

Messenger and Visitor

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On the evening of August 10 there occurred in connection with the underground electric railway system of Paris a catastrophe which affords a terrible illustration of a danger peculiar to underground railroading. The way in which the accident occurred is thus described in a despatch: A train of the underground Electric Railway broke down at Menilmontant station. It was promptly emptied, and the train that was following was ordered to push it to the repairing sheds. On the way these two trains caught fire, but the employees succeeded in escaping. Meanwhile a crowded train reached Les Couronnes, the preceding station, and the officials seeing smoke pouring out of the tunnel gave the alarm. A panic ensued, the passengers struggling to escape from the station. When finally the fire had been subdued, it was found that the accident had assumed terrible proportions. Three empty trains had been burned, and the passengers in a fourth train had been killed by the smoke and heat. Eighty-four bodies had been taken from the tunnels and it was believed that the number of the victims would exceed a hundred. Many of the passengers, it would appear, had left the train to seek an exit, but wedged in the narrow tunnel they had been overcome by the smoke and heat and had perished by the score. This is one of the most terrible disasters reported so far in a year which has seemed particularly fruitful in railway accidents. It will serve to call attention to a peril which in greater or less degree, it would seem, must be present in connection with all underground railroading, and doubtless will lead to the strictest regulations to reduce the danger from fire to a minimum.

The Crowning of the Pope.

Following the Pope's election has come his coronation. This ceremony, which seems so strangely at variance with the precepts of Christ in respect to the conditions of greatness in his kingdom and to all that the New Testament records touching the lives of the Apostles, took place amid great pomp and ceremony in the Basilica of St. Peter's in the presence of the Princes and high dignitaries of the church. At a certain point in the long programme all the cardinals donned their silver copes and white mitres and the Pope was borne to the throne amid the renewed acclamations and waving of handkerchiefs, fans and hats. Afterwards a Cardinal placed upon the shoulders of the Pope the Pontifical pallium and attached it with three golden jewelled pins, saying: "Receive this sacred pallium as a symbol of the fulness of the Pontifical office in honor of Almighty God, the most glorious virgin Mary, His mother, the blessed Apostles, St. Peter and St. Paul, and the holy Roman Catholic church." Then the same Cardinal performed the rite of incensing the Pope, and upon the Pope's return to the throne, the Cardinals presented themselves, kissing his hand and foot, the Bishops and Archbishops kissed his foot and right knee, while the Abbots kissed only his foot. At length came the grand climax when upon the Pope's head was placed the triple crown. At this moment the church was filled with the ringing of bells, the blowing of silver trumpets, the triumphant strains of the choir and the acclamations of the multitude. So the Pope was crowned with the triple crown, as the father of Princes and Kings, the rector of the world, and the vicar on earth of Jesus Christ. No wonder that Pope Pius "was quite overcome and had scarcely strength left to impart the Apostolic benediction." The marvel is that any man could, in the name of Christianity, permit himself to be clothed with such assumptions of power and authority as are involved in the coronation of a Pope. And this is the man who calls himself the successor of Simon Peter, the fisherman Apostle!

The man who made an attempt upon the life of M. Combes, Premier of France, on August 9, gave his name as Sauvatre Picolo. He spoke very bad French and with an Italian accent. He had fired two pistol shots at the Premier, but fortunately neither of them took effect. He had a companion who drew a knife when the police approached, but was disarmed. The attempt upon the life of the Premier caused great excitement, and the police had much difficulty in protecting the man who had fired the shots from the vengeance of the people. The affair occurred at Marseilles where M. Combes had been in attendance upon a banquet given by the

Friendly Society of Teachers. It is believed that Picolo and his companion who in the confusion attending the arrest effected his escape, were both anarchists.

Labor and Other

Troubles in

Russia.

London Times says that the most rigorous censorship and most drastic police methods cannot wholly conceal the incidents of the deep-seated social movement disturbing the internal economy of a great European state. The news leaks out daily by hundreds of channels. The only result of the desperate attempts to repress it is to demonstrate the impotency of the bureaucracy to stifle what thousands are eager to repeat. Whatever the exact truth of the details may be, there can be no reasonable doubt that the situation of a great part of the Empire is grave beyond all precedent. A number of soldiers have been tried recently before the Military Court at Moscow for revolutionary agitation. Two were sentenced to the loss of civil rights, and to be exiled to Siberia, two to terms of imprisonment, a fifth degraded to the ranks and ordered to serve on the confines of the Empire. Several sailors and non-commissioned officers of the fleet are at present confined in St. Petersburg preventive prison. They are charged with being found in possession of forbidden literature while living in the Imperial yacht, Standat, and discussing political subjects with fellow-sailors.

Hurricanes in the West Indies.

Great devastation has been wrought recently by hurricanes in some of the West India Islands. The islands of Martinique and Jamaica have suffered most severely, and on each there has been considerable loss of life and great destruction of property. From Martinique it is reported that the new villages of Tivoli, Fond, Lahaye Fourniols and Reculee have been destroyed, rendering 5,000 of the sufferers from last year's catastrophe again homeless. Many houses in small towns were also destroyed, and great damage done to fruit and other crops. Considering the condition of the people, resulting from the great volcanic disturbances of last year, the effects of the cyclone are particularly discouraging. Jamaica has suffered still more severely. There were many wrecks along the coast, and considerable loss of life. Port Antonio on the north coast was completely overwhelmed, only six houses being left standing. The United Fruit Company's wharves, offices, hotel and plantations are reported to be utterly destroyed and five of the company's steamers driven ashore. Port Maria, another town on the north coast, suffered in like manner. The coast was strewn with the wreckage of local trading vessels. Villages have been wiped out, public buildings and churches demolished, and thousands of the peasantry rendered homeless and destitute. The destruction of the banana plantations is said to be complete and the fruit trade paralyzed for the next twelve months. The western end of the Island has also suffered, but less severely, while the southeastern part of the Island has been completely denuded of its crops, the rivers flooded and many men carried out to sea and drowned. It is estimated that the death list will reach fifty, while hundreds were injured. The property loss is estimated at \$10,000,000.

Debate on the Railway Bill.

The Dominion House of Commons has been busy during the past week discussing the merits and demerits of the Government's transcontinental railway scheme. Hon. Mr. Blair spoke on Tuesday. His speech was an elaborate and somewhat caustic arraignment of the Government's Railway policy. He contended that the scheme which the Government had adopted in connection with the Grand Trunk had been entered upon with unreasonable haste and that neither the people of the different Provinces nor the interests of the country at large had demanded it. He made light of the argument that the insecurity of the bonding privilege agreement with the United States demanded such a measure, and contended that if the object was to reach a Canadian

winter port by the shortest route, there was a shorter route than that which the Government scheme proposed. Mr. Blair contended that the proposed road would not relieve the pressure of traffic in the West, being too far north, and held that the Government should extend the I. C. R. to Georgian Bay. He also criticized severely other features of the scheme and held that if carried out it would practically dismantle and ruin the Intercolonial. The tone as well as the substance of Mr. Blair's speech would seem to indicate that the breach between himself and the Government is a pretty serious one. Mr. Blair was followed by Mr. Charlton in defence of the Government and by Mr. Monk and Hon. Mr. Haggart on the other side. Hon. Messrs. Fielding, Sifton and Emmerson have also discussed the subject in able speeches. Mr. Fielding dealt especially with the financial aspect of the scheme. He held that the present year's surplus would be sufficient to cover all that the realization of the proposed scheme for the transcontinental railway would really cost the country and leave some millions to good.

Australia's Proposed Capital.

A preliminary inquiry looking to the establishment of a Federal Capital for the Australian Commonwealth was entrusted to a commission. The report of the Commission which has now been presented contemplates the carrying out of a mammoth scheme for the creation of a new city at a cost ranging from two and a half to nine and a half millions sterling, according to the site determined upon. Among the sites considered eligible by the commission were Tumut, Albury, Lyndhurst, the Lake George District, Bathurst, Orange, Armidale and Bombala. An analysis of the reports of the experts connected with the commission shows that the estimated cost of creating a capital on any one of these sites would be as follows:—Tumut, Albury or Lake George, £4,500,000; Lyndhurst, Bathurst, Orange, or Armidale, £3,500,000; Bombala, £9,500,000. The differences in the estimates are accounted for by the accessibility or otherwise of the site, the cost of water supply, drainage, building materials, transportation, etc., and the expense of resuming large areas of privately owned lands. In each case, however, there has to be added to the above estimates 5,000,000 if a Commonwealth-owned transcontinental railway is to be included in the capital scheme. The commissioners have based their calculations upon the assumption that it would be necessary to provide for a city of 50,000 inhabitants to begin with, and that the area to be acquired would be not less than 4,000 acres.

—If such fistic exhibitions as those which a few weeks ago caused so much of a stir in Halifax, and that which during the past week has taken place in St. John, are within the provisions of the Canadian law regulating boxing contests, then it would seem very plain that our law on that point needs amendment. As a matter of fact these fights are so regulated as to conform pretty closely to the letter of the law, but that does not prevent them being to all intents and purposes prize fights in which professional pugilists appear in the arena and fight each other for the sake of the money that is in it for them. And these fights attract the rag tag and bob tail of the community, along with some "leading citizens" who would be very much chagrined if their names should be published in the newspapers in connection with their attendance at these performances. Does anybody suppose that these exhibitions do anything to promote wholesome athletics among our young men? On the other hand does not everybody know that they do much to promote gambling along with much else that is vicious and demoralizing? It is high time that our laws in relation to this subject were so amended that they could by no means be interpreted in a way to lend encouragement to prize fighting.

In the House of Lords on Tuesday, prior to the third reading of the Irish land bill, the Duke of Devonshire said that while he was unable to forecast the action of the House of Commons on the landlords' amendments adopted by the House of Lords, he was confident that the position of the government in the Lower House would not be altogether irreconcilable. Lord Abercorn on behalf of the landlords, thanked the Duke for his courteous reception of the amendments, and said he believed the bill would benefit the whole of Ireland. He trusted the amendments would be received by the House of Commons in the same spirit as they had been passed by the lords.

Between Death and the Resurrection.

BY REV. WM. HURLIN.

There are Christians who tell us that our bodies and spirits are so essentially connected that both die together, and that therefore there is no conscious existence of the spirit between death and the resurrection. The object of this paper is to present a few of the many passages of the Scriptures which show that these persons are mistaken.

From Matthew 22: 23, and the parallel passages we learn that the Sadducees said "that there is no resurrection," and they came to Jesus with the statement of a case which they claimed proved the truth of their opinions. But Jesus not only showed that the case they presented was not a relevant one with reference to the resurrection; but from the statement made by God to Moses, Exodus 3: 6, "I am the God of Abraham, and the God of Isaac, and the God of Jacob," he proved the separate, conscious existence of Abraham, Isaac and Jacob by the statement, "God is not the God of the dead; but of the living." He thus asserted that although the bodies of these patriarchs had been in their graves a long time, yet when God spoke to Moses, their spirits were consciously alive. And according to Luke 20: 38, He asserted that this was a general principle by adding, "For all live unto Him."

In Luke 23: 42, it is recorded that one of the thieves who were crucified said to Jesus, "Lord, remember me when thou comest into thy kingdom," thus asking for a favor to be bestowed at some future time. But Jesus promised him more than he asked, by replying, "Verily, I say unto thee, today shalt thou be with me in Paradise." He thus asserted that after they had both died the spirit of the thief would be with Him in Paradise in a state of conscious existence.

Philippians 1: 23, 24. Paul wrote, "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better. Nevertheless to abide in the flesh is more needful for you." From this it is evident that Paul believed that when he died his spirit would not only continue to live in a state of conscious existence, but that he would "be with Christ." He loved and served Christ on earth, and had fellowship with Him; but he believed that after he died he would be brought into a closer relationship to Him, when he said, "is far better." Had he supposed that his spirit would remain unconscious until Jesus Christ came to raise the dead, there could have been no strait in his mind; but knowing that his continuance on earth was desirable for the Philippians, he would have prayed that his life on earth might continue as long as God saw fit to continue it. In II Corinthians 5: 8, Paul also expressed his conviction that when the time came for him to die his spirit would continue consciously existent, for he wrote: "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."

As the revelation which God has given to man is progressive in its character, we do not expect to find in the Old Testament such clear and definite statements on this subject as we have in the New Testament. Yet even there in the early history of the world, we find that the separate and conscious existence of the spirit of man is distinctly taught. In Genesis 25: 8, we read, "Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years, and was gathered unto his people. And his sons Isaac and Ishmael buried him." Genesis 35: 29, "And Isaac gave up the ghost, and died, and was gathered unto his people, being old and full of days; and his sons Esau and Jacob buried him." Genesis 47: 23, "And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people." Genesis 50: 13, "His soles carried him (Jacob) into the land of Egypt, and buried him in the cave of the field of Machpelah."

I know that it may be said that the expression "gathered unto his people," is only another mode of describing death. But this cannot be here, for in each case the fact of dying is stated separately and in distinction from being "gathered unto his people." It may also be said that it means burial, but again I reply that this cannot be so, for in each case the burial is spoken of as an after matter. And if this were not so, Abraham was not buried with his people, for his ancestors and his brother Haran were buried in "Ur of the Chaldees," and his father Terah was buried in Haran in Padan Aram, and only Sarah had been buried in the cave of Machpelah before Abraham was buried there. In the case of Jacob we are told that he "was gathered to his people," and that it was seventy days after this that Joseph asked permission of Pharaoh to carry the body of Jacob into the land of Canaan that it might be buried there. It may be further said that it was only a current opinion of the people of that age. But I submit that it is not given as a current opinion; but Moses, writing, as I believe, under divine inspiration, states distinctly that Abraham, Isaac, and Jacob were each "gathered unto his people," and thus declares the continuous existence of the spirit distinct from the body.

The above are only a few of the many passages in the Scriptures which teach that the spirit of man can and does exist separate from the body. We know very little of the state of existence between death and the resurrection, and probably it is a matter which in our present condition it is impossible for us to understand. But I think we have in

the Bible abundant proof that the spirits of those who "die in the Lord" do not sleep in the grave with their bodies, but that they have a conscious and a happy existence "with the Lord."—Watchman.

Paul's Cheerfulness.

BY REV. A. C. DIXON, D. D.

Paul's faith gave him good cheer, while every one else was in the dumps. It is easy to be cheerful when every one else is cheerful. A smile begets a smile. Hope is contagious. Laughter produces laughter. But a smile is most needful when others are frowning. Paul was serene when others were perturbed. He had a quiet heart while others were quaking with fear. He did not depend upon environment. His faith was in God. Black clouds, fierce winds, high waves and leaking ship only caused him to trust more implicitly in God. As the ship was about to leave "Fair Haven," Paul went to the captain and suggested that they winter in this good port, for there were indications of a stormy voyage. I can see the proud captain look with contempt upon the little Jew, as he says to him, "Go down to your bunk and stay there until you are needed. I am captain of this ship, and when I want your advice I will call for it." But before the voyage was over Paul was captain of the ship, and the former captain was coming to him for orders. The man who believes God will sooner or later be captain of the ship. Such a man never knows defeat.

Let us stand by Paul and watch him while the ship is being torn to pieces by the waves. He orders all who can swim to plunge in and strike for the shore, while those who could not swim should seize a loose board or spar and float ashore upon it. Paul's faith in God does not lead him to dispense with the use of means. He knows that faith without works is dead. But it is just like Paul to let every one else be supplied before himself. He could doubtless swim, and after every sailor and passenger had left the ship, he leaps from the sinking wreck into the water and heads for the shore. I can hear him say to the exhausted swimmer at his side, "Be of good cheer, you are certain to reach the shore. God has said it and it is true. I am wearied also, and I have no board. I need none, for I am depending on the promise of God."

When the count is made it is found that every man is accounted for. All are safe, though the ship and cargo are lost. And so will it be with every promise of God. If we fulfil the conditions, not one jot or tittle of them shall fail.

The secret of Paul's good cheer and power is in the fact that he was completely abandoned to God. His creed was, "God whose I am and whom I serve." He put God first; and when God is put first He can still bring things to pass, though He has to create something out of nothing. Write on the blackboard the numeral 1. Put a big naught before it and it remains only 1. Put two big naughts, three big naughts, a thousand big naughts before it, and it is only 1. Now rub out the big naughts before it and put a little naught after it that makes ten. Two little naughts and that makes a hundred; three little naughts and that makes a thousand. Put 1 first and it can create ten out of one nothing, one hundred out of two nothings and a thousand out of three nothings. So put God first and He can create something out of nothing. Though you be so insignificant as to be naught in yourself, if you put God first He will make you a power in the world. Like the religion of the old colored woman in the South who went to school just after the Civil War at the age of sixty. She was used to big things like plows and hoes and pots, but little things like letters and words she found it difficult to manage. So she came to the teacher one day and said, "Missus, I wish you would teach me to spell Jesus first?" The teacher replied, "Why is it, Auntie, that you want to spell Jesus first?" "Because," she answered, "I sometimes feel that if I could spell Jesus all the rest would come easy." Such faith in God will make all the rest come easy. Let us learn how to spell God, and with those letters we can spell all that is good.

Paul regarded himself as belonging completely to God. "Whose I am and whom I serve." He did not belong to God because he served Him, but he served God because he belonged to Him. The ties that bound him to God were the silken cords of love and gratitude. David said, "O, God, truly I am thy servant. Thou hast loosed my bonds." We make servants by binding bonds. God makes servants by loosing bonds. He links us to Himself by liberating us from sin. I have read of an Englishman who walking through the slave market at Cairo saw a fine-looking black man among the slaves whom he determined, if possible, to release. He went to the Arab master and asked him the price. The slave learned that the Englishman was trying to purchase him and it made him very angry. He had seen enough to know that this Englishman, if at home, would not dare to traffic in human flesh, but now that he is in Egypt he is buying slaves with a view of making money. The black man said to a brother slave at his side, "I would like to put a knife into his heart." But the Englishman finished the bargain and then came to the slave with a paper in one hand and a roll of money in the other hand, saying, "Here is your liberty and here is some money with which to begin your life of freedom. Go and make the best

of yourself. The black man at first could hardly take it in. He said, "Do you mean that I am now a free man to do just as I please?" "Yes," said the Englishman, "that is just what I mean." "Well, if that is true, I beg of you the privilege of going with you and serving you as long as I live."—Western Recorder.

"The Friend of God."

BY DAVID JAMES BURRELL, D. D.

It is written that Abraham went out not knowing whither, and sojourned in a strange country, by the power of faith. But how came he by such faith? How was it that he could trust God so perfectly, following, with eyes blinded, the Voice? There is an answer in the glowing language of the prophet: "He was a cedar in Lebanon, with high stature and fair branches; the fir trees were not like his boughs, and the chestnut trees were not like his branches, nor was any tree in the garden of God like unto him for beauty; and his root was with the great waters!" Here we have the secret of faith. "His root was with the great waters." Abraham drew his life from the life of God. Like Enoch, he walked with God. His tent was a moving synagogue. His household was a pilgrim church. Wherever he rested, whether by the oaks of Mamre, or along the olive slopes of Hebron, or on the lofty ridges of Bethel, there he builded an altar, and his prayers went upward with its ascending smoke. Such daily, intimate, and loving communion did this saint hold with heaven that God was pleased, to call him friend. God's friend!

He lived on terms of fellowship with God. "Voices addressed him from the skies, angels paid visits to his tent, guests who bore the folded wings of heaven beneath their vestments, and visions of glory hallowed his lowly couch and mingled with his dreams. He was a man of prayer, and therefore a man of power." The setting sun left him where oftentimes the sunrise had found him, on his bended knees; as one friend with another, so he communed with God.

The days of miracles are past, they tell us, and angels' visits come few and far between; the divine Presence is no longer manifested so that we may touch it, look upon it. Believe it not! The child of God in these as in other times may say, his lips a-quiver with filial love, "Abba, Father." He may walk with God as really as Adam did at evening in the garden; may talk with him as really as Samuel did in the night watches; may look upon him as Moses saw him in the burning bush.

Have we learned what the communion is, this discerning of His face? Have we found the trusting place of His friendship? Have our earnest thoughts and longings gone into the upper depths of His life, seeking for life, as the roots of the evergreen and fruitful tree that is "planted by the waters?" Our Lord has multitudes of friends who make of their severest toil a pleasure by knowing that His kindly eyes are ever looking down upon them. Jonathan Edwards was wont to speak of himself as walking in his best hours "hand in hand with God." And a deep well of truth was in the humble words of the freed woman, Phoebe Jacobs, when she said: "My poor hut is become a palace today; for while sweeping it there came to me the thought that I must sweep softly, since He was here." The secret of peace and sweet content and hopefulness is to know that He is not far from every one of us. My friend, let God make a friend of thee! Open all thy doors! Wide open! For it is written, "Behold, I stand and knock; if any man will open unto Me, I will come in and sup with him."

"This is His will; He makes me act the host

To shelter Him, and lo! He shelters me;

Asking for alms, He summons me to be

A guest at banquets of the Holy Ghost."

Is there a reader of these words who would have this more than kingly honor? There is none that may not have it. "I am the way," said the King's Son. "I am the door." God in this Person has made Himself accessible to all, and by the lips of messengers, whose feet are beautiful on all the mountains of the earth, He has sent forth the word of His mercy, "Whosoever will, let him come!" To what? To reconciliation with God in Jesus Christ; to communion and friendship with Him.

He that has entered thus into the holiest of all may face the future, the unknown land of trials and responsibilities, as hopefully as Abram did the land beyond the Euphrates; may face tomorrow and eternity! Are clouds and darkness before us; can we see but a single step? What matters it? Here is a footprint—a man hath been here before us—the man Christ Jesus; and here is a hand, warm and outstretched.

"Lead, kindly Light, amid the encircling gloom,

Lead Thou me on!"

Out of the mists of the remote past; nay, rather, from the shining seats of heaven, let the fire-touched lips of the patriarch speak to us of the pilgrimage, the brief passage of the river, and the unending splendors of those fields that lie beyond the swelling flood, all dressed in living green.

For they that hearken thus go forward at the divine bidding, and seek a better country, even an heavenly. This is the lesson:

"The God of Abraham praise,
Who reigns enthroned above,

Ancient of everlasting days,
 And God of love:
 "He calls a worm His friend,
 He calls Himself my God!
 And He shall save me to the end,
 Through Jesus' blood.
 "I shall behold His face,
 I shall His power adore,
 And sing the wonders of His grace
 For evermore."
 — Christian Intelligence.

Gratitude and Grumbling.

These two are contrary the one to the other, they can never be reconciled. A spirit of thanksgiving is beautiful. To give thanks is profitable. This spirit drives out of the heart a multitude of hateful dispositions which make life miserable. One of these is a spirit of murmuring and fault-finding. The grumbler lives a wretched life. A story is told of a brother who arose in a love feast meeting to add to his testimony. His words were not words of encouragement, but of discouragement. He complained of the decline of religion and the church. The decline of the class-meeting and the prayer-meeting and the congregation troubled his soul, and he tried to make it trouble others also. When he sat down all the people were glad that he was through. Then a sister who had another spirit arose and said: "I see the brother who has just spoken lives in Grumbling Street. I used to live there, and found it very undesirable. The atmosphere is thick with smoke and fog, and the sun seldom shines through. Birds never sing there, and flowers cannot bloom, and while I lived there my health was wretched. But I flitted. Now I live in Thanksgiving Street. It is a fine place. The sky is bright, the air is pure and sweet, and the sun shines all day, the birds sing, and the flowers bloom in beauty, and I am as happy as the day is long. I advise the brother to flit. Come and live in Thanksgiving Street."

This testimony must have cleared the atmosphere. Not only is the murmurer unhappy, but he makes others unhappy also. If one would put a congregation out of tune it is only necessary for him to sing out of tune himself. If his voice is loud enough he will soon put his neighbor off the tune, and in a few moments the best musician in the house will not be able to keep the key. One fault-finder will soon disturb the peace of all the people. Usually he is the man who is responsible for the evil whereof he complains. It is not to be wondered at that the prayer-meeting is small in some churches. The people did go to prayer-meeting, but when their ears were dulled every week with tirade against the church they soon became tired and left. One fault-finder can do more harm in one day than ten good men can remedy in a year. The best way to cause the church to go down is to talk it down. Those who are forever talking against their own church should leave it. The sooner they leave it the better for the church. They find fault with the preacher for not building up the church when they are doing their best to tear it down.

As a rule the fault-finder is the mischief-maker. There is an old fable which tells of a noisy bell clapper which always sent forth a doleful sound. At last the clapper complained that the bell was cracked, and said it was impossible to send forth a sweet sound with such a miserable bell. The congregation became weary of this everlasting murmur and began to consider the necessity of buying a new bell, when the spirit of Socrates sailed in at the window and said: "Hold your tongue, you noisy clapper, for in the first place you cracked the bell yourself, and in the next place no one would have known it if you had kept still." The lesson of this fable is easy. It is illustrated in almost every community.

The remedy of this evil is at hand. Let those who are tormented with this miserable spirit of fault-finding get a new heart. The heart that is filled with the spirit of gratitude is free from the spirit of complaining. Sing more and complain less. Pray more and talk less against the church to which you belong, and see how soon the tide will turn. Let the spirit of thanksgiving be diligently and prayerfully cultivated. "Bless the Lord, O my soul, and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits." — The Christian Advocate.

How to Work for Souls.

Successful work for the ingathering of souls has four characteristics. In the first place, it is patient. The severest trial of faith in all Christian labor is to toil a great while with little or no result. "Rather slow work this," I said to Mr. Moody, twenty years ago, when he had started a little prayer meeting in our mission chapel. "So it is," he replied; "but if you want to kindle a fire you must put together a few splinters, blow them into a blaze, and then you may pile on the wood afterward." His plan succeeded, for after a half-dozen persons had become warmed by the Holy Spirit the flame spread among all the teachers, and there was a glorious ingathering of converts.

The next qualification for a soul-winner is to be painstaking. Jesus Christ made a long journey into the coast of

Tyre and Sidon, and we do not read that he accomplished anything there except the great blessing which he brought to one Syrophenician woman and her suffering daughter. That paid him for the journey. If Christians would exercise their ingenuity and set themselves resolutely to work—just as many a tradesman does to attract customers—they might win converts in every year of their lives. Look out for opportunities; if they do not come to you, make them!

Perseverance is the next qualification; for all good work may come to nothing which is given up when half done. There is a lot of half-finished work lying about in our spiritual workshops. "Why do you tell that boy the same thing twenty times?" "Because," replied Susannah Wesley, "the other nineteen times will go for nothing unless the twentieth makes an impression." God's Spirit is wonderfully persevering. It is more than likely that he may have been at work many a time on the stubborn heart of Saul between the day when he took part in Stephen's martyrdom and that decisive day on the road to Damascus. Hold on, brother!

But no patience and painstaking perseverance will avail without fervent, importunate prayer. The Salvation Army make a great deal of what they call "knee drill"; and we of the "regular" army may well imitate them in this, as in several other of their wise tactics. However difficult the effort to bring a soul to Christ, prayer enlists the divine power, and then victory follows. From the apostles' days to our day the men and women who bring in the big sheaves have been instant in prayer. Brother, sister, have you attained to these four P's? Then you will get one of the sweetest joys of heaven in advance. God will give you souls as your great reward.—Theodore L. Cuyler, D. D.

Saving the Lost.

Christ declared of himself that he had come to seek and to save that which was lost. By this he referred to the soul of man. This he tells us in language so plain that there can be no mistake as to his meaning.

Men are lost by nature. The mark of sin is especially upon their moral nature. We are sinners. We have broken God's law and incurred penalty. We have become stained and defiled by sin. We have come into the bondage of the evil habit of sin. In order to be saved a divine work of rescue must be undertaken and carried through by some one who is mighty to save. One of our Christian poets writes:

What is the thing of greatest worth
 The whole Creation round?
 That which was lost in Paradise,
 That which in Christ is found.
 The soul of Man, Jehovah's breath,
 That keeps two worlds in strife;
 Hell moves below to work its death,
 Heaven stoops to give it life.

One who will save men from sin must have power to make atonement for the sinner as one who has violated the holy law of God. This was done by our Lord Jesus Christ when he bore, in his own body on the cross, the guilt of the sins of all who will accept him as their Saviour, and as the Lamb of God died to take away the sin of the world. This was the supreme act of Saviourhood in seeking and saving the lost. Whatever else Christ does by his instruction as our divine teacher, and by his personal influence as our example, we must never forget that he died to save us from our sins.

In saving us Christ finds our hearts stained by sin, and finds us under the power of evil habits. In order to do his work in us we must be cleansed and brought into a new life. Our affections must be made pure. Our inner lives must be made clean. Our wills must be made strong and determined for the right. This is brought about as we come under the personal influence of Christ and the Holy Spirit. We accept him in faith and receive his pardon. We trust ourselves to him as our Saviour, and the divine life works a new, regenerated, pure, holy and obedient life in us, and we are saved for eternity and for time.

Christ is the only hope of a lost world. If we have a love for our fellow beings, and would have them come into a new and a saved life, we must tell them of Christ as the only name given under heaven among men whereby we must be saved. We must be missionaries in spirit and in practice. We must carry the Gospel ourselves, or we must help to carry it, to the dark places of the earth.

It is not enough to be philanthropic and generous and kind. We must be believers in Christ for ourselves, and we must do all in our power to bring the world to him as the only Saviour. Like him we must seek the lost; we must be active and vigilant, and wide awake. We must put forth diligent efforts. We must be in living earnest. We must seek and point and bring to Christ those who are lost, in order that they may be found by him and saved unto the everlasting life.—Herald and Presbyterian.

I heard the other day of a business man in a Western city whose wife became insane. He was so devoted to her that he gave up his business, and all his time was bestowed upon her. The neighbors complained of her shrieking, and he built a house on the edge of the city with all the comforts that could be obtained for her, and when the neighbors in that part of the city began to complain because of her

shrieking, he told them that this was his house and that he would care for her alone, and then the old physician came to him to suggest that he take his wife to the mountains of Tennessee where she had been reared as a child, thinking possibly the scents of her childhood might bring her back again to her reason. But although she listened to the singing of the birds and gathered the flowers at her feet, she passed through the Southern experience still mentally unbalanced. The husband, completely discouraged, brought her back to her home in the Western city. She was put tenderly to bed and, strangely enough, she fell asleep. She slept for one hour and then for another, and then through the entire night. When she opened her eyes, instantly her husband knew that she was herself again.

"Where have I been?" she exclaimed, and he, with heart overflowing with gratitude, exclaimed, "You have been on a journey and now you are home again." "And where have you been all of this time?" she said, and with a sob, he replied, "I have been sitting by your side waiting for you to come."

This incident but poorly illustrates God's love for us. We have wandered from him, but he has waited; we have rejected him, but he has waited; we have refused his Son and yet he has waited; and yet in miracle, in parable, in sermon, in every way, he has impressed upon us that he would take us in our weakness and make us strong, and us in our wandering and lead us back again to himself.—Sel.

The Chief Sufferer.

For centuries the cruel pressure of liquor traffic has fallen upon womanhood. No woman has been safe. No woman to-day is so hedged about by wealth or nurturing circumstances that she can say, with any just reason: "The liquor traffic cannot reach my fortress, cannot tear down the citadel of my happiness." Women have been wooed by clear-minded, healthy-bodied, true-hearted young men, and have given them their all of affection and service, and have borne them children only to find, at middle age that the allurements of the licensed liquor saloon has clouded the mind and debased the heart, and deadened the affections of the husband and father. And at last, after twenty-five years of toil and devotion, bearing and enduring such horrors as only a drunkard's wife and the merciful God in heaven can know, she is turned out to face old age, a poor, broken and wrecked piece of humanity. What do you think such a woman's feelings are about the liquor saloon? Do you wonder that she hates it? O my God, no! I have no wonder of that sort; my only wonder is that there is a saloon left standing in America.—Dr. Louis Albert Banks.

Your Own Little Girl.

Mr. Moody tells how he was sent for by the mother of one of his Sunday-school pupils who had been drowned in the Chicago river. He went to the house and talked with the woman; told her he would see that a coffin was sent up and that he would come on the day appointed to conduct the funeral. Then, accompanied by his own daughter, who was about the age of the one drowned, he started for home. They walked in silence for a time, when the child said "Papa, suppose we were very, very poor and I had to go to the river every day to get wood; and suppose I should slip in and be drowned, wouldn't you be awful sorry?" Mr. Moody says it was then and there that he awoke to the fact that he was getting "professional." Folding his darling to his bosom with a strong embrace, as if it were indeed she who lay in death, instead of the other, and lifting his heart to God in prayer, he turned and retraced his steps to the poor woman's door. On being admitted he grasped that weeping mother's hand, wept as if his child, and not hers, had been snatched away by death and got down to pray. This time professionalism was gone; now he really took a part in the "fellowship of her suffering."—Sel.

In God's School.

Sooner or later we find out that life is not a holiday, but a discipline. Earlier or later we will discover that God means it for a school. The moment we forget that, the puzzle of life begins. We try to play in school. The Master does not mind that so much for its own sake, for he likes to see his children happy; but in our playing we neglect our lessons. We do not see how much there is to learn, and we do not care. But our Master cares. He has a perfectly over-powering and inexplicable solicitude for our education; and because he loves us, he comes into the school sometimes and speaks to us.

He may speak very softly and gently, or very loudly. Sometimes a look is enough, and we understand it, like Peter, and go out at once and weep bitterly. Sometimes the voice is like the thunder-clap startling a summer night. But one thing we may be sure of, the task he sets us is never measured by our delinquency. The discipline may seem far less than our desert, or even to our eye ten times more. But it is not measured by these. It is measured by God's solicitude for our progress; measured solely by God's love; measured solely that the scholar may be better educated when he arrives at his Father's home.—Henry Drummond.

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THE CHURCH TIMES AND BAPTISTS.

An appreciation of Baptists and an intimation that something worthy of imitation might be learned from considering their religious life and their methods of church discipline, was not among the things to be expected as coming from an English High Church source. But the *Church Times* of London, basing its statements on information obtained from a work recently published by Mr. Charles Booth, entitled "Life and Labor in London," has intimated as before that the Baptists of London constitute a real spiritual force and that something of value may be learned from a study of their distinguishing characteristics. The *Church Times* regards Mr. Charles Booth (who is not a Baptist) as a dispassionate and impartial observer, and it finds from his testimony that the Baptists of London are distinguished by a strictness of doctrine, by a carefully guarded church membership and by a comparative disregard of sensational methods. The Baptists of London, according to Mr. Booth's testimony, do not neglect those social organizations which play so important a part in modern religious work, but they seem to make less of them than is customary with others. They do not thus lay hold on great masses of the population; for one thing they are not numerous; but out of those great masses they gather together a society closely welded, steady and persevering, and become a remarkable spiritual force in London. The *Church Times* goes on to say that this appreciation seems worthy of notice, and it concludes that, "it may well be that Baptists, in spite of their heresy, are yet working out sounder practical lines than the orthodox, and therefore that it is no less of a spiritual administration should and everyone to learn what lessons may be had." The general tone of the Baptists may be better re-expr. examined because it is not acquired by pandering to any popular fancies. Strictness of doctrine, strictness of church membership, are not easy experiments of demagogues. Nor would any expedients that can be lightly tried, be lightly dropped if success does not promptly appear. They are the natural fruit of convictions, and of a conviction that are based on traditional church order. It is the latter practices of the day which spring from a spiritual despair. What would be the result if every parish church were the home of a nucleus of rational Christians, valiant of orthodoxy, closely bound together in a bond of viable church membership, busy in good works among their neighbors; indeed, but regarding these as their first business, and the definite practice of religion as the primary object of organization? The clergy might exercise in this way a less diffusive influence, might be less widely recognized as good and kindly neighbors; but might they not become the centres of a more intense and a more effective spiritual force? The principle is worth considering, considered and weighed, it may bear fruit in practice.

Of course it is not from any love of Baptists as a people or any disposition to accept their distinguishing doctrines that the *Church Times* writes in appreciation of Baptists, but rather with the idea that they may possess some ecclesiastical methods, marking for spirituality which churchmen might profitably imitate. It probably had never so much as occurred to the *Church Times* that the spiritual force embodied in Baptist churches had any necessary connection with these doctrines and practices which it calls heresy.

PASSIVE RESISTANCE IN ENGLAND.

"At Oxford City Court on Tuesday, before the Mayor and a full bench of magistrates, twenty-nine persons were summoned for non-payment of the local rate. The respondents comprised several prominent citizens, including Dr. J. Massie, formerly vice principal of Mansfield College, the Revs. J. Robertson, J. Dann, J. H. Moore, A. S. Welch, J. Leach, and E. J. Hammond, Mr. J. V. Bartlett, Mr. Norman H. Smith, Mansfield College, Councillor G. H. Cooper, Mrs. Hazell, and Miss Barnett." This is an extract from the *London Times*. The report states that Dr. Massie had offer-

ed a cheque for the tax except for the portion required for the denominational schools, which he neglected to pay "as a protest against the Education Act of 1902."

The Rev. John Leach "complained that the amount he had tendered was refused, and said he had carried out the teaching of the Prince Minister that he should not submit to a tyrannical and unscrupulous majority in the House of Commons. He took the opportunity before the Education Bill was passed to inform Mr. Balfour that it would be no use to pass it for him; he had not paid the rate, and he never would." (Cheers in Court, which were at once suppressed.) The foregoing is one of a great many similar statements in the English papers recording the progress of the Passive Resistance Movement.

Two of the ministers named above, Rev. J. Dann and Rev. J. H. Moore, are Baptists. With Rev. J. H. Moore the writer had a very pleasant acquaintance at Oxford in 1901. Mr. Moore is pastor of a church in the old University City. It was the privilege of the writer to preach in his church and to enjoy his hospitality. He is a man of high character and standing. Only a deep sense of duty would make him resist payment of the education rate. Our Baptist brethren are being sorely tried by the Education Act.

Should not our Convention express its sympathy with them in their sufferings? The subject might be referred to the Committee of Resolutions or to a special committee so that proper action could be taken.

AN IDEAL FRIENDSHIP.

The story of David and Jonathan is one which must awaken a deep response in every ingenious mind. It is a beautiful story—a love story indeed in the best sense of the term, and love is not only the greatest thing but the most beautiful thing in the world. Where shall we find, in all literature, outside the Bible, a passage which holds forth so fine an ideal of conduct between man and man as this passage from the sacred Scriptures, which furnishes our Bible lesson for the current week? It must be impossible for the young people of our land to study this passage attentively without having their ideals of life and conduct elevated and purified thereby.

The capacity for friendship is a lofty and distinguishing characteristic of human nature. The mutual and unselfish attachments which spring up between man and man are beautiful and ennobling. All good men have been helped much in their upward way through their friendships, and in the case of many a man who has pursued a downward course his friendships have been the most powerful force to hold him back from utter ruin. It is not to be forgotten, indeed, that friendship often proves a mighty force to drag one down when he bestows his affection upon an unworthy object. Hence the vast importance of making friends of those whose friendship will be a constant inspiration and a help to noble living. And with all this, we do well to remember that all human friendship is more or less disappointing. Sometimes its sweetness turns to gall and wormwood, and at best it has its frailties and limitations. Therefore our longing for friendship will not be fully satisfied except by that Divine Friend whose love is without change or limit.

It was a friendship of the most chivalrous and unselfish character that Jonathan, the son of Saul, gave to David, and which met so generous a response in the future King of Israel. Jonathan was son of the King and accordingly heir-apparent to the throne. He was a brave warrior and otherwise his qualities seem to have been such as would have won him favor with the people. But Jonathan, knowing that David was the choice of a power superior to the popular will, not only submitted to the divine appointment, but gave himself in most unselfish friendship and devoted service to the man who had been chosen of the Lord to reign over Israel. If such chivalrous unselfishness attests the nobility of Jonathan, it also bears evidence to the truly kingly qualities of David's character, which could command such homage from the man who from a human standpoint might reasonably regard himself as being in the line of succession to the throne. As Dr. Alexander Maclaren well says: "The power to evoke such love as Jonathan's is given to nothing but love, and in such a communion of hearts there is little question of less or more; and power to evoke and capacity to feel are but two aspects of the same thing."

It is important to observe that the foundation of this ideal friendship was religious. Its regulating principle was that fear of the Lord which is the beginning of wisdom. Doubtless the two young men were mutually and strongly attracted to each other. There existed between them an affinity of soul which held them to each other in bonds stronger than those of natural brotherhood. But each of them recognized an overruling Providence and submitted his way to God. It was this that enabled Jonathan to recognize the son of Jesse as the prospective King of Israel, and it was this that enabled David to be patient toward Saul, though the jealous King constantly sought his life, and never to put forth his hand against the Lord's anointed. And here as always the path of love and duty led to the largest ultimate good. Jonathan could have gained nothing for himself or his family by harboring his father's bitter jealousy of David. On the other hand his trust in David was not disappointed, and his noble example of unselfish

friendship has been an influence making for noble living through all these centuries that men have been reading this story of David and Jonathan.

Editorial Notes.

—Mrs. A. R. R. Crawley, who for years did work alike faithful and efficient, as wife of one of our ablest missionaries and, subsequently, as one of our lady missionaries in Burma, resides at Sydney where she has the care of her daughter Mrs. Kendall, wife of Dr. Kendall, M. P. Mrs. Crawley's conversation, writes one who has recently met her, reveals a mellowness of character, a clearness of vision, and a strength of faith that bear the signature and stamp of a spirit all divine.

—On another page will be found a review of Rev. Isaiah Wallace's book, just issued, entitled, "Revival Reminiscences." There is probably no man connected with our denomination in Canada who has had more experience and greater success in revival work than the brother beloved who has told us something of his experiences in this connection in the volume just published. Everybody who has known Mr. Wallace—and they are a great host—will surely want this book. And everybody who does not know him should get the book and thereby make his acquaintance. Doubtless there is a blessing in it for every earnest reader.

An effort is being made to secure the enactment by the Dominion Parliament of a Sabbath Observance law that will be applicable to the whole Dominion. With this purpose in view a delegation of the Lord's Day Alliance waited on the Premier last Thursday. Rev. Dr. Potts introduced the delegation. Sir Wilfrid Laurier is reported to have told the delegation that on his visit to France, he had been painfully impressed with the effect of the French Revolution on the French Sunday, and to have given the assurance that in some way the views of the delegation would be met and that nothing would be permitted to prejudice this being done when the time arrived.

For churches which put their trust in the candidating method for securing a pastor in time of need, there is a suggestion worth noting in the example of a Jewish Hungarian congregation in Chicago, which, having sent to Hungary a request for a minister who could preach to them in their own language, received a phonograph into which a rabbi had preached several of his sermons. The sermons were "tasted," and as a result the rabbi was elected as minister to the congregation. The advantages of candidating by phonograph seem so obvious that it is probably only necessary to indicate its possibility to secure the general adoption of the method.

The following words spoken by Booker T. Washington at a meeting of colored people in Boston a few weeks ago are worthy of any educationist in America, and they are just as true for white men as for black men: "In the last analysis, the world cares very little what you and I know, but it does care a great deal about what you and I do. An educated man on the streets with his hands in his pockets is not worth one whit more than an ignorant man with his hands in his pockets. It is the application of our knowledge in such a way as to help the world onward materially, mentally and spiritually that in the long run is recognized and applauded by mankind. Every colored parent in Boston should see to it that his child secures the very best and complete education; and with that education a sense of the dignity and beauty of labor, and a sense of the disgrace of idleness, and the mastery of some special trade or calling, by which at all times, if necessary, a living may be earned. The literary education, whether of a black or a white man, increases one's wants; and one's ability to support these wants should at the same time be increased along lines in which he can find employment."

—A St. John daily contemporary names 2,500 as the probable number of men and boys present at a recent pugilistic exhibition in the city at which two noted prize-fighters gave an exhibition of their fistic prowess, and queries what effect it would have upon the attendance at such gatherings if it were generally understood that the names of all present would be published in the morning papers. No doubt such publicity might have a restraining effect upon the attendance at such places of resort and also at others of a still more questionable character. There are perhaps a good many men who pass as respectable citizens who would be deeply mortified to have the public and their friends know just how and where some of their evenings are spent. But nothing is surer than the fact that the man who is trying to lead this kind of a double life is degrading his manhood, and in the end he will stand revealed for what he is. The attempt to deceive men in these matters is only partially successful at best, and no man ever deceives God.

Dedication at Sydney, N. S.

The house of worship erected by the Bethany Baptist church of Sydney, N. S., was dedicated on Lord's day, Aug. 9th. The house is a distinct addition to the public buildings of the town which now has fourteen houses of worship within its limits. The plan of the building is good and the work of construction is pronounced well done. The seating capacity is about 400. It is well ventilated and lighted

and the acoustic properties are good. The general plan is the same as that of the church at Windsor, N. S. The cost is about \$8,000. It is located at the corner of Whitney Avenue and Centre street, in a part of the town that has recently been built, where there are many handsome residences, and where there is no other church building.

The congregations filled the building on the opening day. The services were conducted by the pastor, Rev. E. O. Weeks. At the morning service Mr. Weeks gave a brief historical account of the church. It was organized August 16th, 1901; so that less than two years have passed before the church has built a house for itself that will, it is hoped, be the scene of blessing to many hundreds as the years come and go. On behalf of the church Mr. Weeks expressed thanks for the aid so liberally given by the members of the church and other friends. Mr. A. C. Ross gave the corner lot on which the church is built and Mrs. Ross made an appropriate donation to the furnishing. Mr. Reynolds Harrington gave the organ, which is an excellent instrument, and Mr. C. H. Harrington gave the communion service with individual cups—And, of course, other donations of cash and labor were made in abundance that are valued by the church and by the Lord Himself who knows them all.

The music was especially good. The choir of the North Sydney church, Mr. Saunders leader, assisted the Bethany choir. The anthem, "Hark, Hark My-Soul" could scarcely be rendered with more effect, as it seemed. Mrs. Howard S. Ross took the oblation. Miss Lulu Dobson was the organist. After the reading of select passages of Scripture by the pastor, the prayer of Dedication was offered by Rev. F. M. Young, of North Sydney.

The sermon at the morning service was by Rev. E. M. Keirstead. In the evening Rev. J. R. Stubbert, of Putnam, Conn., preached a sermon well suited to the occasion from Ezra 10:13, "Neither is this a work for one day or two." Speaking of the work of the church he emphasized its high character as (1) An honorable work; (2) A work that gives great satisfaction; (3) An enduring work. These points were elaborated, illustrated and application made to the noble efforts of the Bethany church.

The Pastor, Rev. E. O. Weeks, is to be congratulated upon the successful completion by his church of the building enterprise which has taken so much thought and labor. The membership is not large, but the people had a mind to work and there the beautiful building stands. Mr. Weeks has labored with other churches in the province and is known as a thoughtful, forceful, attractive preacher; and he has fully sustained his reputation in Sydney. The Bethany church is making history indeed, and we may hope, as the denomination will desire, that with enlarged facilities for aggressive work the gathering and upbuilding for which the church and pastor will pray and labor may be theirs in abundance.

Sydney has grown within the last four years from a population of 2,500 to 15,000. The avenue on which the church stands was, four years ago, as Mr. Stubbert said, in a "back pasture." It is encouraging to know that the Baptists have the faith and devotion required to advance in their efforts with the growth of the town.

Baptist Missions in Canada.

Substance of an address delivered before the Prince Edward Island Association.

Among Baptists the term Home Missions should designate Baptist missionary work in all parts of Canada, in the Maritime Provinces, at Grande Ligne, and throughout the great western country. In the largest sense any part of this wide extent is as much the home land as any other. In all sections we have a sacred duty to erect our standards and sustain our interests wherever Providence has provided an opening. Just now the openings are more numerous and more inviting than ever before. The opportunity of the century awaits our intelligent and energetic acceptance. It will not wait long; at present nothing of real value is allowed to wait long. If we do not at once go in and reap the ripe fields that ought to be our special harvest some one else will. We may be assured the grain will not go un-gathered, others are already for the work, equipped with the most approved implements. We may well imitate their zeal and their skill in organized missionary effort.

The three great interests whose very existence depends upon the support of our churches, Home Missions, Missions abroad, and our Educational work at Wolfville, are in every respect co-ordinate importance. To neglect one will cause all three to suffer. We cannot with free hands push the interests of either while we do not faithfully and constantly sustain both of the others. Our Home Mission work, our Mission work in India, and our training work at Acadia, stand before us as most attractive triplets. They are the vigorous and promising children of our churches. They are growing in favor with God and man. They have reached the most critical period in their development; the moment when at our hands they demand the largest and best service. How is this demand being met? Our Telugu mission is being conducted in a splendid manner both at home and abroad. Nothing could be more praise-worthy than the way in which our Educational ship is made to hold the course of her voyage while passing through very rough waters. The Home Mission train, however, appears

to be going just a little slow. The brethren composing the Board are doubtless rendering all the service that the circumstances permit. But the circumstances are not right and they will not be right until we have a Home Mission Field Secretary, giving the work his entire attention, who can parallel the consecrated ability that now directs our East Indian work and our interests at Wolfville. We must not give less attention to Missions abroad or to Education. But if we are to supply the ever increasing demands which these institutions make for life and money we must give more attention to Home Missions. This is imperative. Many dark places in this land by the sea are pleading for light. Quebec is calling louder than ever, while Manitoba and the far west offer missionary possibilities, vast at present and constantly growing in scope and importance.

We are told that the Maritime Provinces have been evangelized. That in any section of this land church homes are only a few miles apart and that those who do not come under gospel influence can only blame themselves. This is only a half truth and therefore a misleading statement. We believe that the distinguishing doctrines which our people have held since Apostolic times are necessary to the full interpretation of God's Word. In many important respects these cardinal principles are unknown to many thousands in these very provinces. Is it fair to these, our fellow citizens; is it fair to the father's who laid the foundation upon which we are building; is it fair to the Lord Jesus that we should slacken our Home Missionary efforts until we have honestly presented our case in every community. But oh, dear, there are so many difficulties in the way of such a scheme. There are difficulties in the way of all work for Christ. Our difficulties, however, look small enough beside those encountered and conquered by men of strong faith who labored fifty years ago, and harder still was the work of the pioneers. In some respects Baptists are getting a little too modest—other denominations do not think any more of us for it, they stand squarely and even expressively for every line of their declared beliefs. To command their respect we must do as much. Come brethren! let us walk in the courage of our convictions and God will bless us, and in blessing make us a blessing. In evangelizing the world we are commanded to begin from Jerusalem. Our present Jerusalem is our Home Field. Let us labor to keep it as God would have it, and for world missions and education we shall never lack means, and what is more important, we shall never lack men and women. In the not distant future may it be said of Baptists in reference to every district of this fair country, "and there they preached the Gospel." Amos E. Brown, North River, P. E. I.

Letter From Rev. Isaiah Wallace.

I have just returned from a six weeks visit to the Northern counties of New Brunswick. My first two Sabbaths and the intervening week were spent in the beautiful valley of the Little South West Miramichi, where I filled the pastorate of the little Baptist church 45 years ago and where 27 years later I witnessed a very extensive revival. I anticipated a hearty welcome and a delightful time during this visit, but my expectations were more than realized. The place has made rapid progress materially. The young men have chosen to make their permanent homes in their native valley. New streets have been opened, lined with attractive cottages, and indications of thrift are apparent on every hand. I was sorry to find my life-long friend, James Somers, Esq., who has long been a prominent figure in this neighborhood, in very slender health, but it was pleasing to me to find him joyfully trusting in Jesus.

It was painful to me to learn of a pretty serious break in the church made by the followers of a Mr. Sanford of the State of Maine who came while the church was pastorless professedly to win souls to Christ but when the meeting house was opened to them and they had gained sufficient foothold they revealed their purpose to annihilate the Baptist church and re-baptize the entire membership. Their real purpose was discovered in time to avert very serious consequences, though a break has been made, and some who were among my best friends during former visits avoided my meetings. This break must have been displeasing to the Saviour who prayed that His people might be one and not divided, John 17:21. Before the arrival of this new element the people of the Valley were proverbial for their united spirit and the large number who remain loyal to Baptist principles are still united in aggressive work. The people were wonderfully kind to me and showed their appreciation of my labors by treating me most generously and by doing all in their power to contribute to my comfort and happiness. The memory of this visit will long be cherished.

Rev. A. H. Hayward, General Missionary of the N. B. Baptist Home Mission Board, has recently visited this settlement and his visit was timely and useful as several valuable members were brought into the church through his labors. Rev. I. N. Thorn, late of Albert County, N. B., has received a call to the pastorate of this church and should he accept I predict for him a successful career among this interesting people. He is to extend his work to Red Bank where it is proposed to commence at once to build a Baptist meeting house, and also to Whitneyville where the new meeting house commenced by the late R. P. Whitney, Esq., and intended to be presented to the Baptist church, is now being

completed and will be ready for dedication shortly. My good brother Thorn will have an important and hopeful sphere. At Whitneyville my esteemed brother Samuel Mutch, brother of Rev. R. Mutch of Gagetown, N. B., is prominent and useful in Christian work. He came to Little South West on Sabbath, July 12, and after our two impressive services there brought me down to Whitneyville. Here we had a delightful meeting and the memory of my two years pastorate among the people of this interesting community was pleasantly revived. It was sad however for me to miss the dear friends who in former years welcomed me to their homes and cooperated with me in Christian work.

On Monday July 13, I proceeded further North as far as to Campbellton. I went in compliance with the invitation of Pastor J. W. Keirstead and remained there three weeks filling the regular appointments and doing some extra work. I was delighted to witness the gratifying progress made by the church during the past eighteen years. In the fall of 1885 it was my privilege to organize a Baptist church in Patterson's Hall, Campbellton, with twenty constituent members and to remain in the town and vicinity in special effort until the membership had reached forty. Before I left them, arrangements were made for the erection of their present beautiful and commodious plan of worship and a call extended to Rev. W. C. Vincent to become their pastor. Through his ministry, which was greatly blessed of God, and that of his successors the church has grown to be a strong body and the prospects for future aggressive work still brightens. Brother Keirstead is beloved by his people. He is just now away on his vacation and hopes to return to his work recuperated in health. His brother Isaac is looking after the up river stations at Flat Lands, Moore's Settlement, Manns Settlement and Metapedia and is likely to open other stations. The dear people of Campbellton and up river stations did much to make my visit pleasant and prosperous and it was a great joy to my heart to see them once more and to witness the progress of the Lord's work.

On my return homeward I lingered a few days at Bell-dune River where I held three hopeful services and where I had the pleasure of visiting my youngest sister, Mrs. Andrew Colpitts in her pleasant home. In this vicinity, some 44 years ago I witnessed a most remarkable work of grace which is still remembered by the elder inhabitants. It was wonderful in its origin and manifestations. Then a colony of Baptists from Albert County were settled in this vicinity and made the nucleus of a Baptist church and they together with those baptized during the great revival made quite a strong little church. These brethren from Albert County, however, did not continue to reside here and it seems to me a pity they did not as they were greatly needed here religiously, and the country has greatly developed through the building of the Intercolonial Railway, and they might have grown with the country and been a great blessing. My brother-in-law who remained has made a successful career and with his promising family is filling a useful sphere. Rev. J. W. Keirstead of Campbellton looks after the few Baptists here.

The sixth Sabbath of this visit Aug 4 was spent in Newcastle, which was my home and base of operations during my Home Mission work in Northern N. B., beginning 45 years ago. The church has not made the progress we had hoped. Still we have here a faithful band of earnest Christians, with a neat place of worship neatly renovated and a comfortable parsonage. The town of Newcastle is beautiful for situation with population increasing and it is devoutly hoped that the Baptist church may have enlarged prosperity. Rev. A. F. Brown the late pastor has resigned and accepted the pastorate of the Harvey Baptist church. His ministry here is spoken of in terms of commendation. Especially is he commended as an eloquent preacher. He was regarded as the acknowledged pulpit orator of the town and frequently preached to great crowds of people. During his pastorate he extended his labors to Whitneyville and Derby. Now that Whitneyville is to be associated with Red Bank and Little South West as a pastorate, the pastor of the Newcastle church might extend his labors to Chatham where it is said there are Baptists eager to hear the Word of Life as preached by a Baptist minister, and also to the bright little village of Derby where there are already a good many Baptists. It seems to me that it will be wise for our Home Mission Board to keep their eye on these northern counties of N. B., and be ready to enter openings as they may present themselves.

It was a great pleasure for me to occupy the Baptist pulpit in Newcastle on the past Sabbath, to renew old acquaintances and to form many new ones. Here is a fine sphere for a prudent, consecrated man of God who is not afraid of hard work and who is fond of soul-saving efforts in the Master's service.

August 10.

There is much in the New Testament to show that a vicious life is not nearly so impervious to the Gospel as one occupied wholly in material things. In the Parable of the Sower, "the cares of the world and the deceitfulness of riches" choke the word. There is always a chance that the prodigal son will turn his face homeward, but the man who feels that he has much goods laid up for many years, and all that he has to do is to eat, drink and be merry, plays the fool to the very last.—Watchman.

* * The Story Page. * *

Sidney's Adventure.

BY SARA VIRGINIA DU BOIS.

She was only a wee maiden of three summers, but it was really surprising how much she knew and how wisely she could sometimes apply her knowledge. But when she heard them talking about a summer at the seashore, she did not say anything, but her busy little head was in a whirl of plans. "I'll start first," she told herself, "and when they come they will find me there."

She gathered about her dolls she loved most, and talked to them in a very grown-up fashion: "You, Dorothy, can not go," she said. "Your dress is not clean, and one arm is loose in its socket. Now, don't be grim and ugly about it if you can have a very pleasant time at home, if you will only think of it. I heard mamma tell Tom so."

"George is going to stay home with you," she added a moment later.

"Now, dear George, don't cry, little folks cannot always have their own way, it wouldn't be good for them."

"Yes, Maria, must go, she has been looking pale all the spring, ever since she had mumps. Poor Maria, what a dreadful loss of sight she was. Dorothy, you must lend her your knit shoes, and George, we shall need that little hat of yours. You know Maria never had as many clothes as the rest of you. I shall take May along for company, she needs change of air, since the sun melted the wax from her nose, she has looked miserable. Now, don't let me hear any complaining, I should like to take you all, but how could I do it?"

It did not take this wee maiden very long to get ready. She took the little straw hat with blue ribbon from the hall rack, threw her golf cape about her shoulders, not because she really needed it, she told herself, but then it might be cold before she reached home. Then she gathered up the two favored dolls and started out the front door.

Whatever cook could have been about we do not know; she usually kept track of the tiny footsteps, a labor of love that caused her great enjoyment. And mother, busy in the sewing room, thought the household pet was below, and industriously continued her task, with no thought of what was taking place below.

"Is Sidney with you, ma'am?" It was the cook calling up the back stairs.

"Why, no, Nancy, she has not been here for an hour or more."

"Nor has she been with me, ma'am, and I found the front door ajar."

It would not be an easy thing to picture the consternation which followed.

"Oh, Nancy, she has taken her cape and hat, where can she be?"

"As likely as not she's off for the seashore, ma'am, she heard you talking it over at the breakfast table."

"Nancy, how dreadful! Call Ned, we must go find her."

"It's my opinion the dog's with her, since I can't find him either."

"You can go down towards Main street, and I'll cross the railroad tracks at Nicetown. And, Nancy, tell every policeman you see, she must be found!"

Little Sidney, upon starting out, took with her an additional member of the family for which she had not bargained. Ned lifted his shaggy head up seeing her don her street apparel, and she could have spoken he probably would have said something possibly like this: "You ought not to go without me, but if you must go, I mean to go with you."

At one end when Sidney reached the street, Ned was there before her, and if any one had been watching the pair, they would have seen that at every crossing, or wherever there seemed to be any danger implied, Ned took a corner of Sidney's dress in his mouth, and crowded closer to her side. It was thus that he escorted her over the trolley tracks, and the network of railway tracks at Nicetown station.

It is difficult to say how the adventure might have ended, had not Sidney's mother overtaken them here, and with tears and laughter, clasped the wee maiden to her heart.

"Oh, my dearest one," she cried, "did you not know that this was very, very wrong?"

"The blue eyes filled with tears."

"I was only going to get there first, and surprise you, mamma," she said.

"Well, you certainly have surprised me, dear, but must never, never do it again."—Christian Intelligencer.

Sweeter Than Honey.

Joe Sanders and Frank Thompson were chums from neighboring farms. They had been greatly excited over the amount of wild honey that "Uncle Lem"—as everybody called him—had found in a swamp near by. They immediately went to work to find a "bee-tree." They soon traced some wild honey-bees to the woods beyond Diamond Pond, and on a hot September day they began a systematic search of every tree and stump in the vicinity. The clump

of trees was not very large, and after two hours they came to the edge, but, having found nothing, looked inquiringly into each other's face.

"There is just one more chance," said Frank. Mrs. Keith's pasture, and I almost think I would rather not find it at all than to find it over there."

"Yes, she is mean; but I propose we go over and see, anyway."

They entered the thicket and surrounded the few trees and stumps, and finally came to the foot of a dead pine. They put their ears against the tree, and in spite of being on Mrs. Keith's land, they jumped up and swung their hats, shouting: "We've found it! We've found it!"

"Well, now, what can we do about it?" Joe looked very grave as he said it. "That honey is ours, because we found it. Uncle Lem, when he finds a bee-tree away back in the woods somewhere, just goes to the man who owns the woods and says, 'I've been lucky. I've found a swarm of bees in a dead tree up in your pasture. Can I cut the tree down?' Then Captain Dockbridge or Mr. Diamond simply says, 'Certainly, sir; certainly, sir. If it is a dead tree it is not worth anything. Be careful to cut it so that it won't fall on other trees.' Then Uncle Lem, if he makes a good haul, takes a pair of honey to the folks at the house, and says, 'Very much obliged to you, and then he takes the rest of the honey home, and that is all there is to it. But, you see, and Joe's face grew very long, "Mrs. Keith, she's different. If we should go up to her and say, 'Mrs. Keith, we have been lucky and found a bee-tree down in your pasture, and—Where? Where?—Where did you find it?' she would be as interested as could be, and as greedy, and we should say: 'Oh, down in your pasture—Which pasture? Where? Where is it?'"

"Yes," interrupted Frank, "and then she would call around the corner to her hired man, 'Jake! Jake! Here are the boys from over the hill. They have found a swarm of bees down in the swamp. Get your ax and go down and see if there is any honey in the tree. I will send the boys home. If they fool around a bee-tree they'll get stung.' And then she would turn around and say: 'Now little boys, when I find a bee-tree in your pasture I will go out and tell you.'"

The funny side of their own picture struck the boys, and they both laughed in spite of themselves.

"Well, let's go home and think it over."

The boys talked the matter over a great deal during the next few days, and said nothing about it to their folks. They would go over once in a while to see if the tree was all right. They built a raft on the pond that proved serviceable for fishing, as well as crossing over. One drizzly morning they got permission to spend the day fishing. They took their rubber coats and a lunch basket, and soon anchored their raft in the middle of the pond. It was a great day for catfish, and about noon they had plenty, so they started for shore to build a camp-fire and to eat their dinner. As they were pushing along they heard scurrying through the underbrush, and suddenly a sheep with two lambs bounded out on the shore, hard pressed by three large dogs. There was a large fallen tree just there, and the dogs had the sheep at bay. The old one made a despairing leap into the water, followed by the lambs. It was a bad move, for the bottom was muddy and the water was shallow, so that the dogs were soon on them. The boys yelled, trying to scare them away; but they were too eager in their pursuit and too hungry. The boys pushed their raft toward them, but were stranded in shallow water.

"Fling the fish at them," said Frank.

Joe instantly picked up a catfish and hurled it with all his might. So they kept up a rapid fire until the dogs sneaked away. Pulling off shoes and stockings, they waded out into the soft mud and soon got the sheep and lambs on solid ground. The sheep and one of the lambs were hurt. Puffing and sweating from their exertion, the boys excitedly looked the sheep over to see if there were owner's marks on it, but found nothing; so they decided that it must be a cosset, kept by somebody to run with the cows. While they were talking they heard a snapping of twigs and looking up, they saw, panting for breath, with an old shawl thrown over her head, Mrs. Keith.

"Have you? Did you?" then she took in the situation at a glance. "Where are the dogs? You poor, poor sheep!" and she tenderly put her hand on the sheep, and touched the lambs in a way that surprised the boys.

"The dogs sneaked along the edge of the pond towards the south end," Joe said.

"They were Rugby's dogs, weren't they?"

"One was Rugby's; two belonged to Mike Wilson."

"I thought so. I saw them chasing down the corner of the lot leading this way. I expected to find them in the fence. Jake was gone, and there was nothing for me to do but to run after them; but I guess I should have been too late if it had not been for you two boys. Dogs killed a sheep for me yesterday. I wonder if I couldn't get you two boys to help me take this sheep up to the house."

"Oh, I guess so," and the boys looked at each other as much as to say: "Well, she's a queer one, but she doesn't

look so very dreadful."

They soon had the unfortunate sheep and lambs in an old shed in Mrs. Keith's yard. Then she turned and said: "Now, boys, I am much obliged. The boys around here treat me so in an, somehow, I can't quite understand—you seem different."

By this time the boys stood with heads dropped in surprise.

"You threw your fish at the dogs, didn't you?"

"Yes, ma'am," said Frank; "but that's no matter."

"You threw all you caught, didn't you?"

Joe remembered the sharp look with which she seemed to take in the full situation at the pond.

"Yes, but then we can catch some more."

"You were planning to have them for your dinner, weren't you?"

"Yes," said Joe, hesitatingly, wondering more and more.

"Well, see here, boys, folks call me close; I have to be to get a lying; but I am not downright mean. Come up to the house a minute."

The boys were almost too astonished to hold in any longer, but they followed quietly up to the house. When they reached the back door she looked down at their muddy feet, and the boys looked in on her clean floor, and they understood perfectly what she had in mind when she said: "Wait here a minute, please."

Mrs. Keith soon returned with a heaping pan of doughnuts and some generous slices of cheese.

"Now fill your pockets, boys; I have been making doughnuts to-day. They are nice and fresh; they won't taste so good as roasted fish, but they will be better than nothing."

Frank looked at Joe, and Joe looked at Frank, and both blushed, and Joe stammered out:

"Mrs. Keith, we would rather not take anything for what we have done."

She looked at him with open-eyed amazement. Blushing to his ears, Joe gathered courage to blurt out:

"You see, Mrs. Keith, we have—we have found a bee-tree down in your pasture, and if you will let us cut that down—it is a dead one—it is down in the swamp—we would rather have it than the doughnuts, and we will bring you some of the honey, too."

The intense look on the boys' faces and their peculiar awe of her were too much for Mrs. Keith's composure, and she sat down on the door-step with the big pan of doughnuts in her lap and laughed as they never supposed she could laugh.

"Why, you poor, chicken-hearted boys! Why didn't you tell me before? What did you suppose I was made of, anyway? Of course, you can cut the tree down, and I will lend you a sharp ax to do it with; but you'd better take some doughnuts and be off to your raft now. You fish awhile, and if Jake comes home I will send him down with an ax and he will help you cut it down. If it is a big tree, you boys can't do it alone."

Half-dazed by the sudden change affairs had taken, they thankfully stuffed their pockets and went back to fishing. They talked so excitedly, however, that they had poor success. They kept a close watch on the shore and made a very quick landing when they saw Mrs. Keith, still with the shawl over her head, and Jake with a bright ax over his shoulder.

The boys found, to their delight, that both of their unexpected helpers were old hands with bees and knew just how to go to work. Jake's sturdy blows soon brought the dead tree down. The boys insisted on Mrs. Keith's taking a heaping pailful of honey, and even then they had to make several trips across the pond before they had the rest of the honey all home.

Their friendship lasted all through the winter, constantly refreshed by buckwheat cakes and honey. But their abiding reward was the knowledge that the key of kindness will open the hardest hearts.—The Advance.

Constant Good Company.

The most charming companion I ever met was a plain little woman, whose life for years had been entirely given up to the care of an invalid demented father, an old man who demanded her constant presence in his darkened room during his waking hours, in the spare moments she had while going through the usual routine of household duties.

Poor, living in the backwoods, where she never saw any society, she gained a depth of mind and a power of expression far superior to any of her schoolmates, who had shown greater promise, and had possessed every advantage. Indeed, she was neither "smart" nor particularly studious at school, but excessively fond of fun, excitement, and company.

One day I asked her the secret of the change.

She laughed. "I have been enjoying constant, pleasant company for the last few years."

I stared, mystified. She drew from her pocket a little quotation book, and, pointing to two quotations, "My own thoughts are my companions," and, "They are never alone

that are accompanied with noble thoughts." There were several other quotations written on the margin, and the pages were well thumbed.

She said earnestly, "Looking back over my girlhood, I know that there is a fatal defect in the training of our girls; our words, our actions, receive attention; we are given advice and instruction in every point but in our thinking. I did not even have a conception of entertaining myself by my own thoughts; I wanted all the time to be amused by something or somebody outside of myself. Then came that plunge into poverty, sadness, and loneliness; at first I believed I should become insane, then God must have directed me to this little book, too worthless to be sold when our library went. One other quotation chained my mind, 'Our thoughts are heard in heaven,' and I began recalling my thoughts. How disgusted I was with them! Round and round in a weary rut of repining they had travelled, or, even if not repining, how stupid, how un-elevating they had been! From that hour I determined my thoughts should be inspiring companions. When sewing up a seam they should not be, 'So long and tiresome, wonder how long before I am done,' and so on, and so on, over and over again. Why, I would take a little trip while sewing that seam!

"When washing the dishes I discuss with myself different national questions; when picking beans I decide whether optimism or pessimism is winning the day; sweeping the room I review the last book I read, or perhaps a book read years ago; every duty not requiring concentration is enlisted in this way.

"Not more than an hour can I ever read a day. Our books scarcely number a dozen, but since I began to think, one verse of the Bible will unfold and unfold, until it blossoms into a yonder-revelation, and I hope bears fruit. Before, I did not take time to wait for the unfolding and fruit-bearing."

"But I can't control my thoughts," I objected; "they will dwell on any trouble or worry I have."

"Paul tells us that in our warfare our weapons are 'mighty to cast down our imagination'; 'bringing into captivity every thought; that promise is a great help when I feel despairing over my wrong thoughts. To keep down the disagreeable ones, to shake myself free from the servitude of the daily fretting tasks, I drill myself into meditating on pleasant subjects, just as I would drill my tongue in company to make pleasant speeches.

"Tell the girls you teach and write to how true it is that 'The pleasant things in the world are pleasant thoughts, and the great art in life is to have as many as possible,' also that this art cannot be learned when the feebleness of age has weakened the control of the mind."

When she had left me, I remembered she was the only person who had not made inane remarks about the weather. Do you suppose it was because thoughts had occupied her mind, not empty turning of the mental wheels?

If the mill grinds not grist, it will grind itself; if the mind feeds not on thoughts, it preys upon itself, and is its own destroyer.—Christian Work.

A Letter to His Mother.

A New York business man was cleaning out his desk one day, and in the course of the operation tore up a number of old letters. He was busily at work in this manner when he happened to catch the eye of the colored porter, who was leaning on a boom, and regarding him with an anxious air.

"What's the matter, Jim?" he asked, kindly.

"Boss," said Jim slowly, "I wish you'd gimme one ob dem letters."

"One of these letters?" exclaimed the merchant. "What do you want it for?"

"I want to send it to my old mammy in Norf. Car'lina."

"But, Jim, these are all business letters, and would not interest your mother."

"Dat don't mek no diff'rence, boss," said Jim, with a huge grin. "My mammy can't read."

"But I don't see the point," persisted the employer. "What in the world does your mother want with a letter if she can't read it?"

"It's dis 'ere way, boss," explained Jim. "I cum from Norf. Car'lina 'bout two year's ago, an' 'fore I lef home I promised to write a letter to my old mammy. I didn't know how to write myself, you understand, but I was gwine to learn."

"And you didn't?"

"No, sah—sorry to say I didn't. I tried mighty hard for 'bout a year, but somehow dem 'x's and 'q's an' odder letters, boddere me so dat my head swimmere aroun', an' I was obleeged to give it up. I couldn't mek no head nor tail out ob it, an' besides, my fingers was so stiff to hold a little thing like a pen."

"Too bad!" said the merchant, sympathizingly.

"Yes, sah, so t'was. But I didn't forgit my promise to mammy, an' I was thinkin' dat I'd send her a letter, even if I didn't write it myself. It will mek her feel good, if it will."

"But suppose she gets some one to read it, and finds out it isn't from you?"

"She won't do that, boss," laughed the porter. "My mammy is proud, an' she won't let on to nobody dat she can't read. She'll just put on her old specs an' look an' look at dat letter, an' imagine dat it says 'I'm well an' gittin' rich, an' all sorts ob things 'bout me. An' she'll carry it aroun' with her till it's worn out, an' be as happy as a clam."

"Very well," assented the merchant, smiling at the odd idea.

So a letter giving the quotation of cotton was duly addressed and mailed to Jim's mammy in North Carolina, and doubtless made her supremely happy.—The Catholic

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—Zeal in Service. Acts 20: 17-31; Gal. 4: 18.
Tuesday—Self-Sacrifice. Matt. 16: 24-27; Acts 21: 13.
Wednesday—Courage for Duty.—Josh. 1: 5-9.
Thursday—"Have Faith in God." Heb. 11: 23-34.
Friday—Instant in Prayer. Col. 3: 9-11; Phil. 4: 6.
Saturday—Confident and Hopeful. Rom. 8: 24-30.
Sunday—"Jesus Only." I Cor. 1: 22-31; 2: 1-5.

Note from Secretary.

The regular statistical cards have been sent out to the local societies. Most of the cards were addressed to the pastors of the churches, and where pastors were uncertain, to the clerks of the churches. The parties receiving the cards will kindly pass them along to the Secretary of The Young People's Society as soon as possible. And the Secretary is asked to 'make out' his report and return the card by September 1.

The Unions are asked to observe that the Young People's Convention is to meet in St. John Sept. 29—Oct. 1. Each Society should plan to be represented at the Convention by at least two of its members. A grand good Convention is to be expected. For particulars see notice in MESSENGER AND VISITOR.

W. J. RUTLEDGE.

Port Maitland, N. S., Aug. 6th.

Prayer Meeting Topic.—August 23.

Lessons from Paul.—How to make our lives count like his. II Timothy 1: 6-8. II Cor. 11: 23-28.

As Paul enumerates the sufferings he has undergone in the service of Christ, he at first seems to be glorifying himself. Yet it is the same Paul who has spoken of himself as "less than the least of all saints" and who has said again "God forbid that I should glory, save in the cross of Christ." Thus we see that humility while it excludes boasting is not blind to facts of history. Nor is humility or lowly-mindedness necessarily blind to our strong points. If a man can do certain things better than his neighbors, he can hardly help knowing it, and Christian humility does not require him to be ignorant of it. I suppose Spurgeon was none the less humble though he was quite sure he was a more attractive preacher than thousands of others. The consciousness of power usually accompanies power, yet there is no necessity that it should be accompanied by the christian fire of pride. There are two passages of Scripture which must keep the child of God humble, one is, "What hast thou that thou hast not received?" the other is, "Who is pure before God's judgment seat?" Pride is out of place in creatures like us who have to bow our heads and cry "God be merciful to me a sinner."

Yet in this consciousness of power lay Paul's secret of success. There is such a thing as a false humility, which, when it sees our own limitations sits down in discouragement and waits for God to accomplish his own work. This false humility puts too low an estimate upon man. There are two thoughts which give us God's estimate of man, one is that at the Creation man was made in the image of God, the other is that, at the Incarnation God was made in the image of man. When we consider these thoughts beside the cost of salvation and remember that God makes no losing bargains we are compelled to believe that man is valuable in the sight of God.

Another factor in Paul's life was that he completely lost sight of Paul the man when another was suffering or needed help. He counted his life dear only so far as it was worth something to God. His writings show how great was his care for the churches, and the warm, tender, loving interest he took in the lives of other Christians.

In his letter to Timothy he reminds him of the necessity of stirring up the gift of God which is in him. The faithfulness with which Paul had stirred up this gift in himself is evidenced throughout his whole life. Life to him was a system of soul culture, which is the only true culture. He sought to know God's will that he might do it. Thus we find him always going where there is work for him for he is led of God. Many a man who is fighting against what seems to him blind fate or the whims of people whom he thinks know less than he, if he would seek to do God's will might be led by the Spirit into some field of large usefulness.

But the greatest factor which contributed to the success of his life was that he did not build on another man's foundation but engaged in foreign mission work. The foreign field then as now had the greatest need and presented the greatest opportunity for usefulness.

The place to make one's life count is in Foreign Mission work. It is better to serve Christ in working for the thousands abroad than for the hundreds at home. The greatest men of the world have been engaged in Foreign Mission work. The Foreign missionary invests himself as well as

his possessions in his work and thus his life is not wasted or profitless. Oh! the supreme opportunity of serving Christ on the foreign field!

C. K. MORSE.

Waterville, N. S.

The B. Y. P. U.

HOWARD H. ROACH.

At the outset as we consider this great question of our Young People's work it is fitting that we remember that we are fellow to every other man in the larger interests of humanity. I am not discussing interests in which I alone am involved, neither are you engaged in a service for humanity which excludes my active sympathy. We are together in this; linked for the larger purpose of Christ among men. There is no sectional interests here, no provincialism. The language we use is cosmopolitan and colloquial—touching the common interests of all. We seek both you and yours; therefore let us interpret this Young People's movement in terms of the larger whole. As we stated last week this movement is great. Its greatness is the greatness of all you young Christians banded together for service. This is the ideal condition, the thing we hope to see completed now that it is begun.

There is a practical side to this great movement and that is the problem with which we are specially concerned today. No matter what critics may say the purpose which you have set before your eyes in this great movement is right. This being true let us then remember that to be practical is to devise the means and methods to realize our ideal—the steps by which amid present circumstances and environment we mount to our goal.

What are the conditions in which we exist? This Young People's Work is a department of the church. The question now arises, should every church have such a departmental organization? Certainly not. In these Maritime Provinces we have three classes of churches. First there is the large church where young people abound and in such churches if blessed with capable leaders they can be organized into a permanent society to be run by, with and for, the Young People. Such a church should have a Young People's Society, and it would be a sin and a shame, if for any reason, one should not be organized, and successfully carried on. Then in the second place we have a class of churches which this year may be so blessed by numbers of young people, and by efficient leaders, as to organize and successfully carry on for a time a Young People's Organization, but the inevitable change which comes sooner or later may not make a B. Y. P. U. necessary to success. Such a church should have a Young People's Organization when one is needed, but why not be wise and let it die when it has fulfilled its mission and is no longer useful. Then who will refuse to permit the epitaph, "Blessed are the dead that die in the Lord." Then in the third place we have a great many small and weak churches, the working force of which is so small that to divide it for any purpose, outside of the regular work of the church, would be to divide the vital spark and quench the living fire. A B. Y. P. U. must exist in the local church for a purpose and if no occasion for it exists then no society is needed.

This Young People's movement is great because it is an organization within the church for the young people. I do not propose to apologize for the Young People's existence, nor for the existence of an organization adapted to their needs. If a church has a mass of young life full of the fire, faith and fancy of young adolescent years, it should have an organization especially adapted to that class of young people. The temperament and character of such young people make a separate and exclusive organization for them necessary. We have no right to denominate as a B. Y. P. U. an organized prayer meeting made up of the rank and file of a Baptist church, old and young. It is nothing of the kind. It is a Baptist church prayer meeting, and as a B. Y. P. U. it is, or soon will be as dead as Julius Caesar, while at the same time, as a Baptist church, it may or may not be like the dead Caesar.

A Young People's Society, so called, which is, mothered, fathered, sistered, brothered, born, nursed and cherished by the older people, while the younger ones drop all responsibility, is not a successful Young People's Society. The blame is not altogether upon the older people. In almost every instance they come into the Society because of a kindly interest and desire to lend a hand, but in many cases it is because it is difficult for them to forget that they are no longer young.

We can forgive them for this as it is an error of the head and not of the heart, but somehow all unconsciously the young people gently slip out of all responsibility, and leave the willing older members in full control. The result is not far to seek, old and young alike begin to question the value of the entire movement, and the usefulness of the society will be at an end. The trouble was not with the ideal which was all right, but it was with the methods used which made it practically impossible to realize the ideal set as a goal. Children recognize a separate department known as the primary, and it is equally true, tho' it may not be so generally recognized, the young people within the years of adolescence—from thirteen to twenty-five—require a separate and exclusive organization; so led and conducted as to throw the entire responsibility upon themselves, thus secure to them a normal growth and development in Christian service.

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 AUGUST.

That the blessing of the Lord may rest upon our Convention and his presence and spirit pervade every session. For the sorrowing ones in India that they may be greatly comforted and sustained in this dark hour.

Notice.

The W. B. M. U. Convention will be held in Woodstock, N. B., Aug. 19-21. Executive meetings will be held on Tuesday 18th. All delegates to this Convention will please send their names to Mrs. Z. L. Fash at once. The Entertainment Committee will not hold themselves responsible for free entertainment for names received after August 19. A post card will be sent to each delegate whose names received in time. It will be necessary for all the officers of the Union and members of Executive to go to Woodstock on Monday, 6 p. m. train. If they wish to remain in St. John over night the train leaves at 7 a. m. every morning arriving at Woodstock about noon. Those coming by Prince Rupert can take a street car to the depot. We are hoping for a good representation from our Societies. Will our W. M. A. S. not pay the expense of their pastor's wife, and some other who perhaps could not otherwise attend?

Travelling Arrangements for the W. B. M. U. Meeting in Woodstock, N. B., August 18, 19, 20.

Delegates must purchase first-class full rate one way ticket to Woodstock or St. John, and obtain from the ticket agent a certificate to that effect. Through the courtesy of the P. E. I. Railway and Steam Navigation Co. officials, delegates from P. E. I. can obtain through tickets to Woodstock. Tickets will be issued August 15-21, good to free return up to August 24 on presentation of certificate of attendance.

The Intercolonial Railway, the Dominion Atlantic and the Salisbury and Harvey Railway will give a free return ticket providing there are ten or more delegates in attendance. The Canadian Pacific Railway will give a free return if 100 or more are in attendance.

NOTE: Delegates neglecting to procure Standard Certificates will not be entitled to any reduction.
August 19. Sec'y W. B. M. U.

The Women's Aid Societies in connection with the "Summerville" and Brookville churches have done excellent work during the past year. Mrs. M. C. Higgins has been a very devoted and earnest worker among a faithful band of workers. Three successful mission bands have been organized since Pastor Higgins and his wife came among them, and it would be hard to find anywhere more interested children and young people. One young girl gave from her own hard earnings \$5 to help make a life member of the Summerville Mission Band. They also gave a most interesting and instructive concert a few days ago, at which the members passed very creditable examinations in the work of the year as given in the "Mission Band leaflets." At Brookville they are earnestly endeavoring to enrol their numbers as high as fifty. We hope and trust they will as faithfully try to grow in knowledge, as well as in numbers and that many will learn the way of salvation through this effort. Two public mission meetings were held during the past week and although the weather was greatly against us, on one occasion a goodly number assembled. They were, we trust, more than repaid, by listening to the earnest and eloquent address of Sister Higgins who very kindly consented to speak in place of Mrs. Nalder who through illness was prevented from attending.

We trust the County Secretary for Hants, who has in the past been so faithful and earnest, may soon enjoy her usual good health after returning from "Evangeline Beach, where she has gone to recruit her tired nerves.

Before closing, special mention must be made of the very faithful efforts of Mrs. Mattie Sanford, who kindly assisted as organist during the past winter.

On Aug 12th, an informal Band meeting was held at the residence of Sister Higgins and at her request the Prov. Sec'y addressed the children and on their behalf presented Miss Sanford with a Life-Membership Certificate. It was a very genuine surprise to the young lady who replied in a few gracious words of thanks. Ice cream and cake were served, after which the Band adjourned for a few weeks' holidays.

Woman's Work in Missions.

BY MRS. T. A. MOORE.

"Go ye into all the world and preach the gospel to every creature" is binding on us all, men and women alike. We are here as Christians to help bring the world to Christ

and to engage in the great warfare of conquering the world for Christ.

I shall speak first of women's influence in the home. Whatever is the spirit of the wife and mother will be the spirit of the family. Worldliness in the mother will create worldliness in the home. On the other hand where the mother loves the Lord supremely you will find a home of consecration. Of course you will find exceptions to this rule. This obligation upon us mothers to leave the holy impress upon our husbands and children is mighty, and we should in no wise evade the responsibility. "The hand that rocks the cradle rules the world" is a trite, but none the less true, proverb. I cannot conceive of a mother on fire with a zeal for the cause of Christ that will not leave a wholesome impress upon her offspring. Here is the fountain head of all missions. If our children are blessed with the true spirit of missions they will go out from the home as missionaries. They carry with them into the world the spirit of the home they leave. We mothers can find a way, if our hearts are in the work, to send the gospel by proxy, if we cannot go ourselves. I know of one woman who yearned to go to the foreign field as a missionary, but being denied that privilege stayed at home and taught school to pay the salary of another woman that did go. "Deny thyself, take up my cross daily and follow me." I want you all to read the little tract, "The Things that Remain," written by Miss Heck, and apply it to your daily lives. These falling to the earth. They make the mould that enriches the soil out of which springs the germs of the acorn. Out of the acorn comes the sturdy oak, and from the oak other leaves and other acorns. Let us scatter these little leaflets. They are inexpensive and a child can use them. Every Christian home might become a Tract Society. But beyond the home there is a field for woman's work. Some women have money, and it should be consecrated to the Lord. The gospel has done more for women than it has for men. In heathen lands women are slaves for men; in Christian lands she has been elevated to her proper sphere, and she should be more zealous if possible in freeing her sisters in heathen lands to the same exalted condition. The money we spend on foolish and vain things would carry the gospel to "every creature" on God's beautiful earth. Here is a clipping I took from The Standard. I will read it:

"Review of the Mission Work of the World, by Robert N. Barrett.—Sometimes in our solicitations for benevolence we meet with poor people for whom we feel a deep sympathy. A gentleman near Boston was asked to give something to the Agassiz Museum. He was favorably disposed, and said he would consult his wife. Soon he reported that he and his wife had gone carefully over their accounts and found it impossible to give anything, as their expenses were \$70,000 a year, and their income just amounted to that. His case was met by that of another who when asked to give to a worthy object replied, "I am sorry I cannot give you anything. I have \$500,000 in bank and it isn't drawing me a cent. We should pray for such poor brethren as that, who are so tied up that they never know the joy of giving."

We should know more of what our women of the South are doing in organizing work for missions, and if you will subscribe for and read the Foreign Mission Journal you will become more interested in the work. The Woman's Missionary Union at Baltimore raised last year for foreign missions \$31,757.65; for home missions, \$45,203.77; for Sunday-school Board, \$6,305.31. This includes boxes sent to frontier missionaries. Sisters, we live on the frontier, and our churches are being helped by this board of consecrated women. Shall we receive from them and give nothing in return? If so we deprive ourselves of a sweeter blessing, for Jesus said, "It is more blessed to give than to receive."

Let us organize in every church in our association a Woman's Missionary Society and get to work. We can help our own board on the plains by contributing something every year to the support of the pastors who are laboring on small salaries, trying to develop the weaker churches, and help our colporteur in his great work of reaching the destitute homes and communities.

But we should look also beyond our own association. "The world is the field." Our light should shine into every corner of the earth. The brightest lights shine the farthest. Those who love home missions only show that their zeal is too feeble to reach beyond the sea. Let me read to you a clipping from a tract written by Mrs. Maynard, one of our missionaries to Japan: "No one can measure the influence of a Christian home as presented by a true devoted Christian mother in a heathen land. So let us take this appeal to heart, not only for Japan, but for all lands, and do what we can to help them to the true light. We all know how wonderfully Japan has developed in the last few years socially and educationally, accepting our western civilization, but not appropriating our religion, which is the backbone of our civilization. May we as women feel the worth of a human soul as our Saviour felt it, and I am sure we will work and pray, and give of

our means to help bring the world to worship at his feet. May the Lord forgive us for our past indifference and carelessness, and awake us to our full duty and privilege. We can do much if our heart is in it, and the Lord will be sure to bless the sowing. You may have all heard how the Lord blessed the efforts of a young lady to bring our beloved Diaz to Christ. How she visited him daily while he was lying sick in the hospital a stranger in a strange land. How she would read to him and pray for him, although in a foreign tongue to him. How the Lord aroused in him an interest, and through the reading of a New Testament in his own tongue, which she obtained for him, he was induced to give his heart and life for Christ. What a wonderful work Diaz, of Cuba, has done we all know. Little did that young lady know of the blessing in store for her." Despise not the day of small things. Remember the promise, "Be not weary in well doing, for in due season ye shall reap if ye faint not." "Lo I am with you always, even unto the end of the world."

Quarterly Financial Statement

W. B. M. U., JULY 31ST., 1903.

| | | | |
|-----------------------------------|-----------|-----------|-----------|
| Rec'd from W.M.A.S., N. S. | \$2223 21 | \$669 88 | \$2923 09 |
| " " " N. B. | 944 45 | 157 43 | 1101 88 |
| " " " P. E. I. | 227 32 | 97 24 | 324 56 |
| " " " Tidings. | | | 18 98 |
| " " " Annual Reports. | | | 5 75 |
| " " " Leaflets. | | | 15 57 |
| " " " Illu. India. | | | 9 25 |
| | | | \$4398 88 |
| Paid Treas., F. M. Board. | \$343 75 | | |
| " " N. W. Mission. | 481 00 | | |
| " " Indian work. | 227 09 | | |
| " " G. I. Mission. | 317 50 | | |
| " " N. S. and P. E. I. H. M. | 294 50 | | |
| " " N. B., H. M. | 286 50 | | |
| " " Printing sketch of mis. work. | 30 60 | | |
| " " Catalogues. | 4 00 | | |
| " " Tidings and leaflets. | 21 60 | | |
| " " Pro. Sec., Nova Scotia. | 7 00 | | |
| " " " New Brunswick. | 10 00 | | |
| " " " P. E. Island. | 1 57 | | |
| " " County Secretaries. | 3 75 | | |
| " " Asso. Directors. | 6 27 | | |
| " " Sup. Mission Bands, N. S. | 3 74 | | |
| " " " " N. B. | 8 69 | | |
| " " Drafts, discounts, postage. | | | |
| | | \$3750 66 | |

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

Aug. 3rd, 1903.

Foreign Mission Receipts.

Miss Saunders Sup. Bible Woman \$21; North Baptist church Sunday school sup. of P. David \$40. Total \$61.

SUPPORT OF MR. GULLISON.

Windsor B. Y. P. U. \$28.66. Miss G. B. Smith \$5.00. Total \$33.66.

SUPPORT OF MR. GLENDENING.

West Onslow church, \$6.25; East Onslow church, \$5.25; Junior Union, Zion church, Yarmouth, \$5; A Sister, Windsor, \$5; German street church, St. John, \$3; Rev. J. W. and Mrs. Manning \$25; Liverpool M. B. \$10; Parrsboro W. M. A. S., \$10; B. Y. P. U. Temple church, \$7.00. Total to August 3, 1903, \$76.50.
J. W. MANNING, sec. treas. F. M. B.

Eruptions

Pimples, boils, tetter, eczema or salt rheum, Are signs of diseased blood. Their radical and permanent cure, therefore consists in curing the blood. Angus Fisher, Sarnia, Ont., and Paul Keeton, Woodstock, Ala., were greatly troubled with boils. Mrs. Delia Lord, Leominster, Mass., had pimples all over her body; so did R. W. Garretson, New Brunswick, N. J. The brother of Sadie E. Stockmar, 87 Miller St., Fall River, Mass., was afflicted with eczema so severely that his hands became a "mass of sores."

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

Hood's Sarsaparilla

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

When answering advertisements please mention the Messenger and Visitor.

Notice of Meeting of the Conference of King's Co., N. S.

The above will meet at North Kingston on Monday, Aug. 31st. The first meeting will be held at 2 o'clock p.m. The conference meets on Monday in order that the Baptist Sunday School convention may have the day following in the same place.

M. P. FREEMAN, Sec'y.

SUMMARY FOR CONVENTION YEAR.

| | |
|------------------------------------|------------|
| Balance from Cohoon Aug. 15, 1902. | 4083 59 |
| Receipts for this year, | 6233 72 |
| Total receipts | \$10317 31 |
| Expenses on fund for year | 581 77 |
| Balance for disbursement | \$9735 54 |
| Foreign Missions have received | \$4780 03 |
| Home Missions | 1911 30 |
| North-West Missions | 1633 23 |
| Grande Linge Missions | 957 89 |
| British Columbia | 453 09 |
| | \$9735 54. |

HUGH ROSS HATCH, Treasurer for N. S. Wolfville, N. S., August 1st, 1903.

Denominational Funds for N. S.

FROM JULY 30TH TO JULY 31ST 1903.

Chester church, \$22; Guysboro church, \$14.38; Lower Economy & Five Islands, \$10; C. H. Harrington, \$200; Milton church, \$17.75; Lower Granville church, \$12; Barrington church, \$5; 1st Halifax church, \$7.40; do B. Y. P. U., \$50; Bear River, B. Y. P. U., \$19.07; Forest Glen church, \$5; Weymouth church, \$31; New Tuskent church, \$1; Chester Basin church, \$14; New Glasgow church, \$5.70; Truro 1st, \$2; Goshen church, \$8; Sydney, Bethany church, \$23.50; Lower Stewiacke church, \$1; Noel, \$2.50; Cambridge Section, \$4.28; Calvary church, North Sydney, \$48; Tabernacle church, \$94.71; Brookfield, Kempt church, \$2.75; Temple church, \$25.70; Mr Denton, Granville Ferry, \$1; Carleton Sunday School, \$5; Lower Aylesford church, \$56.60; Harmony Mission Band, \$9.00; Wilnot Mt church, \$1.03; Gaspereaux church, \$4.50; Forbes Point church, \$6.70; Paradise & Clarence church, \$37.10; Clarence B. Y. P. U., \$10; Greenfield church, \$15; River Philip church, \$8; Billtown church, per member, \$5; Second St. Mary's church, \$9.37; Wind-sor church, \$19.12; do Special, \$35.05; Port Medway church, \$8.70; Middlefield church, \$2.25; Lawrence town church, \$11; North church, Halifax, \$212.80; Falmouth church, \$24; Dartmouth church, \$20; Lower, Wood's Harbor, \$3; New Canada, \$12.40; Chelsea, \$3; Chester church, \$1.65; Kingston church, \$13; Mill Village & Charles-town, \$10.70; Interest on credit balances at bank \$13.01—\$1328.82. Reported by Dr. Manning \$1008.45 and by Dr. Saunders \$121.50. Before reported \$257.10. Total for year \$11766.05.

A. COHOON, Treas. Wolfville, Aug. 5th.

Denominational Funds.

NEW BRUNSWICK.

Moncton church, S. S. F. M., \$16.67; Carleton church, (F. M., \$6, S. S. H. M., \$3, F. M., \$5, N. W. M., \$150, Grande Ligne, \$11.50,—\$15; A friend, Steeves Settlement, F. M., \$2; Main St. church, (H. M., \$3.72, F. M., \$239.16, N. W. M., \$4.35,—\$247.23; Hillsboro 1st church, (H. M., \$28.05, F. M., \$237.77, Grande Ligne, \$10.50, M. R. & A., \$5, D. W., \$59.45)—\$126.77; Norton church, H. M., \$6; German St. church, D. W., \$17; Gibson church, (H. M., \$11.48, F. M., \$1, Grande Ligne, \$5)—\$19.48; Maugeville, D. W., \$14; W. R. Floyd, Fairfield, H. M., \$5; Campbellton church, H. and F. M., \$31. Total \$500.15. Before reported \$281.88. Total to August, 1903, \$3362.03.

J. W. MANNING, Treas. N. B.

20th Century Fund for N. S.

JULY 23RD TO 31ST.

Clarence, Mrs A. C. Chute, \$1; CSBacom, \$1; Bass River, Edward Fulton, \$1; Mrs C. R. Tompson, \$1; Mrs Sarah J. Beach, Mt Dennison, \$2.50; Oxford, Minor McElmon, \$4; Rena Elmon, \$1; Granville Ferry, W. E. Parr, \$1; Mrs A. T. Mills, \$2.50; Emma A. Westlake, Clementsvale, 25c; Mr and Mrs S. M. Lowe, Pugwash, \$21; Winfred Christopher, North Brookfield, \$2; Gordon Crowe, Pleasant Hills, \$3; C. E. Young, Falmouth, \$5; Pastor Day, Kentville, \$5; Pastor Coldwell, for Osborne church, \$4.62; Mrs Ralph Mullen, Weymouth, 50c; Geo. Holmes, Centreville, Digby Co., \$1; Amherst church, \$1.67; Robert Frizzle-Truro, \$25; Middleton Sunday School, \$10, church, \$11.75; Mr and Mrs Robert Sabean, New Tuskent, \$2; Pastor Kemp, Westport, \$5; Barrington church, \$2; Mrs Ella Lyons, Delhaven, \$1; Mrs Lewis Armstrong, Falmouth, \$2; North Sydney church, \$1; Geo. Litch, Annapolis, \$5; Halifax, 1st church, \$2.27; Cheggogin, \$25.6; E. J. Grant, Acadia, \$5; C. H. Har-

rington, Sydney, \$125; Hampton church, \$7; Sydney, Pitt St., \$68; Lockport, \$10.52; Lenas T. Bower, Shelburne, \$4; Mrs J. V. Andrews, North Range, \$1; Carrie Millet, Chester, \$1; Port Medway, Mrs W. B. Cohoon, \$1; Mrs Langille, 50c; Mill Village, Mr and Mrs Bradford Anthony, 50c; Deacon Burton McKenna and son, \$1; Mrs William Baker, 25 cents; Mrs. Solomon Wynot, \$1.00; W. M. A. S., 3rd Yarmouth, \$5.00; for memorial of Mary Burton Stubbert, Flora B. Denton, 25 cents, Mrs. T. Franklin, \$1; Total July 23rd to 31st, \$853.76. Before reported \$5379.96. Total Convention year to date \$6233.72.

Travelling Arrangements.

The following Railway and Steamboat lines will carry delegates to the Baptist Convention to be held at St. John, N. B., from 21st to 26th August at one first class fare—full fare to be paid going and return fare on presentation of a certificate of attendance signed by the secretary of the Convention to the ticket agents or pursers.

Charlottetown Steam Navigation Co. Star Line S. S. Co., Springfield S. S. Co., Canada Coals & Railway Co., N. B. & P. E. I. Railway Co.

The Intercolonial, Canadian Pacific, Prince Edward Island, Dominion Atlantic, Salisbury & Harvey, The Midland Railway Co., N. B. Southern Railway Co., Central Railway Co., will provide standard certificates to delegates at the starting station, which, when properly filled up, will be accepted by the ticket agents at St. John for a ticket to return free.

The Canada Eastern Railway will grant same rates as above if to delegates starting from points on railway.

The Sydney & Louisburg will sell tickets to delegates at the following rates on presentation of certificate of attendance:

Glance Bay to Sydney, .50; Louisburg to Sydney, \$1.20; Bridgeport to Sydney, .40 Mira to Sydney, .85; Dominion to Sydney, .35; Morien to Sydney, .70.

Purchase your tickets through to St. John N. B., at the starting station whenever possible so as to avoid procuring more than one certificate and re-ticketing at Junction stations.

Certificates for all lines good until 28th August.

H. E. GROSS, Chairman of Com. Moncton, N. B., July 28th, 1903.

Notices.

There will be (D. V.) a meeting of the Board of Governors, of Acadia University, in the vestry of the Leinster street Baptist church, St. John, on Thursday the 20th inst., at 8 p. m. It is very desirable that there be a full meeting of the Board.

S. B. KEMPTON, Sec'y. Dartmouth, August 1st.

Hants Co. Baptist Convention

Will hold its next session at Maitland Hants Co., Sept. 7th and 8th. Delegates notifying Mr. Cyrus Weldon, Upper Selmah, will be met by teams at South Maitland Station, Midland railway.

S. H. CORNWALL, Sec'y. of Con.

Programme of the Ministers' Institute,

Friday, Aug. 21st.

A. M.
1. The Prophet Amos as a Preacher; ev. W. M. Smallman.
2. The Laws of Jesus Compared with those of Moses; Rev. A. S. Green.

P. M.
1. Review of Dr. Denney's Book, "The Death of Christ;" Rev. W. N. Hutchins.
2. Christ and Him Crucified; Rev. H. T. Waring

EVENING.
Sermon; Rev. Joel B. Slocum, of Concord, N. H.

Cordially yours
H. R. HATCH, Pres.

Young People's Convention.

The attention of all our Baptist churches and Young People's Societies, B. Y. P. U., and C. E., is called to the fact that our Annual Convention of B. Y. P. U. will be held in St. John, N. B., in joint sessions with the Maritime Christian Endeavor and Epworth League. A joint meeting will be held on Tuesday evening, September 29th. Wednesday, 30th, will be given up to denominational rallies. On this day our Baptist Young People will hold their sessions by themselves, at which time the distinctive work of our denominational Young People's Societies will be considered. General Secre-

LOTASINE



GALL CURE

A quick and positive cure for
Harness and Saddle Galls, Scratches, Sores,
Cuts, and all Skin Diseases of Horses,
Cattle and Dogs.

YOU MAY WORK THE HORSE

25 Cents **At dealers**

THE BAIRD COMPANY, Limited,
Proprietors, Woodstock, N.B.

tary Walter Calley, of Chicago, will be with us, and others among the best and most noted of our denominational leaders will be among the speakers. Thursday, Oct. 1st will be given up to union sessions of the three above-named societies. The program will be printed as soon as arranged.

This convention promises to be the best ever held in these Maritime Provinces. Every church and young peoples' society is asked to send delegates. The Local Union of the city of St. John will provide entertainment, and special travelling arrangements will be made by our transportation leaders. Full announcements will be made after.

HOWARD H. ROACH.

The annual meeting of the Maritime Baptist Publishing Co., Ltd., will be held in the MESSENGER AND VISITOR ROOMS, 85 Germain street, on August 22nd, at 9 a. m. The Directors will meet on Friday evening at 8 o'clock at the same place.

The Baptist Institute will meet on Friday, August 21st, at 10 o'clock, a. m., in the Leinster Street church, St. John. Programme will be published later.

D. H. SIMPSON, Sec'y.

CONVENTION NOTICE.

After many unsuccessful endeavors on the part of the locating committee, occupying several months, a place has at last been secured for this year's meeting of the Baptist Convention of the Maritime Provinces.

The place is Leinster Street Church, St. John N. B. The time is August 22-25 commencing on Saturday 22nd, at 10 o'clock a. m. The churches in St. John have jointly appointed a general committee to arrange for the Convention, and have not undertaken to provide free entertainment as heretofore. No one church, however, is responsible for a departure from the practice of offering free entertainment to the ministers and delegates attending Convention. This change has been brought about by circumstances.

Circulars and blanks for credentials have been mailed to clerks or pastors of churches as soon as practicable. My address for the present is Woodville, Newport, N. S.

HERBERT C. CREED, Sec'y of Convention.

Yielding to the urgent appeal from the officers of the Maritime Convention to the St. John churches, that a place of meeting for the approaching Convention be offered in St. John, Leinster Street church has offered the use of their building to Convention for that purpose. This action has met with the approval of a general committee from all the city churches, who will co-operate in locating delegates. While no free entertainment has been asked or offered, under the circumstances, doubtless many will esteem it a privilege to entertain friends who will attend the meetings as delegates. The committee will be pleased to notify all such delegates as far as possible, of such invitations, but will not assume the responsibility of providing free entertainment to any. A list of hotels, boarding houses and homes willing to entertain for pay, with rates, location etc., will be prepared by the committee, who will furnish all information relative, thereto on application. Any delegates desirous of being located by the committee will please apply by letter personally on or before August 10th.

On behalf of the Committee,
R. G. HALEY, Chairman.
St. John, N. B. July 18th, 1903.

The Entertainment Committee will be present at the Leinster Street church, during the opening days of Convention, to meet delegates seeking information concerning locations assigned them, etc., on their arrival in the city.

R. G. HALEY, Chairman.
Aug. 15th.

ACADIA UNIVERSITY

FOUNDED 1838. ELEVEN PROFESSORS.

Large improvements in progress this summer on the buildings, and on the Chemical and Physical Laboratories. New Calendars ready. Re-opens Wednesday, Sept. 30, 1903.

For Calendar or other information, write to

THOS. TROTTFR, D. D.,

President.

Wolfville, N. S.

Horton Collegiate Academy.

Founded 1829

This Institution has three departments: Academic, Commercial and Manual Training, and prepares for entrance into the Universities, Professional Schools and business life.

The Academy is a residential school distinctly Christian ideals.

For detailed information apply to

H. L. BRITTAIN,

Principal

Wolfville, N. S.

Acadia Seminary
In Affiliation with Acadia University

Wolfville, Nova Scotia.

A High-Grade Residential Christian School for Girls and Young Women.

SIX COURSES FOR DIPLOMA—Collegiate (admitting to the Sophomore Class of the University), Pianoforte, Voice, Art, Elocution, and Physical.

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King's Co. Baptist Sabbath School Convention.

Will hold its next session at North Kingston, Kings Co. N. S., Tuesday, Sept. 1st at 10 a. m. The pastors of Kings Co. are urgently requested to see that every school under their care send a report to this convention, and in other ways help to make it a successful meeting.

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MILBURN'S HEART AND NERVE PILLS.

Their curative power is quickly manifested. They purify and revitalize the blood, brighten the brain and steady and strengthen the nerves from the first few doses.

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Cuts—Sprains—Bruises.

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does it rapidly. Nothing like it
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Don't neglect it! Check it in time!
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CANADA COALS & Ry. Co., Ltd.
Joggins, N. S.

Wanted.
A capable woman to do housework. Small
family. Good wages. References required.
Apply to

The Home

THE TRAINING OF BOYS.

It has come to this, then, that the home
must be the centre in which we are to
gather material for a re-invasion of public
life with those sweeter courtesies which are
so much better than the dancing-school
elegancies—the courtesies of the heart, which
I would like to call manners, are to a great
extent cultivable. They grow up best in
the home under the mother's eye. They are
not much helped on by book training. The
rules of etiquette have little to do with
them, beyond giving them historical treat-
ment—summing them up with more or less
accuracy. They find their soil and finest
nourishment in a certain tenderness of heart,
which ought to belong to every child born.
Like the violet they will grow best in a
dewy glebe, and are watered by tears.
Among the lowly and uneducated you find
heart manners quite as often as in courts.
They feed on the addresses incident to
poverty and sickness. Self-helpfulness, as-
sociating itself readily with helpfulness of
others, is their clear and open manifestation.
Out of the circumstances of a worn mother,
or a father who has been thrown down hard
in the struggle of life, of a lame brother or
sick-eyed invalid sister, are born the sweetest
graces of the home—graces which learn to
show themselves in the face, the eye, and
every movement of the body. This other
self-helpfulness need not pass into absolute
altruism, for which the world is hardly yet
ripe. It may with safety pass into a
gentle, unconscious, and guiltless habit of
self-abnegation, such as makes the face take
a share in another's happiness. All grace of
external manners may be acquired when
these heart-manners are established, and no
"superior" polish will wear well without
them. When George William Curtis, one
midnight, going home from a grand dinner,
put his arm in mine saying, "I am going
your way; may I go with you?" I was sure
that his manners did not come from Ches-
terfield. They had the natural grace of the
the man who had carried the heart lessons of
childhood high on the public ways of life.
In these essentials the courtesy of Emerson
was beyond that of any king. He had ac-
quired it in the school of adversity, when he
and his brother had but one overcoat be-
tween them to help bear the asperities of a
Boston winter. With the anxious, hard-
working mother behind them it was easy to
face playmates at school, who met them
with the question, "Whose turn is it to-day?"
—Prof. Morse, in Harper's Bazar.

INGROWING NAIL.

Tardif says that he has been able to cure
all cases of ingrowing nail without recourse
to the knife. He proceeds as follows. With
a flat probe, or a match, he slips a bit of
cotton between the edge of the nail and the
inflamed flesh. Another strip of cotton is
put along the outer margin or the ulcerated
area, and the space between these two strips
of cotton, and which is occupied by the
ulcer, is thickly powdered with nitrate of
lead. The whole is covered with cotton and
the toe is bandaged. The dressings are re-
peated the following day, and every day
until the incarcerated edge of the nail is
plainly visible. Usually four or five dress-
ings suffice. Then, with patience, the edge
of the nail is lifted away from the flesh, and
a bit of cotton is introduced under it to
keep it up. As it grows, it will gradually
take its proper position above the flesh, this
having so the meantime shrunk and shrivel-
led by reason of the applications of lead
nitrate. The lead is to be discontinued as
soon as it appears that the exuberance of the
fleshy bed of the nail has been overcome.
The difficulty seldom recurs. If this does
happen, it is necessary to repeat the treat-
ment from the beginning.—Anjou Medicale.

HEALTH HINTS.

Keeping the feet warm will tend to pre-
vent headaches.
For ventilation, open your windows, both
at top and bottom. The fresh air enters in
at the bottom, while the foul air escapes at

When reading by candle-light, place the
candle behind you, that the rays may pass
over your shoulder onto the book. This
will relieve the eyes.

Cure for Wasp or Bee Sting.—A little
ammonia applied to the place will greatly
relieve the pain; as will also the juice of an
onion. Cut the onion in half and rub the
part cut over the part affected.

The best remedy for a patient suffering
from faintness is to place her on the floor or
sofa with the head on a level or slightly
lower than the body. All the clothing
should be loosened and the air allowed to
flow freely upon the body. The hands and
face should be sprinkled with cold water.

Cold Drinks for Hot Weather.—It is a
great mistake to suppose, as many do, that
cold drinks are necessary to relieve thirst.
Very cold drinks, as a rule, increase the
fervish condition of the mouth and stomach,
and so create thirst. Experience shows it to
be a fact that hot drinks relieve the thirst
and "cool off" the body when it is in an
abnormally heated condition better than
ice-cold drinks. It is far better and safer to
avoid the free use of drinks below sixty
degrees; in fact a higher temperature is to
be preferred, and those who are much
troubled with thirst will do well to try the
advantages to be derived from hot drinks,
instead of cold fluids, to which they have
been accustomed. Hot drinks also have the
advantage of aiding digestion.

For an abscess in the face, cut a fig in
strips and lay it on the gum. This remedy
rarely fails.

Glycerine for Various Uses.—There is
hardly a family medicine chest that does not
contain its bottle of glycerine, and yet the
writer has observed that in most cases this
reliable remedy is depended upon for nothing
more than the relief of "chapped" hands and
faces. There is a great variety of ways in
which glycerine can be employed to the
very best advantage. For "chaps" and red-
dened and roughened skin the best results
are obtained by diluting the glycerine with
an equal part of rosewater. It is an excel-
lent plan to put a little glycerine in the
iodine that is applied to the chest in case of
a severe cold. In cases of severe burns, gly-
cerine applied immediately gives great relief.
A violent attack of coughing may be in-
stantly relieved by a tablespoonful of
glycerine in hot milk. Mixed with sulphur-
ous acid, glycerine is an excellent remedy for
throat troubles of all kinds. The mixture is
used as a gargle, and should be freshly made
at using.—Ex.

HARD ON THE BABIES.

One of the first effects of a hot wave, par-
ticularly in towns and cities, is a pronounced
increase in the number of deaths of infants.
Even in the open country the suffering of the
helpless little ones would move the hardest
heart. Stomach trouble and diarrhoea are the
foes most to be dreaded at this time and
every mother should appreciate the necessity
of careful diet and attention at the first sign
of these troubles. Medicine should never be
given to check diarrhoea except upon the
advice of a physician. A diet limited al-
most entirely to boiled milk and the use of
Baby's Own Tablets will cure almost any
case and keep baby in health. Mrs. W. E.
Bassam, of Kingston, Ont., writes:

"When my little girl was about three
months old she suffered with vomiting and
had diarrhoea constantly. I did not find
any medicine that helped her until we began
giving her Baby's Own Tablets. After giving
her the Tablets the vomiting and diarrhoea
ceased and she began to improve al-
most at once. Since then whenever her
stomach is out of order or she is constipated
we give her the Tablets, and the result is
always all that we desire. They are the
very best medicine I have ever used for a
child."

Baby's Own Tablets are sold by all dealers
in medicine or will be sent post paid, at
twenty-five cents a box, by the Dr. Williams'

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

**CAUTION—There is only
one Pond's Extract. Be
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their names and qualifications are given in
the prospectus; the musical course is the
same as that prescribed for the musical
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there is a large Music Hall and eighteen
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The following courses are taught—Acad-
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(Late Principal, Upper Canada C. Toronto).
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**INDIGESTION
CONQUERED BY K.D.C.**
IT RESTORES THE STOMACH
TO HEALTHY ACTION AND TONES WHOLE SYSTEM.

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

Third Quarter, 1903.

JULY TO SEPTEMBER.

Lesson X. September 6. Death of Saul and Jonathan.—I Samuel 31: 1-13.

GOLDEN TEXT.

There is a way which seemeth right unto a man; but the end thereof are the ways of death.—Prov. 14: 12.

EXPLANATORY.

THE BATTLE AND DEFEAT AT MT. GILBOA.—Vs. 1, 2, 7. The next morning the battle was begun.

1. AND THE MEN OF ISRAEL FLED FROM BEFORE THE PHILISTINES. "The Philistines seem to have driven them in a state of panic up the heights, for it was upon the 'high places' that the corpses of Saul and his sons were found next day by the conquerors."

2. FOLLOVED HARD UPON SAUL AND UPON HIS SONS: the three sons who were with him in the battle. Saul had another son, Ishbosheth, who was not there, and hence survived him. SLEW JONATHAN. Fighting bravely as of yore. No doubt it was better thus for himself and for the kingdom, and saved many difficulties and complications.

THE DEATH OF SAUL AND JONATHAN.—Vs. 2-10. Jonathan was slain first as we have seen.

3. THE BATTLE WENT SORE AGAINST SAUL. The Vulgate has a striking paraphrase: "The whole weight of the battle was directed against Saul." He seems to have bravely maintained his ground for some time longer. AND THE ARCHERS HIT HIM. "Got him in range." AND HE WAS SORE WOUNDED OF THE ARCHERS. They pressed so close upon him, that he saw no way of escape. He was in despair. His army was gone, his son slain, he himself was wounded and weak, and God was not with him.

4. THEN SAID SAUL UNTO HIS ARMORBEARER, DRAW THY SWORD. . . . LEST THESE UNCIRCUMCISED (Philistines) ABUSE ME. Mock him, torture him. He must die anyway, and he would rather die by one thrust of the sword than by slow tortures at the hands of cruel enemies, and be mutilated afterwards: BUT HIS ARMORBEARER WOULD NOT; FOR HE WAS SORE AFRAID. It would be worse than death to kill the man he was appointed to defend with his life. He could never have peace again, and the people would hold him guilty of the most dastardly murder. SAUL TOOK A SWORD, AND FELL UPON IT. Planting the hilt in the ground, he fell upon the point.

5. AND . . . HIS ARMORBEARER . . . FELL LIKEWISE UPON HIS SWORD, AND DIED WITH HIM. Being answerable for the king's life, he feared punishment; or from a nobler motive of true fidelity, refused to survive his master.

6. SO SAUL DIED. The young Amalkite, who brought the news to David, declared that he killed him (2 Sam. 1: 6-10), but evidently he lied in hopes of reward. AND ALL HIS MEN. His personal staff, and all of his sons who were in the battle. I Chron. 10: 6, explains it by all his house.

7. ON THE OTHER SIDE OF THE VALLEY. The valley of Jezreel descending toward the Jordan, on the other side of Mt. Gilboa from that by which Saul's army came to Jezreel, ON THE OTHER SIDE OF JORDAN. This is the usual sense of the Hebrew words. The panic spread even to the eastern side of the Jordan. But possibly the phrase here means "on the side of the Jordan, i. e., in the district between the battlefield and the river; which agrees better with the account of the Jabeshites, and the establishment of Ishbosheth's kingdom at Mahanaim.

9. AND THEY CUT OFF HIS HEAD. To send as a trophy and proof of their victory. It was hung in the temple of Dagon at Ashdod (I Chron. 10: 10). STRIPPED OFF HIS ARMOR, AND SENT INTO THE LAND . . . TO PUBLISH IT IN THE HOUSE OF THEIR IDOLS. "His arms—the spear on which he had so often rested—the sword and the famous bow of Jonathan—were sent round in festive processions to the Philistine cities, and finally deposited in the temple at Ashratoh (v. 10) in the Canaanitish city of Beth-shan, hard by the fatal field."

10. THEY FASTENED HIS BODY TO THE WALL. Together with the bodies of his sons (v. 12). "They were hung on the wall in the 'open place' (2 Sam. 21: 12; A. V., street by the gate, that all passers-by might join in exulting over the defeat and disgrace of Israel." WALL OF BETH-SHAN. Modern Beisan, a town down the valley of Jezreel toward the Jordan.

A VALIANT ACT OF GRATEFUL REMEMBRANCE.—Vs. 11-13. 11. AND WHEN THE INHABITANTS OF JABESH-GILEAD HEARD. Jabesh-gilead was a city of Manasseh, east of the Jordan, about ten miles across the Jordan Valley from Bethshan. The inhabitants remembered the splendid feat of arms by which King Saul at the very beginning of his reign delivered them from the Am-

them only on condition of the loss of their right eyes.

12. ALL THE VALIANT MEN. It required brave and strong men to take the bodies of Saul and his sons from off the fortress under the very eyes of the victorious Philistines. WENT ALL NIGHT. The city was ten miles distant, and the deed must be done while the soldiers were asleep. AND BURNT THEM THERE. The reason for their thus acting is clear. The mutilated trunks had been exposed for some days to the air, and the flesh was no doubt in a state of putrefaction. The bones unconsumed were reverently taken away with them.

13. AND BURIED THEM UNDER A TREE AT JABESH. R. V., the tamarind tree. Their own beautiful and famous tamarisk tree in Gilead. We learned from 2 Sam. 21: 12-14, that the bones of Saul and Jonathan were subsequently removed, by David's order, to their ancestral sepulchre.

THE SONG OF THE BOW. The battle of Gilboa was probably fought on the same day that David gained his great victory over the Amalekites, who ravaged his home at Ziklag. Three days after his return home (2 Sam. 1: 2) the news of the disaster to Saul reached him. The story of its reception is recorded in 2 Sam. 1: 1-16. Then David wrote a noble elegy, called "The Song of the Bow," which was taught to the children of Judah (2 Sam. 1: 18) not "the use of the bow," as in the old version, but "The Song of the Bow."

The elegy is given in 2 Sam. 19: 27. "How are the mighty fallen," is a kind of refrain. This elegiac song was written in the Book of Jasher (The Righteous), which says Dr. Wm. M. Taylor seems to have a collection of ancient Jewish songs or ballads, corresponding in some degree to the minstrelsy of the Scottish border, the only other question from it in Scripture being the poetical commemoration of the victory of Joshua in the Valley of Ajalon.

THE HOMES OF THE POOR.

Come away from the crowded centres
Of the city's throbbing life;
The palaces grand on every hand,
The noise and heat and strife;
From the fever of pride and passion,
That the grave can only cure,
And walk with me in the twilight hour
By the humble homes of the poor.

Here the father comes home in the evening,
From care and from danger free,
As the little ones run to meet him,
With their innocent shouts of glee.
No hireling's hand has nursed them,
Nor will guard them at night secure,
For the mother is all to her children
In the humble homes of the poor.

I love to walk in the twilight,
Where I see through the open door,
Some busy household duties,
Some at play on the simple floor.
No luxury makes them heartless,
No idleness makes them impure;
The menace to souls where Mammon rolls
Cannot enter the homes of the poor.
Come away from the hollow pleasures
Of the ballroom and banquet hall;
For the children's hour in the cottage
Has joy that exceeds them all.
Come away from the proud, for their riches
Take wing, and shall not endure,
Their pride will not weigh in the judgment day
With the humble homes of the poor.
—Catholic Home Companion.

THE RAINBOW.

There are seven sisters that live all day
In a wonderful house of light;
And they sail away in the twilight gray,
Out on the sea of night.
And never till morn are these sisters seen,
For they stay in bed, they stay in bed—
Violet, Indigo, Blue, Green, Yellow,
Orange, and Red.
But when it is day once more, once more,
They rouse themselves from sleep;
If the rain begins to pour and pour,
It will soon be time to play bo-peep.
But they wait till the clouds have almost fled;
Then we say there's a rainbow overhead
It is only the seven sisters seen
In the house of light at the open door—
Violet, Indigo, Blue, Green, Yellow,
Orange, and Red.
—St. Nicholas.

NOTICE.

The annual meeting of the Stock-holders of The S. Hayward Company will be held at the office of the Company, Canterbury Street, St. John, N. B., on Thursday, Aug. 20th, 1903, at 3 o'clock, p. m., for the election of directors and transaction of other business legally coming before the meeting.
S. HAYWARD, President.
Dated at St. John, July 31st, 1903.
Aug. 19th.

CRUEL BACKACHES.

PAINS THAT MAKE THE SUFFERER'S LIFE MISERABLE.

Dr. Williams' Pink Pills Never Fail to Relieve, and Cure Ailments of this Kind.

Mrs. Walter Book, wife of the postmaster at Silverdale, is well known to all the residents of that locality, and the family is well known throughout Lincoln county where they have resided, and been identified with its history for four generations. In speaking of Dr. Williams' Pills, Mrs. Book says: "In giving my testimony I do so frankly and without reserve, as I am convinced of the complete reliability of the pills. For a couple of years I had been troubled with a severe pain in my back which sometimes extended to the stomach and gave me great distress. At times I was completely incapacitated with it. I felt much discouraged because I had been treated by a good doctor and had taken a number of advertised medicines without obtaining a cure. Finally I decided to try Dr. Williams' Pink Pills, and almost from the first I noticed an improvement, and by the time I had used five boxes the old complaint was a thing of the past and I was feeling better than I had for years. I keep the pills in the house and whenever I feel the need I take a few and always find them a splendid tonic and regulator of the system."

Dr. Williams' Pink Pills are the greatest blood builder and nerve tonic in the whole wide world. That is a fact beyond dispute—and it accounts for the fact that there is no corner in the whole civilized world where some sufferer has not been cured by building up the blood by these pills. There is no other medicine so widely used. And there is no trouble due to poor, watery blood, or weak nerves that Dr. Williams' Pink Pills will not cure. Protect yourself by seeing that the full name "Dr. Williams' Pink Pills for Pale People" is printed on the wrapper around every box. Sold by all medicine dealers or sent post paid at 50c. per box or six boxes for \$2.50, by writing direct to the Dr. Williams' Medicine Co., Brockville Ont.

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On and after SUNDAY, June 14, 1903, trains will run daily (Sunday excepted) as follows:

TRAINS LEAVE ST. JOHN.
6—Mixed for Moncton 6.25
2—Exp. for Halifax and Campbellton 7.50
136, 138, 156—Suburban for Hampton 13.15, 18.15, 22.40
26—Express for Point du Chene, Halifax and Pictou 17.10
8—Express for Sussex 11.45
134—Express for Quebec and Montreal 10.00
10—Express for Halifax and Sydney 23.25

TRAINS ARRIVE AT ST. JOHN.
9—Express from Halifax and Sydney 6.25
7—Express from Sussex 9.00
133—Express from Montreal and Quebec 12.55
No. 5—Mixed for Moncton 15.10
135, 137, 155—Suburbans from Hampton 7.15, 15.30, 22.00
25—Express from Halifax and 9.45
1—Express from Halifax 9.15
81—Express from Moncton (Sunday only) 1.35
All trains run by Atlantic Standard Time.
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Best Evans Piano mandolin attachment, used only a short time; cost \$350 cash. Husband died; widow must sell. Price only \$225. Piano guaranteed. Apply to W. I. GATES General Agent 95 North Street, Halifax, N. S.

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From the Churches

DENOMINATIONAL FUNDS.

Fifteen thousand dollars wanted from the churches of Nova Scotia during the present Convention year. All contributions, whether for division according to the scale, or for any one of the seven objects, should be sent to A. Coboon, 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. STRENS, CHARLOTTETOWN.

All contributions from churches and individuals in New Brunswick should be sent to Dr. MANNING; and all such contributions in P. E. Island to Mr. STRENS.

GLACE BAY, C. B.—The house of worship being erected at Glace Bay, where Rev. E. L. Steeves, is pastor, is approaching completion and will be opened in a few weeks.

BLACKVILLE, N. B.—We are in the midst of a great revival, a large number made a move, six requested baptism. We continue the meetings next week. Rev. Bro. Wilson takes charge of this field next month.

J. A. MARPLE.

TEMPLE CHURCH, YARMOUTH, N. S.—The calling of Pastor H. C. Newcombe, from Sawyerville, Que., to this church on Nov. last, was certainly a call in the right direction. Bro. Newcombe's labors are being abundantly blessed. His pulpit discourses are exceedingly helpful; they have the real gospel ring, and cannot fail to do good. Some have believed and have tasted of the joys of salvation. There are many who are undecided for whom continued prayer is being offered. The different departments of church work are in a healthy condition; the outlook is hopeful.

COM.

MONTAQUE, P. E. I.—We have been very busy since coming to the Island getting settled and getting acquainted with our people. The last Sunday in July we were glad to have with us the Rev. Malcolm McLean, G. F. G. Estabrook, and A. T. Robinson. These brothers were on their vacation, and of course has to rest. But Bro. McLean could not disappoint his old friend so consented to preach on Sunday morning. A large congregation gathered and were delighted to listen to a true gospel sermon from a Montague boy. Last Sunday we had the pleasure of baptizing a man and his wife at Sturgeon, which means another Baptist family. Bro. McDougall held meetings on this section of this field last winter, and several made a start for the kingdom. We are holding a few extra services there and hope to report further success.

F. D. DAVIDSON.

SYDNEY, C. B.—July closes another conventional year. It has been one of a good degree of success in all the different departments of our work in the Pitt St. church. The financial report never was better, the quarterly offerings steadily increased until the last taken July 26th reached the sum of \$60.00, the largest in the history of the church. The church gave the full \$200.00 asked for by the board. She has raised her half of the century fund \$125.00. The W. M. A. S. have doubled any previous year. Last year they raised \$26.40. This year \$61.20, 35.26 for Foreign Missions, \$16.00 for Home Missions and \$10 for Century Fund. The Mission Band raised \$21, this year \$10 for Glendenning fund and \$11 for the Century Fund. Mention should be made of the "Blue Ribbon Guild" formed by a number of young ladies in the Sabbath School to help raise the denominational fund. In four months this society raised \$20 for this purpose, they made fancy and useful articles and sold them to their friends. This society is under the care of Mrs. Annie Lewis and to her untiring efforts much of the success is due. The sisters have painted a parsonage and the young men are putting a nice, neat fence around the front, when all complete it will be one of the neatest looking homes in the town. It will cost about \$75, every cent of which was freely given by the people without even a collector going from house to house. Some are surprised at the amount of money the little Pitt St. church

poor men but the best kind of men the back bone of every successful church who give them 25 and 30 cents every week. We bless the Lord for the boundless love and mercy he has bestowed upon us as a church and people and all that has been accomplished is due to his presence and to him we ascribe the glory and the praise.

A. J. VINCENT.

Revival Records.

The many friends of Rev. Isaiah Wallace will learn with pleasure that the volume which has for some time been looked for from his pen has been completed and is now on sale. It comes from the press of John Burgoyne, Halifax, the work of printer and binder being creditably done. The introduction is written by Dr. Kierstead, wherein he appropriately says: "In the following pages will be found glowing accounts of the conversion of many souls, and of the strengthening of many churches in the best elements of their life. The book will thus afford such a glimpse into the inner history of the religious life of the denomination as cannot be obtained elsewhere."

Mr. Wallace tells us that when a youth he heard the late Rev. R. E. Burpee, the first foreign missionary from these provinces, give an address on the claims of the perishing heathen, which greatly stirred him and urged him forth to missionary endeavor. During his first pastorate he received and accepted an appointment of the Maritime Baptist Convention to do mission work in Australia. Later, however, his departure for that distant field was opposed by prominent brethren on the ground that such work as he was so well fitted to perform was greatly needed just here. Consequently the project of going afar was abandoned, and Mr. Wallace remained to render service, for a considerable portion of his long, energetic and useful life, to the more destitute sections of his native land. Like his good father before him he possessed the evangelistic gift to a rare degree. The survey which he makes of his visitations among the churches and outstations scattered over an extensive area is brief and often couched in language that does not widely vary, since the same good results seemed ever to wait upon his devoted ministry; but the present favorable conditions in numerous sections, so far as the Baptist cause is concerned, are due much more to him, under God, than any can know who have not an intimate knowledge of these evangelistic labors. Because the story of pioneer work may be quickly told it may not be duly estimated. To the reflective mind Father Wallace's records are suggestive at many a point. They are not only reminding whereunto the beginnings of good may grow, but they strengthen our desire to start more of such beginnings ourselves.

The younger people in our churches will notice with surprise as they go over these pages how many there are who have entered the ranks of the Baptist ministry in these provinces who were led to Christ and baptized by our now venerable brother. Multitudes in the various walks of life look to him as their spiritual father. Has there ever been another man among us to whose lot it has fallen to baptize three thousand souls? And when we recall that this evangelist always preferred, wherever he labored with resident pastors, to have those pastors themselves baptize the candidates, we get further intimation of the extent to which this esteemed man has been honored of God in the winning of his fellow men to a holy life. What such a man has to tell should receive an attentive hearing.

The spirit in which the Rev. Isaiah Wallace has gone about in his ministry of love has been decidedly winsome. Upon him, now that he has arrived at old age, there rests the blessing of the peacemaker. Though one of the staunchest of Baptists, a Baptist by birth training and deep conviction, he had the enviable knowledge of how to get along well with his brethren of other religious bodies. Circumstances which would have led many others into trouble he often employed to the advantage of all. Let one instance serve to illustrate, as presented in his own language: "On my closing Sabbath in Port Medway I baptized in the morning twelve candidates. . . One of the twelve had been an Episcopalian. She came to our meetings repeatedly, became a true penitent, rejoiced in a new-born hope, requested baptism and was duly accepted. Afterwards I called to see her in her own home and was cordially welcomed by her husband. After enquiring concerning the welfare of the family, and a few kindly words of greeting, prayers were proposed. The Bible was brought to me and I commenced to read;

* "Autobiographical Sketch with Reminiscences of Revival Work," by Rev. Isaiah

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whereupon the Rev. Mr. Parkinson, of the Church of England, came in, I paused in my reading, and being introduced to this brother invited him to join us in worship. He declined, remarking, "this is one of my families." As his remark seemed to be an insinuation that I was intruding, I said to him that the lady of the house had been to my meetings repeatedly, and had requested baptism, and I had called to see her. Mr. Parkinson declared the lady had been baptized. She promptly replied that she had been baptized in her infancy, but she was not satisfied. Then came a positive declaration from the parson that infant baptism is valid." Regarding that as a challenge for me, I asked him to show me from the New Testament his authority that infant baptism is scriptural. He produced several passages, and I showed him that they certainly did not give the needed authority. Then he challenged me to prove immersion from the New Testament, and this was done, at least to my own satisfaction. It was interesting to see the parson in holy orders, and the humble Baptist evangelist the latter with the Bible in his hand, looking each other in the face. The discussion took more than half an hour. The entire conversation need not be rehearsed, but it may be conjectured this brother got considerable enlightenment on Baptist principles that day. At my suggestion we all united in prayer; then, after bidding the family goodbye, we walked down the street together in friendly chat and separated with a cordial farewell. And why has Mr. Wallace set this down for his readers? He himself tells us, "This unusual experience is mentioned to indicate that Christians may talk over their differences of opinion on religious matters, and close their discussions by prayer, and part in friendship."

The writer of this review was struck in reading the chapters of the book with the utter absence of any doleful account of the travelling preacher's privations in those earlier days. And just when the wonder arose whether the whole would close with the allusion to hardships the author brought in the following, which was only enough to assure us that he too felt the trials incident to home missionary effort, and attendant in fact, upon faithful endeavor for God in any sphere and in any land. "It may have been noticed that in this life sketch I have referred chiefly to incidents that were pleasant and hopeful. The sketch, however, would not be true to the facts of the case did I not refer to experiences less auspicious. In the prosecution of my work, especially as General Missionary, I have been called to endure many privations. The fact that my work necessitated my absence from my family a large portion of the time, and often when my presence was especially needed, indicates the exercise of no small self-denial. Although generally in my home-missionary travels I have been highly favored by the abundant and comfortable hospitality accorded me, yet in my journeys through destitute portions of your country, I can recall instances in which I have endured inconveniences of which a settled pastor knows but little. But the consciousness of being in the path of duty and that God was pleased to place His blessing upon my efforts caused me to forget

the absence of physical and social comforts." The ability to see, and to remark upon the brighter and more hopeful elements in life and service is certainly a choice ability; and there is much of sinning against the good God is not carefully cultivating so enviable a disposition. Let us thank brother Wallace for this piece of teaching from his "Reminiscences."

As to the younger people in our Baptist churches and many of the older also, for that matter, they know quite too little respecting the history and struggles of those preceding them, in these parts, in the great work of the Lord. It will be with much advantage, assuredly, that they seek to familiarize themselves with the way in which their present inheritance of privilege and blessing has descended to them. Parents, teachers and pastors would do well to bring into the hands of your people, as far as possible, the "Life of Dr. Cramp," by Dr. Higgins, the "History of the Baptists of the Maritime Provinces," by Dr. Saunders, and this new contribution to our denominational literature "Reminiscences of Revival Work," by Rev. Isaiah Wallace. It will be noticed that the price of the last mentioned puts it within easy reach, and the many devoted friends of the writer will avail themselves of the opportunity, we are persuaded, of receiving an additional inspiration from his life. Surrender to Christ by securing the interesting and informing volume which outlines his long and ardent ministry. While a record of toils it is a record of joys, a record production of the conviction that a life of consecration to Jesus Christ is the highest and only worthy way of living. Beside the work which our aged evangelist continues to do from time to time through preaching, may he have the gladness, which must come of knowing, in the period that he yet remains with us, that his little book is used by the great Head of the Church for the Gospel's furtherance as it is read both by those among whom it awakens many precious memories and by the younger members of our homes to whom great concerns are being transmitted.

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MARRIAGES.

McLEAN-IRVINE.—In this city, at the residence of the bride's mother, 29 Portland St., on 12th inst. by Rev. W. E. McIntyre, M. G. McLean, of Upper Woodstock, N. B., to Etta Irvine, of St. John.

SAUNDERS-SHARP.—At Wakefield, Car. Co., Aug. 5th, by Rev. G. D. Wetmore, Edward Saunders, to Martha A. Sharp, both of the above named place.

EITNER-CURRIE.—At Halifax, August 4, by Rev. H. W. O. Millington, Robie S. Eisner and Josie Currie both of Halifax.

BLAKNEY-SHEPARD.—At the Baptist parsonage Jacksonville, on the 11th inst. by Rev. Jos. A. Cahill, assisted by Rev. F. A. Currier, Rev. Jos. C. Blakney to Mrs. Anna B. Shepard both of Woodstock.

McLEAN-CLARK.—At the residence of the bride's grandfather, Belleisle Creek, on August 5th, by pastor Wm. M. Field, Wm. Edwin McLean of Shannon, to Alvertt Irene Clark of Belleisle Station, Kings Co.

CARROLL-BAMFORD.—Everitt Carroll of Ludlow to Sadie H. Bamford of Blissfield by Rev. J. A. Marple assisted by Rev. C. P. Wilson.

MURPHY-BAMFORD.—Melvin Murphy and Arty Bamford both of Boicetown, by Rev. J. A. Marple.

MARSHALL-MESSINGER.—At the residence of the bride's parents, Clarence, N. S., Aug. 12th, by Rev. R. B. Kinley, Samuel Bogart Marshall to Winifred Messenger, second daughter of Lemuel Messenger, both of Clarence, N. S.

STEEVES-HARRISON.—At Elgin, on July 9 by Wylie H. Smith, Hamilton G. Steeves to Amanda Harrison, both of Elgin.

SMITH-STEEVES.—On July 20th by Wylie H. Smith, Bane A. Smith of Elgin to Mable V. Steeves of Moncton.

McCAIN-HUTCHINSON.—At the home of the bride's parents, Wickboro, N. B., on August 5th, by pastor Wylie H. Smith J. Fraser McCain of Florenceville to Maude A. Hutchinson.

ROAKE-SMITH.—At Andover, August 6th, by R. W. Demmings, Arthur H. Roake and Gertrude A. Smith both of Mapleton, Me.

BARKER-BURNS.—At Carlingford on the 12th inst by R. W. Demmings, Mabel only daughter of James Burns to Charles L. Barker of Riley Brook, Victoria Co.

SMITH-WINTERS.—At Andover, August 12th by R. W. Demmings, Silas Smith of Arthurnette and Annie Winters of Upper Kintore.

DEATHS.

DAVIS.—At Perth Centre on August 14th of cholera infantum, Anna Vivian, aged 7 weeks only daughter of James and Grace Davis.

BURLOCK.—At Somerville, Car. Co., July 31st of consumption, Adelaide, daughter of Ephraim and Angelina Burdock, aged 23 years. This sister was born blind. While attending the school for blind at Halifax some years ago Jesus met her in the way and placed the light of his love in her heart and from that time until summoned higher rejoiced in him daily. She was baptized into the fellowship of the Baptist church in Halifax and remained a member of it until death. Parents four sisters and a brother mourn her departure.

HARDING.—At Brighton, Shelburne Co., July 13th, Josephine widow of the late Capt. Edward Harding, aged 48 years, leaving five children to mourn their loss. She was a member of the Osborne Baptist church having been received from the Hantsport church by letter. Left a widow some years ago she showed much strength of character and wisdom in care of her family. In her last sickness her patience and submissiveness under great suffering proved the genuineness of the profession of faith in Christ that she made in early life. Her trust and hope grew brighter to the end.

HAYDEN.—At Osborne, August 5th, Deacon James Hayden aged 82 years. Many years ago Deacon Hayden after a bright religious experience, which left a life long impression on his mind confessed Christ as his Saviour and united with the Baptist church at Osborne. He then began a life of activity and usefulness in the church that continued through his long life. For many years he had served the church as deacon. His place in the house of God was always filled and in all the social meetings he took an active part. He was able to attend the services at the church until a few months before his death but his interest in the work of the church and its members never waned. The church has lost a much esteemed and faithful member. Three sons and one daughter besides aged brothers and sister are left of his immediate relatives.

SHERWOOD.—Suddenly on the train, August 14th of heart failure, shortly after leaving Woodstock en route for home Annie, beloved wife of Chas. M. Sherwood of Centreville, N. B., aged 83 years. The news came with a

shock to not only her own family—a husband and two daughters—but to the whole community. The Baptist church of Centreville loses in Mrs. Sherwood a valued worker, the community a kind friend, and her immediate family a loving wife and mother. She had the interests of the church at heart. Possessing executive ability above the ordinary she used it to good advantage in the cause of the Master. Now she's gone. Quietly without a struggle her soul took its flight. "God buries his workers, but he carries on his work" is a consolation for the church community. May the consoling power of Christ's love, be the balm to soothe and heal the broken hearted husband and daughters.

COLDWELL.—Our young friend Justin Seymour Coldwell, passed away at the home of his brother F. H. Coldwell, Newtonville, Kings Co., N. S., August 11th aged 23 years. He was in early life the subject of saving grace. He was baptized by pastor M. P. Freeman the day after becoming eleven years of age, his life gave evidence of the reality of his conversion. He cherished the desire to obtain an education, and to this end devoted his energies. After four years spent in teaching, he entered Acadia last autumn. But his health had already been undermined, and on the return of spring he was compelled to lay aside the books he had learned to love, and return to the home of his childhood. This was a great disappointment, but it was borne with Christian resignation. His faith in Jesus brightened as the end drew nearer. "The river is deep and dark," he said, "but he will be there," and so it was even according to the promise, "when thou passeth through the waters I will be with thee." His dying was as the going to sleep of the little child.

Acknowledgement

Mrs. (Rev) Wm. F. Fields wishes to acknowledge with grateful thanks the receipt of several pieces of silver presented to her recently by the ladies of the Springfield Sewing Circle. Those with a valuable dinner set, received previously are highly appreciated.

Personal.

Rev. J. W. Weeks, formerly pastor at Chester and Liverpool, now pastor at Guelph, Ont., is at present supplying for Rev. A. J. Vincent during the latter's absence from the Pitt street church, Sydney. Mr. Weeks has had extended terms of service as pastor at Smith's Falls and at Guelph, Ont.

Rev. J. R. Stubbert, referred to on another page had his early home at Bras D'Or only a few miles from Sydney. He referred to the former days in fitting terms, and mentioned the labors of Father Richardson in the community. Mr. Stubbert has a fine record of pastoral work. He was graduated from Acadia in 1871, and from Newton 1874. He settled at Suffield Conn., where Suffield Academy attended his church, there he preached eight years. He was then called to Putnam where he labored seven years. He was pastor at New London, Conn., six years. He spent six years at South Framingham and Southington and was recalled to Putnam where he now labors with all his strength to minister to a church of 500 members and to take his share of denominational work. His friends in these provinces rejoice with him in his long and successful service in the noblest of all offices.

We regret to learn that Rev. E. E. Daley, the highly esteemed pastor of the Bridgetown Baptist church, is suffering from ill health. Bro. Daley is one of our strong and growing men. We trust that his health may be speedily and fully restored, and that he may long continue in the good service to which he has been called.

New Books.

STUDIES FOR PERSONAL WORKERS. By Howard Agnew Johnston.

THE STUDIES are arranged with a view to a weekly meeting of a class of personal workers. For six days of the week there is a page a day to be considered. Suggestions for the class given the seventh day are not only for the purpose of giving direction to the discussion in the class, when the review of the six days reading will take place, but also to assist the individual reader in seizing upon the salient points in each day's lesson. Thus each day by turning to these suggestions at the end of the study, he will find assistance in this particular. While the studies are arranged for classes, many of which it is hoped will be formed, it is apparent that individuals may take them up at any time.

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BIBLE INFLUENCE.

The nations of the world that control the destiny of earth are the nations that are fully in accord with the Word of God—that is, Christian nations. Once the question was asked, "What is the secret of England's greatness?" It was truly answered: "The Bible." Look over the map of the world. Spain held the power of the world. Where is she to-day? For several hundred years she has been going the downward road. Look at her records in Mexico, Cuba, Manilla, and you will see the reason. Her rule has been filled with cruelty and injustice. Waterloo is the record of a struggle, not so much between Wellington and Napoleon as between heaven and hell. The Pilgrims of Plymouth Rock gave us the first step toward our national prosperity and power among the nations of earth.

These are a few of the things which justify us in having more faith in the Bible than in any other book. Is it worthy of our trust? Will you not read it and trust it more for your own good and for that of others?—Christian Work.

TIME WELL SPENT.

Do not live a single hour of your life without doing exactly what is to be done in it, and going straight through it from beginning to end. Work, play, study, rest, whatever it is, take hold of it at once, and finish it up evenly, then to the next thing, without letting any moment drop between.

It is wonderful to see how many hours prompt people contrive to make of a day; it is as if they picked up the moments that the dwellers lost. And, if you find yourself where you have so many things pressing upon you that you hardly know how to begin, take hold of the first one that comes to hand, and you will find the rest all fall in line and follow after, like a company of well drilled soldiers; and though work may be hard to meet when it charges in squad, it is easily vanquished if you can bring it into line.

A man was asked how he accomplished so much in life. "My father taught me," was the reply, "when I had anything to do, to go and do it."—Leisure Hours.

LESSON FROM AN AEOLIAN HARP.

One of Francis Ridley Havergal's poems tells of an Aeolian harp which a friend sent to her with a letter describing the wonderful sweetness of its tones. Miss Havergal took the harp and thumbed its seven strings, but there were no thrilling strains, only common music. She read the letter again and found instructions which she had overlooked at first. Then she raised the window and put the harp under the sash. Now the wind swept over the strings and the room was filled with melodious strains which no fingers of man could have produced. Only when the breath of heaven blew upon the harp could its marvelous music be brought out.

Rev. J. R. Miller, D. D., rehearsing this little incident, says by way of comment: "The human soul is such a harp. Human fingers call out much that is lovely and sweet, but it is only when its cords are swept by the breath of heaven, by the Holy Spirit, that its noblest music is called out."—Sel.

THE CONVERSION OF TISSOT.

In his new book, "On the Trail of Moses," the Rev. Louis Albert Banks tells how Tissot, the great painter who died a few months ago, was suddenly transformed into a devout and even ecstatic Christian.

Tissot had a vision almost as remarkable as that which met St. Paul on the way to Damascus, and it transformed his whole life. He gave up his luxurious and pampered life in Paris and spent months and years in poor and mean surroundings that he might get near to Jesus.

After he had given himself to Christ, he found it impossible to return to society pictures, and he determined to paint Christ himself as he thought he ought to be painted. The more he thought about it the more he felt that he must go to the Holy Land. Then came the supreme struggle. "How can I dare," he said to himself, "I, the painter of follies, to approach that holiest of subjects, the Redeemer?" Then follows a statement—and it is for this that I have called your attention to Tissot—which shows how contemplation of Jesus and service for him lifts the man up and glorifies him. Says the painter: "I cleansed my heart, I loved my soul with purity, I felt new

set foot on the sacred soil, when I looked upon the scenes consecrated to Christendom for all time by the Presence, I often found tears in my eyes, my hands shook, I had to pause to recover my self control."—Ex.

SELF-NEGLECT NOT SELF-SACRIFICE.

Perhaps the most difficult problem we have to solve in our Christian living is how rightly to correlate the duty of self-development and the duty of self-devotion. When yielding to a strong impulse to self-development we too often forget to devote ourselves, and when coming under the sway of sentiment of self-devotion we are apt to neglect our self-development. But self-neglect is not self-sacrifice; self-waste is not self-devotion. The Great Benefactor of mankind blessed the world not simply by laying down his life, but through the richness of the life he laid down.—Thomas Anderson.

AFTER ENTHUSIASM IS GONE.

There are times in every life when the soul stands on the clear heights, and no task seems to be too difficult to the boundless enthusiasm of the moment. But what is to be done when the soul has descended into the plains, and the enthusiasm is gone, and the task remains? Only to go on bravely, trusting to the clearer vision on the mountain-top, and making faithful performance fill the place of enthusiasm. The mountain and the plain has each its place in Christian life—the mountain for the clear vision ahead, the lowly road along the plain for the actual performance along the journey.—Sunday-school Times.

The vice of envy is not only a dangerous but also a mean vice, for it is always a confession of inferiority. It may provoke conduct which will be fruitful of wrong to others, and it must cause misery to the man who feels it. It will not be any the less fruitful of wrong and misery if, as is so often the case with evil motives, it adopts some high-sounding alias. The truth is that each one of us has in him certain passions and instincts, which, if they gain the upper hand in his soul, would mean that the wild beast had come uppermost in him.—Theodore Roosevelt.

A poor man who had become blind, but who still found ways of working for God, was one day visited by a Christian brother, who, bewailing the blind man's sad fate, added: "But you have the great consolation; you will soon be in heaven." The poor man raising his sightless eyes, replied with a smile, "Soon in heaven, did you say? Why, I have been there ten years."—Christian Budget.

LINCOLN AND THE BORE.

"The True Abraham Lincoln," recently issued by J. B. Lippincott Company, contains this anecdote, which we believe, has never before been published:

"While Lincoln was always very patient, he often adopted drill methods for getting rid of bores. The late Justice Carter, of the Supreme Court of the District of Columbia, used to relate an incident of a Philadelphia man who called at the White House so frequently and took up so much of the President's time that the latter finally lost his patience. One day, when the gentleman was particularly verbose and persistent, and refused to leave, although he knew that important delegations were waiting, Lincoln arose, walked over to a wardrobe in the corner of the cabinet chamber, and took a bottle from a shelf. Looking gravely at his visitor, whose head was very bald he remarked:

"Did you ever try this stuff for your hair?"

"No, sir, I never did."

"Well," remarked Lincoln, "I advise you to try it, and I will give you this bottle. If at first you don't succeed, try, try again. Keep it up. They say it will make hair grow on a pumpkin. Now take it and come back in eight or ten months and tell me how it works."

The astonished Philadelphian left the room silently, without a word, carrying the bottle in his hand; and Judge Carter, coming in with the next delegation, found the President doubled up with laughter at the success of his strategy. Before he could proceed to business the story had to be told.—(Continued.)

THE CANADIAN NORTH-WEST.

HOMESTEAD REGULATIONS.

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

ENTRY.

Entry may be made personally at the local land office for the District in which the land to be taken is situate, or if the homesteader desires he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the Local Agent for the district in which the land is situate, receive authority for some one to make entry for him. A fee of \$10 is charged for a homestead entry.

HOMESTEAD DUTIES.

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

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

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

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

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

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

A settler who avails himself of the provisions of Clauses (2) (3) or (4) must cultivate 30 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 80 acres substantially fenced.

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

APPLICATION FOR PATENT.

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

INFORMATION.

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

JAMES A. SMART,

Deputy Minister of the Interior.

N. B. In addition to Free Grant Lands, for which the Regulations above stated refer, thousands of acres of most desirable lands are available for lease or purchase from Railroad and other corporations and private firms in Western Canada.

The Successful BREAD MAKER.

It has been a source of wonder to a good many bread makers to discover how much easier it is to get good results from OGILVIE'S FLOUR in bread baking than from any other kind. The most successful bread makers in Canada to-day are the people who use none but Ogilvie's Flour; they get the same kind of bread exactly as is supplied to the table of the Prince of Wales.

To Housekeepers!

Woodills

Do You Use It?

This and That

HAM AND EGGS.

There is an amusing story relative to some strange names among the officials of the Canadian Pacific Railroad. The Pilgrim says:

Mr. Ham is the road's advertising manager, with headquarters at Montreal, and the city ticket office there is in charge of Mr. Egg. Because of their strange names the two men became fast friends, and if they chance to be out of town, as they sometimes do, the question, "Have you seen Ham and Eggs?" is heard around both their offices.

By a more peculiar coincidence, they both report to Mr. Bacon, whose chief clerk is Brown.

A few days ago, Ham called on Egg at the latter's office. While talking, the telephone rang, and the messenger boy answered the call. He was asked if that was the Canadian Pacific offices.

Before he answered as to that, he said, "Whom do you want, Ham or Egg?"

"Neither," was the reply. "I want the Canadian Pacific ticket office. I don't want any of your old ham or eggs. Central, get that cheap restaurant off this wire." Both Ham and Egg are now looking for that man.

WHOLESALE PATRIOTISM.

A speaker at a dinner told the following story to illustrate the Irishman's attitude toward his adopted country:

"There was an Irishman connected with the sutler's department in the civil war," he said, "who fell asleep on the battlefield after Bull Run. A party of Confederate scouts saw him, and as he had no uniform, their leader prodded him awake, and asked, 'Who are you? Where do you belong? What's your name?'"

"Them's too many questions," says Pat, rubbing his eyes, and be yure leave, I'll be afther askin' ye th' same."

"We're McClellan's men, just from Washington."

"I knew ye ware, gentlemen, and I'm thot same."

"O, ho—that's where we've caught you. Put him under arrest, men! We belong to Beauregard's army."

"Thin ye lied to me, an', suspecting thät same, I told ye the same thing ye told me," retorted the Irishman promptly. "Now give me the truth, an' I'll do the same by ye. What State do ye come from?"

"From South Carolina."

"So do I, an' from all the other States; an' that's where I'm thinkin' I've got the best of ye. Ye don't think I'd be sich a fule as to come all the way from Ireland to belong to wan State, do ye?"—Ex.

ENTERTAINMENT WITH SILHOUETTES.

In the August "Delineator," Janet Brewster offers a number of practical suggestions for utilizing the popular silhouette portrait as a basis for afternoon or evening entertainments. After the portrait-making, various modes of procedure are suggested. The silhouettes may be upheld before the guests for the purpose of guessing the original, or they may be exhibited as a group and a vote taken as to the most attractive specimens. As a variation, voting as to the handsomest, most finely shaped and modeled, chins and noses may be indulged in, and laughing and other fanciful portraits may be voted upon as well. In any case, much fun and merriment is sure to result from the entertainment. The paper is illustrated with silhouette portraits of ladies prominent in Chicago society.

NOT A GOLD BRICK.

Russell Sage boarded a Sixth avenue elevated train at Rector street one day last week. He carried under one arm a sample brick wrapped in a newspaper. It was one that the builder of the Emma Willard seminary had taken to the financier's office. Repairs to Sage hall are to be made, and Mr. Sage wanted to see the brick that is to be used. It was worth perhaps two cents. At Twenty-eight street a sporty looking youth, who evidently knew the great man, reached down, seized the brick, dashed to the door and was downstairs and away before Mr. Sage, much annoyed, could get to the door

and breathlessly explain to the guard what had happened.

"I felt sorry for him," said a witness, when he told of the experience. "He looked real sad at losing the brick, but I'd have given a dollar to see the face of the other fellow when he cut the string."—Pilgrim.

A GOOD APPÉTITE.

A Yorkshireman undertook for a wager made in a tavern to eat a whole turkey and three pounds of sausages.

The turkey was cooked and set before him. Slowly but relentlessly he got through it. Then the sausages; and, here the excitement began. Surely he would break down at the second pound. Surely, surely—but no; gallantly, solidly, on he went, bite, bite, bite—the audience holding their breath—till the platter was clean.

He received his money, took a glass of beer, and then, accompanied by a friend, set out for home. There was a strained silence between the two, till they were within sight of the victor's, and then he opened his lips and spake.

"Say, Tom, de'ant tha say ou'to ma missus about t' turkey?"

"For why, Jack?"

"Happen she won't gi'e me ma sooper."

MIXED THE BABIES.

A strange lawsuit has just been heard in the court at Amsterdam, growing out of the use of a baby incubator to rear a delicate child.

At the hospital a receipt was taken for the baby boy, and he was put in one of the incubators. Some weeks passed, and the parents received notice that their child was well enough to be taken away. Imagine the father's surprise when he went to fetch his son to have a baby girl thrust into his arms!

The hospital nurse declared some mistake had been made by the parents. The parents, nurse, and other witnesses declared that the mistake was on the part of the hospital authorities. The baby girl was not wanted by the parents of the missing baby boy, and nobody else owned her.

The father took proceedings against the city, and claimed £240 damages for his lost son. During the time the child was in the incubator the outside of the machine was painted, and, according to the plaintiff's advocate, the cards on which are written the particulars regarding the inmates were mixed up.—Ex.

Bigbee—"I say, Smallbee, you are just the man I want to see. You have known me now for five years, haven't you?"

Smallbee—"Yes."

Bigbee—"Well, I would like you to accommodate me with the loan of \$10."

Smallbee—"Sorry, Bigbee, but I can't."

Bigbee—"Can't? Why not?"

Smallbee—"Because I've known you for five years."—Sel.

THAT WAS IT.

First Little Girl—What's the difference between twins and other children, Maggie? I did know, but I have forgotten.

Second Little Girl—Why, the difference is that there isn't any difference between twins. That's what makes 'em different.—Ex.

NOT FORGOTTEN.

Mrs. Strongmind—(about to start with the picnic party)—"Let me see—here are the wraps, here's the lunch basket, here's the opera glass, and here's the bundle of umbrellas. I think we've got everything, and yet—children, we haven't forgotten anything, have we?"

Husband and Father (standing meekly at the horses' heads)—"Shall I get in now, my dear?"

Mrs. Strongmind—"Why, to be sure, James. I knew there was something else."—Ex.

C. C. RICHARDS & CO.

Dear Sirs.—I have great faith in MINARD'S LINIMENT, as last year I cured a horse of Ring-bone, with five bottles.

It blistered the horse but in a month there was no ring-bone and no lameness.

DANIEL MURCHISON.

Four Falls, N. B.

AGENTS WANTED

CONFEDERATION LIFE ASSOCIATION

Wants two or three reliable men to act as Agents for the Province of New Brunswick. Liberal contracts to good men.

Apply to

GEO. W. PARKER,
Prov. Manager,
St. John, N. B.

To Intending Purchasers



Do you want an ORGAN of Superior workmanship Beautiful in design, made of the best materials and noted for its purity and richness of tone? If so you want the

"THOMAS"

for that instrument will fill the requirements

JAMES A. GATES & CO.
MANUFACTURERS AGENTS

Middleton, N. S.

THREE LITTLE INDIANS

Rob and Ruth and Bess were out in the orchard. They were Indians, and lived in a tent. The tent was an old sheet, it hung over a low branch of a tree.

Bess wore a red shawl for a blanket. Ruth had a string of bright beads around her neck.

There was a peacock feather in her hair. Rob had a bow and arrow.

"Me big chief," he grunted. "Me keep off wolves—bears."

Just then something soft and white was pushed under the tent. Then came two round eyes. Then, slowly, the whole side of the tent began to rise.

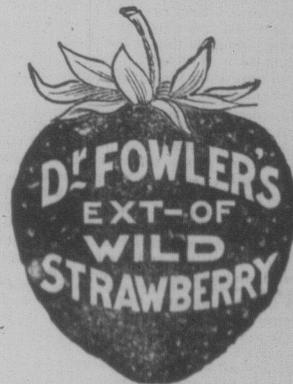
"It's a bear," screamed Rob. Ruth screamed, too.

They both tried to run. They fell over Bess in her shawl. Then they all three rolled over in the grass.

When they picked themselves up, a soft voice back of them said, "Moo!" And there stood—not a bear, but Pansy, the old white cow!—Mary Louise King, in Primary Education.

A Standard Remedy

Used in Thousands of Homes in Canada for nearly Sixty Years and has never yet failed to give satisfaction.



CURES

Diarrhoea, Dysentery, Cholera, Cholera Morbus, Cholera Infantum, Cramps, Colic, Sea Sickness and all Summer Complaints.

Its prompt use will prevent a great deal of unnecessary suffering and often save life.

Price, 55c.

The T. Millburn Co., Limited, Toronto, Ontario.

Dye!

Home dyeing is easy, safe, profitable and pleasant. If a woman will only use that English dye, Maypole Soap, which washes and dyes at the same time. No mess, no trouble. The colors are brilliant and they cannot fade. If you can't get it of your dealer, send to the Canadian Depot, 2 Place Royale, Montreal.

Maypole Soap

Use for Black, not for Colors

Announcement!

Our institution will open for the 1903-04 school year on AUGUST 31st.

Our illustrated calendar, with full particulars, will be ready for distribution in a few days, and will be mailed free-of charge to any address.

KAULBACH & SCHURMAN,

Chartered Accountants,

MARITIME BUSINESS COLLEGE,

Halifax, N. S.

EDGECOMBE & CHAISSON,

High Class Tailors.

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

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

SEND \$1.00 to

T. H. HALL'S

Colonial Book Store,

St. John, N. B.

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

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



Start Right To-day

and you will find the world very much brighter to-morrow. A good complexion—the bloom of perfect health—bright eyes, clear brain—these are within the reach of all who take care of their digestive organs. Take a teaspoonful of

Abbey's Effervescent Salt

In a glass of water every morning and you will find that blotches and eruptions will give place to clear skin. Throw away the powder-puff and rouge-pot—they are counterfeits of nature. Abbey's will cure constipation, the enemy of a clear complexion.

At All Druggists 25c. and 60c.

News Summary.

Prof. Goldwin Smith celebrated his eighty-first birthday on Thursday.

Hon. Edward Blake has gone to Switzerland. Absolute rest for some time is necessary for his restoration to health.

It is stated that there is no immediate danger, although it is admitted that the condition of the Marquis of Salisbury is critical.

The Allan Line are adding a new steamer to their fleet. The boat will be the largest and fastest now running to the Canadian port.

A. P. Jones, treasurer of the Moncton hospital, has received a cheque of \$150 from Lord Strathcona in aid of Moncton's new hospital.

It is officially reported that fifteen Turkish villages in the vicinity of Okrhids have been burned by the Bulgarian revolutionists. There were many victims. The Turkish troops arrived too late to save the villagers.

The number of directors of the C. P. R. is to be increased by five at the annual meeting, those to be added being Clarence W. MacKay, of New York; D. McNichol, general manager of the company; Senator Drummond Senator Mackay, and R. G. Reid, all of Montreal.

Sidney White, a sixteen-year-old office boy who broke open the safe in the law office of Macdonald, Shepley, Middleton & McDonald, Toronto, and stole over \$8,000 in money and securities, pleaded guilty in the police court on Thursday and was sentenced to two years in the reformatory.

A parliamentary return shows that imports into the British colonies from the United Kingdom increased six million pounds from 1890 to 1900. The colonies' exports to Britain increased £22,500,000. Britain's trade with the colonies in 1900 was £316,500,000 and with foreign countries £167,500,000.

At a meeting of the directors of the Canadian Pacific Railway Co. on Monday, a dividend of two per cent. on the preferred stock for the half year ended June 13th last was declared. A dividend of three per cent. for the same period was also declared on the common stock.

Gilbert Twigg, aged 30 years, known to be insane, appeared on the principal streets of Winfield, Kansas, on Friday night with a double-barreled shot-gun, and fired both charges deliberately into a crowd of people who were listening to a band concert. He killed three persons, fatally injured three and shot twenty others, of whom six may die. Twigg was killed by a policeman.

On Monday Geo. Rowley, defaulting manager of the Elgin Loan Company, St. Thomas, was sentenced by Judge Ermatinger to twelve years in Kingston penitentiary. He has previously pleaded guilty to charges of forgery, embezzlement and perjury and had been several weeks in jail awaiting sentence. Rowley said his downfall was due to stock speculation.

Vesuvius is again causing intense alarm in the surrounding region, the eruptions of the volcano being very heavy. This alarming activity, which followed the shocks of earthquake, is augmenting. The detonations are very loud and almost continuous, while from a fresh opening at the base of the principal crater two streams of lava are issuing which within a few hours covered a wide tract of ground. Experts, however, affirm that so far there is no reason to fear a serious disaster.

The destitution in the hurricane stricken district of Jamaica is appalling. Thousands of persons, homeless, starving and ill-clad, are hurrying to the towns to obtain shelter and supplies, but as all the churches and public buildings have been demolished, the misery is intense. A meeting held at Port Antonio appealed, with the governor's approval, to the generosity of the American people. Foodstuffs and lumber are urgently needed, and assistance was implored.

A horrible disaster has occurred in the sulphur mine near Caltanissetta, Sicily. Gas in the mine became ignited and obstructed the exit of a hundred miners. The mine boss directed all the employees to save themselves if they could, while he, with five others, bravely remained on the spot in order to try and extinguish the fire. Three miners have died and many others, although they succeeded in escaping, are horribly burned and maimed. The mine boss and his five companions found an unused exit and escaped, but their condition is desperate.

INDIGESTION CONQUERED BY K.D.C.
IT RESTORES THE STOMACH TO HEALTHY ACTION AND TONES WHOLE SYSTEM.

DR. SHIVES' INSECT POWDER

Is a boon to all animals. Every humane farmer should use this on his cattle.
Price 25 cents per package.

If your local dealer cannot supply, send 25 cents to The McDIARMID DRUG CO., and they will mail a package direct.

This Year's Greatest Clothing Sale

is now on in this store. To make room for next Season's stock of Clothing we offer Great Price Concessions on all Summer Suits—Tweed, Worsted and Blue Serge. This your Golden Opportunity—take advantage of it.

\$10 Suits now \$6.50, \$7.50, \$8.50.
\$12 Suits now \$8.50 and \$9.50.

Medium and Light Colored Suits, former prices \$12 to \$18, now Our Price, \$10.

All Campbell's Clothing—quality and fit unsurpassed.

A GILMOUR
68 King St.

Men's Tailoring
and Clothing.

During July and August Open Fridays until 10; Close Saturdays at 1 o'clock.

Baptist History, etc.

Editor MESSENGER AND VISITOR:

My Dear Sir:—I was much interested in several things in the editorial work in the issue of August 12th. In the editorial on the desirability of knowing our own history as Baptists reference was made to two works. I have not yet had the pleasure of seeing Rev. Isaiah Wallace's book which I believe has come from the press since the editorial was written. I expect to find it interesting and helpful. I have the other work mentioned (Dr. Saunders' History) and though because of the pressure of work I have not yet completed it, I have found it not only instructive, but inspiring. The day before the MESSENGER AND VISITOR arrived, in conversation with one of the deacons of the church, we were both impressed, for the reason suggested in the editorial, with the desirability of having Dr. Saunders' valuable book brought more before the Baptist public.

Feeling that it is not invidious to mention the book by name, because it is, I understand, the only book now in print that covers the same ground, and recognizing the advantage the author had in writing a recent book I am glad to recommend it. While as I have learned from Dr. Saunders himself a sum considerably over \$300 through it is already assured to the Annuity Fund of the denomination, the greatest profit to the denomination is of the kind referred to in the editorial. Permit me further to write Amen to both the "obvious lessons" from "the case of Willard S. Allen."

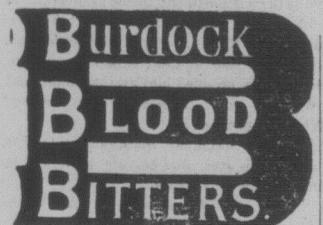
Yours truly,
H. F. WARING.

Halifax, N. S., Aug 13.

We direct attention of our lady readers to the advertisement of F. W. Daniel & Co., on page 13. A postal card will bring samples and as the London House Retail is very reliable as well as an up-to-date establishment any of our friends requiring anything in this line will, we are sure, find them entirely satisfactory.

The Grand Trunk statement declares a full dividend on guaranteed stock, and first and second preference, carrying forward £5,600, which is considerably under the market expectations, £10,000. Net receipts were £283,000 and surplus £254,600.

Difficulties attending the breaking of the lease between the Dominion Iron and Dominion Coal companies are not yet settled. It is reported in Montreal that a serious objection exists to James Ross being the president of both concerns and that a demand will be made that he resign the presidency of the steel company. Meetings of the directors of both companies will be held in Montreal August 18.



Burdock Blood Bitters
Turns Bad Blood into Rich Red Blood.

No other remedy possesses such perfect cleansing, healing and purifying properties.

Externally, heals Sores, Ulcers, Abscesses, and all Eruptions.

Internally, restores the Stomach, Liver, Bowels and Blood to healthy action. If your appetite is poor, your energy gone, your ambition lost, B.B.B. will restore you to the full enjoyment of happy vigorous life.



SHORT LINE TO MONTREAL.

Though Fast Express leaving Halifax at 8:45 a. m. St. John 6:00 p. m. Daily except Sunday. First and Second Class Coaches and sleepers. Halifax to Montreal.

Imperial Limited TO Pacific Coast.

The Fast Train leaving Montreal every Sunday Wednesday and Friday at 11:40 a. m. making the run to Vancouver in 97 hours. Arrives Palace and Tourist sleeping cars.

Pacific Express

Leaves Montreal 9:30 a. m. daily, carrying First and Second Class Coaches. Pa. acc. 8 reports, and on Thursday carries Tourist 8-coach. Reaches all points in C. P. British Columbia and British Columbia.

Write for descriptive matter, etc., etc. to C. B. FOSTER.

D. F. A., O. P. R., ST. JOHN, N. B.

MAGICAL

is the effect produced on a big family wash by a single cake of SURPRISE soap.

The housewife's labor is reduced one half; the original snowy whiteness is restored to the linens without boiling or hard rubbing and the disagreeable odors so noticeable with other soaps is done away with entirely.

And yet it costs no more than ordinary soaps.



Wanted.

FOR ACADIA SEMINARY.—A steward and matron, cook and two dining room girls.

FOR COLLEGE RESIDENCE.—Assistant cook, two dining room girls and woman to care for students' rooms, corridors, etc.

For full information apply to A. Cousins, Treas. Acadia University, Wolfville, N. S.