, New Germany, Sept. 10, by Rev. H. C. Smith, M. A., assisted by Rev. J. W. Turner, Mr. W. P. Downing to Laura B., daughter of John Chesley, Esq., both of New Germany.

DEATHS.

FRALL.—At Westfield, Queens County, Aug. 16th, Daniel Frall in the 74th year of his age, he suffered much during the last days of his illness, death bringing a sweet release. He leaves a widow six sons and two daughters to mourn his loss.

LANTZ.—Mrs. Rebecca Lantz departed this life at Farmington, New Germany, Sept. 7th, aged 80. She was born at Chester, and, while living at Halifax in her girl days, was "born from above," and baptized by the late Dr. Silas T. Rand. She came to this part of the county fifty years ago, and for 43 years she has been a consistent member of the New Germany Baptist church. Her sickness of paralysis was of short duration. She could talk but little, but Jesus was her only hope and comfort. Her influence has been Christlike, her life godly, and her end peace. "Blessed are the dead that died in the Lord."

TEDFORD.—Ohio, Yarmouth, N. S., Sept. 5th, Mrs. Martha E., the beloved wife of our Bro. Harvey G. Tedford passed away at the age of 55 years. In the death of Sister Tedford the North Temple Baptist church has parted with one of its most

intelligent and devoted members. The family mourns the loss of a loving, faithful wife and mother. This group is made up of husband, two sons and two daughters. Mrs. (Rev.) E. P. Churchill of Dover, N. H., is one of these. Our Sister accepted the Saviour in early life and was baptized by the late Rev. J. A. Stubbert. Love and loyalty found constant expression in her life. In her long and painful illness her faith failed not.

HARDING.—Entered into rest at Hardingville, St. John County, on Sept. 5th, Deacon Valentine Harding, in the 87th year of his age. In the death of Brother Harding St. Martin's Parish loses one of its most esteemed citizens and the little church at Hardingville suffers a great loss. Mr. Harding was ill but a short time, having kept his health and strength in a remarkable degree. He was engaged in mercantile pursuits in St. John in early life, retiring some years ago, and has since resided at Hardingville. Deceased became a member of Germain Street Baptist Church about sixty years ago, and remained in constant fellowship with the church till the time of his death. Mr. Harding left a widow and children to mourn his loss, the widow of the late Deacon A. W. Paterson of Lelustar street, being his eldest daughter. Rev. R. M. Bynon conducted the funeral services.

MCCUMBER.—At Brookville, Hants Co., Aug. 29th, Annie E. McCumber in the 24th year of her age, leaving a sorrowing husband and a large circle of friends to mourn her loss. Our Sister early in life gave her heart to the Saviour and at the early age of thirteen years was baptized into the fellowship of the Kempt Baptist church by the Rev. Geo. Weathers. Since that time, she has always taken an active and constant interest in the Sunday School and church and her voice was frequently heard in songs of praise, unto Him who had redeemed her. The funeral services conducted by Rev. M. C. Higgins, were largely attended, testifying to the high esteem in which our Sister was held. The death occurred at the home of her parents Mr. and Mrs. Wm. T. Crossley's for whom much sympathy is felt in their deep sorrow. May the God of all comfort sustain the sorrowing in their hour of sore bereavement.


SIMPSON.—At Brooklyn, Mass. Aug. 30th, after five weeks severe sickness patiently borne Maud Simpson in the 20th year of her age. The remains were brought to French River, Merigonish for burial. For over three years Miss Simpson had been in Brooklyn, and had made her plans to visit the old home in September, alas for human plans! The funeral took place at Merigonish Sept. 2nd, a large sympathetic crowd gathered. In the absence of Rev. Mr. Campbell, Mr. S. D. Knott (lic) officiated, the deceased having been a scholar in his Sabbath School class for over three years. The service was impressive and instructive. The remains were interred in the old Baptist burying ground there to await the blessed resurrection. For the bereaved family our hearts go out in prayer and sympathy.

COLE.—At Greenfield, Sept. 3rd, after a long and tedious illness, Sarah I., beloved wife of Mr. Millard Cole. Sister Cole was baptized March 13th, 1858, and united with the Greenfield Baptist church of which she remained a consistent member until death removed her. For upwards of twenty years she was deprived of the enjoyments of active life, because of sickness, but she enjoyed much of the Divine presence, and because of this she was not only patient in her sufferings, but always cheerful and happy. She never seemed to doubt her acceptance with her Lord and always felt for her to die would be gain; to be in her company was simply to learn what the loving favor of God can do for poor suffering humanity. She leaves a sorrowing husband, two faithful daughters, a son, with a large number of friends to mourn their loss. May the Lord ever sustain them.

BURGESS.—At Brockton, Mass., Foster M. Burgess son of Mr. J. G. Burgess of Cheverie, N. S., in the 33rd year of his age, leaving a deeply saddened wife and little daughter to mourn their sore bereavement. The entire community was greatly moved by the sad event, which has cast such deep gloom over the once happy home. Universal sympathy is felt for the wife and little girl so sorely bereft of a loving husband and father. Our brother was a general favorite with all, strongly attached to his home and family and so universally esteemed that his early demise is sorely felt by all who knew him. His only regret, when assured that he had only a short time to live, was that he had not given his life to the Service of his Lord and Master. But to the Pastor Rev. G. Titus, who called upon him during his illness he gave strong assurance that he had found peace with God and peacefully passed away resting in the arms of Eternal Love. The funeral services were conducted in Cheverie, his old home and were largely attended. The many and costly

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floral offerings were an evidence of the high esteem in which he was held by his many friends. At his special request, Fanny Crosly's beautiful hymn "Saved by Grace" was sung.

REED.—At Caledonia, N. B., July 27th, Mrs. Edwin Reed, aged 72 years. Mrs. Reed was born at Harvey, Albert Co., where she lived until about 50 years ago when she came to reside at Caledonia. She was converted when about 13 and united with the Hopewell church, of which she remained a member until the organization of the Caledonia church in 1854, when she had her membership transferred to it. Our sister was one who was true to God and delighted in his service, and when she could was found in his house where she always, when opportunity was given, spoke of his goodness and power to save. She was always glad to learn of the prosperity of the church in other places as well as at home, and for the last 15 years of her life was a regular subscriber and reader of the MESSENGER AND VISITOR. For two years she was afflicted with cancer and was a great sufferer, but "through it all she trusted in him who has said "I will never leave thee nor forsake thee," and when the end came it was peace. She leaves one brother and two sons, as well as a number of relatives and friends to mourn the loss of a kind mother and true Christian.

Quarterly Meeting.

The quarterly meeting of Carleton and Victoria Counties met with the Richmond and Hodgdon church September 9 and 10. The first session (Tuesday afternoon) was opened with social service led by the President, Rev. B. S. Freeman. The election of officers which then followed resulted in the re-election of Bro. Freeman as President, and in the election of Rev. R. W. Demmings, 1st Vice; Rev. Jos. Cahill, 2nd Vice; and Wylie H. Smith, Sec'y and Treas. The reports of the pastors present were listened to with interest and encouragement. Special mention might be made of the work of grace which the Benton section of Pastor Barton's field is now enjoying. Four have been baptized, one from Roman Catholic home, and three others received for baptism at last night of meeting.

The evening session was a treat for Sunday School workers. Three brief, spicy, comprehensive addresses on Sunday School work were listened to by a large audience. The first was delivered by Pastor Fash on the subject, "The Moral Training of the Sunday School"; the second by Pastor Cahill on "The Bible and How to Teach It," and the third by Rev. A. H. Hayward on "How to Interest the Sunday School Class." Each was certainly a splendid treatment of the subject considered. The session closed after

a question bureau had been opened and suggested answers given to several leading questions with which Sunday School workers have to deal.

The third session (Wednesday morning) was opened with a social service led by the Secretary. A paper was then read by Rev. Jos. Cahill on the subject "The Social Service and How to Conduct It." May it suffice to say "the paper was a masterly treatment of the subject." It was most suggestive as proven by the lively and helpful discussion which it provoked, participated in by Brothers Hayward, Fash, Smith, Barton, Demmings, Atherton, Mcrrithew and Freeman. The end of this discussion brought to a close a most profitable session of our quarterly. The afternoon session was opened with a social service led by Bro. C. E. Atherton. A stirring address on Home Missions was then delivered by Rev. A. H. Hayward. The speaker's heart, soul and body are so fully in this work that the address could not but arouse a most helpful discussion. When done we were wiser as regards the condition of the weaker churches of these counties, of which there are eight isolated and pastorless ones.

By evening, the continuous downpour of rain which kept many from attending the morning and afternoon sessions, had ceased and the house was filled to hear a sermon preached by the Secretary. An evangelistic service brought to its close a most joyous quarterly. The season being a busy one, few delegates came from a distance besides the pastors, of whom six out of seven in the counties were present. We were much helped by the presence of Rev. A. H. Hayward, our general missionary, and Bro. C. E. Atherton, who has just resigned the Country Harbour field in Nova Scotia.

WYLIE H. SMITH, Sec'y.

LITERARY NOTE.

Howard Pyle is just finishing work on a book, "The Story of King Arthur," which is a companion volume to the author's popular "Robin Hood." It will appear first as a serial in the St. Nicholas magazine, very fully illustrated by the artist author. It is said to be a more recounting of old stories, but an entirely new series of picturesque, romantic tales woven about the old legend of King Arthur.

Remember that your work comes only moment by moment, and as surely as God calls you to work, he gives you strength to do it. Do not think in the morning, "How shall I go through this day? I have such and such work to do, and persons to see, and I have not the strength for it." No, you have not, for you do not need it. Each moment, as you need it, the strength will come, only do not look forward an hour; circumstances may be very different from what you expect. At any rate, you will be borne through each needful and right thing "on eagle's wings." Do not worry yourself with misgivings; take each thing quietly.—Priscilla Maurice.

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Cocoas and Chocolates.



Breakfast Cocoa.—Absolutely pure, delicious, nutritious, and costs less than one cent a cup.

Premium No. 1 Chocolate.—The best plain chocolate in the market for drinking and also for making cake, icing, ice-cream, etc.

German Sweet Chocolate.—Good to eat and good to drink; palatable, nutritious, and healthful.


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6-8

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2. A man and his wife to work in Acadia Seminary, the man to do the work of a man servant and the woman to do laundry work.

3. Two girls to work in dining-room of Acadia Seminary.

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A. COHOON, Sec'y Ex. Com. Wolfville, N. S., July 1.

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makes delicious coffee in a moment. No trouble, no waste. In small and large bottles, from all Grocers.

GUARANTEED PURE. 300

USE WHAT YOU HAVE.

"What is in thine hand, Abel?"
"Nothing but one wee lamb, O God, taken from the flock. I purpose offering it to thee a willing sacrifice."

And so he did. And the sweet smell of the burning has been filling the air ever since, and constantly going up to God as a perpetual sacrifice of praise.

"What is it thou hast in thine hand, Moses?"

"Nothing but a staff, O God, with which I tend my flocks."

"Take and use it for Me"

And he did; and with it wrought more wondrous things than Egypt and her proud king had seen before."

"Mary, what is that thou hast in thine hand?"

"Nothing but a pot of sweet-smelling ointment, O God, wherewith I would anoint thine only one called Jesus."

And so she did; and not only did the perfume fill the house in which they were, but the Bible-reading world has been fragrant with the memory of this blessed act of love, which has ever since been spoken of "for a memorial of her."

"Poor woman, what is it that thou has in thine hand?"

"Only two mites, Lord. It is very little; but then it is all I have, and I would put it into thy treasury."

And so she did; and the story of her generous giving has ever since wrought like a charm, prompting others to give to the Lord.

"What is it that thou hast in thine hand, Dorcas?"

"Only a needle, Lord."

"Take it, and use it for Me."

And so she did; and not only were the suffering poor of Joppa warmly clad, but, inspired by her loving life, "Dorcas societies" even now continue their benign mission to the poor throughout the earth.—Christian Budget.

REVERSIBLE SPIRITUAL LAWS.

When the late Clerk Maxwell was asked by a distinguished scientist what was the greatest scientific discovery of the previous half century he replied: "That the gramme machine is reversible: that is, not only will power produce electricity, but electricity will produce power. Either is convertible into the other. In the spiritual sphere there are many reversible laws. For example, knowledge leads to obedience; obedience leads to higher knowledge. Faith induces prayer; prayer induces faith. Gratitude impels to service; service quickens gratitude. Sin hardens the heart; a hardened heart leads to sin. In every department of spiritual experience cause and effect may be reversed, and the effect becomes in turn a cause and the cause an effect—so closely and indissolubly linked are all our moral and spiritual acts and states, character and conduct, habit and action.

Sin and prayer cannot live together in the same heart and life. The sin, if it continues to be indulged, will stifle the prayer, or the prayer, if it continues to be cherished, will grapple with and throttle the besetting sin. In so far, therefore, as there is a prayerful soul, there will be a careful life, a life of watchfulness and of comparative selflessness. Let us therefore pray without ceasing.—Commonwealth.

LIKE JESUS.

James Chalmers was a minister, a beautiful, bright saint. One day I went into a house where one of his people was bed-ridden. She had been in great pain for many years, and as I went in, I thought she looked ever so bright. I said, "You are better to-day." "Yes," she said, "you know, I have had Mr. Chalmers this afternoon, and, do you know, he never comes but when he is gone I think that is just how Jesus Christ would have come to see me. When he sits and looks at me, I think that is how Jesus would have looked; and when he opens his mouth and speaks to me, I think that is how Jesus would have spoken; and when he prays, I can almost hear the very voice of my Master praying for me, and he always asks for the things that I think Jesus above everything else would like me to have. He never goes but he leaves behind the impression that it has been like a visit from Jesus. He reminds me of Jesus." Brethren, we

are called of God to live in this world like Jesus and be assured that as we have borne the image of the earthly, we shall also bear the image of the heavenly.—Rev. Samuel Chadwick.

NEW THINGS.

"Behold all things are become new." Such is Paul's conception of a new life. Man is always seeking for something new and is not satisfied without it. The soul is too large to be satisfied with any fixed order. We cannot forever think the same things. We require new experiences also. A change of work becomes essential or life becomes very monotonous. We may obtain these new things not by securing outward objects but by becoming new persons. A new man not merely finds new things but makes all things new. It is the soul that sees. A new man makes a new world. With new insight comes new beauty without. When a man becomes a new man nature becomes new to him. Paganism never produced a Wordsworth. Not only nature but people also become new to us for we have assumed a new attitude toward them. Not only Christians will have new interest to us but there will be no one so low but we will love them. A new man will also have the faculties of appreciation. There is something radically wrong in a man who does not appreciate Christ. This is the secret of a life filled with interest to man. It does not take long to run the gamut of earthly things that give pleasure. We need a new nature. Then all life becomes a new voyage of discovery.—R. M. Vaughan.

BODILY RELIGION.

My reader, apply this to yourself. Make it a part of your religious worship to hygienically exercise your body every week day in the year. If you have plenty of time during the week to exercise your body, eat little and rest the body on Sunday. If when you attend church you go with a stomach that is not overloaded, your brain will be clearer and your spiritual meal will digest better. Overworking the mind and body every day in the year

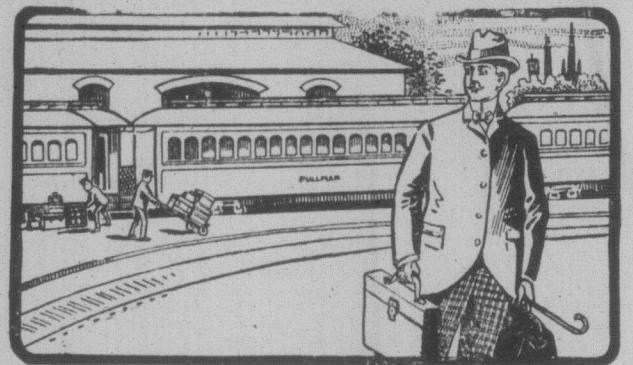
will kill one sooner than if on every Sabbath day those powers are rested. Some persons are obliged to overwork the mind and body, but not the stomach, during the six week days, but the great majority of persons may rest these powers on the seventh day. This overworking the mind and body every day in the year is making nerveless wrecks and sleepless workers of thousands of our business men. They stand the strain for from ten to twenty years then break down and become chronic neurasthenics. To prevent is better than to cure. To cure is possible but prevention is easier. He who uses the three-fourths of his system in the right proportion is the true Christian man. He who does not do so is setting a bad example for others to follow as well as sinning against himself.—R. J. Roberts.

Everything becomes possible to those who love. The commands of the Lord are no longer grievous, for the soul that loves is gifted by that love with fresh energies; it discovers in itself unsuspected possibilities, and is supplied with ever-flowing currents of new vigor. We shall be enabled to do so much if only we love. We live by loving; and the more we love the more we live; and therefore, when life feels dull and the spirits are low, turn and love God, love your neighbor, and you will be healed of your wound. Love Christ, the dear Master; look at his face, listen to his words, and love will waken, and you will do all these things through Christ, who strengtheneth you.—Henry Scott Holland.

MESSRS C. C. RICHARDS & CO.

Gentlemen,—In June '98 I had my hand and wrist bitten and badly mangled by a vicious horse. I suffered greatly for several days and the tooth cuts refused to heal, until your agent gave me a bottle of MINARD'S LINIMENT, which I began using, and the effect was magical. In five hours the pain had ceased, and in two weeks the wounds had completely healed and my hand and arm were as well as ever.

Yours truly,
A. E. ROY,
Carriage maker, St. Antoine, P. Q.



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Travelling from place to place are subject to all kinds of Bowel Complaint on account of change of water, diet and temperature.

Dr. Fowler's Ext. of Wild Strawberry

is a sure cure for Diarrhoea, Dysentery, Colic, Cramps, Pains in the Stomach, Seasickness, Cholera, Cholera Morbus, Cholera Infantum, Summer Complaint, and all Fluxes of the Bowels in Children and Adults.

Its effects are marvellous.

It acts like a charm.

Relief is almost instantaneous.

Does not leave the Bowels in a constipated condition.

✿ This and That ✿

WHICH?

"If words
Were birds,
And swiftly flew
From tips
Of lips
Owned, dear, by you;
Would they,
To-day,
Be hawks or crows?
Or blue,
And true,
And sweet? Who knows?"
"Let's play
To-day
We choose the best;
Birds blue
And true,
With dove-like breast!
'Tis queer,
My dear,
We never knew
That words,
Like birds,
Had wings and flew!"
—American Mother.

first four Edwards, Henry III., John, Henry II. and Henry I., is clear and distinct. And, going further back, he has two clear descents from the Saxon kings of England. Through St. Margaret of Scotland and Matilda, wife of the Conqueror, he can trace his ancestry to Alfred the Great and to Egbert, the first king of all England. Through at least three lines he can show descent from the Roman Emperors; firstly, from Basil, the Macedonian Emperor of Constantinople; it is also claimed that Egbert was descended from Helena, the mother of Constantine the Great, while, also, his line from Mary Queen of Scots is perfectly clear, and her ancestry went back to Imperial Rome. Nor is it easy to deny the claim which makes him a descendant of David. As a Guelph he traces descent from Roger d'Este, the Saracen hero. And he, in turn, was descended from Saladin the Nazarene, who was of the Hebrew Royal house.—Sel.

WHY SHE KNEW ENGLISH.

The wife of the next British ambassador, who was Miss Wilson, of this city, is not the only American woman now so conspicuously placed in diplomatic life at Washington. The Baroness Hengelmuller is an American by birth, as one of the guests learned somewhat to her surprise. She had been listening to the conversation of the baroness, which is said to be unusually vivacious and interesting.

"But what remarkably good English you speak," the woman said, learning forward. "How remarkable for a foreigner."
"But it is not remarkable for me," Mme. Hengelmuller answered, "in view of the fact that I am a Milwaukee girl."
The wife of the Spanish ambassador is also an American.—New York Sun.

STORY OF A 'PREHISTORIC MAN.'

(New York 'Evening Post'.)

Probably the wary of mind were not too deeply taken in by the 'prehistoric-man' story which recently came from Lansing, Kan., but the account was sufficiently circumstantial to set some of the scientific brethren to discussing things geological and anthropological, in print and otherwise. According to the Kansas yarn there was no doubt about the ancient character of the discovered remains. The only question was how many tens of thousands of years ago this body breathed and moved in life, and among what ichthyosaurs, plesiosaurs and pterodactyls it consorted. The geological formation in which the bones were found was positive evidence to the scientists of the countless years that had elapsed since this early human being was laid in its last resting-place. Moreover, the shape of his skull plainly indicated the inferior mental development that is supposed to have been a characteristic of the first specimens of the human race. But now comes G. C. Clemens, of Topeka, with the statement, published over his signature in the 'Kansas City Journal,' that the remains are those of a man who died in prison about thirty years ago. The convict was a man of culture, who felt deeply the disgrace that had come upon him, and when he felt himself dying he expressed the wish that he might be buried outside the prison grounds, but in an unmarked spot. This request was granted, and according to Mr. Clemens, 'the body was interred deep in an old, abandoned, abortive coal shaft, and next day the grave was ploughed over and hidden.' Mr. Clemens names many prominent men who, he says, can vouch for at least part of the story. Since the publication of this latest account the scientists who took possession of the remains and carefully studied the geological formation in which they were found, have maintained a discreet silence.—Ex.

ASKED AND ANSWERED.

(Chicago News.)

Female Lawyer—How old are you?
Female Witness—You know as well as I do that I'm just a week younger than you are, but if necessary—
Female Lawyer (hastily)—Never mind; it isn't necessary.

THE SINFUL BROTHER.

It was at a certain church meeting and the good bishop was calling for reports. He had a stern, sharp manner which sometimes jarred a little on the nerves of the more timid. By-and-by he came to Brother B., a lay delegate.
"Brother B., what is the spiritual condition of your church?" demanded the bishop, briskly.
"I consider it good," said the brother.
"What makes you think it is good?" went on the bishop.
"Well, the people are religious. That's what makes me think so."
"What do you call religious? Do they have family prayer?"
"Some of them do and some do not."
"Do you mean to say that a man may be a Christian, and not hold family prayer?"
"Yes, sir; I think so."
"Do you hold family prayer?"
"Yes, sir," returned the brother, quietly.
"And you think a man may be a Christian and not hold family prayer?"
"I have a brother who is a better man than I am who does not hold family prayer."
"What makes you think he is a better man than you are?"
"Everybody says so, and I know he is."
"Why does not your brother if he is such a good man, hold family prayer?"
"He has no family," meekly answered the brother.—A. J. B. in Harper's.

THE KING'S DESCENT.

By direct descent King Edward is connected with fifteen of the thirty-five monarchs who have preceded him on the British throne since the conquest. His descent from William the Conqueror, through the Georges, James I., Henry VII., the

A DOCTOR'S EXPERIENCE

Medicine not Needed in This Case.

It is hard to convince some people that coffee does them an injury! They lay their bad feelings to almost every cause but the true and unsuspected one.
Ask the doctor if coffee is the cause of constipation, stomach and nervous troubles.
"I have been a coffee drinker all my life. I am now 42 years old and when taken sick two years ago with nervous prostration, my doctor said that my nervous system was broken down and that I would have to give up coffee. I got so weak and shaky I could not work, and reading your advertisement of Postum Food Coffee, I asked my grocer if he had any of it. He said, 'Yes,' and that he used it in his family and it was all it claimed to be.
So I quit coffee and commenced to use Postum steadily and found in about two weeks' time, I could sleep soundly at night and get up in the morning feeling fresh and well. In about two months, I began to gain flesh. I only weighed 146 pounds when I commenced on Postum and now I weigh 167 and feel better than I did at 20 years of age. I am working every day and sleep well at night. My two children were great coffee drinkers, but they have not drank any since Postum came into the house, and are far more healthy than they were before." Stewart M. Hall, Fairfield, W. Va.

OBISPO RUBBER PLANTATION COMPANY

NOW EARNING FOURTEEN PER CENT.—Dividend Paid January 2, 1902.

An Assured Permanent Income, Within the Reach of Investors of Moderate Means.

This Investment can be made at the rate of \$5 monthly, \$15 quarterly, \$30 semi-annually, or \$60 annually for each \$300 share—4 per cent. guaranteed, paid 7 per cent. January 2nd, 1902, with a promise of 14 per cent. this year, and eventually will pay an annual income of \$560 from an investment of \$300.

PURPOSE The purpose of this Company is to cultivate and market tropical products, principally Rubber. Actual experience has demonstrated that Rubber can be produced and delivered in New York from the Obispo property at a cost of FIVE CENTS per pound, including all expenses (labor, freight, executive, etc.), while the price has steadily advanced from 60 cts. in 1892 to \$1.14 in 1901, in spite of a steadily increasing supply. The demand is still increasing, but the supply is now decreasing, caused through the destruction of the forest trees by the native method of tapping. Conditions in the far-off wilds, where the bulk of the supply is now gathered, absolutely preclude any change in these methods. The cultivation of Rubber has passed the theoretical stage, and is a demonstrated existing fact in the form of cultivated groves of matured and producing trees, furnishing accurate and indisputable basis for these figures, in addition to which are the statements of experts, dealers, importers, manufacturers, governmental reports, and all known authorities connected in any manner with the industry, who also admit and assert that before many years CULTIVATED TREES MUST FURNISH THE SUPPLY. Further, no wild product can compete with intelligent cultivation, either in quality, quantity or economy of production. Finally, there is not even the remotest possibility of overproduction because cultivation on the most enormous scale could hardly hope to keep pace with the destruction now being accomplished.

PROPERTY This Company owns the property known as "SAN SILVERIO EL OBISPO," consisting of nine thousand (9,000) acres (over fourteen square miles) of the most fertile land in the Valle Nacional, seven miles from Tuxtepec [Pop. 7,000], State of Oaxaca, Mexico, and sixty-two miles from Vera Cruz on the Vera Cruz and Pacific R. R., and has its own station. It is also on the Obispo River, giving direct communication by steamer with the Port of Alvarado. An abundance of labor is available at twenty-five cents a day, and the quoted freight rate from the plantation to New York is one cent per pound. It is in the true rubber belt, and there are thousands of wild rubber trees now growing on this property.

IMPROVEMENTS To improve the Company's nine thousand acres, a contract has been entered into with the Republic Development Company of New York and Mexico, to thoroughly organize, equip, and develop this plantation, putting eight thousand (8,000) acres into rubber trees, and using one thousand (1,000) acres for short crops, pasturage, buildings, etc., and to bring the plantation to an approximate earning capacity of \$1,470,000 by January, 1909, increasing annually to \$4,530,000 in 1916. This contract has been in operation since March 2, 1901, when actual cultivation was commenced. Since then hundreds of acres have been cleared, buildings constructed, camps started and forces thoroughly organized; short crops have been planted, nurseries laid out, and considerable progress made generally, with the result that the Company now owns 1,000,000 rubber-trees, eight months old, 70,000 of which have already been transplanted, and the earnings from short crops (rice, beans, corn, etc.), the Company's store and live stock, have placed the shares on a 14 per cent. dividend paying basis.

PLANS To provide funds for the continuation of this contract, we offer, subject to prior sale, \$1,200,000 Four Per Cent. Cumulative and Negotiable Share Contracts, Maturing 1907. (Gold Improvement Income Bonds, with interest Guaranteed. Maximum issue, \$2,400,000.)
Each share represents one eight-thousandth interest in all of the assets of the Obispo Rubber Plantation Company, together with all improvements which from time may be made on this property, and the contract above referred to expressly stipulates that one acre shall be planted in rubber for every share that is sold, thus giving each share a definite, tangible value. These shares are offered at par.

Shares are \$300—\$5 Monthly—\$60 Yearly

The \$60 yearly provision is made because the money is to be used over a period of five years. All payments draw 4 per cent. interest and extra dividends as earned, from date of payment until January 2, 1909. Interest payments are made January 2 each year, commencing 1902. The principal and interest for these share contracts and the execution of the aforesaid contract by the Republic Development Company in exact accordance with the stipulations and conditions therein set forth, is secured by the conveyance of the entire property, title perfect, absolutely free and clear, to the Trustee by deed of trust and a trust agreement, with a further security in the form of a cash sum to aggregate \$240,000 (10 per cent. of the par value of all shares sold) to be deposited with the Trustee by the Republic Development Company, as payments are made and to be held in trust with, and as a part of the original trust agreement, and not released until the property is accepted by the shareholders. Said sum, together with the entire assets of the Company, to be forfeited to the shareholders in the event of any default in the execution of the contract. Further, all moneys derived from the sale of the above mentioned share contracts are to be paid to the Republic Development Company for actual development work.

It is something you can thoroughly investigate and thoroughly understand before you take it up.
It is an honest proposition, with a solid guarantee back of it. It will cost you nothing to know all about it.
Simply cut out this coupon and mail it to us with your name and address and we send prospectus, pamphlets and book of photographs showing progress already made on the Obispo Plantation.

To JOHN A. BARNES, Treasurer
MITCHELL, SCHILLER & BARNES, Inc.
Exchange Court Bldg., New York.

I am open to consider anything of real merit that will bear rigid investigation, and is in the hands of the right kind of people.

..... (Signature)

..... (Address)

Date

MITCHELL, SCHILLER & BARNES, INC., INVESTMENTS

1119-1121 Exchange Court Building, New York City
Permanent representatives for the sale of high class investment securities wanted.



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

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Bright young folks to sell Patriotic Goods. Some ready, others now in preparation in England. Address to-day the

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Are You Idle?

There is employment for the Maritime-trained all the time. Read calls of past few days:

Oxford, 2 young men; Truro, 2 young men; Shubenacadie, 2 young men; St. John, 1 young man; Sydney, 1 young man; Sydney, 1 young lady; Pictou, 1 young man; Windsor, 1 young lady; Halifax, 6 young men; Halifax, 8 young ladies.

Enter at once: individual instruction here you get the benefit of the experience of 7 teachers: send today for Calendar to KAULBACH & SCHURMAN, Chartered Accountants, MARITIME BUSINESS COLLEGE, Halifax, N. S.

Holy Land and Mediterranean Cruise.

A SELECT PARTY OF CANADIANS WILL SAIL FROM NEW YORK, FEBRUARY 7, 1903, (under management F. C. Clark of N. Y., London and Paris) by the specially equipped "KAIHERIN MARIA TERESA" for a cruise of the MEDITERRANEAN, EGYPT, THE NILE AND HOLY LAND. Cost of 65 days (out-fitting) through \$100.00 and up, according to location of berth, including all necessary travelling expenses. Tickets good to return until December 31-31000 secures berth at once. References required. CLERKS to WEST INDIES, MARTINIQUE, St. VINCENT, ETC. JANUARY 11 FEBRUARY 4, 1903, \$175.000000. GUIDE TO NORWAY, SWEDEN AND RUSSIA. JULY 2 AUGUST 12, 1902, \$300.00 and up. Write to S. M. CHURCH, Truro, Nova Scotia.

BELLS Made of Steel Composition for Churches, Chapels, Schools, etc. In tone like Bronze Metal. Includes set of bells to suit. Catalogue sent free. THE ORIO BELL FOUNDRY, Cincinnati, O.

While shooting on the marsh a few miles from Amherst, Wednesday morning, Max Bigney, about eighteen years old, accidentally shot himself in the head. From the story of his companion, a lad named Outton, the injured man was stooping to look for a duck when he had killed and was dragging the gun behind him by the muzzle, when the trigger caught in a stick and discharged the contents of the second barrel into his skull. The charge took effect above the right ear, making a terrible wound. There is practically no hope for his recovery.

News Summary.

Sir Wilfrid Laurier will sail for Canada from Liverpool, October 7.

A proclamation has been issued putting in force the act of last session to keep out pauper immigrants.

Mayor Howland, of Toronto, has announced his intention of running for the mayoralty again.

Swansea, in Wales, is receiving large orders from Canada for anthracite coal, but the demand far exceeds the supply.

The body of John C. Best, who was electrocuted this week at Boston, will not be sent home to Sackville for interment.

Walter MacKenzie died at the Chatham Hospital Wednesday. He was injured at the Dominion pulp mill about ten days ago.

Fredericton Methodists are moving in the direction of erecting a mission church in the upper part of the city. A lot of land has been purchased.

Premier Roblin, of Manitoba, is suffering from nervous trouble and his physicians have ordered him to take a complete rest for some time.

The directors of the Nova Scotia Steel and Coal Co. have declared a dividend at the rate of five per cent. per annum on the common stock, viz: 2 1-2 per cent. for the half year.

The 21st Essex (Ont.) Fusiliers have been invited to march in the parade of Spanish war veterans at Detroit, Sept. 22, which will be reviewed by President Roosevelt.

Samuel Chambers drove into a deep hole at Scribner's bridge, Blissville, Friday, drowning his horse and barely escaping with his own life. He was pursuing an escaped lunatic.

An order in council has been passed authorizing destruction of all horses affected with glanders with a view of exterminating the disease throughout the Dominion.

One of the most interesting incidents of the closing day's work of the Anglican Synod at Montreal was the adoption of a resolution congratulating President Roosevelt on his narrow escape from death at Pittsfield.

Evidence was introduced at the coroner's inquest at Wilton, Me., which caused the jury to render a verdict that Josie Holbrook came to her death by reason of a bullet from a revolver held and fired by Herbert E. Holbrook, her husband.

John McIlroy jr., Brockville, has entered an action in the high court against John McArdle, who was deputy returning officer in South Leeds at the recent provincial election, claiming \$400 damages, alleging defendant refused to give him a ballot on polling day.

At Chatham, Tuesday, David Blakley met with a very serious accident while driving to his home in Nappan. He fell off the sloven and his head caught between the spoke of one of the wheels, dislocating his neck. His recovery is doubtful.

The commander of the Cossack station at Wertschink, anxious that his district should show a preponderance of males, has ordered that the father of every girl baby born in the district shall receive fifty strokes with the knout. Several men have already been knouted under this ruling.

Association Men, the International Y. M. C. A. paper, says: Harvard, Yale and scores of College and University Young Men's Christian Associations have written the majority of young men entering those institutions this month, offering freely the friendly services of the Association. The first thing a freshman looks for is a boarding place in the colleges where the dormitories are not large, in this the Y. M. C. A. of the colleges is able to serve him, as lists of rooms have been made up by a committee before college opens. In some of the Western Colleges the Y. M. C. A. men hire express wagons to take up the freshman's baggage without charge or for a nominal charge. For men who work their way through college the Association has an employment bureau and a committee of experienced upper classmen who know how to advise with men who must earn all or part of their way. Instead of being in dread of the Junior and Senior in college the Freshman now comes to look upon him as a personal friend. In this way the college Y. M. C. A. members treat the new men, some of them come days ahead of the opening day in order to make their preparations for the Freshman's reception complete. The Association room becomes a club to the men, and his associates are among its members. In this way the membership of the College Y. M. C. A. is kept up to 4,000 in 650 institutions.

Catarrh of the Nerves.



The above is a name of my own. There is no such term in the Medical Text Books as Catarrh of the Nerves, but it is the best I can think of under which to classify the following train of symptoms. During the seventeen years I have been studying and treating Catarrh in its many and various forms, I have found many whose system was much run down. No organ of the body was working properly, the blood was poor in quality and deficient in quantity, so much so that it did not nourish and tone up the nervous system properly. Such persons are usually debilitated, despondent, always ready to look on the dark side of things. In short: life has lost its charm.

Very often such people are misunderstood by their friends, who tell them they are not sick, that they only imagine they are unwell, and that if they just brace up they will be all right. All this is very wrong, it only makes the poor suffer worse. Instead of this they should receive the utmost consideration, and all gentleness, kindness and sympathy.

It has been my privilege to treat very large numbers of such persons. My heart always seems to go out to them in their sufferings, and when I have once more retarded them to health, I feel highly gratified and that my life is not being spent in vain, that it is being given for the good of my fellow human beings, and what a number of friends I have thus gained who were formerly my patients. You would be astonished at the numbers of letters I am all the time receiving, thanking me for the good I have done them, for once more bringing brightness back into their lives.

There is one which I will reproduce as it may be of interest to some of your readers. It is a piece of poetry.

And are these years of weary pain Forever passed away? These seven long years of weary night Turned into endless day?

I sometimes think 'tis all a dream, And I shall on the morrow, Wake up to all my aches and pains, The old, old grief and sorrow.

Oh, no! 'tis true I walk abroad, With peace and heavenly joy, The sweet songs of the summer birds, No more my nerves annoy.

'Tis by thy aid, my gracious friend, That I have found relief; For God has blessed your skillful work And kept this heavenly peace.

Oh, may thy future life be crowned With blessings from above, And may you long be spared on earth For the great work of love.

How many sickly homes you've cheered, How many hearts made light; For sickness reigns no longer there, And all is calm and bright.

God bless your life, God bless your home, That home across the sea; A thousand, thousand thanks I send For what you've done for me.

Such communications as the above are highly gratifying to me, and are kept among my most valued possessions.

The most common symptoms of Catarrh of the Nerves are as follows:

- Do you get giddy? Is your mind dull? Is your memory poor? Are you easily dazed? Do you have headache? Are you easily excited? Do your temples throb? Do your hands tremble? Does your heart flutter? Are you easily irritated? Are you always anxious? Do your muscles twitch? Is your temper irritable? Is your brain "bugged out"? Suffer from sleeplessness? Are you easily frightened? Does not sleep refresh you? Do you forget what you read? Do you have horrible dreams? Does the least thing annoy you? If you have some of the above symptoms mark yes or no to each question, cut out and send to me, when I will take pleasure in answering your letter to the best of my ability. Dr. Sproule, B. A., English Catarrh Specialist, 7, 9, 10, 11, and 12 Doane Street, Boston.

BAPTIST PERIODICALS in FIBER and FORM interpret TRUTH. MONTHLIES: Baptist Superintendent 7 cents, Baptist Teacher 10 cents. QUARTERLIES: Senior 4 cents, Advanced 2 cents, Intermediate 2 cents, Primary 2 cents. HOME DEPARTMENT SUPPLIES OF ALL KINDS: Senior Home Department Quarterly 4 cents, Advanced Home Department Quarterly 2 cents. ILLUSTRATED PAPERS: Young People (weekly) 13 cents per quarter, Boys and Girls (weekly) 6 cents per quarter, Our Little Ones (weekly) 5 cents per quarter, Young Reaper (semi-monthly) 3 cents per quarter, Young Reaper (monthly) 2 cents per quarter. American Baptist Publication Society, NEW ENGLAND HOUSE, 256 Washington Street, Boston, Mass.

The fierce wind and rain storm of Wednesday last made unfavorable external conditions for the opening of the exhibition at Halifax. The remaining days of the week however were favorable and the attendance large. And with fine weather during the present week, the attendance will likely be well sustained. The reports as to the general character of the show are very favorable.

If You Like Good Tea Try RED ROSE.