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Bryan and
Stevenson.

On Wednesday, the 8th inst., at Indianapolis, William J. Bryan and Adlai E. Stevenson received

official and formal notification of their nomination by the Democrats, at the recent Kansas City Convention, to the offices of President and Vice-President of the United States. The notification took place in the Military Park in the centre of the city, and was made the occasion of a demonstration which was regarded as a sort of formal inauguration on the part of the Democrats of the Presidential campaign. The chief event of the day was of course the speech of Mr. Bryan, who, it is said, never appeared to better advantage. Among the sentiments of his speech which were applauded with special zest, were those declaring that, under existing circumstances, "we dare not educate the Filipinos lest they learn to read the declaration of independence and the constitution of the United States; that we would never agree to exchange the glory of this country for that of all empires; that it is not necessary to own a people in order to trade with them, and that the command, 'Go ye into all the world and preach the gospel,' had no rattling gun attachment." Mr. Bryan's promise to convene Congress immediately, if he were elected, to remedy the Philippine situation also evoked general cheering.

The Horrors of
Tien Tsin.

Among passengers who recently arrived from China at San Francisco by the transport "Logan,"

was Mrs. E. B. Drew, wife of the British Commissioner of Customs at Tien Tsin. According to the account of Mrs. Drew, the experience through which foreign residents passed during the days of fighting between the allied and Chinese troops was one of terrible apprehension and suspense; and especially so for the women. Mrs. Drew is reported as saying: "During the bombardment we lived in the cellar of our house. The house was partially wrecked by big shells. Sleep was out of the question and so unstrung were we that but little food satisfied us. There was ever present the haunting fear of the Chinese triumphing and slaughtering every foreigner and convert. Some, probably all, the women were prepared to act in case the Chinese effected an entrance. But it appears the allied officers were also prepared to act. I did not know it at the time, but I learned later that ten or twenty men had been detailed to kill every foreign woman in case the Chinese were the victors." The stories which were cabled at the time, of the brutality of the Russian troops toward the Chinese, are confirmed by Mrs. Drew, who tells of the Russian soldiers tossing Chinese children upon the points of their bayonets, and says there is ample evidence of these terrible atrocities. These reports as to the brutalities of the Russians are confirmed by Rev. Frank Haynes, a Methodist missionary, Prof. Clifford who was attached to the Imperial University at Tien Tsin, and by Mrs. Tenney, wife of Prof. C. D. Tenney, also of the Imperial University. Prof. Clifford is reported as saying: "Looting by the allied forces began as soon as they got the upper hand. The Russians led in this, and went to extremes. They are not usually cruel, but, expecting no mercy, they showed none. I was an eye-witness to eight cold-blooded murders by them. The victims were old and infirm Chinese. The Russians stole everything in sight, looting the houses in the settlement as the Chinese would have done."

Canadians in
South Africa.

The report of Colonel Otter to June 29th, gives the parade state of the first contingent on that

date as effective, 434; sick and at rest in camp, 542; on command, 36. The disposition of the 1,152 men composing the first contingent is as follows: At present in South Africa, 1,012; sent to England, 70; killed or died of wounds, 38; died of disease, 20; transferred, 134. General Hutton in his report to Lord Minto speaks in glowing terms of the conduct of the Canadian Mounted Rifles, 2nd Battalion, in the engagement at Honing Spruit on June 22nd, and says: "I have the honor to submit to your excellency the names of the following officers and men for their conduct in the engagement, and which I have especially brought to the notice of the commander-in-chief: Lt. H. J. A. Davidson, supt. N. W. M. P.; Lt. W. M. Inglis, late Captain Berkshire regiment, wounded; Corp. Fred Morden, wounded

and subsequently killed; Lance Corp. (now Sergt.) Thos. Miles, wounded; Pte. Kerr, wounded, and subsequently killed; Pte. Miles, wounded." A recent despatch says: "A party of Boers near Standerton notified the English officers commanding at Watervaal of their willingness to surrender. Fifteen of Strathcona's Horse were sent to accept the submission of the officer in charge. When the men of Strathcona's Horse approached the rendezvous, in extended order, the Boers opened fire. A sergeant who had raised a troop in Canada, rallied his men. Doing so he rode among the Boers, who demanded his surrender. 'Never,' cried the sergeant, who, while turning his horse was shot dead. The Canadians lost two dead and three wounded out of the party of twenty-two. A recent letter in the Daily News from its correspondent at Pretoria, says, the Canadian Mounted Rifles, with Smith-Dorrien have distinguished themselves with courageous deeds that will rank high among the most brilliant episodes of the campaign. Referring to the Honing Spruit fight, the correspondent speaks in the highest terms of praise about the courage and bravery of Lieut. Inglis, Corp. Morden, Lance-Corporal Miles and his brother, and Pte. Kerr of Pincher Creek, Rocky Mountains, where men are famous for their courage and hardihood. It never boasted braver sons than the four who lay side by side behind a low bank keeping fifty Boers at bay. Morden was the first to fall dead with a bullet through his brain. Kerr was also killed just as help arrived.—After these fine tributes to the brave and soldierly conduct of Canadian soldiers in South Africa, it is painful to learn of the disgrace and deservedly severe punishment which have overtaken two members of the Royal Canadian Dragoons—Privates Hopkins and Pearce, both formerly of A. Squadron, R. C. D., Toronto, who have been awarded ten years penal servitude each, for collecting arms from burghers without authority and selling them back to them. Col. Lessard in his report of the matter says: "I have no excuse to offer for their rash act, except that I think they were led by another man who styled himself Sgt. Jones of French's Scouts."

The Musical
Bicycle.

The latest thing in bicycles, it appears, is a musical wheel, the invention of a Chicago genius;

and now the happy cyclist, like that lady—immortalized in the nursery rhyme—with "rings on her fingers and bells on her toes," may have "music enough wherever he goes." This musical attachment for the bicycle consists of a frame which fits into the frame of the wheel, and on this frame are stretched piano wires, while on the cross piece are some small hammers operated by pins on a cylinder, and made to strike the wires. The cylinder is caused to rotate by means of a gearing connected with the crank shaft. With one cylinder only the one tune can be played, but the tune may be varied by putting in new cylinders, and the time of the tune will be governed by the pace of the wheelman. When the cyclist has had his fill of music he has only to touch a lever, and—*presto*—the wheel becomes silent. This is perhaps one of the most attractive features of the musical bicycle. The masculine pronoun has been used in this connection advisedly, because the invention does not appear to be adapted to the style of wheel which ladies prefer to ride. Perhaps the Chicago genius was literally a *philanthropist* and was actuated by a desire to place the masculine half of the cycling world on some approach to equality with its better half.

In South Africa.

Mr. Wyndam, the British Under

Secretary for War, predicted a week ago in the House of Commons that the end of the war in South Africa would be reached in three weeks' time. In the light of present reports the prediction appears highly optimistic, for it is hard to avoid the conclusion that the Boers are very well able to maintain an annoying warfare against Lord Roberts' forces for several weeks to come. It is possible, of course, that the Boer leaders may conclude that discretion is the better part of valor and lay down their arms, but of this there appears to be no present indication. Apparently they are still busy in the western Transvaal. Commandant Delarey is understood to have captured a garrison of 300 Australians and Rhodesians at Elands River, and there are rumors that Mafeking is in some danger of being besieged again, though it is probable that General Carrington and his force will be able to avert that danger. The Boer General De Wett has succeeded in crossing the Vaal to the northward, and though he has suffered some loss of

baggage, and probably of men, he seems to be making good his escape out of the toils laid for him by Generals Kitchener and Methuen. General Buller had occupied Amerspoort on the 7th, driving the enemy before him, and on the 9th was on the north bank of the Reitspruit, on his way to Ermelo, which is 65 miles from Machadodorp, President Kruger's headquarters. General Rundle has arrested at Harrinith Commandant Marais, 3 field cornets and 30 armed burghers, but appears not to have succeeded yet in capturing General Olivier with his 1,000 men. General Rundle's men are reported to be suffering severely for lack of provisions. General Hunter on August 9 received the surrender of 130 burghers and more than a million rounds of ammunition. Lord Roberts reports the discovery at Pretoria of a clumsily conceived plot of the Boers to carry him off. The ring-leaders and all concerned have been placed under arrest.

In China.

Out of the mass of confused and more or less conflicting statements which news-gatherers in China have forwarded during the past week, there is but little that can be depended upon as certainly trustworthy. It appears, however, to be true that on August 6, after severe fighting, the allied troops occupied Yang Tsun, a place of some strategic importance situated about one quarter of the distance between Tien Tsin and Peking. From this point there is ordinarily communication with Peking both by railway and steamer, but the Chinese are reported to have obstructed the river navigation. To some extent communication between the foreign ministers at Peking and their respective Governments has been resumed. The United States Government has received from Minister Conger a message undated, as most, it not all, such messages are, but believed to have been sent as late as August 5, in which he states that the Chinese foreign office had asked the foreign ministers to fix a date for their departure for Peking under suitable Chinese escort. The minister had replied that they could not, without instruction from their own Governments, leave their posts. Mr. Conger also states that the ministers are unwilling to trust themselves and the other members of the legations to a Chinese escort, and that to ensure their safe departure a body of foreign troops must be sent sufficient to guard the 800 foreign residents, including 200 women and children and also 3,000 native Christians, who could not be abandoned to certain massacre. It would appear that notes substantially identical with that of Mr. Conger were sent by the other foreign ministers at Peking to their Governments. The Chinese minister at Washington announced on Sunday to the United States Government, that he had received from Peking a copy of an imperial decree, by which Li Hung Chang is appointed Plenipotentiary for the purpose of bringing about an immediate cessation of hostilities, pending the negotiations which Earl Li is authorized to conduct for the settlement of the questions between the Chinese and the foreign Governments. In Berlin doubts are expressed as to the genuineness of this decree, and, whether genuine or not, it is unlikely that the Powers will consent to a cessation of hostilities until the Chinese Government can give some trustworthy assurance of the safety of the legations. The fact probably is that the Chinese Government would be glad to give such assurances if it could, but it is not master of the situation. The power is in the hands of the military, and the military is at part in league with the insurrectionary element. The condition of the Chinese Government itself is therefore precarious. It does not dare to show a strong front toward the Boxers and exercise its full authority on behalf of the foreign residents, for fear that in doing so it shall seal its own doom.

The latest trustworthy news from China, as we go to press, is that the United States Government has received from General Chaffee, commander of the American contingent of the Peking relief expedition, news of his arrival on Thursday last at Ho Si Wu, thirty-three miles from Peking. Presumably this means the arrival of the allied forces at that point at the date named. The news inspires hope of the early relief of the legations and other foreign residents at Peking.

—The Viceroy of India has cabled the gratifying news that the recent rains have effected a very decided improvement in the crop prospects of the country. Ample rain has fallen for present agricultural requirements in Gujrat and the greater part of Rajputana and Central India. Seeding is being actively prosecuted so far as the scarcity of plough bullocks permits. If the present favorable conditions continue, considerable autumn crops will be secured and the tension will relax. For the present there is, of course, no relaxation of the famine conditions. The number of persons receiving relief is now about 6,250,000.

Our Present Doctrinal Position.

Has our Doctrinal position materially changed since the days of "The Fathers" Read at the N. S. Eastern Association, July 13, 1900, at the celebration of its "Jubilee."

BY REV. R. OSGOOD MORSE. (Continued from last week.)

If I have fairly stated our present position concerning obedience to Christ, and the Inspiration and Authority of the Scriptures, it will be in order to pass to the direct teaching of the Word. We accept the Scriptures as our rule of faith and practice. What do they teach. It is aside from my purpose to attempt an exhaustive review of our doctrines. Rather, I shall cling close to three great doctrines viz. Of Sin of the Atonement and of the Church

Of Sin. There is a black cord running through all Scripture, history, and life. That cord is human sin. We are sinners in need of a Saviour. Echoing through several decades of our history, we hear a phrase now almost foreign to our language, Total Depravity. We have almost forgotten the phrase. "The Fathers," we are told, spoke it often. Yet I can make no attempt to give their interpretation of it. Did they mean by this phrase that man is as corrupt as he can be? For myself, I refuse to believe that they did. With them we say that man was created in the image of God, that in virtue of such creation he was capable of a life of holiness. He was endowed with freedom to choose the wrong. He chose the wrong. With them, we teach that in that choice he fell from his original holy state, and thereby involved all the race in sin. With "The Fathers," we hold that as a result, I know not how, of that first wilful opposition to God, we are born with a nature deflected from God. Instead of all the current of our being set toward God, we begin our career with all the current of our being set from God. That is what we understand by Total Depravity today. Not that man is as corrupt as he can be, but that his bent is all away from God, and this is the result of The Fall. He has remainders of freedom by which he may appropriate Christ, but of himself he is powerless to change the current of his life. We do not deny that there are virtues in the unregenerate. We have seen them. But these are but the very heart of Christ sending its blood into the decaying members, if perchance they may be restored. There are a thousand currents of moral life flowing into the lives of men which come from Christ, the life of humanity. The very virtues of the unregenerate are due to his grace. The light of conscience, of tradition, of parental training, of social ethics, all proceed from Christ. No man ever thinks truly, feels rightly, acts nobly, except as Christ works in him. The only absolutely independent human action is in the case of sin. While it takes but one to do evil, it always and everywhere takes two to do good. Christ the light of the world is shining in all lands, among the heathen as well as the Christian, leading individuals here and there to cast themselves upon God for pardon, and preparing people to receive the published message of salvation. Yet everywhere and always it is his power and grace, and no work or worthiness of man, that regenerate, justify and save.

Does anyone ask our philosophy of man's fall from holiness into his present state, I reply, we accept the fact; we do not attempt to explain the theory.

Man cannot save himself, but God has provided his salvation. This leads us to speak of

THE ATONEMENT.

Our message is primarily a message to lost sinners. Do not forget that fact, brethren. We are sent as John the Baptist, to preach repentance and the forgiveness of sins. We are sent as Christ was sent to seek and to save the lost. Our mission is not to call the righteous, but sinners to repentance. What have we to offer men that they may repent? The atonement of Jesus Christ—His sacrifice for our sins and our salvation! We teach that Jesus atoned for our sins. We accept John 3:16 and Rom. 5:8 at their full face value.

"The Fathers" rang the changes on the atonement. We do the same. They taught that Christ died in the stead of sinners, that he took their guilt. I do not know just how they would explain this. Probably they declared the fact and had little to do with the explanation.

I do not know that we have drifted very far from the position of "The Fathers" in this matter. With a few exceptions—those holding to a mere moral influence of the atonement,—I believe, we are true to the Scriptures, and teach that Christ died for our sins, and rose again for our justification. And like "The Fathers," we are content to declare the fact and leave the philosophy to take care of itself. Probable few of our preachers could state very definitely their philosophy of the Atonement.

But we propose to pause a little to notice what a true theory of The Atonement must explain. There are two questions which a true theory of the Atonement must answer. 1. What was the object of Christ's death? 2. How could Christ justly die? The answer to the first question describes the Atonement as related to the holiness of God. The answer to the other describes it as arising from Christ's relation to humanity.

First, then, the Atonement as related to the holiness of

God! We ground the necessity of the atonement in the holiness of God. God's holiness demands that sin must be punished. As we who are made in the image of God, mark our growth in purity by our increasing hatred of all impurity, so infinite purity is a consuming fire to all iniquity. As there is an ethical demand in our natures that all sin, not only others but our own as well, must be punished, and as a keen conscience cannot rest until it has made just satisfaction for its misdeeds, so there is an ethical demand in God's nature that penalty must follow sin. It is a demand which cannot be evaded since the holiness of God from which it springs is unchanging. The Atonement satisfies this demand of the divine nature, by the substitution of Christ's penal sufferings for the punishment of the guilty. It satisfies the demand in the divine nature that sin be punished if the sinner is to go free. It also meets the need of such manifestation of the love and mercy of God as shall lead men to repentance. The great classic passage setting forth the doctrine of the Atonement is Rom 3: 21-26; especially vs. 25, 26.

But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; even the righteousness of God through faith in Jesus Christ unto all them that believe; for there is no distinction; for all have sinned, and fall short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God set forth to be a propitiation, through faith, by his blood, to shew his righteousness, because of the passing over of the sins done aforetime, in the forbearance of God; for the showing, I say, of his righteousness at this present season; that he might himself be just, and the justifier of him that hath faith in Jesus.

Paul here speaks of the Atonement as mainly a necessity to God. Christ suffers, indeed, that God may appear righteous. But back of the appearance lies the reality. This declares that the main object of Christ's suffering is that God may be righteous, while he pardons the believing sinner. Thus it "became" God that Christ should suffer.

So much for the Atonement as related to the Holiness of God.

But how could Christ justly die in your stead or mine, —or, how—can the innocent one justly suffer for the guilty? He could justly suffer for us because of his natural relation to us. That relation is not something external, arbitrary, mechanical. It is the relationship of life—the vine and the branches. Hence it is that the transfer of guilt is a matter of life. We have community one with another, and with him who created us. But more pertinently he has community with us, and nothing that belongs to us is foreign to him. He has not committed one sin, but he is so connected with us that he must share the burden and the suffering, the shame and the penalty, which sin brings upon us. And this he has borne ever since Adam sinned. The imputation of our sins to him is the result of his natural union with us. Because he is one with us, he has been our substitute from the beginning,—indeed, so inseparable are his fortunes from ours that the author of the Epistle to the Hebrews can say, that through the eternal Spirit he offered himself without spot to God.

This, the larger view of Christ, enables us to see in the Atonement the very wisdom as well as the justice of God. Christ is not simply the being who lived thirty-three years in Palestine. His atonement means more than six hours suffering on the Cross. Christ is the upholder of the universe, the life and light of men. The Cross is the summing up of his work through centuries. We shall no longer quarrel with the doctrine of substitution when we see that it is but the sharing of our griefs and sufferings by him whose life pulsates our veins. Can we object to being saved by another who is so vitally connected with us? It is a false individualism that prevents us from seeing the very wisdom of God in the atonement, and that false individualism is itself the result of sin. Christ's cross breaks down that self-isolation, and brings us again into sympathy and union with our Saviour, and so with all mankind.

I do not know how many of you will subscribe to that explanation of the Atonement; for myself, I do.

The Extent of the Atonement. "The Fathers" taught a limited Atonement. We do the same. But the interpretation of the limitation has probably changed. If tradition be correct, they taught that Christ died only for the elect, few or many as you will. They said the called must come. If tradition be correct, they taught that God eternally elected some to eternal death. We have got around to the other side and say that not the Atonement itself but the application of the Atonement by the Holy Spirit is limited—that this application is limited by the exercise of human freedom. We leave room for the exercise of the remainders of freedom left in man. When God comes to the door of the human soul, he pauses to pay his respects to the free personality he has there created. He will not force an entrance. We proclaim at its face value, "Whosoever will let him take the water of life freely." Yet no one ever will take the water of life except the Holy Spirit draw him.

I have spoken of man's fall and need of an atonement, of the atonement itself, its nature and extent. I have now to ask your attention to the appropriation of the atonement by man. We make this atonement ours by faith. We believe in Jesus Christ and through that belief we become savingly united to Christ. This saving faith is readily reducible to three elements, the intellectual which recognizes the work and teaching of Christ as true, the emotional which recognizes it as suited to our need, and the voluntary in which we lay hold upon Christ and are saved. And when once Christ and I are united there is no created thing can separate that link of life which binds us to each other.

We come now to our doctrine of the Church. We shall merely sketch this. Here it is probable we have shifted little since the days of "The Fathers." It must ever be remembered that we have not made our doctrine of the church, our doctrine, or better the New Testament doctrine of the church, has made us what we are.

We define the church as "that company of regenerate persons who, in any given community, unite themselves voluntarily together, in accordance with Christ's laws, for the purpose of securing the complete establishment of his kingdom in themselves and in the world."

While the church is an institution of divine appointment it is a voluntary society. It is composed only of regenerate persons and one's relation to the church does not supersede but expresses his relation to Christ. All being regenerate, all are on the same footing and the church as the individual is directly responsible to God. The church is a democracy choosing its own officers. Of these there are two classes, pastors and deacons. There are two ordinances, Baptism and the Lord's Supper. That immersion was the only Apostolic act of Baptism is now too well established to need any argument. That only the regenerate should be baptized needs to be everlastingly emphasized. It is the only thing that will secure a spiritual church membership.

Concerning our doctrine and practise of the Lord's Supper, there has of recent years been far less assertion than formerly. It is also probable that there is less of certainty at this point than in former years.

A few words as to the doctrine of last things. We believe that this life is but a portal to the hereafter, that at death the believer passes into the presence of Christ, and the unbeliever goes out and on and down forever. There is no second probation. He who rejects Christ here is lost forever because he will sin forever. We believe in the second coming of Christ, and the resurrection of the dead through Christ. The believer will be eternally blessed; the unbeliever, eternally wretched.

As to the doctrine of the Second Coming of Christ there is very little clearly defined thought. Doubtless the majority of our preachers are post-millennarian. There has, however, of recent years been a growing tendency among thoughtful men toward pre-millennarian views. Such, however, are yet in the minority. Those who have made the most careful study of this doctrine are, generally, of the opinion that the final word touching the doctrine is yet to be spoken.

We come back now to the point at which we started, and declare that our great basal principle, that to which we hold first, last, everytime, and always, is the supreme and absolute dominion of Christ. His Word is our only standard of truth. His Will is our only rule of duty. His love is our only motive to action. We recognize that all our hopes will be empty and vain except Christ dwell and reign in us. In virtue of this fundamental principle we have made headway and we shall continue to do so if we are but faithful.

If we are but faithful!! And this suggests three closing thoughts as to our present duty,—Education, Union, Evangelization.

Education. Since Christ is the Truth, it is our duty to know the truth, and this implies education of ourselves and of others. We must propagate our faith through education. But you say we have been educating for more than half a century, and yet we seem to grasp less definitely the fundamentals of our faith today than ever. Did it ever occur to you that ignorance is the mother of Dogmatism. Our preachers who are least educated are most dogmatic in their teaching. Those just sufficiently educated to get beyond dogmatism—and they are the majority—are uncertain and shifting. Those who from earnest study and careful thought are fighting their way through the fogs, are grasping a few things so firmly that they cannot be shaken from them. They are the ones who under God will yet lead us into the light. But our people must be educated. It is a sad commentary upon the intelligence of our people today, that in this the closing year of the greatest of the centuries, that the comparatively uneducated minister and the cheap teacher are still at a premium. I know that is not the popular thing to say. But I am not here to say the thing that is popular but the thing that needs to be said. And stern facts bear me out in that statement. If we withhold our hands from education we must decline. Education is the price of soul liberty.

Union! We are told to hold the truth in love. Love leads to union. Through one hundred years of slow groping we have organized our forces from Sydney to Victoria into associations and conventions. But God calls us now to a larger and more effective union, into a National organization, that we may have a broader horizon, and the more effectively prosecute our work of giving Christ to Canada, and to that part of the heathen world for which we are specially responsible. Let the dying century close up the era of our scattered forces. Let the one so soon to be born reveal us to the world one body mighty for the conquest of the world to Christ.

Evangelization! Listen!! We are sent to save men from their sins and lead them to submit to Christ as their king. This is our one and only mission. Our mission on earth is to promote the Kingdom of Heaven. If we forget that we forfeit our right to existence, yet so long as Baptists believe that God is supreme, that the Bible is his Word, that it is the sole and sufficient rule of faith and practice, that their faith is the truest and best interpretation of the Word, including essential truths not taught by others, so long must Baptists stand. The possession of this faith imposes an obligation upon us. We must propagate our faith. We owe this debt to the world, which is stumbling in the bondage of sin, we owe it to the fathers who counted it an honor to be thought worthy to suffer for Christ, that they might transmit to us the heritage of a pure faith. We owe it to ourselves and to posterity. The solemnity of the obligation is intensified by the fact that if Baptists do not propagate their faith none will. Baptists will have to inculcate Baptist principles, if they are to be inculcated, and do Baptist work if it is to be done. If our fathers had not stood for the principle of separation of church and state, for religious freedom, who would have done it? This is the only way that we can hold fast that we have—that no man take our crown.

The kingdom of truth is sure to come,—that is our confidence and comfort. But it is equally sure that the kingdom is near or far, just in proportion to the faith and love and devotion of those to whom the truth is committed to keep and to propagate.

In the Land of Evangeline.

The Valley of the Gaspereau.

In the glory of the sunset,
One evening long ago,
We drove o'er the hills from Wolfville
To the Valley of Gaspereau.

Down the hills we drove, faster and faster,
Up the hills, with the sunset aglow,
Till, beneath lay a beautiful valley—
The Valley of Gaspereau.

Now I'm thinking how many who loved it
Have passed up to the Mansions of Light—
And how many who studied at Wolfville
Were baptized in those waters bright.

And the river joined in those hymns of praise,
Then—the willows and grasses bright,
And the graceful elms and the blossoms fair,
And God's beautiful sunlight.

An Appeal to the Temperance Electorate of Nova Scotia.

GENTLEMEN:—It is now more than seventy years since active work in this Province against the liquor traffic was commenced, since then the Sons of Temperance, The Good Templars, The W. C. T. U., and other kindred organizations have been educating the people regarding the great evils resulting from intemperance, with the result that there has grown up a new generation permeated with the resolve that

THE TRAFFIC IN LIQUORS MUST CRASE.

We in Nova Scotia have a most stringent License law, through which the traffic has been so hampered that we have earned the proud distinction of consuming less intoxicants than any Province of the Dominion. The time has now arrived when the temperance sentiment of Nova Scotia should assert itself and demand

THE ENTIRE PROHIBITION OF THE TRAFFIC

in the whole Dominion, for the religious and moral sentiments of the people are outraged in being compelled by law to share in the Dominion revenue derived from this iniquitous business. To the end that this hideous octopus, whose long-spreading tentacles are now fastened upon Canada, sapping and polluting her very life, should be destroyed. The people have besought Governments and Parliaments, and have been put off by Royal Commissions and Plebiscites, which have resulted in nothing.

Fellow electors it is an insult to us to say that we are not ready for the suppression of this great evil, and I call upon you to hurl back the insult by

IMMEDIATE ACTION.

Parliaments are the creation of the people, through which are obtained the laws we demand. Regarding Prohibitory laws we have hitherto been successfully

checkmated by those who traffic in drink. The promises of politicians have been profuse, results have been nil, and will so continue while the honest electorate allows a handful of liquor dealers and their friends to do their work, and until a Parliament of total abstainers, pledged to Prohibition, hold sway at Ottawa, who will make a Government to their mind, we can have no hopes, nor should we complain, Parliaments are just what we make them.

Party politics have prevailed hitherto in Canada, and this country will likely continue to be governed by either Conservative or Liberal administrations. Minor interests seldom develop much strength. The Prohibition party as a separate interest was never a success, either here or elsewhere. Temperance sentiment must therefore control both political parties.

AND THIS CAN BE DONE.

In all organized political campaigns the candidates are placed before the electorate by the county convention. The conventions are composed of delegates chosen by the electors in the polling section primary; and if the temperance voter of his political party will faithfully attend the primary and see to it that only total abstainers, pledged to vote in the county conventions for such men only for candidates as are total abstainers, and pledged to work and vote for Prohibition in Parliament if elected, then I do believe that in very few, if in any, of our counties will be found candidates, either Conservative or Liberal, who drink whiskey or who will help sustain a bar room in the basement of our Legislative halls, or refuse to support prohibitory legislation.

Let it be understood that those who make laws for us

MUST BE SOBER MEN.

It is not necessary to righteous laws that our legislators should drink whiskey. Many railway owners insist that their employes shall be total abstainers. Let it be understood that our employes in Parliament shall have their wits about them when they undertake to govern this country.

Let it be understood that political preferment is conditioned on total abstinence, and there will be fewer bar room politicians, and Prohibition will be in sight, and Royal Commissions and Plebiscites will no longer humbug Canada.

Gentlemen it can be done by your attending to your business at the primary of your party, otherwise "Tammany Halls" will hold sway in all Canada and whiskey continue King.

The time is at hand when you can exert your power where it will be felt. Watch for the primaries of your party and do your duty. A. B. FLETCHER,

Vice President for Nova Scotia of the Maritime Prohibition Association.
Truro, August 6th.

Sweet-minded Women.

So great is the influence of a sweet-minded woman on those about her that it is almost boundless. It is to her that friends come in seasons of sickness and sorrow for help and comfort. One soothing touch of her kindly hand works wonders in the feverish child. A few words let fall from her lips in the ear of the sorrowful sister do much to raise the load of grief that is bowing its victim down to the dust in anguish. The husband comes home worn out with the pressure of business and feeling irritable with the world in general; but when he enters the cosy sitting-room, and sees the blaze of the fire and meets his wife's smiling face, he succumbs in a moment to the soothing influences, which act as the balm of Gilead to his wounded spirit. We are all wearied with combating the realities of life. The rough school-boy flies in a rage from the taunts of his companions to find solace in a mother's smile. The little one, full of grief with its own large trouble, finds a haven of rest on its mother's breast. And so one may go on with instances of the influence a sweet-minded woman has in the social life with which she is connected. Beauty is an insignificant power when compared to hers.—Christian Work.

What a Boy can Do.

In the year 1890, writes a missionary in India, I visited a village named Neelaganguram. As my custom was, I requested the people to permit me to preach to them the good tidings of salvation, but they refused to listen. I asked for a drink of water, but they denied me even this. About six months later I was touring in the same district, and while in camp a delegation of the elders of Neelaganguram came and invited me to their village. I said: "You would not even give me a drink of water." "That is a thing of the past," was their reply; "we are all Christians now." Upon inquiry I found that a little boy, who had learned about Christ in the village where he had formerly lived, had told the people what he had learned, and repeated to them Christian hymns. All that they knew about salvation they had learned from this boy. That day I had the pleasure of baptizing seventy-five of their number, including the boy who had led them to the Saviour.—The Evangelist.

"Be Done With It."

That was good advice which Emerson wrote to his daughter, who was away at school, when he told her to "finish each day and be done with it." Too many of us let the blunders and trials of one day cast a dark cloud over the sunshine of the next, says a writer in the Congregationalist. Yet it is possible to train ourselves to forget our failures and mortifications, and the habit, once formed, will add greatly both to our usefulness and happiness. It goes without saying that the earlier the habit is formed the better, and the wise mother will teach her children to "look not mournfully into the past," but to begin each day as if nothing hard or unpleasant had ever preceded it. When, at bed time, the little boy tells her of his misdeeds and failures, and says, in a discouraged tone, "There's no use going to school tomorrow, for I shall keep thinking how badly I did today, and then I shall surely do worse," the loving mother will teach him to ask God's forgiveness for his wrong-doing and remind him that God has promised not only to forgive our sins, but to "remember them no more." Then surely we ought to forget them, too, and when the day is done "be done with it." When the daughter at night complains that everything has gone wrong, the mother's comforting voice can assure her that however bad it has been, the day is now gone forever and another day is coming in when we hope things will go right again. Thus, unconsciously, our children will learn to "look forward and not backward," and life will become, as Emerson characterized it, "a putting off of dead circumstances day by day."—Presbyterian.

"Somebody Forgets."

A little boy, living in the most poverty stricken section of a great city, found his way into the mission Sabbath School and became a Christian. One day not long after some one tried to shake the child's faith by asking him some puzzling questions. "If God really loves you, why doesn't he take better care of you? Why doesn't he tell somebody to send you a pair of shoes, or else coal enough so that you can keep warm this winter?"

The boy thought a moment and then said, as the tears rushed to his eyes: "I guess he does tell somebody, and somebody forgets."

The saddest thing about the answer is its truth. God is not unmindful of his little ones. Whether they are in want of fire or food or advice or sympathy, he calls us to supply the things that are needed. He tells us that every act of kindness or helpfulness done to the least or lowest of his creatures, he will count as done to him. But not all of his purposes are carried out; often because we choose our own pleasure rather than his will, often because somebody forgets.

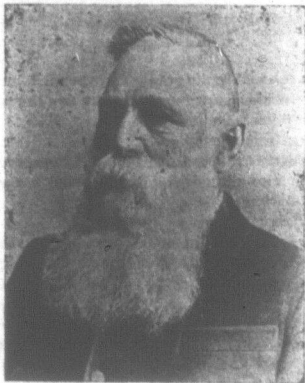
Somebody forgets! That is one of the reasons for the pinched faces we see sometimes, and which haunt us for days after, for half clad, shivering bodies and for cheerless homes. That is one of the reasons why there are children in this dear land of ours who have never heard Christ's name except in curses. It is the explanation for more than half the sin and sorrow of this world. Is it not high time for each of us to ask the question: "Am I among those who forget?"—Sel.

Assurance.

When his age was eighty years, John Quincy Adams was met on the streets of Boston by an old friend, who taking his trembling hand, said: "Good morning! And how is John Quincy Adams today?" "Thank you," the ex-President replied, "John Quincy Adams himself is well, sir; quite well. I thank you. But the house in which he lives at present is becoming dilapidated. It is tottering upon its foundation. Time and the seasons have nearly destroyed it. Its roof is pretty well worn out. Its walls are much shattered, and it trembles with every wind. The old tenement is becoming almost uninhabitable, and I think John Quincy Adams must have to move out of it soon, but he himself is quite well, sir, quite well."—Ex.

When the Birds Wake Up.

An enthusiastic ornithologist has amused himself by investigating the question at what hour in summer the commonest small birds wake up and sing. He says: "The greenfinch is the earliest riser, as it pipes as early as half-past one in the morning. At about half-past two the blackcap begins, and the quail apparently wake up half an hour later. It is nearly four o'clock and the sun is well above the horizon before the real songster appears, in the person of the blackbird. He is heard half an hour before the thrush, and the chirp of the robin begins about the same length of time before that of the wren. Finally the house sparrow and the tom-tit occupy the last place on the list. This investigation has altogether ruined the lark's reputation for early rising. That much-celebrated bird is quite a sluggard, as it does not rise till long after chaffinches, linnets and a number of hedgerow birds have been up and about for some time."—Ex.



MR. CHARLES F. CLINCH.

Our Loss.

During the past week the Baptist denomination in New Brunswick has suffered the loss of two men who stood high in the esteem of all who knew them, and whose departure is deeply felt, not only by the families and the churches to which they respectively belonged, but by the entire communities in which they lived, and the denomination with which they stood connected. We allude to Mr. Charles F. Clinch, whose death occurred at his home at Musquash, on the evening of Tuesday, the 7th inst., and to Montesquieu McDonald, Esq., who died very suddenly at his summer home at Westfield, on the morning of Thursday, the 9th.

Mr. Clinch was born at St. George, Charlotte county, seventy-two years ago. It is more than thirty years since he settled at Musquash, or Clinch's Mills, about fifteen miles from St. John, where he spent the remainder of his life. Mr. Clinch was for many years extensively engaged in the lumbering and milling business, and was widely and most favorably known in business circles. His religious life was of a very genuine and positive character. He was a Baptist from conviction, and the support which he gave to the cause was loyal and generous. Residing in a part of the country in which the Baptist cause was represented by a number of weak and scattered interests, his care for them was constant and active. To him largely it has been due that the field has been so generally provided with pastoral labor, and he was ever the warm friend, the wise counsellor and active helper of the pastor. His doors were freely open to the ministers of the gospel, and many are those who have shared the generous hospitality of the home presided over by one who has been in the truest sense the partner and helper of her husband. Mr. Clinch felt a deep interest in the denomination at large and the various branches of its work. He fully enjoyed the confidence of his brethren, and his counsel and co-operation were highly valued. For quite a number of years Mr. Clinch was a member of the Foreign Mission Board, in the work of which he evinced a deep and active interest. In 1879, when the Convention met at Truro, Mr. Clinch was chosen to preside. He was widely known and highly esteemed in the denomination. The intelligence of his death will be received with deep and general regret, and warm sympathy will be felt for Mrs. Clinch and the bereaved family. Funeral services were held at Mr. Clinch's late residence on Friday morning, Pastor Fields presiding. A very impressive and appropriate address was delivered by Rev. Dr. Gates of St. John. Dr. Manning of the F. M. Board, Rev. P. J. Stackhouse and S. McC. Black were also present and took part in the services.

Mr. Mont. McDonald was born in Queens County, N. B., in 1846, and was therefore 54 years of age. The intelligence of his death came as a sudden and terrible shock to his friends who had supposed him to be in the enjoyment of excellent health. On Thursday morning at an early hour he awoke, complaining of great distress in the region of his heart. Such remedies as were at hand were administered, and, feeling somewhat relieved, he lay down upon a lounge, but shortly afterward sank into unconsciousness and in a few minutes had passed away. Death was doubtless due to heart-failure. Only since his death has it become known to his friends that not long ago, in the court house at Fredericton, Mr. McDonald suffered an attack which indicated a weakened condition of the heart. The sudden taking away of Mr. McDonald has caused real and general sorrow. There are few men connected with this community more widely and sincerely esteemed. He was a man of peculiarly kind and sympathetic nature, who entered with genuine feeling into the troubles of others. Therefore many sought his counsel and

were helped by his friendship. He was a Christian man, a humble follower of Christ, who felt that he was called to serve, and we believe he sincerely and constantly sought to conduct his business on Christian principles. To the Germain St. church, of which he had been for many years a most highly esteemed member he was strongly attached, serving it in the office of trustee and manifesting a deep interest in its welfare. In his death the church has suffered a sad bereavement. To denominational work he gave unstinted service, especially in connection with the Educational work in this Province, and the Foreign Mission work. For many years, if not from the first, he had been a member of the Board of Directors of the MESSENGER AND VISITOR. In this connection his helpful and



MR. MONT. McDONALD.

sympathetic counsel had always been highly prized, and it is with a sad sense of personal bereavement that the editor of the paper now writes these lines.

Mr. McDonald was a member of the legal profession. His preparatory studies were pursued in the office of Dr. Silas Alward of St. John. He was admitted as attorney in 1870 and as barrister in 1871. In 1882 he was appointed clerk of the St. John County Court, and had served in that capacity ever since. He enjoyed a large practice, and in personal character no man connected with the bar of the Province had a higher standing.

The funeral took place on Saturday afternoon from the deceased's city residence on Carleton Street. The services were conducted by Rev. Dr. Gates assisted by Revs. Dr. Manning and A. T. Dykeman. The large number of citizens present, including the members of the bar, who attended in a body, and the tender expressions of regard and regret heard on every hand, evinced the high esteem in which Mr. McDonald was held by his fellow-townsmen and the general and sincere sympathy which is felt for the bereaved family.

Wolfville Letter.

Permit me, Mr. Editor, to announce myself to old students, and others who may wish to communicate with me, at

HOME AGAIN.

Professor Haley has very kindly attended to correspondence in my absence, and Professor E. W. Sawyer to the distribution of the college calendars. I shall now be happy to attend to both these matters, and shall be pleased to hear from any who may desire information respecting college affairs. The

TRIP TO THE WEST.

including four weeks in Ontario, and two in Manitoba, was very enjoyable and profitable, barring a temporary indisposition in Winnipeg at the close of the Convention, which the writer shared for two or three days with about one-third of the delegates, as a penalty for drinking too freely of the alkaline water of the Assinaboine—the source of supply for the Winnipeg water system. The Convention, as your correspondents have reported, was a memorable gathering, full of life, of purpose, and of power. The question as to the demand for a National Convention is settled in the affirmative, we venture to think, for all those who attended the Convention at Winnipeg. Winnipeg itself is an immensely interesting place, and illustrates the rapid development of all that great Western world. When the writer visited the West six years ago, the population of the city was about 25,000; today it is 50,000. The appearance of the city when one passes beyond the immediate centre suggests the rapidly growing youth in his teens—all arms and legs, needing to be filled up and rounded out. It is not improbable that within the life of our young people, Winnipeg may become a city with a population of half a million.

The great event of recent times for the Baptists of the west, is the opening of Brandon College on the foundation of the excellent work which has been carried on for years by Professor S. J. McKee. Dr. McDiarmid is universally regarded as the man to lead forward this educa-

tional enterprise with wisdom and success. Professor McKee's valuable services have been retained as co-adjutor of Dr. McDiarmid, and the prospects of the college are excellent.

THE NEW COLLEGE YEAR.

It is too early to speak with confidence of the prospects of our own institutions for the coming year. Principal Brittain was in town for a day or two last week, and reported favorably respecting students for the Academy. Now he is away again completing his canvass.

Principal MacDonald is hard at work on the field, and may come in sight any day with the rewards of his toil. We shall be able to speak more intelligently of the outlook for all the institutions a fortnight hence. It is reasonable to expect that the efforts that are being put forth by the representatives of the schools, supplemented by the sympathetic assistance of the many friends of the educational work, will secure a large attendance for each of the institutions. Every Baptist boy and girl, to whom Providence has made it possible at all, ought to get to Wolfville and take out of these schools something to enrich life and gird it for the service of God and men. Even a year well improved would mean an immense blessing. Let parents and young people lay this to heart. Send for calendars.

DR. CRAMP'S LIBRARY.

It will be remembered by some that the late Dr. Cramp bequeathed a portion of his library to the college. The greater part of it, however, was left to his heirs as part of his estate, and has been preserved in the Cramp residence at Wolfville. During the present summer, Miss Cramp and her brother, Mr. George Cramp of Montreal, have been in town, and the entire collection containing about two thousand volumes, has been prepared to the college. The collection contains many highly valuable books, especially in the department of ecclesiastical history and religious biography, and will constitute a very substantial addition to the library. The books will not be distributed throughout the general library, but will be massed with the books received at Dr. Cramp's death as a memorial unit, in a set of shelves specially arranged in proximity to the memorial tablet which adorns the north wall. A suitable inscription will be attached, and everyone will feel that another most appropriate memorial has been erected of that learned and godly man, who through so many years and to such purpose devoted his life to the interests of Acadia. The gift is highly appreciated.

"GONE BY THE UPLAND WAY."

On Thursday the 9th inst., Mrs. Marie Woodworth Tufts, wife of our esteemed Professor J. F. Tufts, passed away, in the midst of her years, being in the 51st year of her age. The disease which issued in her death was of a cancerous nature, and had been slowly but surely doing its work for two years or more. In the passing of Mrs. Tufts there has gone from our midst a personality of unique charm and influence, and so connected with our life and work here as to call for a word of special comment and record. Mrs. Tufts was formerly a Miss Woodworth, daughter of Mr. Levi C. Woodworth of Canning. She was graduated from the "Grand Pre" Seminary in 1867. In 1873 she was appointed preceptress over the ladies' department of Horton Academy, Dr. T. A. Higgins, principal. For five years she held that position. There is in the writer's home one who was a student under Miss Woodworth at that time, and from this one he has been hearing for years of the high intelligence, abounding sympathy, and eminent success with which the preceptress did her work. A couple of years ago the students of those former days established a memorial of their appreciation by furnishing a room in Acadia Seminary, which will be permanently known as the Marie Woodworth Tufts room. They also made Mrs. Tufts a life-member of the Alumnae Society. In 1878 Miss Woodworth was married to Professor Tufts. Since then her home has been her empire, and with what grace and charm and Christian devotion she has reigned therein is known in part to many besides her family. She has also been a devoted worker in the church, in the W. C. T. U., and in every religious and philanthropic enterprise. Her unusual intelligence, fine literary attainments, and spiritual forcefulness have won for her in all these relationships the admiration and love of her friends and fellow workers, and have made her influence very strong. The best women of the town were simply devoted to her, and will cherish her memory as a sacred thing. What her going must mean to the husband whose life has been bound up with hers in an almost ideal relationship for 21 years, and to the two sons and two daughters who are left behind, we cannot know. We do know that they have left to them an exceedingly precious legacy in the memory of a life filled with high thoughts, high purposes, unselfish love and strenuous spiritual endeavor. In their great loss they will have the abounding sympathy of their many friends.

Mrs. Tufts was almost as deeply interested in theological and philosophical questions as in general literature. She had faced in a deeply thoughtful way the problems of death and the future life, and had become possessed of convictions deep and abiding that the solution of all these problems was in the hands of Jesus Christ. The future life was to her a vivid reality. In the prospect of death "Rock of Ages" and "The Crossing of the Bar" were her favorite poems.

The funeral service took place on Friday afternoon the 10th inst., conducted by the Rev. H. R. Hatch assisted by the writer. The hymns sung were the two already mentioned and "Lead Kindly Light." In harmony with the triumphant faith of the departed, and her expressed preference, the ordinary trappings of mourning were all absent. A white casket contained the remains, flowers lent to the scene their beauty and their fragrance, white horses drew the hearse to the cemetery. There was in it all an undertone of exultancy, the true note of the New Testament, and we found passing through our mind again and again the eminently Christian words of Wade Robinson:

"On that wonderful day
When I am still on the bed,
Smile through your weeping and say—
"Gone by the Upland Way,"
Do not say I am dead."

Wolfville, Aug. 10th.

T. TROTTER.

The Boy Who Deserved a Chance.

BY S. JENNIE SMITH.

Mr. Gibbons, a gentleman well known in Ridgeley as a member of a successful business firm there, entered the main room of its high school one morning and asked to see the principal.

"Mr. Reynolds," said he, "when that person appeared, 'we have a good chance for a boy in our establishment. We want a bright boy, one who is thoroughly honest and dependable, and one who is capable of advancement. Then, too, he must have no bad habits. Have you such a boy here that desires to go to work soon?'"

"I think we have," returned the principal; "but we would do well to consult Miss Adams, the teacher of the first class. She naturally knows more about her boys than I do."

When Miss Adams was consulted, she quickly replied: "Yes, I have two bright boys, either of them would be capable of filling the position you mention. The only trouble is, I hardly know which to recommend. They are equally bright and studious. They both finish the course this term, and are anxious for positions, their parents being rather poor people. They are John Miller and Howard Jackson."

"Yes, I, too, thought of those boys," said Mr. Reynolds, "but did not know which to give the preference."

"How about their conduct?" Mr. Gibbons inquired.

"Perfect, both of them," Miss Adams smilingly answered. "Both are pleasant boys, too—the kind one likes to deal with. In fact, I cannot think of any way in which one is superior to the other."

"Suppose you have a private interview with John and Howard," Mr. Reynolds suggested to Mr. Gibbons. "Perhaps you could detect a difference that we have not discovered."

Accordingly the boys were sent to the principal's office, one at a time, to see Mr. Gibbons. After the interviews, that gentleman surprised both Mr. Reynolds and Miss Adams by saying: "I find that John Miller is far more deserving than Howard Jackson."

"I am curious to know how you made that discovery," the teacher said.

"By questioning them in regard to what they proposed to do when they left school," was the reply. "I find that Howard is inclined to be selfish. He is anxious to get to work, but it is merely to procure those things for himself that his parents have not been able to supply him with. He seems to be a good, honest boy, and he feels that he has come to that age when he ought to work for what he gets, and not look to his parents for it, but he has no idea that his parents have any right to look to him for help. I even mentioned that they had worked hard—I know them both, although I never met the boy before—but he looked upon that as a matter of course, and went on to tell what he meant to do for himself. He has even picked out the kind of a bicycle he intends to get as soon as he can raise money enough, and I know that his mother has gone without many a necessary article of clothing herself in order to keep him decently dressed while he is at school. John, on the contrary, is anxious to get to work because he realizes that his parents have been working hard for him all his life, and he wants to do what he can for them now. He speaks particularly of his mother. He thinks she ought to have an easier time and more comforts than she has had in the past. It seems to me that a boy who appreciates what his mother has done for him is the right sort. He is the kind we want anyhow, for we mean to be as helpful as possible to our boys, and we like to have them appreciate our efforts in their behalf. Yes, indeed, John is the boy who deserves this chance, and he will get it, you may be sure."—Christian Work.

Noah's Ark.

BY N. A. M. ROE.

Noah Harkins accumulated considerable property in youth and middle life, and when old age came he imagined everybody was trying to get it away from him. He withdrew from the church because he was invited to give to all the church benevolences. His sister Judith wrote that she would make him a short visit, and he wrote back that he was well enough and she'd better put it off a year; he supposed she was coming to induce him to make a will in her favor.

She did not receive the letter declining her visit, however; so one morning she appeared, walking up the dusty road and turning in at the lilac-bordered walk. Noah could not help being a little cordial to the sister he had not seen for years, especially when she seemed so glad to see him. The old housekeeper was glad to see her, too, for she knew how weakened the old man was becoming, not only physically, but spiritually.

At night, as the two old people sat on the porch, Noah said: "What did you come for, Judith?" He looked at her sharply from under brows that drew closer as he looked.

"What did I come for?" she repeated, in bewildered

ment. "Why, I came because I hadn't seen you for more than twelve years, most thirteen now, and I knew you must be getting old, and"—

"You thought it was time I made a will. I thought so, I thought so."

"You thought I came after your money?" The sister was angry. "Let me tell you, Noah Harkins, you haven't a blessed thing—I won't say a blessed thing, for the Lord hasn't blessed a thing you've got—p'raps the devil has"—then she laughed. "You'll find his blessing is always a curse. Howsomever, as I was sayin', you ain't got a thing that I'd take as a gift, and you needn't make no will on my account. The money is cramped, the house is close, you don't even let in God's air. I see that you are wrinkled and dried up inside as well as out, and everything belonging to you is ready to blow away in the first wind."

Noah sat with eyes contracting more and more as she went on. He was surprised to find some one who cared nothing for his possessions. A swift thought went through his mind that it might be possible there were other people who felt the same way.

"I'll take that back, Noah. I have always envied you the possession of the Ark. It was so comfortable, and we used to have such fun playing coach in it. Do you remember the time you made such a valiant rescue of me and the nine dolls made of pillows? We had a big saw-horse tied between the thills, and the lively beast started to run, and you leaned over the dasher and—leaned too far. You landed on your head, and the horse tipped over and thwacked the back of it!" She was wiping the tears as she laughed at the funny remembrance, and Noah was laughing, too.

"That carriage must be a hundred years old."

"I guess 'tis. Mother always called it the Ark, for it was such a refuge for all the school children on a rainy day. They used to pile in several tiers high on the back seat, and in front just the same. Too bad Benson died—he belonged with it."

"Yes. I was sorry, and"—

"Wal, I wasn't sorry then, for he was the most cantankerous, count'y, vicious old thing that I ever saw. Do you remember he bit off one of my long braids, and then mother made me have the other one cut off? You'd never think now that I once had hair to be proud of, would you?" and she smoothed the thin gray covering that lay on her head.

"What would you do with the Ark if you had it?"

"I wouldn't keep it shut up in the barn," she said, with a wag of her head.

"I s'pose you'd want Prince to go with it?"

"Of course. I shouldn't expect to haul it myself."

"He's pretty lively."

"He won't bite my head off, I fed him grass this mornin', an' he knows me. I'd rather have him than the liveliest saw-horse that would run away and kill us all," and she laughed again.

"I don't know's I can spare Prince."

"No, I don't s'pose you could now; but when you get ready to die I hope you'll let me have the Ark and Prince."

"I'm good for twenty years yet."

"The Ark'll keep. I looked at them spokes an' they're just as sound as when father and mother was alive."

Judith stayed all summer, and she got still better acquainted with Prince. Noah took her out to drive every night wherever she wanted to go. Judith got into the habit of asking everybody that passed on the road if they didn't want to ride.

The second Sunday she said: "Noah, Pather Hill is so rheumatically he can't get to church any more, an' I do think folks as has a horse and kerridge should take him."

The housekeeper was called to care for her son's household, for his wife died and left three little children. So Judith made Noah's blueberry pies, and once she cut a man out of a cookie dough and set it beside his plate, "just for old time's sake," she said; but afterwards she gave it to Bonnie Dane, the cripple down the lane.

The summer was ended, and Noah was uneasy. He wondered what he should do when Judith went home.

"Judith, couldn't you stay another week?" he said, with such a pitiful look in his old eyes that Judith felt tears coming.

"Wal, I calculated I'd stay right along when I come. I heard how you was dryin' up, and I says ter myself, I can't hev Noah die as he is. I've got ter do something to spread him out, an' it's time I was about it. What would mother say if she knew you'd stopped givin' to everything? An' she'd ask me what I let you do it for."

Noah swallowed twice, and then he said: "I'll spread out any way you say if you'll only stay."

He went out to look after Prince, who had already been well attended to that morning, but Judith understood her stern brother, and never said a word about it to him.

Under Judith's influence, so mildly exerted that Noah

never felt it sensibly, he gradually expended, and before he died he made arrangements to give five thousand dollars to the missionary fund.

"Judith, I've made my will."

"Wal, that's a proper thing to do. I hope you've give Widder Haskins a hundred dollars so she can go to the Old Ladies' Home."

"No, I hain't."

"I s'pose you forgot it, but you can add a postscript."

Later he said: "Judith, I've tore up that will, though I do say it cost me five dollars to git Lawyer Green to make it."

"Noah, I never lied to ye, an' if you'll set down on a piece of paper what you want done I'll see its done, an' you needn't pay no five dollars, neither. That's a waste of money. Why, that would keep Prince in oats some time."

"Judith," said Noah, "I'm a gone goose this time, I guess. My prop'ty 'll go to you as my nearest heir, but you wouldn't er got a cent if you hadn't ben so willin' ter do without it. I guess mother'll say I've left it in good hands, an' I guess I have. 'Twas that old Ark business that made me do it. Anybody that'll be satisfied with such a legacy ought ter have more." There was silence for a little. "Judith, I'm glad—you came—narrow-tight"—then he slept, and at last he whispered: "Judith—a blessing—from the—Lord."—Free Baptist.

Willie's Half Hour.

(A True Story of a Storm.)

BY ALICE HERVE WHITE.

"You want a story, Willie?" and grandma turned her kind face to the small grandson, who stood, cap in hand, just within the door. "Please be seated, and I will see if I can-remember one for you," for Willie liked the "really and truly" kind.

The lad took the proffered chair; placed his hat by its side, and, with a face composed to all decorum, yet showing its delight by odd twinkles and smiles, awaited the promised entertainment. It was just beginning to sprinkle, and grandma, glancing out at the window, began thus:

"A long, long time ago, when I was a girl eighteen years old, I taught my first term of school. In those days, instead of having the autumn, winter and spring terms, as you do now, we had only two—a winter and summer term, thus enabling the farmers' sons and daughters to be at home during the seeding and harvest seasons.

"The school building was a small, wooden affair, situated in a gully, with no houses near, except those of the two trustees, who lived, one on a high hill back of the school, and the other on the slightly elevated opposite side of the road. A stream, called Johnson Creek, ran in front of us and bridged the road between the latter trustees and ourselves. The Creek furnished power for three mills, and was quite broad at these places, being dammed across. The particular time that I shall tell you about was one warm summer afternoon. It was early in the session. I had called the geography class, which was reciting before me, when there began to come sullen and distant claps of thunder. The claps were odd; they seemed to echo one another, and grew constantly louder and more pealing."

Willie drew his chair close to grandma, and sat with eyes growing bigger and shinier.

"At first I didn't notice them much," continued she, "but the room began to grow very dark, while the thunder drum beat nearer and nearer. I stepped into the yard, and saw approaching each other two heavy clouds. It was a wonderful sky. There was a swish, swish in the air, fire columns shot hither and thither, while the great bulks rolled themselves nearer together. Startled, I went back, but knowing that the children could not reach home before the storm would break we closed windows and doors, and sat quiet."

"In a moment, overhead, was a sound like giant anvils. The clouds had met, and the rain descended mightily. Ah! I shall never forget that day! The pouring increased rather than diminished, as three-fourths of an hour passed; and the pond in our vicinity began to grow toward us. It approached over fields, over the road, over the yard; and yet I waited, thinking that the storm must cease. But it did not; sticks from the loose pile of wood were floating away, and water coming in at the doorsill, sent a long rill across the floor."

"Daring no longer to stay lest the house should be carried into the current, I asked the older pupils to take by the hand the younger ones, and myself guiding two that were youngest, we started for the bridge through the water, that was shoulder high for the little folks. One big boy ran ahead to see if all were safe, but returned, saying that the stream was over the bridge, and that it trembled in his passage. That way was cut off, and turning about, we directed our course to Mr. Watson's on the hill. The rain running down ankle deep,

made the climb great while, we were obliged to "Did the school "No, it was of water swept which, luckily through the larding mill, and looking over coming down were able to es who was in a river coming overturned. out into an ap caught in the ing in the field ing a skiff, res brought to life "My! that v long-drawn sig "So it was,

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The Young People

made the climbing hard, but, after what seemed to be a great while, we succeeded in reaching the place, where we were obliged to pass the night.

"Did the schoolhouse go off?" asked the boy.
 "No, it was saved by the dam's breaking. The volume of water swept down the river, caught the second mill, which, luckily, was not being run that week, and broke through the barricade there. The men working in a carding mill, two miles below, heard the rushing sound, and looking out at the windows saw a mountain of water coming down upon them. They ran for their lives, and were able to escape, with the exception of one of them, who was in the upper story. He looked out and saw the river coming, but could not save himself. The mill was overturned. This third dam broke, and he was swept out into an apple orchard near by, where his clothes caught in the upper branches of a tree. Parties watching in the fields further back saw his peril, and, procuring a skiff, rescued him. He was unconscious, but was brought to life again."
 "My! that was a terrible time," said Willie, with a long-drawn sigh.
 "So it was, little boy."—Journal and Messenger.

Nellie's Raspberries.

FRANK H. SWEET.

Little Nellie was angry. She had some raspberry vines—her very own—and now the robins and other birds were picking the fruit as fast as it got ripe.

"If only they'd leave me just a few," she said tearfully to her mother, "I wouldn't mind it so much. But they won't; they just watch the berries all the time, and pick 'em even before they get ripe. I haven't had one, and they have been eating them two or three days."

Oh, well, never mind," said her mother consolingly; "papa's big patch will commence to ripen soon, and then the birds will go down there. You see, yours are on the hillside, and get ripe first; that's what makes the birds watch them so eagerly. As soon as papa's are ripe, there will be enough for both us and the birds."

"It's the first ones I want," said Nellie, plaintively. "That's what makes mine so nice. After papa's get ripe there'll be so many they won't be any fun. They'll be too common. If only the birds would scare; but they won't. I frowed sticks and stones, and sho'd 'em; and they only laughed at me. I know they laughed, 'cause a big robin said, 'Chip, chip, chip,' and then picked a raspberry and flew right past. Well, tain't any use," resignedly; "but I'll go down and try and scare 'em once more."

Half an hour so so later she returned with a radiant face.

"I think you have succeeded in scaring them away," said her mother, smilingly.

"Oh, no," eagerly, and flushing a little; "I've just made friends, that's all. You see, I chased a robin 'way down to the orchard, clear to the quince bushes, where the limbs grow low down and thick. The robin flew right into 'em, and I pulled the branches aside; and—what do you think, mamma?"

"I'm sure I couldn't guess."

"Well, there was the loveliest robin's nest, with free little baby robins in it. And they opened their mouths—oh, ever so wide! I s'pect they was hungry."

"Very likely. And what did you do?"

"Just slipped away 's soft's I could." She paused a moment, with a wistful expression coming into her brown eyes, then: "O mamma! I'm never going to frow anything at a bird again, long's I live. Maybe the mamma robin was getting raspberries for her babies."—The Churchman.

A Problem in Threes

If three little houses stood in a row
 With never a fence to divide;
 And if each little house had three little maids
 At play in the garden wide;
 And each little maid had three little cats
 (Three times three times three);
 And each little cat had three little kits,
 How many kits would there be?

And if each little maid had three little friends
 With whom she loved to play;
 And each little friend had three little dolls
 In dresses and ribbons gay;
 And if friends and dolls and cats and kits
 Were all invited to tea,
 And none of them should send regrets,
 How many guests would there be?

—Selected.

An economical old German hauled elm logs to the saw mill and had fencing boards made of them, which he nailed on fresh. He said they twisted the posts out of the ground, twisted themselves off the posts, and actually twisted wrinkles into his cornfield!

There is something in religion, when rightly comprehended, that is masculine and grand. It removes those little desires which are the constant hectic of a fool.—Richard Cecil.

EDITOR, R. OSGOOD MORSE.
 All communications intended for this department should be addressed to its editor, Rev. R. Osgood Morse, Guysboro, N. S. To insure publication matter must be in the editor's hands nine days before the date of the issue for which it is intended.

Prayer Meeting Topic.

B. Y. P. U. Topic.—The Woes of the Drunkard. Proverbs 23: 29-35. (Temperance Meeting.)

Daily Bible Readings

Monday, August 20.—1 Kings 2: 1-25. "Show thyself a man." (vs. 2.) Compare Prov. 24: 5.
 Tuesday, August 21.—1 Kings 2: 26-46. Clearing away dangers. Compare Prov. 2: 22.
 Wednesday, August 22.—1 Kings 3. Solomon's supreme choice, (vs. 9.) Compare Prov. 2: 3-5.
 Thursday, August 23.—1 Kings 4: (1-20,) 21-34. Solomon's court and knowledge. Compare Prov. 1: 7.
 Friday, August 24.—1 Kings 5. Solomon's building preparations. Compare 1 Chron. 29: 2, 3.
 Saturday, August 25.—1 Kings 6: 1-28, (29-38.) Promise to David fulfilling. Compare 2 Sam. 7: 13.

Prayer Meeting Topic—August 19.

Prov. 23: 29-35. The Woes of the Drunkard.
 Who can name the woes suffered by the drunkard? They are beyond the power of pen to tell. Charles Lamb's testimony will give some idea of the woes of the drunkard. We approve it.

"The waters have gone over me. But out of the black depths could I be heard, I would cry out to all those who have but set a foot in the perilous flood. Could the youth to whom the flavor of the first wine is delicious as the opening scenes of life, or the entering upon some newly discovered paradise, look into my desolation, and be made to understand what a dreary thing it is when a man shall feel himself going down a precipice with open eyes and a passive will, to see his destruction and have no power to stop it, and yet to feel it all the way emanating from himself, to perceive all goodness emptied out of him and yet not to be able to forget a time when it was otherwise, to bear about the piteous spectacle of his own self ruin; could he see my fevered eye, feverish with last night's drinking, and feverishly looking forward for this night's repetition of the folly, could he feel the body of the death out of which I cry hourly with feebler outcry to be delivered, it were enough to make him dash the sparkling beverage to the earth in all the pride of its mantling temptation."—Charles Lamb.

Think, too, of the woes the drunkard causes. "No man liveth to himself," is emphatically true of the drunkard. Look at his home; listen to his babbling; see his contentions; then watch the outcome. His children ashamed, his wife broken-hearted, his home ruined. This is such an old story that we fail to be moved by it. God pity us, how used we are to evil! It does not afflict us as it ought. There is a blot to this day on Noah's life-story, and the trouble it caused in his family continued after he was dead. Pity his sons, but blame the father. Society has a way of getting rid of the drunkard, but the home has none. It must endure him. And some fine homes are wrecked and ruined, and a living death, because "father drinks." Oh, the woes which the drunkard causes! It is the most contagious of all diseases.

THE BIBLE ON INTEMPERANCE.

An old-fashioned way of dealing with drunkards—Deut. 21: 20. Be glad that we are not under that old law. The Scripture, however, shows the opinion and judgment on drunkenness.

Consider also: Prov. 21: 17; 23: 20, 21; 31: 4; Isa. 5: 11, 12; 28: 13; Hosea 4: 11; the sad condition described by Joel 3: 3; the sin of offering drink to another.

The lost kingdom on a night of drunkenness—Dan. 5: 1-6. The only position for us all to take—Dan. 1: 8.

THE ONE CURSE FOR DRUNKENNESS.

Some time since, a woman delivered a lecture in Lancashire against Christianity, in which she declared that the gospel narrative of the life of Christ was a myth or fable. One of the mill-hands who listened to her obtained leave to ask a question. "The question," said he, "I want to ask the lady is this: Thirty years ago I was a curse to this town, and everybody shrank from me that had any respect for himself. I often tried to be better, but could not succeed. The teetotalers got hold of me, but I broke the pledge so often that they said it was no use trying me any longer; then the police got hold of me, and I was taken before the magistrates, and they tried; and next I was sent to prison, and the wardens tried what they could do; but though they all tried, I was nothing better, but rather worse. Now you say that Christ is a myth. But when I tried, and the teetotalers, and the police, and the magistrates, and the wardens of the prisons all tried in vain, then Christ took hold of me, touched my heart, and made me a new man. And now I am a member of the church, a class-leader, a superintendent of the Sunday school; and I ask, if Christ is a myth, how comes it to pass that that myth is stronger than all the others put together?" The lady was silent. "Nay, miss," said he, "say what you will, the gospel is the power of God unto salvation."—The Christian Endeavor World.

Our Position.

Young Christians, what should be our position on the great question of the drink evil? If you have once thought the matter through you must see that your position should cover three strategic points.

1. Personal abstinence. That is the only safe ground for any person. It is the only Scripture ground.

Rom. 12: 1, 2 may well be our guide here as in all other matters. The body defiled by strong drink is not a "holy sacrifice" unto God.

2. Unceasing opposition. Your duty to your brother, and hence to your Elder Brother, requires this. You have volunteered to do all in your power to establish the kingdom of Christ among men. That kingdom has no deadlier enemy than strong drink. Your allegiance to Christ requires you to be unceasingly hostile to his most dangerous enemy.

3. Total prohibition. Efforts on moral and on legal grounds must go hand in hand. It is useless for us to fight this hydra-headed monster with worn-out legal machinery. There is one and only one legal weapon adapted to this fight. It is a totally prohibitory law. For this every Christian should work; for this every Christian voter should vote. For this we must agitate until no Government will dare to play hide and seek with the liquor problem, nor dare to basely betray the mandate of the people.

Convention.

What Convention? The Maritime B. Y. P. U. Where? North church, Halifax! When? Next week! August 22 and 23!!

Who will be there? Workers, jerkers and shirkers! The person who knows just how to do things but who never does them will also be on hand. He always is. How shall we go? By the direct prayer line!

What should we take there? A determination to do all in our power to make the Convention an inspiration! Be there! Be there!!

We made several efforts to get articles touching the young Christian's relation to his country for this department but failed. We count ourselves fortunate, therefore, in being able to clip from "The Baptist Union" the following article by Canada's young Baptist seer, who will never need a "D. D." among those who know and love him best:

Canada at the Century's End.

BY CHARLES AUBREY EATON, D. D.

The resistless tendency of modern life is towards unity. By inventions which have annihilated distance, by commerce overleaping all national boundaries, by colonization and missions and the diffusion of knowledge, the peoples of the earth are coming into close and vital touch with one another. The common conscience of mankind is now the last court of appeal to which all must submit. No longer can any nation live unto itself. The good of one is the good of all. We rise or fall together. This process of unification shows itself intensively, as the logicians say, in the practical democratization of all civilized countries. The masses down to the lowest strata are claiming their place in the commonwealth and it is idle to dream of successfully denying their demand. These great movements are not yet completed. China is in the throes of contact with the world. The United States finds itself thrust into the world arena. In South Africa a final struggle is being fought out between universalism and a narrow and unprogressive localism as a national ideal. Not until this world-wide process of unification is completed can we expect peace in the earth or any permanently constructive period in thought, politics or trade. All this turmoil and confusion, these wars and rumors of wars, these conflicts between labor and capital, these dread rivalries in trade—all are but phases of the change from individualism to social cooperation, from nationalism to universalism. The light is on the eastern hilltops. Day is breaking. "The federation of mankind," so long the vision and hope of the seer, is beginning to unveil itself to the common consciousness. Surely the men of the coming century will behold the answer to that noble prayer of the Scottish bard who hoped for the hour when

man to man the world o'er
 Shall brothers be for a' that."

With this sublime movement Canada has come of late into conscious relationship. The new imperialism born out of the South African war has transformed this country from a colony into a nation. Henceforth Canadian youth will have no need to cross into the great republic in order to satisfy their unconscious cravings for nationhood. Canada has found and chosen her political destiny. She has deliberately thrown in her lot with the British Empire, not as a colony but as an independent partner in all Imperial obligations and opportunities.

The effects of this momentous choice are already seen in a broadening and enriching of her political life; in a quickening of the thought and feeling of the whole people; in a revival of idealism and an awakening of enterprise without parallel except in the United States during the years immediately succeeding the war of the Rebellion. While statistics are a poor guide at best to the real progress of a nation it is interesting to observe that the total of Canadian trade is increasing at the rate of almost a million a week; last year some fifty thousand immigrants settled in the Northwest; foreign capital is seeking investment and on all sides evidences may be found of prosperity unequalled in the history of the Dominion. Side by side with this must be placed the fact that two Christian churches, the Methodist and Presbyterian, are raising a million dollars each as a twentieth century fund; a spirit of revival is manifest, especially among the young, and all denominations are facing as never before these grave social and political duties so often overlooked as a necessary part of a living personal faith.

In a word the Canadian people at the close of the century are in sympathetic touch with all great world movements and ideas; are prosperous industrially; awake and active religiously and in the realm of thought; and are girding themselves for the future as men who expect to play the part of men in that near time whose coming though heralded by clouds and darkness shall rest upon righteousness and judgment.
 Toronto, Ont.

Foreign Missions.

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.

For our Conventions that divine wisdom may be given and such plans made for the extension of Christ's Kingdom as shall bring glory to his name.

Notice.

The annual meeting of W. B. M. U. will be held at Windsor, N. S., beginning Tuesday evening, August 21st to 23rd. Executive meeting on Tuesday at 2.30 p. m. The names of all delegates for this Convention should be sent to Mrs. John Nalder, Windsor, N. S. The programmes are being printed. A beautiful memorial hymn has been composed by Rev. J. Clark and will be printed on the programme, these will be distributed to the delegates when they register their names and receive their badges in the vestry of the church before the Tuesday evening meeting. For travelling arrangements see MESSENGER AND VISITOR of August 8th. No person will be entitled to return free who does not have a certificate.

Quarterly Statement For Quarter Ending July 31, 1900

Table with columns: Rec'd New Brunswick, Nova Scotia, P. E. Island, B. Y. P. U., Sunday Schools, Money in treasury time of fire May 30th, Paid Rev. J. W. Manning, Mrs. M. Smith, ADA G. FOWNES.

Amounts Received by Treasurer of Mission Bands FROM JULY 26 TO AUGUST 1.

Pleasant Lake \$2 for F M; North Sydney, \$18, \$3 H M, \$15 to pay a missionary's passage to India; Forbes Point, \$2, for Mr and Mrs Gullison's work; Mt Hanley, \$8.25, toward Miss Newcombe's salary, River Hebert, \$12, \$2 H M, \$10 Rev Mr Morse's salary; Arcadia, \$13.50, \$10 F M, support girl in Mrs Churchill's school, \$3.50 H M; Miss Vroon S S class, \$1, toward Miss Newcombe's salary; Mahone Bay, \$15, toward Mr Morse's salary; Paradise, \$6.55; Bellisle Creek, \$3.50, \$3 F M, \$50 H M; Cromwell Hill, \$2.50, Rev Mr Morse's salary. St. Martins, N. B., Aug. 1st. ADA G. FOWNES.

Received by the Treasurer of the W. B. M. U. FROM AUGUST 1ST TO AUGUST 7TH.

Windsor, treasurer B Y P U, \$5; Petticoiac, F M, \$7; Upper Stewiacke, F M, \$2; St John West, H M, \$10.71; Springfield, Annapolis county, F M, \$5, H M, \$5; Windsor, F M, \$3; Five Mile Plains, F M, \$2; Scotch Village, F M, \$12, Tidings, 25c; Amherst, F M, \$10.30; Salem, Branch Amherst, F M, \$8; Ohio, F M, \$5.75, H M, 45c; Mr Burgdorff's salary, \$1.15; North Temple, F M, \$6.25, H M, 50c, Mr Burgdorff's salary, \$1.45; Fairville, F M, \$2; Jemseg, F M, \$16, Mrs J J Gilles, Tidings, 25c; treasurer M B and S Schools, \$9.37; Pouchie, F M, \$1, Tidings, 25c; Laconia, F M, \$4.50; Port Clyde, F M, \$1; Salisbury, to constitute Mrs J K Tiner a life member W B M U, F M, \$25; Sydney, F M, \$7; Montague, F M, \$3, H M, \$2. MRS. MARY SMITH, Treas. W. B. M. U. Amherst, Post Office Box 513.

Suggested Appointments of Mrs. Masse.

Table with columns: August 17, 19, 20, 22, 25, 30, Sept. 4, 6, 9, 11, 12, 14, 16. Locations include Moncton, Hillsboro, Amherst, Windsor, Halifax, Canard, Berwick and some other point, Bridgewater, N. S., Bear River, St John and Fairville, N. B., Grand Lake, N. B., Fredericton, Weymouth, N. S., Yarmouth.

We hope the sisters will do all they can to make Madame Masse's visit to these Provinces both pleasant and profitable.

My Dear Sisters:—How shall I begin? What can I say first? I have been holding my pen for some minutes asking these questions. The month of May has brought to us wonderful manifestations of God's providence—deep and mysterious. Life has been most intense. David encouraged himself in the Lord. He is, likewise, our refuge. He is the work. All his doings move steadily forward to the accomplishment of his divine plan—the gathering from among the nations of his chosen ones. His ways are not our ways, but they are best, as we shall one day understand, when in glory faith has been lost in vision. But now let faith shine clear and

undimmed, believing "His appointment" though it mean our disappointment, is best, always best.

From what Miss Harrison has already written you, you have learned of Miss Gray's illness, necessitating their coming to Kimediy where medical advice might be obtained, and the cablegram received even before Miss Harrison's letter could reach you, has told of the termination of that sickness—fulness of joy for Miss Gray. "Even so, Father, for so it seemed good in thy sight," we say, and bow in submission to the will of him to whose wisdom the end from the beginning open lies.

The letter Miss Harrison wrote telling of Miss Gray's illness and asking me, if possible, to come, did not reach me when it should, and it was not until Thursday morning, through a letter Mrs. Gullison received, that we knew there was need of help, and even then we did not know how urgent was that need. It was decided, however, to telegraph that one of us would come. Oh, the refuge of prayer! That day when burdened and, for the time being, unable to help those of our number in need at another station, we thanked the Father we could aid them by way of the throne. The season of prayer was hardly more than ended, when an urgent telegram was handed in, which caused both Mr. Gullison and myself to leave the same evening for Kimediy. Travelling is not what it used to be and the recent opening of the new railroad made the journey much quicker than it would have been even six months ago, yet the hours were half days, and when the journey did come to an end it was a great relief to us. Our arrival was no less welcome to Miss Harrison. During the preceding days, she had, in a wonderful way, proven the power of our God to sustain and keep, but the days had brought their strain—a strain so great as to make it wise for her to go next day to Bimili, to avoid a nervous breakdown. And we took our place by the sufferer.

The fever burned. It baffled all attempts of the doctor to reduce it. From the first Miss Gray had said, "If it were the Lord's will to let me go now, I should be so glad." We felt that it must be the Father's good pleasure to do so, and thus it proved. Sunday morning came. The high fever kept up. It was the fourteenth day. We watched anxiously for the change, fearing—and for her rejoicing—that it could mean but one thing, another break in our mission family. About ten that morning, as I bent over the sick one, she said, "I did not know this was coming." I said, "No, but our Father always does what is best. You know that." With calm assurance she answered, "Yes, best! always best!" All the morning she had appeared to recognize us, but seemed too weak to talk. At this time, however, we had quite a conversation—our last. We talked of the manna which Jesus had prepared for his own, with the promise that he will come again that we may be forever with him. As we talked she said, "Do you think I will have to wait long? You know I have prayed to go. I wanted to go before this." "No," I replied, "I do not think it will be long. Perhaps today the angels will come for you." It seemed to be the assurance for which she hungered, for when I had finished she looked at me, and the smile she gave was most beautifully sweet as she said, "Oh, will not that be lovely, lovely!"

At 12.30 I felt the pulse suddenly grow so weak that I could not feel its beat in the hand I held, and stepped out to call Mr. Gullison. When he entered she recognized him, put out her hand to say farewell, and said, "It is finished. It is finished." He sang the hymn softly, and then passed on to others. When he began "I have read of a Beautiful City," immediately she joined and clearly sang two or three bars, then the voice failed, but by the movement of her lips we knew she still followed the words. The last audible utterance those lips framed was, "Nearer my God to Thee!" The Lord heard and shortly after drew his child close to himself. We who remained could not mourn. It seemed most mysterious; far beyond our ken. We could not realize that so soon another had been taken from our little band. But there was no disposition to murmur as we looked upon that calm face—the flush of fever gone now—and knew that she had laid aside earth's garments, the vesture frail of flesh and blood, and clothed with immortality her free spirit had passed within "the gates of light, to henceforth minister close by the burning throne. Beautiful in death! Yes, the face seemed to have caught and retained some of the heavenly glory as the spirit entered within the gates of Paradise. What a beautiful ending her earthly Sabbath had—the beginning of the never-ending Sabbath of Rest! "There remaineth therefore a rest to the people of God."

Next morning the Christians gathered on the front verandah, and P. David conducted a short service in Telugu. It was such an address as one would expect from this brother of deep, Christian experience. He read the latter part of the resurrection chapter of Corinthians, spoke of the joy that was now our sister's, of the sorrow that the message would bring to the home and the consequent need of our prayers, then reading the last verse, referred to our depleted mission staff, and emphasized the fact that it behooved us who are left to be the more steadfast, to abound the more in the work of the Lord. The service ended, most gently, tenderly and quietly, Christian young men bore that home deserted of the soul, to the cemetery, where less than three weeks before they had entered bearing another precious burden. It was a morning never to be forgotten. A solemn hush pervaded all. Nature seemed silently to rejoice that another had safely reached the home-land. There was a strange absence of the usual heathen din. It was difficult to realize we were walking the streets of the sin-cursed, heathen city in a foreign land. At the grave the heathen onlookers were awed into deep silence as Mr. Gullison sang the hymn in which Miss Gray last joined—"I have read of a beautiful city"—read some appropriate passages, and committed the body to the earth until the coming of our Lord, whose coming, he prayed, might be hastened. All joined in singing a

Telugu hymn descriptive of that beautiful land, each stanza of which closed with the appeal, "Will you come? Will you come with me?" It seemed to me that from that unspeakable glory into which our sister had so lately entered, her voice was reaching us, and to those who had gathered around that open grave, in which there was no gloom, she said, "Will you come? Will you come with me?" I pray that if not in this world, in the next it might be revealed to us that not one of those then present had been lost. Is this too much to ask? Will you, too, ask this of the Lord?

What does it all mean! Two so lately come to the country so quickly cut off! What does the Lord mean? Be still, my soul! This is the Lord's doing! He moves in a mysterious way, but he performs wonders.

Even when the end was so near, Miss Gray remembered the Telugus for whom she has given her life. In those last hours when earthly things were growing dim to her vision, she said, "Jesus died for all, did he not?" "Yes for all—for you, for me, for all." "He died for all these Telugus?" "Yes, for all the Telugus." "And will they all be saved?" "I cannot say that, but I do know that among these Telugus God has a people, and not one of his chosen ones will be lost." She was satisfied, and at once changed the subject. Yes, God has his chosen ones here, and he, as well, has his chosen ones in Canada to lead these unto himself. And now Kimediy once more stretches out her arms to the West, imploring for a lady worker among the women, the many women in that place. Who will respond?

These two sisters, counting not their lives dear unto themselves came to this land. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. They withheld not themselves from death, the harvest will, we believe, be a bountiful one. I think of all the faithful sowing that has been done here. Seed sown and watered with tears and many prayers. It may be the Master has sent me to gather some of the fruit. The Lord is trying us in a special way. He must have some special blessing for us. May he show it to us and help us to receive it and not miss the opportunity!

Yours in His name, Bimilipatani, June 5th, 1900. IDA M. NEWCOMBE.

Editorial Notes.

The English editor of the Congregationalist tells how the Endeavorers at the great London Convention saw the Queen. The Queen, learning of the presence of the Endeavorers at Windsor, sent out a kindly intimation that she would be glad to see them in the quadrangle opposite her oak dining room. Her Majesty appeared, leaning on the arm of an Indian attendant and accompanied by Princess Henry of Battenberg. She was dressed in white thin summer clothing, and as the Endeavorers said, "just looked beautiful." Her Majesty remained while they sang more than once, "God save the Queen," and "Blest be the tie that binds," and then, amid a scene of stirring enthusiasm, drove down their ranks looking extremely pleased and smiling and bowing graciously.

Dr. Cyrus Hamlin, so well known in connection with his missionary labors in Turkey and as the founder of Robert College at Harpoot, died very suddenly at Portland, Me., on Wednesday evening last, where he was the guest of Mr. C. F. Farley. Dr. Hamlin and his wife had arrived in Portland from Lexington, Mass., the previous day. On Wednesday evening he had attended a reception at the Second Parish church, and soon after returning complained of being in pain and fell to the floor dead. Dr. Hamlin was in his ninetieth year, but still remarkably vigorous. The Congregationalist in its issue of August 2 published from his pen what was to have been the first of a series of articles under the general title "Backward Looks over an Eventful Life." In announcing this, the Congregationalist said, "Is there a man in or out of the Congregational denomination who is better known or more universally honored because of his magnificent Christian service than Dr. Hamlin. As the shadows of declining days gather about him, he is passing a quiet but serene old age in the historic town of Lexington, and though he has passed his eighty-ninth milestone, he is still active and vigorous." In the same issue, Dr. James L. Barton wrote: "Dr. Hamlin's indomitable perseverance and persistent purpose not to be discouraged or defeated in the execution of plans he knew to be right, more than anything else characterize his life and labors. In his ninetieth year the fire of the prime of his manhood still burns, and the energy that caused opponents to stand aside and the Sultan himself to yield has not departed."

To Avoid Great Faults Beware of Small Ones.

So, also, if you would be free from serious diseases, beware of the little germs of badness in your blood. That small pimple, that little distress in the stomach calls for Hood's Sarsaparilla.

Scrofula—"Hood's Sarsaparilla has cured me of scrofula. I was weak and debilitated but it made me strong and well. After a severe cold I had catarrhal fever. Again resorted to this medicine and it cured me." Sarah E. Derooy, Annapolis, N. S.



HOOD'S PILLS cure liver ills; the non-irritating cathartic.

Well Dressed—a Duty

You owe it to yourself to be well dressed. Remember this is a tailoring house that any man can afford to patronize and no man can afford to ignore.

We direct your attention to our fine stock of Blue Serges—\$20 and upwards the suit.

A. GILMOUR,

68 King Street, St. John, N.B. Custom Tailoring.

Notices.

The Convention

The Baptist Convention of the Maritime Provinces.—The fifty-fifth annual meeting of the Convention will be held this year in the North Baptist church, Göttingen St., Halifax, N. S., opening on Saturday, August 25, at 10 a.m.

Convention Notice.

The Baptist churches of Halifax and Dartmouth look forward with pleasure to the coming of the Maritime Convention. They are making every effort for the comfort and convenience of its members.

1. Each of the Baptist Associations in Nova Scotia, New Brunswick and Prince Edward Island, shall be entitled to send to any meeting of the Convention two of its own members as delegates to represent it therein.

2. Each church connected with any of the above named Associations and contributing annually towards the objects of the Convention, shall be entitled to send one of its own members to represent it at any meeting of the Convention, and an additional delegate for every fifty dollars contributed to those objects during the year; but no church shall be entitled to send more than five delegates.

3. Every ordained Baptist minister connected with one of the churches above mentioned, either in the relation of pastor or member, shall be a member of the Convention.

4. Any member of any of those churches who shall have contributed towards the objects of the Convention fifty dollars at any one time previous to the 27th of August, 1879, or one hundred dollars at one time after that date, shall become a life member of the Convention.

5. The President and Faculty of Acadia University being members of any of the churches above mentioned, shall be ex officio members of the Convention.

We purpose to provide free entertainment for all constitutional delegates. If others come who are not members of the Convention, we do not hold ourselves responsible for their free entertainment. After all the regular members are located we will do our best to care for visiting friends, but we give no further promise. Those desiring to provide for their own entertainment either as members of the Convention or as visitors, may secure accommodations at hotels and private boarding houses, by communicating with Rev. Z. L. Fash, Secretary of the Locating Committee. The rates will be from 75cts to \$2.50 per day.

The pastors and church clerks are urged to secure the appointment of delegates at once, and to forward immediately to the Secretary of the Locating Committee, the names of those only who will attend. In case a delegate is appointed who afterwards decides not to come, please notify at once the secretary. The names of delegates and members should be mailed not later than August 6th.

Postal cards with location and instruction will be sent to all whose names arrive in time. It is hoped that they will appear soon enough for complete publication in the daily papers some days before the time of meeting.

Delegates of the Maritime B. Y. P. U. will receive free entertainment, if they are selected from among the regular Convention delegates of the churches.

Committees will meet delegates and members at the trains.

On behalf of the Locating Committee. ZENAS L. FASH, Sec'y. 15 Black Street, Halifax, N. S.

TRAVELLING ARRANGEMENTS.

The following Railway and Steamboat lines will carry delegates to the Baptist Convention to be held at Halifax, N. S., from 25th to 29th August, at one first class fare, full fare to be paid going and return free on presentation of a certificate of attendance signed by the secretary to the ticket agent or purser:

The Yarmouth Steamship Co., Starr Line S. S. Co., Coastal Steam Packet Co., Charlottetown Steam Navigation Co., N. B. and P. E. I. Railway, Central Railway of N. B., Canada Eastern Railway, Canada Coals and Railway Co., Steamer "John I. Cann."

The Cumberland Railway and Coal Co. will require delegates to present certificate from their church clerk to enable them to get the reduced rate from all their stations except Springhill.

The Intercolonial, Canadian Pacific, Prince Edward Island, Dominion Atlantic, Salisbury and Harvey, Shore Line and Central Railway of Nova Scotia will provide standard certificates to delegates at the starting station, which when properly filled up will be accepted by the ticket agent at Halifax for a ticket to return free.

Purchase your tickets through to Halifax at the starting station, whenever possible, so as to avoid procuring more than one certificate and reticketing at Junction stations.

Certificates for all lines good until 31st August.

J. J. WALLACE, Chairman of Com. Moncton, N. B., July 20th.

The Baptist Institute will convene in the North Baptist church, Halifax, at 10 a. m., on Friday, August 24th, 1900, B. N. Nobles, Secretary-Treasurer. The following programme has been arranged:

Morning session.—10 to 10.45, Business; 10.45 to 12, Paper "The Jesuit's Methods of Education," Rev. C. W. Corey, M. A.

Afternoon session.—2 to 2.30, Paper, "Philosophy, Science and Religion," Rev. J. W. Brown, B. A.; 2.30 to 3, Discussion; 3 to 3.30, Paper, "The Old Testament and Modern Scholarship," Rev. H. R. Hatch, M. A.; 3.30 to 4.30, Discussion; 4.30 to 5, Unfinished business.

Evening session.—7.30 to 8, Devotional exercises; 8 to 8.30, Sermon, Rev. E. M. Kierstead, D. D.; 8.30 to 9, Sermon, Rev. J. H. Parshley, B. A.; 9 to 9.30, Testimonies. B. N. NOBLES, Sec'y.-Treas.

The 9th annual Convention of the Maritime B. Y. P. U. will be held at Halifax in North church, in connection with Maritime Baptist Convention, commencing at 8 p. m. Wednesday, August 22nd, and continuing through Thursday, 23rd. The last session will be held on Friday morning before opening of Baptist Institute.

per order, W. C. CROSS, Sec'y.-Treas.

The seventh annual session of the New Brunswick Baptist Convention will be held in the edifice of 2nd Grand Lake church, Waterborough, beginning on Friday, September 14th, at 10 a. m. The Sabbath School Convention opens on the day previous, and the Baptist Annuity Association holds its annual meeting on Saturday, 15th

inst. Churches and Sabbath schools are urged to send names of delegates to the clerk, Samuel E. Barton, Cumberland Bay, W. E. MCINTYRE, Sec'y.

P. S.—The usual travelling arrangements will be made both by rail and steamer. Delegates coming from the eastern part of the province will take I. C. R. to Norton, thence by Central Railway to Granville Station, half a mile from the place of meeting. Those from up the St. John will come by Star Line steamers to Lower Jemseg, where they will connect on Wednesday and Saturday with the May Queen, getting off at the Range. W. E. M.

There will be D. V. a meeting of the Board of Governors of Acadia University, in the vestry of the North Baptist church, Halifax, on Thursday the 23rd inst., at 10.30 a. m.

S. B. KEMPTON, Sec'y. Board. Dartmouth, August 8th.

Hon. A. G. JONES took the oath of office, Tuesday, Aug 7, as governor of Nova Scotia.

Burdock Blood Bitters.

CURES SCROFULA.

Mrs. James Carr, Umfraville, Hastings Co., Ont., says: "My little boy, two and a half years old, was in a terrible condition and suffered a great deal from scrofulous sores. My husband bought a bottle of Burdock Blood Bitters for him and gave it to him, and by the time he had finished the second bottle there was not a sore to be seen. On account of this wonderful cure I can honestly recommend B.B.B. to all who suffer from any disease arising from bad blood."

CURES BOILS.

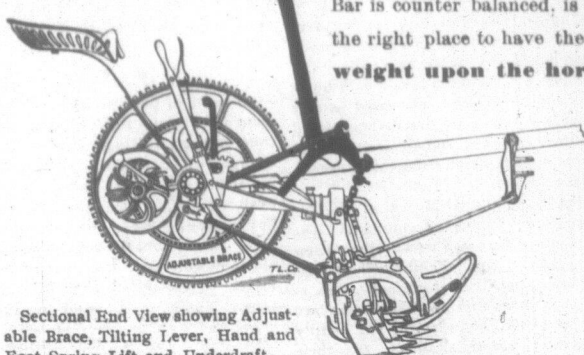
Mr. Oliver J. Murray, Charlottetown, P.E.I., writes as follows: "About six months ago I was troubled with painful boils, for which I could get nothing to cure me. As a last resort I tried Burdock Blood Bitters. One bottle completely rid me of boils, and my health was never better than at present."

Salesmen Wanted

with ability and energy, to represent a leading Nursery firm in the Maritime Provinces. Position permanent and pleasant with good pay weekly. Stock of guaranteed quality, and all transactions with both agent and customer conducted on strictly honourable lines. Agents with us now have worked same territory 20 years. Also a good side line handled which greatly increases the income. ESTABLISHED FORTY YEARS.

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enables you to raise the Cutter-Bar with the greatest ease and convenience, placed just where you want it, just where it will do you the most good, so that while turning or passing an obstruction you can raise the bar without conscious effort and at the same time have both hands free for handling the reins.

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Two choice 1900-model unused 60-dollar Bicycles for sale upon most favorable terms.

Anyone interested should write at once for full particulars. The price is low for cash or on easy payments.

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Tonight

If your liver is out of order, causing Biliousness, Sick Headache, Heartburn, or Constipation, take a dose of

Hood's Pills

On retiring, and tomorrow your digestive organs will be regulated and you will be bright, active and ready for any kind of work. This has been the experience of others; it will be yours. HOOD'S PILLS are sold by all medicine dealers. 25 cts.

CANADA'S INTERNATIONAL EXHIBITION.

ST. JOHN, N. B.

Opens Sept. 10th—Closes Sept. 19th.

Additions have been made to the Live Stock prize, and a Buttermaking Competition and exhibit of Cheese making provided for.

Amusements will, this year, be more than ever a prominent feature, including many unique and startling novelties.

Very cheap fares and special excursions on all railways and steamers. Exhibits on general of the main lines will be carried practically free. Full particulars advertised later.

Exhibitors desiring space in the buildings or on the grounds should make early enquiry, and for saloon and special privileges immediate application should be made.

Premium lists and entry forms will be sent on application to

CHAS. A. EVERETT,

Manager and Secretary.

D. J. McLAUGHLIN, President.

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Dear Sirs,—Please pardon my delay in answering yours of weeks ago. Yes, I have no hesitation in recommending your

Invigorating Syrup.

During the fall and winter of '96 and '97 I was greatly distressed with indigestion. I tried several remedies, each of which gave me no relief. I was advised to try your Invigorating Syrup, which I readily did, and have felt grateful ever since to the one who gave such good advice. The very first dose helped me, and before half of the first bottle was used I was completely cured. Have not been troubled with the disease since. I have taken occasion to recommend your medicine publicly upon several occasions, and heartily do so now. You are at liberty to use this in any way you please.

Yours truly,

(REV.) F. M. YOUNG,

Pastor Baptist Church, Bridgetown, N. S.

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KNIGHTS OF PYTHIAS MEETING.—Detroit, Mich., August 27 to 31. One fare round trip.

SUMMER TOURS 1900.—Send for booklet. Shall be glad to quote rates for special tours on application to

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Amongst the recent donations which have been received by the building fund committee of the University of N. B., is a magnificent hot water boiler from the Robb Engineering Company of Amherst, N. S.

The Home

Origin of Blankets.

Comfortables stuffed with cotton are not very healthful things to use on beds; they are so thick and close that they do not allow the perspiration to escape, and the cotton also absorbs and retains all exhalations of the body, and thus soon becomes so impure that it ought to be discarded. But people do not seem to think of this, and so go on using the comfortable year after year.

In the year 1349 there lived in England a man who used to grumble at his wife because, when the nights were cold, she would throw her petticoats over herself and so sleep comfortably while he was cold.

When he complained all the comfort he could get was: "Warm thyself, man, same as I do warm me."

Now, he couldn't do that, because he didn't have petticoats. But being of an inventive turn of mind, he thought on what he could make to put over himself at night to keep warm. At last he thought of the right thing, and set up looms for weaving together the coarse dark ends of the wool that was not fine enough to make into cloth. He made of this material large squares, with selvages on all sides, and found they were excellent bed coverings. Soon other people heard about his invention, and asked him to weave some for them; and before long he had such a sale for them that he had to make a regular business of manufacturing them. They have been in use ever since, and have always been called blankets, after his own name, which was Thomas Blanket.—The Old Homestead.

* * *

Little Children.

There is nothing more attractive to right minded and right thinking people than charming children. All children are handsome in proportion as they fulfil the requirements of good child nature. It is only children whose natures have been distorted by the folly or vanity of their parents that are the cause of the prejudices which undoubtedly does exist against children in the abstract.

The child is the reflection of his surroundings, yet it is not the poor little waif, the child of the slums, which is apt to become a menace to the peace of the community, but the child of well to do parents, the well fed, well clothed urchin whose moral nature has been left to develop without any of the refining influence that often comes to the poorer child from the self-sacrifice which is one of the safeguards of the poor. A recognition of the brotherhood of mankind is a part of the life of the poor. There is always some one to help with the scanty means, and this help is given with a more lavish hand in proportion to the means of the giver than among the well to do or the very wealthy classes. The very poor child learns generosity from its cradle. The well to do child is often taught selfishness by example. Foolish, infatuated parents are likely to resent any restrictions placed upon their children, and are thus responsible for this oft heard antagonism toward children.

There is no prejudice against the innocence and loveliness of childhood. On the contrary, there was never a time when a pure, lovely type of childhood excited more admiration than at present. This is because it is so rare. Children who are no longer children in spirit, but simply exaggerated representations of their parents' selfishness, can enter no plea for admiration on account of the innocence of childhood. There are too many children who assume the prerogative that belongs to age, and are in consequence entitled to no exemption on account of their lack of experience.—N. Y. Tribune.

* * *

Summer Parlors.

It has been the fashion of late years to decay the necessity for a special room set apart as the old fashioned parlor is for the

formal reception of friends and for various formal family tea parties and other social functions. There is no urgent need of this room in the city home, where there is generally a nursery, and a room used as a sitting room is then not subject to the continual presence or the frequent visits of the children of the household with their playthings and other belongings. In the country home, however, where the children are continually running in and out of the house, bringing in more or less dust, a room set apart from the dust and wear of the living rooms is almost necessary to the comfort of the housekeeper. She must have a room which she is certain to find in order at any time for the reception of friends. The sitting room, which in the country is the living room of the family, cannot be thus kept apart from the wear and tear of the household. The parlor, which takes its name from the old room in the mediaeval nunnery where the Sisters met for a little talk or "parley," is just what the modern country housekeeper finds a convenient room for her needs, and it is not likely that it will be given up. It is certainly in bad taste to make this a very elaborate room. An attempt occasionally seen to imitate the gorgeous fitting of a modern drawing room in a country parlor is in the worst taste. The room should be daintily furnished. More delicate hues in the carpet and wall hanging are permitted in this room which is never subject to the hard usage of the living rooms of the house. The parlor should not be shut away from the wholesome sunshine and air. The carpet should be sunproof, and the windows should be daily opened so as to admit fresh air as well as sunshine. The best pictures and all the books of the house should be in the sitting room or of easy access to the sitting room. Any pictures in especially delicate frames may be placed in the parlor. Good pictures are an education, and should be hung, if possible, where all the family can see them daily. Leigh Hunt said of his books that he liked them "where he could lean his head against them." This expresses the close companionship in which people who have a genuine love of their books like to have them. The day when people buy books edition de luxe as a mere ornament to their parlor tables may not be entirely past, but no one is unwise enough to do, to admit this. If the parlor is inexpensively and delicately furnished it may still be a very attractive one to the tired housekeeper. Do not keep the best you have for display to the eyes of comparative strangers while the sitting room is bare and cheerless. Let the sitting room, not the parlor, be the sunniest, most attractively furnished room in the house. Display here your pretty castes and pictures. Study the colors and let them be harmonious. The greatest wear will come upon this room, and the furniture should be all substantial as well as of attractive shape.—(N. Y. Tribune.

* * *

About half past two on Saturday afternoon a heavy storm of hail and wind swept over sections of Kings County, P. E. I., Georgetown, Cardigan, and Montague being among the places visited. In Georgetown hail fell in such quantities that the boys were enabled to engage in snow balling. Throughout the country fences were blown down, and in some potato fields the leaves were stripped from the tops. At Lower Montague the wind overturned a buggy in which Mr. and Mrs. Nath'l Randall, of Sturgeon, were seated. The occupants were thrown out, and Mrs. Randall was severely bruised about the head. Although she was able to walk to the house unaided, the shock was such that she completely lost her memory, and did not even recognize her husband. A doctor was summoned, who pronounced the case to be concussion of the brain. A later report says her condition is somewhat improved. The storm, which lasted for about five minutes, was heaviest in Georgetown and the vicinities south and west. The like has not been experienced in those localities for years. The hailstones were fully as large as peas.—Patriot.

The Only Liniment

Equally good for internal and external use is JOHNSON'S Anodyne Liniment. It is the oldest, safest and most reliable liniment on earth. It is made of pure vegetable ingredients. It is the best thing needed in all the accidents attending the household. It is recommended by all the medical authorities. After a bioplastic or exercise of any kind, briskly rubbing the muscles with

JOHNSON'S Anodyne Liniment

will double the value of the exercise. It should be kept on hand for prompt treatment of colic, cramps, diarrhoea, cholera morbus, bites, bruises, burns, stings, chafing, chilblains, colds, croup, catarrh, hemorrhoids, in grippe, lameness, muscle soreness, and pain and inflammation in any part of the body. In two size bottles, 25 cents and 50 cents.

J. S. JOHNSON & CO., 25 Custom House St., Boston, Mass.

FOR Impure Blood, Thick Water, Swellings, Fever, Cough, Lost Appetite, Etc.

USE THE RELIABLE

GRANGER Condition Powder

THE BAIRD COMPANY, Limited, Proprietors.

Dr. J. Woodbury's

Horse Liniment,

FOR MAN OR BEAST

HAS NO EQUAL

As an internal and external remedy.

We, the undersigned, have used the above named LINIMENT for COUGHS, LAMENESS, etc., in the human subject as well as for the Horse, with the very best of results, and highly recommend it as the best medicine for Horses on the market, and equally as good for man when taken in proper quantities: W. A. Randall, M. D., Yarmouth. Wm. H. Turner, Charles L. Kent, Joseph R. Wyman, ex-Mayor, R. E. Felters, Lawrencetown. Manufactured at Yarmouth, N. S., by

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The Sunday School

BIBLE LESSON

Abridged from Peloubets' Notes.

Third Quarter.

JESUS THE GOOD SHEPHERD.

Lesson IX. August 26. John 10:1-16.

Read Psa. 23; John 10:1-21.

Commit Verses 9-11.

GOLDEN TEXT.

The good shepherd giveth his life for the sheep.—John 10:11.

EXPLANATORY.

The Divisions. The lesson naturally falls into three divisions (1) vs. 1-5, the good shepherd and his flock; (2) the door of the sheep; (3) the good shepherd gives his life for the sheep.

I. THE GOOD SHEPHERD AND HIS FLOCK.—Vs. 1-6. First: The Sheepfold. I. VERILY, VERILY. Emphasizing the importance of what he was about to say. INTO THE SHEEPFOLD. The sheepfolds of the East, while there are sometimes within them low, flat buildings for shelter in severe weather, are "not covered buildings like our stables, but mere enclosures surrounded by a wall of loose stones with thorn bushes upon the top, or a palisade, but usually an effectual barrier against the wolves." "One such fold serves for a large district. To this the shepherds lead their flocks at night. When the flocks have been carefully counted, sheep by sheep, as they enter, the door of the fold is fastened, and the fold is guarded all night by the porter.

Second: Thieves and Robbers. CLIMBETH UP SOME OTHER WAY. From another direction, instead of the regular path from the pasture by which the shepherd comes. A THIEF. A pilferer, sneak thief, one who gains his booty by craft. A ROBBER suggests the idea of violence, and of an organized band, like the Bedouins. They are brigands, free-booters. They naturally climb up some other way, rather than try to break through the guarded door. These were those who claimed to be the Messiah, but without the authorization of God, without the works and character of the true Messiah, but with some selfish purpose of aggrandizement at the expense of the sheep they ought to feed. They robbed instead of feeding.

Third: The Good Shepherd. (1) "He enters by the door. 2. HE THAT ENTERETH IN BY THE DOOR. The door represents the right way of entering upon the duties of a shepherd, and fulfilling the necessary conditions of a good shepherd. Jesus, as the good shepherd, came as the Messiah foretold by God in the prophets; his character was that of a divinely appointed shepherd.

3. TO HIM THE PORTER OPENETH. The porter seems to be "part of the incidental imagery of the parable." The way is opened for the true shepherd.

(2) "He calleth his sheep by name." AND HE CALLETH HIS OWN SHEEP (who are mingled with other flocks in the fold) BY NAME. "It is a remarkable fact in Oriental husbandry, that in a flock of hundreds or thousands each individual sheep has its name, knows it, and is known by it."

To call by name implies (1) That the

KNOWLEDGE FOOD

Proper Selection of Great Importance in Summer.

The feeding of infants in hot weather is a very serious proposition, as all mothers know. Food must be used that will easily digest, or the undigested parts will be thrown into the intestines and cause sickness.

It is important to know that a food can be obtained that is always safe; that is Grape-Nuts.

A mother writes: "My baby took the first premium at a baby show on the 8th inst., and is in every way a prize baby. I have fed him on Grape-Nuts since he was five months old. I also use your Postum Food Coffee for myself." Mrs. L. F. Fishback, Alvin, Tex.

Grape-Nuts food is not made solely for a baby food by any means, but is manufactured for all human beings who have trifling, or serious, difficulties in stomach and bowels.

One special point of value is that the food is predigested in the process of manufacture, not by any drugs or chemicals whatsoever, but simply by the action of heat, moisture and time, which permits the diastase to grow, and change the starch into grape sugar. This presents food to the system ready for immediate assimilation.

Its especial value as a food, beyond that it is easily digested, is that it supplies the needed elements to quickly rebuild the cells in the brain and nerve centers throughout the body.

shepherd takes a living, personal interest in each individual. (2) That he knows each individual's peculiar circumstances, so that he ministers to each one what he specially needs and requires. (3) That he assigns to each one the work for which he is best fitted. (4) That he can accept the love and loyalty of each individual. Jesus, the good shepherd, does all this and more for his flock.

(3) "He leads them out to pasture. AND LEADETH THEM OUT. To pasture, showing them where are the best feeding places, and "the waters of rest and refreshment."

4. PUTTETH FORTH. This stronger expression denotes the solicitude of the shepherd to see that every one of his sheep is in the flock he leads.

(5) HE GOETH BEFORE THEM. The Oriental shepherd never drives his flock as we do, but goes before them. "The shepherd's dog follows behind, and if a restive sheep or a strange one lingers unwisely, he is prompt in his attention, in order that the whole flock may follow the shepherd (Psa. 23:2, 3; Rev. 7:17)." Jesus never asks us to go where he does not go, or to do or suffer anything he has not done or suffered.

Fourth: The Flock. (1) "They hear the shepherd's voice." Their ears are open to listen to his call, and to learn his will. This is one test of a good sheep.

(2) AND THE SHEEP FOLLOW HIM. This is one test that they are his sheep.

(3) THEY KNOW HIS VOICE. There are characteristics to each one's voice by which he can be recognized. In some such way the disciple recognizes his Master's voice. There are peculiarities of character, of spirituality, of unselfishness, of reverence, of love, which show who it is that speaks.

(4) V. 5. AND A STRANGER WILL THEY NOT FOLLOW. If a stranger call they stop short, lift up their heads in alarm, and if it is repeated they turn and flee, because they know not the voice of a stranger. FOR THEY KNOW NOT THE VOICE. The true disciples recognize a different spirit and tone and purpose and so will not follow.

6. THIS PARABLE. Not the word usually translated "parable" in the other gospels, but rather a metaphor, an allegory. THEY UNDERSTOOD NOT. They did not see the point. They did not realize how it applied to them. They were so blind and conceited that they imagined that they were good shepherds. It was too absurd, in their minds, to think of themselves as thieves and robbers. Who could Jesus refer to?

II. THE DOOR OF THE SHEEP.—Vs. 7-10. First: Jesus is the Door. 7. THEN SAID JESUS. Since they did not understand his illustration, Jesus proceeds to interpret and apply it. The scene is the same as before.

1. I AM THE DOOR OF THE SHEEP. Through him the sheep enter the fold and the flock, to receive the shelter, the care, the food which are found there, and the holy character which fits them for heaven.

3. "Safety." 7. BY ME IF ANY MAN ENTER IN. To the fold, to the Kingdom of God, the state of reconciliation and salvation offered by the Messiah. HE SHALL BE SAVED. Shall be safe from the robbers and wolves that seek to destroy; safe from false teachers; safe from the sins that would ruin; safe from the punishment of his sins; safe from the troubles, dangers and temptations of life.

4. "Liberty." AND SHALL GO IN AND OUT. Once belonging to the flock and the fold, he can go in and out under the care of the shepherd and everywhere be safe, and have freedom of activity for all his powers.

5. "Supplies for every want." AND FIND PASTURE. Compare the green fields and still waters of the 23rd Psalm, and the bread of life in Lesson II. of this quarter.

6. "Fullness of Life." TO I AM COME THAT THEY MIGHT HAVE LIFE ABUNDANTLY. Jesus does for his disciples what the shepherd cannot do for his sheep. He gives life, eternal life, to them. He feeds and inspires this life more and more.

Second: Thieves and Robbers. 8. ALL THAT EVER CAME BEFORE ME. Not all teachers or prophets, but all who came "professing to be the Messiah." ARE THIEVES AND ROBBERS. The teachers opposed to Christ were robbing the people of salvation, of true life, of the Messiah, and all the blessings he brings, of continued national existence. (1) BUT THE SHEEP DID NOT HEAR THEM. The true people of God did not go after these false Messiahs, nor obey the false teachings of the Pharisees.

III. THE GOOD SHEPHERD GIVES HIS LIFE FOR THE SHEEP.—Vs. 11-16. First: Jesus is the Good Shepherd. 11. I AM THE GOOD SHEPHERD. This is a further application of his first illustration. Jesus fulfills to men the ideal shepherd.

1. THE GOOD SHEPHERD GIVETH ("layeth down," freely, of his own will) HIS LIFE FOR THE SHEEP. This is the test of any good shepherd, that he is faithful even

unto death. Even to this day the shepherd must risk his life in defending his flock from the Bedouin robbers and the wolves.

2. V. 14. AND KNOW MY SHEEP. Connect this verse with v. 15, putting between them, nota period, but a comma only, as in the R. V. V. 15 tells how much he knows his sheep. 15. AS THE FATHER KNOWETH ME, I. e., perfectly, completely, through and through. He knows our secret thoughts and hopes, our plans and needs, our temptations and dangers, what is good for us, the effect of each influence upon our characters and lives, what discipline is good for us. Thus he can take perfect care of his sheep.

3. V. 14. AND AM KNOWN OF MINE. They are his friends and are acquainted with him intimately.

Second: The Hireling. 12. BUT HE THAT IS A HIRELING. Not every one that receives pay is a hireling, but one who serves only for pay, without love for the work or care for the employer.

Fourth: One Flock, Many Folds. 16. AND OTHER SHEEP I HAVE, WHICH ARE NOT OF THIS FOLD. The Gentiles, who were not in the kingdom of God, but would be brought in as members of the church he was soon to found. THEY SHALL HEAR MY VOICE. They will listen to the gospel, and to the voice of God in their souls, and accept his invitations, and become the sheep of his flock. AND THERE SHALL BE ONE FOLD. Better, "one flock"; "no one exclusive enclosure of an outward church, but one flock, all knowing the one shepherd, and known of him"

Christian Homes.

Mrs. Gladstone's death, and her burial in Westminster Abbey beside her noble husband, who died a commoner and not a duke because he so preferred, have called forth many expressions of admiration and gratitude for the English home with these two congenial spirits exalted and adorned. The Countess of Aberdeen, an intimate friend and a frequent visitor at Hawarden, pictures it in part: "The perfect home! 'Tis the thoughts of many are turning now to those days spent in the hospital castle in the lovely English park amid the Welsh hills. It has all been so often described. Mr. Gladstone's morning walk, by the woodland path he had made, to the daily 8 o'clock service at the parish church. Mrs. Gladstone gathering her household together for family prayers, rich and varied conversation at mealtimes, or during walks and drives, the instant and regular resumption of work at the appointed hours, the consideration shown to every member of the household, each of whom seemed to be an object of solicitude interest, the wide sympathies flowing out from that home to all who were in trouble and sorrow whether the sufferers dwelt in palaces or in lowly cottages, the orphanage of the Castle gates, and the innumerable agencies for good in which a personal share was taken by the family, the sense of duty first and pleasure afterward which pervaded all the daily routine, the personal devotion to the Queen and her service, shown whenever her name was mentioned—these are but a few of the memories which are left with us of surroundings which must have been lived among to be understood." Such homes, in spirit and Christian purity and courtesy and intelligence, though lacking as a rule these externalities of wealth and social distinction, are the salvation of England and America. They are not so few as we sometimes think; they are not so numerous as they ought to be. More powerful for domestic happiness and national welfare than are armies and navies, and all the machinery of legislation, it is the highest privilege and duty of church and State alike to aid in their creation and to promote their security and perfection. Such homes are the ripe consummate fruit of civilization.—The Commonwealth.

The Ottawa and Hull Fire and Relief Fund Association met Monday night to make the final apportionment of the funds. The total amount received is \$928,000. It is expected that the distribution will be completed by the 20th.

A fearful storm passed over Ottawa Monday afternoon. Several boats were overturned on Lake Deschenes and two sons of C. J. Steers, of the department of the interior, were drowned. The boys were aged twelve and fourteen years.

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.

A Dressmaker's Duties

Are Such as to Cause Backache

A Toronto Dressmaker has Found a Positive Cure and Gladly Tells About It.



Those who follow the arduous occupation of dress-making or sewing have troubles of their own.

Running sewing machines all day long, bending over work that requires the greatest of care, these are the things that have made many a woman exclaim, "every time I take a stitch with my needle it seems as though I am piercing my own back."

But those who suffer from backache, headache, pain in the side or any derangement of the kidneys will be glad to know that there is a remedy that never fails even in the worst cases.

It is Doan's Kidney Pills. Mrs. P. Coyle, the well-known dressmaker, 224 Bathurst St., Toronto, Ont., gave the following statement of her experience with it:

"For some time I suffered a good deal from weak back, a tired feeling, and pains and aches in various parts of my body. Since I have used Doan's Kidney Pills the pains have left me, my back has got stronger and the kidney troubles have been corrected. "That tired, dull, drowsy feeling that used to come on me has now gone, and I am happy to say I have not felt so well in years as at present."

Doan's Kidney Pills cure backache, lame or weak back, Bright's disease, diabetes, dropsy, mist before the eyes, loss of memory, rheumatism, gravel and urinary troubles of young or old. The Doan Kidney Pill Co., Toronto, Ont.

TORONTO Bible Training School

110 COLLEGE STREET. Evangelical and Interdenominational. Prepares Christian men and women for Mission Service at home and abroad. Two years' course of study. Seventh Session opens September 18, 1900. New building. Free tuition. Last year 83 were enrolled in the Day Classes, and 136 in the Evening Classes. For Catalogues and all information address the Principal, REV. DR. STEWART, 138 St. George Street, Toronto.

FITS CURED. Listing 4000 cure for Epilepsy and kindred ailments is the only successful remedy and is now used by the best physicians and hospitals in Europe and America. It is unconditionally recommended to the afflicted. If you suffer from EPILEPSY, FITS, ST. VITUS' DANCE, or have children or relatives that do so, or know a friend that is afflicted, send for a free trial bottle and try it. It will be sent by mail prepaid. It is cured where every thing else has failed. When writing mention this paper, and give full address to THE LIEBIG CO., 179 King street west, Toronto.

Messenger and Visitor

A Baptist Family Journal, will be sent to any address in Canada or the United States for \$1.50, payable in advance.

The Date on the address label shows the time to which the subscription is paid. When no month is stated, January is to be understood. Change of date on label is a receipt for remittance.

All Subscribers are regarded as permanent, and are expected to notify the publishers and pay arrears if they wish to discontinue the MESSENGER AND VISITOR.

For Change of Address send both old and new address. Expect change within two weeks after request is made.

Remittances should be made by postal, or express, money orders—payable to A. H. CHIPMAN—or registered letters. Send no cheques.

All Correspondence intended for the paper should be addressed to the Editor; concerning advertising, business or subscriptions, the Business Manager.

MONT. McDONALD

BARRISTER, Etc. Princess St. St. John

Largest Foundry on Earth making CHURCH BELLS CHIMES & PEALS. Purest copper and tin only. Terms, etc., free. McSHANE BELL FOUNDRY, Baltimore, Md.

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 or to the society, 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 to A. Coboon, Wolfville, N. S.

PUGWASH, N. S.—Pastor Haverstock reports baptism at Pugwash on August 5th, and expects that other candidates will follow.

FAIRFIELD, N. B.—Yesterday, August 12th, two young men, Harry and Frank Hosford, united with us by baptism. Our church is still faithfully toiling on to God's glory. R. M. BYNON.

FAIRVILLE.—Two young women obeyed their Lord in baptism last Sunday evening. Very large congregations. We are glad to have Rev. George Baker of Fort Plains, N. Y., with us in our services. He and Mrs. Baker have been spending their vacation of six weeks with their relatives in Randolph and St. John. A. T. DYKEMAN.

FAIRVILLE.—A large number of the Fairville congregation, hearing that August 10th was the twentieth anniversary of the marriage of their pastor and wife entered the parsonage after prayer meeting last evening, and presented us with a very chaste and costly "Haviland China Tea Set." The presentation was nicely made by Deacon J. F. Black, and gratefully responded to by the recipients. A pleasant hour was spent in eating ice cream and singing. Other private presentations were made during the day. This is only one of many kind remembrances from a kind and loving people. The lines have fallen to us in pleasant places. A. T. DYKEMAN.

LAWRENETOWN, ANNAPOLIS COUNTY.—On July 30th Rev. Lew Wallace tendered his resignation as pastor of the Lawrence town to accept a call to the church at Mechanicville, New York. Bro. Wallace has been pastor of the church for the past three years. He has done good work and is highly esteemed by the church and community. During his pastorate his father and mother (Rev. Isaiah Wallace and wife) have made their home at the parsonage and both have a warm place in the affection of the people who will regret their departure from us. We are now without a pastor but hope ere long that important position will be filled by one of God's chosen men. T. G. BISHOP, Clerk. August 10.

RAWDON, N. S.—On Sunday evening, July 29th, a Sunday School concert was held in the Baptist church, South Rawdon. Subject of concert, "The Bible." An excellent programme consisting of music, recitations, readings and dialogues, (all bearing on the subject) was rendered by the teachers and pupils. Short addresses were also given by Mr. H. C. Creed of Fredericton and Mr. Glendenning, pastor of the Newport church. A collection amounting to \$4.76 was taken to go towards purchasing a library for the Sunday School. PASTOR R. MUTCH.

McLAUGHLIN ROAD.—The eighth semi-annual Baptist Sunday School Convention met with the Little River Sunday School, July 28th and 29. The weather was fine and the Convention was a success. The house was packed to overflowing, a large number had to remain outside at every session. A number of the Sunday Schools were represented and everything was done with the best order. Rev. R. M. Bynon baptized three young converts on Sunday afternoon, in short, we must say it was an extra well attended convention and every one went home saying it was good to be there. MRS. E. H. HICKS, Sec'y.

EMERSON, MAN.—The completion of Rev. H. G. Mellick's third year as pastor of the Emerson church was marked by a special anniversary sermon. A large congregation was present. Mr. Mellick took for his text the word "Ebenezer," 1 Sam. 7:12. He spoke of the cordial relations existing between church and pastor. The success that had attended his ministry was due in part to the cordial co-operation of the people, but especially to the help given by God. What God had done was but an earnest of what he would do in response to prayer and consecrated effort. Rev. Isaiah Wallace and Mr. T. B. Bullis assisted in the service.

ARCADIA, N. S.—Arcadia is a beautiful village two miles from Yarmouth. We settled here the first of May, and the reception accorded us by our people was most warm-hearted and Christian, and their thoughtful kindness has continued,

and their earnest, intelligent and hearty co-operation with us in all our work makes labor a delight. My predecessor, Rev. P. R. Foster, did faithful and efficient service and his retirement was very generally regretted, and we hope that God's blessing will be graciously continued, and that the work will still advance. We have here a beautiful house of worship with commodious school room, and a most interesting school efficiently conducted by Bro. Frank Allen, and a full staff of teachers. The Sabbath congregations are large and attentive, the prayer meetings seasons of refreshing to which we look forward from week to week with pleasure. The church at Central Chebogue (two miles away), where we have one service every Sabbath, was once a strong church, but has been greatly weakened in recent years by removals. Here also is a fine church home with good school room, and while our membership there is small, we have great satisfaction in that the most of those we have are in the right type. Our one great discouragement is that so many of the young people find it necessary to go to other places to seek employment, and thus prevent large growth in the home church. But we hope for growth in numbers as well as in other directions, as a result of God's blessing upon the earnest and united labors of His people! We feel that "the lines have fallen to us in pleasant places."

E. J. G.

Thanks.

DEAR EDITOR:—Permit me through the MESSENGER AND VISITOR to say to those who have written me in my bereavement, "I thank you for your tender sympathy so kindly expressed. Next to the love of God is the affection of my brothers and sisters in Christ. I pray for you, not that you may be kept from similar trials, for these are to the soul what the winds are to the tree, causing it to grip more firmly the source of its life, but I ask that when the trials come you can hear Jesus calling your attention to the rest and reunion of the Home that never passes away!"

J. MURRAY.

DEAR EDITOR:—During the long weeks of sickness and suffering of our dear daughter and since her going from us, many friends have extended to us warm expressions of sympathy that have been helpful. I have not time or heart just now to write to each personally in reply.

But I want to say to all that we greatly appreciate their sympathy, and ask if they will kindly accept this as an acknowledgment of our gratitude. Our home is very lonely without Minnie, but the assurance of her gain in a measure recompenses for our loss. In this world I never expect to know God's reason why, but feel sure eternity will reveal it. We still desire an interest in the prayers of all God's people that he will sanctify this sore affliction to our good.

Yours truly,
WM. E. HALL.

* * *

Ordination.

The council called by the Albert Street Baptist church at Woodstock, N. B., to consider the advisability of setting apart their pastor elect, Brother W. S. Martin, to 2:30 the work of the gospel ministry, met at p. m., June 27th. The following churches responded to invitations to send delegates: Albert Street, Deacons James F. Sutton and R. S. Vanwart; Richmond and Hogdon, Rev. Calvin Currie, Deacon J. R. Barton, Brother B. F. Chase; South Richmond, Bros. David Henderson and Joseph Merrithew; Jacksonville, Deacon Joseph McCready and Brother Vail; Jacksontown, Rev. F. N. Atkinson, Benjamin Everitt, Deacon A. W. Connolly; Prince William, Rev. J. A. Cahill; Lower Woodstock, Rev. C. N. Barton, Deacon Jacob O. Porter; Florenceville, Rev. A. H. Hayward and Brother F. H. Estey; Windsor, James R. H. Simms; An dover, Bro. R. W. Demmings (lic); First Canterbury, Deacon W. T. Hatfield and Brother Alonzo Dow and C. Dow; invited brethren, Rev. T. Todd, Rev. J. G. Harvey, Rev. J. H. Hughes, Rev. P. R. Knight, Rev. J. C. Blakney, Rev. J. W. S. Young and Brother Charles Atherton (lic). Rev. A. H. Hayward was elected to the chair and Rev. C. N. Barton, Clerk. The Clerk of Albert Street church read the resolution passed by the church authorizing the Clerk to call the council. The candidate related his Christian experience, call to the ministry and views of Christian doctrine. After being examined by members of the council, the candidate retired and the following resolution was unanimously adopted:

"Resolved, that the Christian experience, call to the ministry and views of Bible doctrine are highly satisfactory to this council; and we therefore advise the Albert Street Baptist church to proceed with his ordination this evening."

In the evening the ordination services were proceeded with as follows: Selection by the choir, opening prayer by Rev. J. A. Cahill, singing by the Albert Street male

quartette, "Coronation," Rev. C. N. Barton read the Scriptures, Rev. A. H. Hayward followed with prayer. Rev. J. H. Hughes was chosen to preach the ordination sermon, which he did to the profit of all. Rev. Joseph C. Blakney offered the ordination prayer, Rev. A. H. Hayward extended the right hand of fellowship, Rev. J. A. Cahill gave the charge to the candidate, Rev. Calvin Currie spoke to the church. The sermon and addresses were much appreciated by all the people present. Rev. W. S. Mortin gave the benediction. C. N. BARTON, Clerk.

Moductic, York Co., N. B.
The above notice should have appeared at an earlier date, but from some cause it has been omitted until now.

Personal.

We deeply regret to learn of the death on Thursday last of Mrs. Tufts, wife of Professor Tufts of Acadia College. Prof. Tufts and his family will have the sincere sympathy of many friends in their sad bereavement.

Rev. W. E. Hall of Halifax dropped in to see us the other day on his way to St. Stephen. He is engaged in the interest of the Forward Movement fund for the College. We are sorry to learn from Bro. Hall that his health is not good. His recent affliction in the loss of a beloved daughter has told heavily upon him.

Rev. J. D. Freeman, of Fredericton, we are glad to hear, has returned home greatly pleased with his western trip, increased in avoirdupois and feeling fit and eager for work, which shows that he has taken his vacation wisely and with the interests of the church which he serves in view.

Rev. A. H. Lavers of St. George, we regret to learn, lately met with a painful accident, resulting in a fracture of the bones of one of his wrists.

The MESSENGER AND VISITOR was pleased to have a call recently from Rev. B. N. Nobles, of Kentville, N. S., who is now spending a few weeks among friends in his native province.

Rev. Isaiah Wallace and Mrs. Wallace were in St. John on Monday on their return from Manitoba. Mr. Wallace was much interested in his visit to the West but has suffered somewhat from ill health, which he attributes to the peculiar quality of the water in Manitoba. He is glad to get back to his native soil, and his friends here are glad to see him back again.

Pastor Camp, of Sussex, dropped in to see us Monday morning. We were glad to see him in the enjoyment of his usual robust health and as ready for hard work as ever.

The Saving of Money

by the use of Royal Baking Powder is considerable. Royal is economical, because it possesses more leavening power and goes further.

Royal saves also because it always makes fine, light, sweet food; never wastes good flour, butter and eggs.

More important still is the saving in health. Royal Baking Powder adds anti-dyspeptic qualities to the food.

There is no baking powder so economical in practical use, no matter how little others may cost, as the Royal

Alum baking powders are sold at a low price, but they are extravagant because they make the food unhealthful. The continued use of alum in food causes the most serious disorders to the alimentary organs.

COLBOURNE, N. S.—Bride, Julia, of Woodstock, N. S. Rose, all of

CONNELLY, N. S.—Bride, Mrs. E. South Albion, Dalhousie.

BISHOP, N. S.—Bride, Mrs. E. Rev. W. E. to Carrie A.

LANGILLE, N. S.—Bride, Mrs. E. 8th, by Rev. W. E. to Carrie A.

ARMSTRONG, N. S.—Bride, Mrs. E. 8th, by Rev. W. E. to Carrie A.

DANIELS, N. S.—Bride, Mrs. E. 8th, by Rev. W. E. to Carrie A.

FREEMAN, N. S.—Bride, Mrs. E. 8th, by Rev. W. E. to Carrie A.

PATERSON, N. S.—Bride, Mrs. E. 8th, by Rev. W. E. to Carrie A.

BENT, N. S.—Bride, Mrs. E. 8th, by Rev. W. E. to Carrie A.

REYNOLDS, N. S.—Bride, Mrs. E. 8th, by Rev. W. E. to Carrie A.

FREDERICK, N. S.—Bride, Mrs. E. 8th, by Rev. W. E. to Carrie A.

GUNTER, N. S.—Bride, Mrs. E. 8th, by Rev. W. E. to Carrie A.

STRATTON, N. S.—Bride, Mrs. E. 8th, by Rev. W. E. to Carrie A.

WINDSOR, N. S.—Bride, Mrs. E. 8th, by Rev. W. E. to Carrie A.

GODFREY, N. S.—Bride, Mrs. E. 8th, by Rev. W. E. to Carrie A.

MRS. NANCY, N. S.—Bride, Mrs. E. 8th, by Rev. W. E. to Carrie A.

WINDSOR, N. S.—Bride, Mrs. E. 8th, by Rev. W. E. to Carrie A.

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MARRIAGES.

COLBOURN-ROSE.—At the home of the bride, July 31st, by Pastor C. H. Haverstock, Samuel Colbourn and Emma J. Rose, all of Pugwash.

CONNELL-MEDICRAFT.—At Albany Cross, Annapolis County, August 5th, by Rev. E. E. Locke, George Connell of South Albany to Sevena Medicraft of West Dalhousie.

BISHOP-CHASE.—At Salmon Creek, Queens county, N. B., on 8th inst., by Rev. W. E. McIntyre, Burbage J. Bishop to Carrie A. Chase, both of Chipman.

LANGILLE-MAILMAN.—At the home of the bride's parents on Wednesday, August 8th, by Rev. E. E. Locke, Elam S. Langille to Cora G. Mailman, both of Springfield, N. S.

ARMSTRONG-CALDWELL.—At the Baptist church, Cambridge, N. S., by Rev. J. W. Illaley, M. A., assisted by Rev. E. O. Read, Alfred H. Armstrong, B. A., of Granville Ferry, Annapolis county, and Mabel E. Caldwell, M. A., eldest daughter of John Caldwell, Esq., of Cambridge.

DANIELS-ATKINS.—On August 8, at the residence of the sister of the bride, No. 7 Hume Avenue, Medford, Mass., by Rev. G. S. Chadbourne, D. D., Alonze Daniels, Esquire, of Paradise, N. S., to Mrs. Jessie B. Atkins of Halifax, N. S.

DEATHS.

FREEMAN.—At Milton, N. S., Aug 1st, Florence Freeman, aged 33 years.

PATERSON.—At St. John, N. B. Aug. 11, Geo. F., infant son of W. F. B. and Georgie H. Paterson.

BENT.—At Milton, N. S., Aug. 1st, Elias Bent, aged 87 years and 9 months. Funeral services were held in Milton and interment took place in Bridgewater.

REYNOLD.—At Phillips Harbor, Guys-boro county, N. S., on the 4th inst., William N. Reynold, in the 14th year of his age.

FREDERICK.—At Watertown, Mass., August 1st, after a brief illness, Mabel Frederick, aged 24 years, eldest daughter of Freeman Frederick, of South Alton, Kings county, N. S.

GUNTER.—At White's Cove, Aug. 4th, William H. Gunter, aged 69 years, leaving a sorrowing wife and eight children to mourn the loss of a kind and affectionate husband and father.

STRATTON.—At Pennlyn, Queens Co., N. B., on 4th inst., of paralysis, Elizabeth, wife of George Stratton, Esq., leaving besides her husband, two sons and two daughters. Sister Stratton was a patient sufferer for many months, but her hope in Christ remained unshaken. She was for many years a consistent member of 2nd Grand Lake church.

GODFREY.—On Thursday the 2nd inst., Mrs. Nancy Louise Godfrey, wife of Mr. John B. Godfrey of Wolfville, N. S., passed away in the 68th year of her age. Mrs. Godfrey was, before her marriage, Miss Bishop, of Round Hill, Annapolis county. After her marriage she had her home in Windsor, where, 36 years ago, she was baptized by the Rev. D. M. Wilton. Fifteen years ago the family came to reside in Wolfville. Mrs. Godfrey had been ailing for some time, but the illness which took her away was of short duration and the end quite sudden. She was a retiring, humble-minded, devout Christian, greatly beloved by her family and now deeply mourned by her husband and the five children who survive her.

Ordination.

In response to a call from the New Maryland and Cardigan Baptist churches, a council convened at the New Maryland Baptist church on Wednesday, Aug. 1st, to consider the advisability of publicly setting apart to the work of the gospel ministry the pastor, F. B. Seelye. The follow-

ing churches were represented. New Maryland, Dea. H. Morgan, Dea Israel Smith; Cardigan, Bro. Stickles; Kings-clear and Prince William, Rev. J. A. Cahill; Marysville, Rev. H. B. Sloat, Bros Frank Smith and Fred Ballie; Manger-ville and Sheffield, Rev. O. P. Brown, Bro D. C. Dykeman; Macnaquack, Rev. Geo Howard; Centreville, Rev. E. P. Calder, Rev. J. A. Cahill was elected Moderator, E. P. Calder, Sec'y. Bro. Seelye being called gave a satisfactory statement of his Christian experience and call to the ministry. Rev. Geo. Howard was appointed questioner, and with the other brethren conducted an exhaustive examination on Christian Doctrine and Church Polity Bro. Seelye's answers were such as to completely satisfy the council, and on their recommendation the following programme was carried out in the evening: Ordination sermon, Rev. Geo. Howard; prayer, Rev. J. A. Cahill; charge to church, Rev. H. B. Sloat; charge to candidate, Rev. E. P. Calder; hand of fellowship, Rev. O. P. Brown; benediction, Pastor Seelye. Bro. Seelye's work begins auspiciously among a kind and appreciative people. In behalf of council.

E. P. CALDER, Clerk.

Forward Movement Cash.

Jas Dodds, \$10; S J Cann, \$2 50; Jas A Gates, \$50; Miss Minnie Dunn, \$1 25; Wm E Hall, \$35; J G Harding, \$12 50; J F Herbine, \$12 50; A C Sears, \$12 50; I C Harper, \$20 Up to date 598 persons who pledged to aid this work have as yet done nothing and we are greatly in need of all that was promised. Friend, how is it with you? Seventy-nine calls were sent out in July and only twenty-one have been heard from, one hundred and sixteen went out in June and only 34 have replied. But we are hoping to hear from them soon.

Yours truly,
WM. E. HALL.

August 8th., 93 North St.

Random Readings.

The talent of success is nothing more than doing what you can do well without a thought of fame.

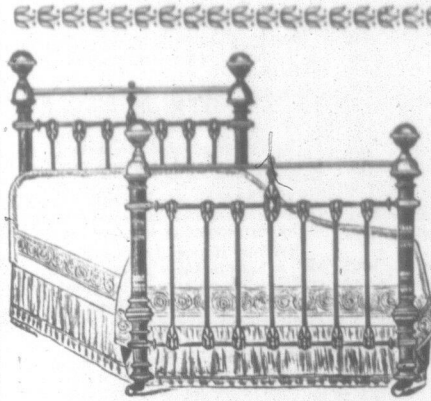
The end of life is to be like unto God; and the soul following God will be like unto him, he being the beginning, middle and end of all things.

It is foolish to live on past experience. It is very dangerous, if not a fatal habit, to judge ourselves to be safe because of some thing we felt or did twenty years ago.

The religious sentiment will, must be expressed. Here it resembles not the fire in the flint, which is struck out by concussion, but the light of a lamp, which is itself radiant.

A young girl of fifteen, a bright, laughter-loving girl, was suddenly cast upon a bed of suffering. Completely paralyzed on one side, and nearly blind, she heard the family doctor say to her friends, who surrounded her, "She has seen her best days—poor child!" "O no, doctor!" she exclaimed, "my best days are yet to come, when I see the King in his beauty."

The Bible makes known salvation by grace through faith. Salvation is the most significant, the grandest, sweetest word in human vocabulary; deliverance from guilt and condemnation before God, rescue from loathsome depravity, fiendish, warring passions; escape from all suffering, sorrow and death; a right to the place of an acceptable citizen in God's perfect kingdom; accord with the nature and character and thought and taste of eternal excellence. glory and bliss, this is salvation.



**BRASS
WHITE
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METAL BEDS

Are now coming into greater use than ever, as being most healthy on account of the cleanliness of the metal, and the most popular are those finished White Enamel with Brass Trimmings. We are now showing a great variety of new designs in White Enamel Beds at prices from \$4.75 to \$27.09. Also ALL BRASS BEDS at lowest prices.

Write for illustrations.

Manchester Robertson & Allison

Acadia College

WOLFVILLE, N. S.

The new College year will begin WEDNESDAY, OCTOBER 3rd. Prescribed course during first two years, generous range of Electives in last two. Ten professors, all specialists in their respective departments. Standards high, work thorough. Recently added to the curriculum a course in PEDAGOGY, conducted by REV. A. W. SAWYER, D. D., LL.D. The College is avowedly Christian in its aims, where character is emphasized as of first importance, and Christian incentives and safeguards are studiously applied. Expenses light.

For calendar or further information apply to

**T. TROTTER, D. D.,
President.**

On Saturday last the Semaine Religieuse newspaper published a request from Mgr. Bruchesi calling upon all the priests in the province to organize processions or offer any other public prayers to obtain from heaven a more favorable temperature. This request is made owing to the phenomenal rainfall of the past two months, which threatens considerable damage to the crops.

There were eleven deaths Friday in New York from heat. The infant mortality is appalling. Horses are perishing and the mortality among them threatens to equal that of the record breaking August hot spell of 1896. The mercury climbed to 98 degrees at six o'clock in the evening. On the street the temperature registered several degrees higher in Chicago there were nine deaths and fifteen prostrations.

Readers of the Outlook will be glad to know that the series of articles on South Africa, contributed by its special Commissioner, Mr. James Barnes, will be resumed at once. A particularly interesting article, written by Mr. Barnes in Pretoria, and describing the entry of the British forces, will appear in the issue of August 14. The censor of the mail has swallowed up several of Mr. Barnes' letters to The Outlook, known to have been properly posted, but from which nothing further has ever been heard (\$3 a year. The Outlook Company, New York.)

Officials connected with the United States immigration department were at Montreal last week, conferring with railway and steamship people with the object of bringing about an understanding so that in future undesirable immigrants will be unable to enter the United States via Canada.

A Boston woman has "loaned" her luxurious home on Beacon street to a party of six working girls during the summer months. This woman, Mrs. Kew, passes the summer at Swampscot and instead of closing her town house allows these young ladies to occupy it during her absence.

**Horton
Collegiate Academy,
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Prepares for College, Teacher's Certificates, Business Life, and Entrance into Applied Science Schools.

The Academy Home has four resident teachers.

The Manual Training Hall is the best equipped in Canada east of Montreal.

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**Prin. H. L. BRITAIN,
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**Acadia Seminary,
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For Young Ladies.**

BEAUTIFUL for SITUATION, and in equipment THOROUGH and ELEGANT. Five regular courses of study.—Collegiate, Vocal Music, Piano Music, Art, Elocution. Instruction also provided in Violin, Stenography and Typewriting. Fourteen competent Instructors.

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**Walter Baker & Co.'s
Breakfast Cocoa.**

"The firm of Walter Baker & Co. Ltd., of Dorchester, Mass., put up one of the few really pure cocoas, and physicians are quite safe in specifying their brand."
—Dominion Medical Monthly.

A copy of Miss Parlos's "Choice Receipts" will be mailed free upon application.

WALTER BAKER & CO. Ltd.
ESTABLISHED 1780.
Branch House, 6 Hospital St., Montreal.

"It's a Pity to Find Thee Here."

A tall, rough-looking man, holding a child by the hand, entered the bar-room of a much frequented saloon. Ordering a glass of beer, he sat down and joined in conversation with those around him; another and another glass was ordered; and soon all thought of his child, who stood near the doorway, vanished from his mind. "Hallo, youngster!" cried the landlord, who had been too busy to notice the child before, "whose son are ye, an' where do ye come from?"

"I'm my daddy's son," whimpered the child, as his large blue eyes met the gaze of the stern, stout landlord.

"Oh—ah—ahem!" stammered the landlord, as he recognized the man to be one of his best customers.

"Thou'rt a bonnie bairn, to be sure, but, after all, it's a pity to find thee here," he said, apparently in deep thought, and scarcely knowing what he said.

"Landlord!" cried the father, as he threw down the glass he had held in his hand, "them are the very words you said to my father when I first came in here with him thirty years ago."

"Landlord!" he cried again, bringing his hand heavily on the counter, "my lad nor I shall never come in here again. I see it all now. My father died a drunkard; I, too, shall do so; unless I am quickly rescued. And this lad—what will he do? I am going home to ask God to keep me from this accursed drink. I shall ask him to help me to train up my boy in the way he'd have him go, and when he is old he will not depart from it. I thank you for them words of yours. Good night!"—The Inland.

SOUTHERN GIRL

Visiting Friends in Knoxville.

"I had been greatly troubled by being kept awake at night whenever I drank coffee. It also disagreed with my digestion. Last summer I was visiting a friend in Knoxville who had been suffering from rheumatism, caused by coffee drinking. She had quit using coffee and was using Postum and had had recovered; also her delicate daughter who had been an invalid for a long time, was greatly benefited by the use of Postum Food Coffee.

"I found while I was there and using Postum regularly that I slept much better and grew so strong in my nerves that the change was wonderful. I trust my testimonial will be the means of inducing others to try your magnificent beverages. These are true, and honest facts." Miss Frances Smith, 632 Douglas St., Chattanooga, Tenn.

The reason Miss Smith and her friends improved in health, is that coffee acts as a poison on many delicate organisms. When it is left off, the cause of the trouble is removed, then if Postum Food Coffee is taken, there is a direct a quick rebuilding of the nerve centers all through the body, for Postum Food Coffee contains the elements needed by the system to rebuild the nerve centers.

Made at the pure food factories of the Postum Cereal Co., Ltd., Battle Creek, Mich., and sold by all first-class grocers.

The Price of Eternal Life.

There was a preacher of the gospel who had gone down into a coal mine during the noon hour to tell the miners about Jesus Christ. After telling them the simple story of God's love to lost sinners, the time came for the men to resume work, and the preacher came back to the shaft to ascend to the world again. Meeting the foreman, he asked him what he thought of God's way of salvation.

"Oh, it is too cheap; I cannot believe in such a religion as that."

Without an immediate answer to his remark, the preacher said:

"How do you get out of this place?"

"Simply by getting into the cage," was the reply.

"And does it take long to get to the top?"

"Oh, no; only a few seconds!"

"Well, that certainly is very easy and simple. But do you not need help to raise yourself?" asked the preacher.

"Of course not!" replied the miner. "As I have said, you have nothing to do but get into the cage."

"But what about the people who sunk the shaft and perfected all this arrangement; was there much labor about it?"

"Indeed, yes; there was a laborious and expensive work. The shaft is eighteen hundred feet deep, and it was sunk at great cost to the proprietor."

Just so, and when God's word tells you that whosoever believeth on the Son of God hath everlasting life, you at once say, "Too cheap! Too cheap!" forgetting that God's work to bring you and others out of the pit of destruction and death was accomplished at a vast cost, the price being the death of His only Son. Men talk about the 'help of Jesus' in their salvation—that if they do their part, Christ will do His, forgetting or not seeing that the Lord Jesus—Christ by Himself purged our sins, and that their part is but to accept what has been done, and thank God for it.—The Classmate.

News Summary

The death occurred Wednesday morning of William J. Veith, a well known citizen of Halifax.

Mr. and Mrs. J. S. Madden of Port LaTour, N. S., lost a little child from sunstroke a few days ago.

The Newcastle Advocate says that silver has been discovered on Jeremiah Mahoney's farm at Renous River.

There were twenty-four failures in the Dominion last week, against twenty-three in the corresponding week of 1899.

Miss Amy Hopewell of Gagetown, N. B., had a narrow escape from drowning recently, while walking in her sleep.

A Wolfville correspondent says, J. C. Powers of Weston died on Tuesday the result of injuries received recently by being thrown from his carriage.

Wages for laborers at Sydney, C. B., are reported to be on the downward grade. Numbers of common laborers are being discharged but skilled labor is in demand.

Mary Jalbert, aged 12 years, looked into a loaded gun at Ste Marie Beauce, Que, which Alex. Milader was carelessly handling. It went off and blew her head literally off.

The hot spell continues at Toronto and has compelled most of the leading furnaces to shut down. The men find that it is impossible to work with the thermometer 98 in the shade. Over a thousand men are idle from this cause.

A despatch has been received at the Japanese legation at Washington from Japanese Foreign Office announcing that the Government of Japan had prohibited for the present all emigration of Japanese laborers to the United States and Canada.

A despatch to the Central News from Shanghai says that Sheng, the director of telegraphs and railroads, who fears that he will be beheaded, has applied for refuge on a British warship. He has received a promise that his request will be granted.

The contract for the repair of the steamer Turret Bell has been awarded to the Halifax Graving Co. Four New York firms tendered. The price is in the vicinity of \$50,000. The vessel is so badly damaged that eighty-four plates will have to be replaced.

Dr. R. F. Carmichael, a house surgeon at the Kingston General Hospital, was drowned in Kingston harbor opposite Macdonald Park, on the 27th ult. In company with Miss Oldrieve. Dr. Carmichael was out in a canoe listening to a concert by the 14th Regimental band. In some unknown manner the canoe upset and the occupants were thrown into the water. Miss Oldrieve was saved, but Dr. Carmichael sank to rise no more.

S. S. Montford arrived at Levis on Monday with 1,080 passengers, composed of Icelanders, Jews and Italians. The captain had been compelled to put into St. John's Nfld., for fish for the Icelanders. At Levis it was learned that a serious riot had taken place during the voyage, during which a Jew had been stabbed and is now in the ship's hospital in a critical state. Fourteen passengers, the principal leaders of the riot, including the men suspected of having done the stabbing, were arrested and seven others retained as witnesses.

The annual sale of unmarked and mixed logs, rafted by the Frederick Boom Company, took place Aug. 8. The bidding was quite brisk, particularly that on spruce logs, which brought the highest price ever obtained by the company, viz., \$10.80 per thousand. Hemlock, cedar and pine also brought good prices. Hemlock, 46,810 feet, were bought by W. J. Davidson at \$4.05 per thousand. Cedar, 145,340 feet, were bought by J. A. Morrison at \$5.80 per thousand. Pine, 21,360 feet, were bought by T. E. Babbitt & Sons at \$3.05 per thousand. Spruce, 603,699 feet, were bought by Geo. E. Barnhill at \$10.80 per thousand.

The steamship Utopia has arrived at Skagway on her way from Nome. Passengers report that considerable smallpox, grippe and pneumonia exists among natives and that hospital arrangements are poor. There being too much whiskey in Nome, some holders are asking permission to send theirs back to San Francisco and Seattle. While returning miners say the Nome country is no good, the papers say that the creeks are turning out well, and the output will be fifteen millions. They say that 4,000 men at the camp have forwarded a petition to the United States Government for succor, believing that if a vessel is not sent to bring them back to the States many cannot survive the coming winter.

Country ahead of the city for residence. But, alas, neither place is proof against coughs or colds, and Adamson's Botanic Cough Balm is welcome in both localities. 25c. all Druggists.

Broncho Bill's Prayer.

One of the best touches in Ralph Connor's "The Sky Pilot," is the story of how Broncho Bill, The Pilot's devoted friend, undertook the task of opening the new church building, when The Pilot himself was too ill to be present. Bill had anxiously gone over the audience to find any one who could offer an appropriate prayer of dedication, but could find no one. The red began to come up in Bill's white face.

"Taint in my line. But The Pilot says there's got to be a prayer, and I'm going to stay with the game." Then leaning on the pulpit, he said: "Let's pray," and began:

"God Almighty, I ain't no good at this and perhaps you'll understand if I don't put things right." Then a pause followed during which some of the women began to sob.

"What I want to say," Bill went on, "is we're mighty glad about this church, which we know that it's you and The Pilot that's worked it, and we're all glad to chip in."

Then again he paused, his hard, gray face working, and two tears stealing down his cheeks. Then he started again:

"But about The Pilot—I don't want to persoome—but if you don't mind, we'd like to have him stay—in fact I don't see how we kin do without him—look at all the boys here; he's just getting his work in and is bringin' 'em right along, and God Almighty, if you take him away, it might be a good thing for him, but for us, oh, God—the voice quivered and was silent. "Amen."

Then some one began "Our Father," and all joined that could join, to the end. For a few moments Bill stood up, looking at them silently. Then, as if remembering his duty, he said:

"This here church is open, excuse me." He stood at the door, gave a word of direction to Hi, who had followed him out, and leaping on his bronco shook him into a hard gallop.

The Swan Creek church was opened. The form of service may not have been correct, but if the essential thing is sincerity and appealing faith, then all that was necessary was done.

Our Walk and Testimony.

One thing we may be well assured of, namely, that when called away from this world by death we will never regret that our walk with Jesus and testimony for Him were too earnest and constant during our Christian pilgrimage. Were we to realize this fully, the spiritual stupor that sometimes steals over us here would be more readily banished. A proper sense of the solemnity of the present life, as related to eternity, should be cherished. This would impel us to more just and discriminating judgment as to our own words and acts, and would cause us to seek above everything else to live for the divine glory alone.—Sel.

The central span over the new bridge at Ottawa will be 575 feet, and it is said is the largest cantilever span in Canada.

During the regatta at Charlottetown Wednesday one of the sailing boats upset, precipitating five occupants into the water and one, Mark Riley was drowned.

Fifty suspected anarchists have been placed under arrest in Rome the last two days.

Canada has been awarded the grand prize for Cheese, butter and eggs in cold storage at the Paris exposition. The cold storage show case and its contents continue to attract great attention from commercial men.

Count Lamsdoeff, who was recently placed at the head of the Russian ministry of foreign affairs has been appointed permanent foreign minister.

United States Ambassador Choate has been appointed arbitrator between the British and the Chinese governments in the case of the sinking of the British despatch boat Kowshing during the China-Japanese war.

The governor and company of the Bank of England are authorized to receive applications for exchequer bonds to the amount of £10,000,000. The bonds will be issued three years and will be dated August 7, 1900. Interest at the rate of 3 per cent. per annum will be paid.

Leuen Bros., whose circus is now touring Canada, have been fined \$1,200 by the customs department for bringing a quantity of printed matter into Canada without paying duty.

E. Pelkinton of the Society of Friends, Philadelphia, is in Ottawa on his way back from a visit to the Doukhobors. He says that he is well satisfied with the way they are getting along. They have not so much land under crop as he had expected, but they account for this on the ground that a good many of them were at work for railway construction.

Baptist Headquarters.

Geo. A. McDonald, 120 Granville St., Halifax, N. S.

I am very grateful to those in our Sunday Schools who have favored me with their Lesson Help orders during the year.

SPECIAL NOTE.—I am now supplying the following at publishers prices.—NET CASH.

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| The Crescent Library, 60 vols., | \$25.00 |
| The Star " 50 " " | 17.50 |
| Primary Class " No. 1-50 vols., | 7.25 |
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—ALSO—

A large number of Miscellaneous Books from 15c. to \$1.00. All subject to discount.

I have the following for Tourists and General Readers:

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| Life's Handicap, by Rudyard Kipling, | 50c. |
| Plain Tales from the Hills, " " | 50 |
| The Light that Failed, " " | 50 |
| Under the Drodans, " " | 50 |
| Soldiers Three, " " | 50 |
| Richard Carvel, by W. Churchill, | 75 |
| David Harum, by E. N. Westcott, | 75 |
| Britains Roll of Glory, by D. H. Parry, | 75 |
| Bescon Bradberry, by E. A. Dix, | 75 |
| The Day's Work, by R. Kipling, | 75 |
| Stalky & Co., " " | 75 |
| The Light of Scarcity, by E. Castle, | 75 |
| Prisoners of Hope, by Mary Johnston, | 75 |
| To Have and to Hold, " " | 75 |
| The Voice of the People, Ellen Glasgow, | 75 |

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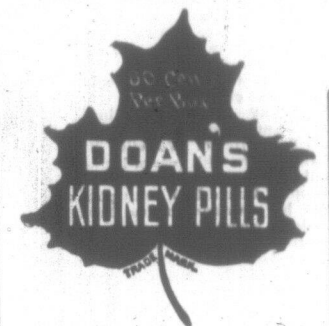
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In these days of imitations it is well for everyone to be careful what he buys. Especially is this necessary when a matter of health is involved.

There are so many imitations of Doan's Kidney Pills on the market—some of them absolutely worthless—that we ask you to be particular to see that the full name and the trade mark of the Maple Leaf are on every box you buy. Without this you are not getting the original Kidney Pill, which has cured so many severe cases of kidney complaint in the United States, Australia and England, as well as here in Canada. The Doan Kidney Pill Co., Toronto.

No Summer Vacation

No better time for entering than just now.

St. John summer weather is always cool. Our rooms are perfectly ventilated, and the large classes of ladies and gentlemen now in attendance find study just as pleasant as at any other season.

Business Practice—The Latest and Best. Shorthand—The Isaac Pitman.

Send For Catalogue

S. Kerr & Son.

Hon. A. G. Jones took the oath of office, Tuesday, Aug. 7, as governor of Nova Scotia.

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The Farm.

As is the Boy, so will the be Man.

Could I reach them, I would talk to every farmer's boy in the United States. Observing so many of them as I have from their early childhood up to young manhood and in later life, when they had children of their own gathered about them, and noticing the great difference between them as regards success or failure in life, whether poor, medium or good farmers, whether men of moral or immoral habits, good neighbors or bad, I am constrained to inquire of myself whence this great disparity of present condition among those brought up in the same neighborhood, perhaps, and who started on the journey of life in equal or similar conditions? Some well-to-do parents give their boys a financial start in life, but such seem to fail of success as frequently in proportion to numbers as those who set out in life with only their hands and brains to aid them. This subject is so broad and deep that only a point or two can be considered in a brief newspaper article as this must be.

Over and above all other considerations is the fact that boys who are willing and anxious to make themselves useful to their parents or guardians from the first up to their majority are economical and industrious and always succeed abundantly in later life, provided no accident befalls them; while those who when young shirk labor, are fond of hunting and fishing, run out nights with other boys, and who are usually found where any kind of "sport" is occurring, are the boys whose life history can be anticipated by writing in big letters the word "failure." The highway of life is strewn shockingly thick with such corpses. If the boy does not follow the right path before he is of age he never will travel therein.

It may seem a strange statement to make when I aver that every boy over eight or ten years old is either making or losing money every day, whether he is receiving any cash payment or not. Let me explain. I know a young man, a farmer's boy, who was always faithful to his parents and did well everything given him to do. When seventeen he spent a term in a commercial school to get a start in bookkeeping. At the close of the term he went at once to a neighbor who is a wealthy business man and asked him if he could give him a subordinate place in his office. The man replied, "Yes, sir; I have been watching you several years and often wished you would apply to me for employment. Go right to work as soon as you choose." The boy went to work. He pleased his employer and to-day is secretary of that company, of which his employer is president, and the boy gets a salary of \$1,500, and he is not yet twenty-one years old. Did not that boy make money every day the rich man was watching him? His faithfulness to little things—to all things that came in his way, is what is making a fortune for him, as it would for any other boy who acted similarly. Somebody is watching every boy, and this somebody will tell other somebodies, until the boy's character is known as far as he is known. Business men are always watching for capable help. Industrious, faithful boys do not have to seek employment, for it seeks them.

Three or four years ago a distant charitable institution with farm attached wanted the services of a "straight," capable young farmer as foreman of the farm. I knew just one that could be had. I sent him, and he pleased exceedingly well. The next year he had to return on account of sickness in his father's family. At home he worked for wages or the farm on shares. He saved all the money he earned except that needed for personal expenses. Last spring he purchased near me a farm, I think of one hundred acres, upon which are a nice, two story dwelling house and a large, modern barn. He is hardly twenty-five years old yet. Of course, he had not yet had time to earn money enough to pay for the farm and get a start with team and tools. But he paid what he could and

friends helped him out. They had watched him as all boys are watched, and knew he would soon clear himself of debt. When a young man arrives at the age of twenty-one, if he possesses a reputation for honesty, industry, economy and morality, it will be worth more to him than a bank-note for \$5,000. It would be interesting to know what proportion of the boys who read this will strive to earn that \$5,000 in the way suggested.—(N. Y. Tribune.)

* * *
Use of Lime.

Though not, strictly speaking, a manure, lime is unquestionable a valuable agent in agriculture. It fulfills an important function in the soil. In truth it is indispensable to the successful utilization of land. Some classes of soil may be naturally so rich in lime as to render artificial application unnecessary, or even highly undesirable, but assuredly if the soil does not include lime in its chemical contents, then it becomes a duty to supply it in the form of a top dressing. The precise and full actions of lime chiefly concern the chemist, whose place it is to study and elucidate the chemical changes that the various artificial dressings produce. The farmer will seek to peer no deeper into the mysteries of the soil than he will have practical results to guide him. In regard to lime especially, no scientific knowledge is necessary in order to learn of and to appreciate its economic merits.

Practical demonstrations of its high agricultural value are plentiful and pronounced. The action of lime is beneficial in a twofold sense. It operates usefully in setting free and rendering available for the plants certain other constituents in the soil, and thus, if it possesses little or no manurial value itself, it has the power to qualify other soil ingredients for absorption by the roots of crops. Lime is also a very effectual purifying and sweetening agent. On deep soil, rich in the cherished humus or decaying vegetable matter, its health-giving and indirect fertilizing influences are particularly noticeable, whether the land is still under the plow or laid down to permanent grass. As we have seen from many recent experiments, too, lime is the only substance which has been in the least degree effectual in checking the ravages of finger and toe in turnips. Having regard to the beneficial function of lime, it is quite probable, as a recent writer points out, that it is not so systematically employed in this country as it ought to be. To produce the best results and at the same time to obviate risk of injury from an excess of lime, it is well to observe that its frequent application in small quantities, rather than large dressings at long intervals, is generally commended.—(London Morning Post.)

* * *
Total Abstinence.

Personal abstinence lies at the foundation of our great reform.—Theodore L. Cuyler, D. D.

For thirty years I have been a temperance man, and I am too old to change.—Abraham Lincoln.

Total Abstinence is the surest way, all other things being equal, of attaining the highest physical, mental, moral, and every other kind of health.—Norman Kerr, M. D.

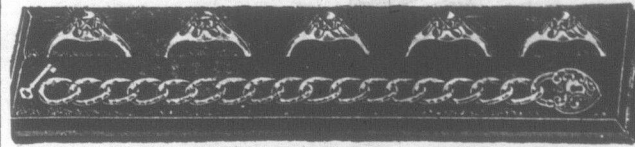
We esteem worthy of all commendation the noble resolve of your pious associations, by which they pledge themselves to abstain totally from every kind of intoxicating drink.—Pope Leo XIII.

Let there be an entire abstinence from intoxicating drinks throughout this country during the period of a single generation, and a mob would be as impossible as combustion without oxygen.—Hon. Horace Mann.

Oh that we could get them sober, and perhaps we might make better men of them. You cannot do much with these fellows, unless you can enlist them in the cold-stream guards.—Charles H. Spurgeon D. D.

Total abstinence we seek through voluntary action for the promotion of individual virtue and of the general good. Legal prohibition we seek for as means of guarding our rights. Let the law cease to appeal to us by taxing us for the support of pauperism and crime caused by the selling of intoxicating drinks, and we will cease to appeal to the law.—Mark Hopkins, D. D.

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BICYCLE TRUTH

That should not be ignored

when purchasing WHEELS.

It is a fact that the five most prominent makes of Bicycles ridden in Canada to-day, viz—

Welland Vale, Brantford (Red Bird)
Massey-Harris, Cleveland,

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are Canadian Wheels manufactured by a distinctly Canadian Company, using Canadian capital and employing Canadian labor.

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The largest Bicycle Manufacturers under the British flag.
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2 Packs Visiting Cards for 50c. put up in neat telescope boxes with name in steel-plate script, postpaid. Less than half price.

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News Summary

There are about forty cases of typhoid fever in Winnipeg. The disease seems to be spreading in an alarming manner.

The postmaster general has decided to establish street boxes for the reception of parcels and newspapers. In about a month the contractors will begin delivery of boxes.

The Department of Public Works has notified the contractor that current union wages must be paid on the construction of the new Hull, Que., post office or no money will be paid for the contract.

A number of Chinese being smuggled through to the States were stopped by the customs officer of Calais on Wednesday and sent to Eastport, where they will be deported.

Twenty-five deaths were registered at the Toronto City Hall Thursday. In all seventy-two deaths were recorded so far this week. During the last five days the temperature has been ranging up to 98 degrees.

A statement of the revenue of the Dominion of Canada for July shows the revenue to be \$3,807,230, an increase of \$578,698 over July last year. Expenditure was \$2,618,453, an increase of \$64,647 over the same time last year.

James Dugan was found at Bridgeport, Conn., Friday, roasted to death from the heat of the sun. He had been dead about twenty-four hours, and when taken to the morgue the flesh on the body peeled off as though it had been thrown into a fiery furnace.

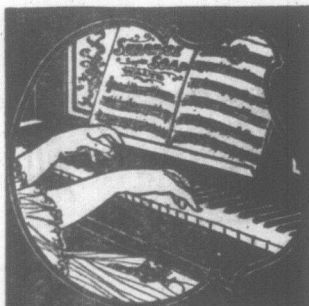
David Arthur Adams was arrested at Brandon, Man., Friday, charged with attempt to murder his father, Sheriff Adams, of Birtle. It is alleged that he put gopher poison in a bottle and placed it where his father usually kept his private supply of whiskey.

Australia has had a controversy over the right of members of Parliament to take service in the army, which recalls the case of General Wheeler. In the Australia case the seat of a member who went to South Africa as a corporal was promptly declared vacant.

Baron Russell of Killowen, Lord Chief Justice of England, died on Friday morning last as the result of an operation on the preceding day for gastric catarrh. Baron Russell was a man of great ability and profound legal learning. His unexpected death has made a deep impression.

A terrible accident occurred Friday morning on the Central Railway at a place called Sargeson's Bridge, ten miles from Norton, N. B. The morning train from Chipman to Norton broke through the trestlework bridge and plunged fifty or sixty feet into a gully below. The driver, John Duncan, was killed. William Morrison, the fireman, and Frank Campbell, a brakeman, were very seriously injured. Mr. Robert V. Barker of St. John, a Mr. Coldwell and Mrs. Isaac Van B. Hetherington of Cody's were more or less injured. The escape of any from death seemed wonderful.

The Provincial Christian Endeavor Convention will be held in the Methodist church, Fredericton, August 21st to 23rd. The object of Christian Endeavor is set forth in the motto of the Society, "Loyalty to Christ and the Local Church." The Provincial Executive appreciating the importance of enlisting the young people in organized Christian effort, cordially invites pastors of congregations in which there are no Young People's Societies, or in which there are Societies unaffiliated, to appoint a delegate to the Fredericton Convention. The Provincial Executive and Local Committee of Management hope that you as a pastor, and one of your young people will attend. Delegates representing congregations or unaffiliated Societies will have the same right as delegates from affiliated Societies, and will also be subject to the same requirements, namely: All delegates (appointed and ex officio) are required at time of enrollment to deposit with the Treasurer \$2.25 to cover billeting and other expenses of Convention. An excellent programme is in preparation. Devoted and able workers in the Province will deliver addresses and lead Conferences. Rev. Dr. Rose, of Ottawa, whose praise is in all the churches, and a beloved Endeavorer will be in attendance and deliver several addresses. The Baptist rally will be held in the Fredericton Baptist church, and it is hoped that the young people of the denomination will be well represented at the Fredericton Convention.



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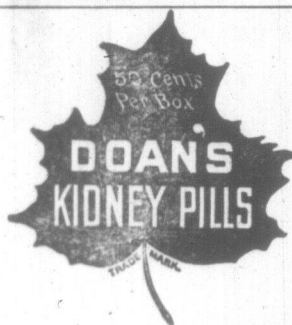
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When your friends come unexpectedly and you wish Rolls, Crusts or Cakes for Tea.



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W. J. OSBORNE,
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Notice of Meeting.

The Annual meeting of the Maritime Baptist Publishing Company will be held at Halifax, N. S., Saturday morning, August 25th, 1900, at 8.30 o'clock, for the election of directors and the transaction of such other business as shall legally come before the meeting. The directors of the company will meet on Friday evening at 7 o'clock.

J. W. MANNING, President.

DYKEMAN'S

THREE ENTRANCES

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HANDSOME BLACK LACE DRESS SKIRTS worth \$4 for \$1.50

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ORDERS BY MAIL. Out of town customers may order direct by mail and feel sure that our mail order department will make a satisfactory selection. Please state length of skirt and size of waist band. Include 15c. for postage.

F. A. Dykeman & Co.

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Always take with you a bottle of Dr. Fowler's Extract of Wild Strawberry.



The change of food and water to which those who travel are subject, often produces an attack of diarrhoea, which is as unpleasant and discomforting as it may be dangerous.

A bottle of Dr. Fowler's Extract of Wild Strawberry in your grip is a guarantee of safety.

On the first indication of Cramps, Colic, Diarrhoea or Dysentery, a few doses will promptly check the further advance of these diseases.

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A reliable and effective medicine for cleansing the blood, stomach and liver. Keeps the eye bright and skin clear. Cures headache, dizziness, constipation, etc. Purely Vegetable, large bottles, only 25 CENTS.

At Sydney, C. B., Friday James Mercer and Anderson Dyer were so seriously injured at the International pier that Mercer died at seven o'clock and Dyer will likely die. The men were injured by the fall of a tub filled with iron ore, which was hoisted from the steamer Ceylon. Mercer was a native of Bay Roberts, Newfoundland, and leaves a widow and six children. Dyer was a native of Conception Bay and single.

in South Africa

is practically ended, and Our New Book containing An Authentic and Complete History of this Eventful War, is now being completed, and will soon be issued in one large handsome volume at the low price of \$1.75 in cloth, and \$2.75 in full morocco, gilt. In point of authorship this book is excellent, and by honest comparison will be found superior to any other war book on the market. Its contents cover the whole field of the fierce conflict between the Boers and Great Britain. It also contains a comprehensive History and Description of the countries, their inhabitants and resources of South Africa. A full account of the glorious record of the Canadian troops are given. The enthusiastic marshalling and departure of the Maritime Province Volunteers are also recorded, many of whose portraits are included among the numerous illustrations. We want Agents everywhere to sell this superb work. Special terms guaranteed to those who act NOW. A large sample Prospectus book and full particulars mailed on receipt of 25c. in postage stamps.

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