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Canada's Trade The aggregate foreign trade of Canada, consisting of the total imports and total exports for the fiscal year ending June 30th last, is estimated to amount to \$473,000,000, as compared with \$467,000,000 for the previous year, or an increase in round numbers of \$6,000,000. But considered on the basis of imports entered for consumption and domestic exports, the increase would be only \$1,682,986. In the export of foreign goods from Canada during the year there was an increase of \$4,000,000, while in domestic exports there was a falling off amounting to \$15,987,235. The decrease of domestic exports is in part accounted for by the fact that there was a large decrease in the export of wheat. In 1904 we exported only 16,779,028 bushels as compared with 32,985,745 bushels in 1903. There was also a large falling off in the export of hay and a decrease in the export of eggs. The export of butter decreased by 10,000,000 pounds. On the other hand the export of cheese shows a gain of 5,000,000.

The following are the details of the trade returns so far as compared:

	1903	1904
Imports for consumption,	\$136,792,874	148,902,381
Durable goods	88,017,654	94,684,043
Free goods		
Total	\$224,810,528	\$243,586,424
Corn and bullion	8,976,797	7,874,313
Grand total	233,787,325	251,460,737
Duty collected	37,109,717	40,952,810
Exports.		
Domestic only, the mine	31,064,861	33,626,739
The fisheries	11,800,184	10,759,029
The forest	36,386,015	33,091,922
Animals and produce	69,817,542	63,812,117
Agriculture	44,624,321	37,138,875
Manufactures	20,642,321	19,864,049
Miscellaneous	83,784	121,703
Total merchandise	\$214,401,674	\$198,414,439

What About

Tobacco.

The following short editorial article from the Montreal Witness deals with some phases of the tobacco question, local and general, in so interesting a manner that we reproduce it here with appreciation: "What is to be done about tobacco? The Revenue Department requires certain refuse of it to be burned in the presence of a representative of the department. The Health Department forbids it to be burned because burning tobacco gives out a deadly gas called monoxide of carbon, which is dangerous to a whole neighborhood, and that department immediately takes action against any one who dares to burn refuse tobacco. The manufacturers are very naturally aggrieved and ask what they are to do. One asks if he may burn his at the city incinerator. This might seem a happy thought, but Ald. Lavalle objects. True, an incinerator is for the very purpose of destroying by fire all kinds of abominable and malodorous and unmentionable refuse, but in the alderman's opinion it should draw the line at tobacco. Yet, after all, what is tobacco for but to burn. Do not our gentlemen carry on private incinerators for the production of this deadly poison under their own very noses, using their mouths as dampers. Do men not have this apparatus frequently in full blast where other people have to share with them their product of monoxide of carbon, and sometimes the manufacture is even carried on in closed rooms. Sometimes even learned doctors themselves join in loading the air with it. Surely the Health Department ought to see to this or else the physicians, most of whom burn tobacco, should make serious representations to the Health Department about embarrassing so innocuous and profitable an industry and maligning its much appreciated effluence. Just look what a growing industry is being annoyed. Mr. Maclaren, member for Huntingdon, produced in parliament figures showing that the output of cigarettes in the country had increased from thirty-four million in 1890 to two hundred and sixteen million in 1904. The particular advantage of the cigarette is that those who smoke it, instead of using their mouths as retorts for the production of monoxide of carbon, frequently use their lungs for this purpose, thus making it many times more intimate with their nervous system. Another peculiarity of the cigarette is that it is the special temptation of boys, whose mental powers it also reduces and whom it occasionally renders imbecile. Thus viewed, Mr. Maclaren had good reason for reproaching the House of Commons, which has strongly expressed its belief in the deleteriousness of this practice, and in the need of legislative remedy, and which has, nevertheless, slain his bill for remedying the evil by wilfully obstructive delays. Though bills interesting somebody financially are allowed exceptional privileges and put through with exemplary speed, this one could not manage to creep through to completion even in the longest session. After the resolutions they have passed acknowledging the need of this legislation, parliament is verily guilty of the wholesale ruin of lives which is implied in Mr. Maclaren's lurid figures."

The British at

Lhasa

ed temporarily at a short distance from the great Potala palace. The Dalai Laura is however no longer in the palace but has fled to a monastery eighteen miles distant where he is said to have shut himself up in a strict conclusion, refusing to see even the highest State officers and declaring that he will remain secluded for three years. Colonel Youngusband has received a visit from the Amban, or Chinese viceroy, who has promised to assist in arriving at a settlement of the questions at issue and in securing supplies of food for the British troops. Correspondents report that the description of explorers as to the city and its surroundings are found to be extremely accurate. The adjacent lands are very fertile and the whole place gives evidence of great prosperity.

Doukhobors

Prospering.

The Doukhobors in the Northwest appear to be responding to saner influences and prospering accordingly. Those who have settled to the north of Yorkton are reported to be making rapid and satisfactory progress. In this colony there are 5,000 or 6,000 people, about 40 of whom recently returned from a pilgrimage. Ten miles of good turnpike road have been constructed in the Yorkton district, and the Doukhobors have about 20,000 acres of crop in splendid condition. About 1,000 men from the colony, with a number of teams, are working on the railway. Since the Doukhobors settled in the Yorkton neighborhood they have not been any change on the Government at all, and although many have had little or no money when they arrived, all seem now to be in a most thriving condition. They have established saw and grist mills among themselves, have started a brick yard and other industries, have a steam plough at work, and intend to go extensively into wheat raising. The women alone have picked about 20,000 pounds of Seneca root, which is worth \$10,000. Altogether there is said to be a marked air of prosperity about this colony, and the prospects of the settlers are regarded as being very bright.

Moustaches in

the Army.

The *Westminster Gazette* recalls that it is now just fifty years ago that the permission was granted to all the ranks in the British army to wear the moustache which previously had been forbidden. The innovation was introduced owing to its having been found beneficial to British troops in the East to keep the upper lip unshaven and allow the moustache to grow. In connection with the permission in reference to moustaches there were however some curious provisions. A clear space of two inches must be left between the corner of the mouth and the whisker, when whiskers are grown. The chin, the underlip and at least two inches of the upper part of the throat must be shaven. The regulations at present in force in respect to this matter are as follows: "The upperlip is not to be shaved, and the chin and underlip are to be shaved. Whiskers, if worn, are to be of moderate length. In active service, at the discretion of the general officer commanding, beards may be worn." But whiskers and beards too have in these days almost entirely disappeared from the army.

Hudson Bay

The Government chartered sealing steamer *Erik* has lately returned from Hudson Bay. The *Erik* conveyed an auxiliary expedition to the Government steamer *Neptune* which wintered in Hudson Bay with the Canadian official expedition sent for the purpose of exploring and of asserting Canadian authority over adjacent territory. The *Erik* met the *Neptune* at Port Bothwell, July 25, and transferred coal and supplies. The *Neptune* then cruised north to Lancaster Sound, to hoist the British flag and proclaim British sovereignty over that territory. Mayor Moody, Governor of Hudson Bay, who came to St. John's, Nfld., on the *Erik* reports that the *Neptune* went into winter quarters in Fullerton Inlet last October, and found the American whaler *Era*, the only one known to be in Hudson Bay during the past season, wintering in the same vicinity. The *Neptune* built a fort, there, established a garrison of

police, organized the place as a port of entry and stopped illicit trading with the natives. The *Era* paid duties on all goods intended for the natives, thereby admitting Canadian authority. Two of the *Neptune's* company died during the winter. One of these was Dr. Faribault who was insane sometime previous to his death, the other was a cabin boy, named O'Connell, and belonging to Halifax, who became deranged, wandered away and was lost in a snow storm. The *Neptune* remained frozen fast in the Fullerton Inlet until July 18. Mayor Moodie will go to Ottawa to consult with the Canadian Government, and he hopes to join the steamer *Arctic*, which will leave Quebec in about two weeks, to relieve the *Neptune*. Mayor Moody believes the Hudson's Bay route to be perfectly feasible as a commercial proposition. He also believes that the Canadian Government should build several forts, station a number of police therein and commission two steamers for Hudson's Bay, so as to cover adequately the needed service there.

The War.

The Japanese achieved an important success in connection with their siege of Port Arthur when on July 30 they succeeded in occupying a position known as Wolf Hills, six miles north of the fortress. This movement was accomplished after a tremendous attack on another portion of the defences from which the Russians supposed they had beaten off the attackers with great loss; but this attack was little more than a feint on the part of the Japanese, it would appear, being intended to cover their real purpose—the capture of the strong position of Wolf Hills, from which they will be able to bombard the Russian defences with much greater effect. What advances the Japanese have since made in their siege of Port Arthur is not definitely known, but it was probably due to the advantage secured by them in the capture of Wolf Hills and their more effective bombardment of the fortress and harbor that the Russian fleet issued from Port Arthur on Wednesday last and met the Japanese fleet in the open sea. According to the report of Admiral Togo the combined Japanese fleet encountered the Russian vessels near Guan Rock as they were trying to go south and pursued them to the eastward. Severe fighting lasted from one o'clock Wednesday until sundown. The Russian fleet was scattered and considerably damaged, but the present position of a number of its vessels is apparently not definitely known. Admiral Togo says that, with the exception of the *Ashold*, the *Novik*, the *Czarevitch* and the cruiser *Pallada*, the Russian vessels appear to have returned to Port Arthur. He also reports that the damage sustained in the engagement by the Japanese fleet was slight. The *Novik* and a torpedo boat were reported to be at Tsing Chow which is under German jurisdiction. The *Czarevitch* has been reported at the same place in a disabled condition. The Russian cruiser, *Ashold* is reported to have reached the Japanese port of Woosung seriously damaged. A Russian torpedo-destroyer boat, the *Ratshitel*, took shelter in the Chinese port of Chee Foo, and was dismantled of her armament, but was afterwards seized by the Japanese and towed away to sea. Russia has protested strongly against this alleged breach of the laws of neutrality by the Japanese. The death is reported of Admiral Withoft who was in command of the Russian naval forces at Port Arthur. It is said that the Admiral met his death on the flagship *Czarevitch*. It is evident that the war has now reached a very exciting stage. The attempted escape of the Russian fleet from Port Arthur makes it probable that the fall of that fortress cannot be long delayed. What is going on in central Manchuria where, in the vicinity of Liaoyang, General Kuropatkin is being menaced by three Japanese armies, has not been definitely reported. There are rumors of severe fighting and a reverse suffered by the Russian commander-in-chief, but these rumors at present writing are not confirmed. The situation is such however that such news might easily be true as General Kuropatkin's position is generally regarded as very precarious. . . . News received since the above was written gives information of a naval battle on Sunday morning in the straits of Korea between the Russian Vladivostok squadron and a Japanese squadron under Admiral Kaminsura. The result was a complete victory for the Japanese, the Russian battleship *Rurik* being sunk and the cruisers *Rossia* and *Gromoboi* badly damaged and put to flight. The later news also confirms the report that the naval engagement of Wednesday resulted in seriously crippling the Port Arthur fleet.

Proposed Basis of Union Between Baptists and Free Baptists.

The following "Basis of Union" was adopted by the Baptist Convention of the Maritime Provinces at its meeting in Charlottetown, P. E. I., in 1887:

DOCTRINAL STATEMENT.

(1) The Scriptures—The Holy Scriptures of the Old and New Testaments have their authority from God alone, and are given to us by divine inspiration. They are the only perfect, supreme, infallible and sufficient standard of faith and practice.

(2) God—There is one true and living God; He is an infinite Spirit; self-existent, omnipresent, omniscient, omnipotent, good, wise, just and merciful. He is the creator, preserver and sovereign of the universe; He is inexpressibly glorious in holiness, and worthy of all honor, confidence and love. In the Godhead there are three persons in one—the Father, the Son, and the Holy Spirit, who are equal in every divine perfection, and who execute distinct but harmonious offices in the great work of redemption.

(3) Jesus Christ—Jesus Christ, the Son of God, is the person of the Trinity, who, by virtue of his sacrificial work, is the world's redeemer and the Saviour of all who believe. He is at present the intercessor of his people at the right hand of the Father, and is to be the Judge of all men.

(4) The Holy Spirit.—The Holy Spirit is the person of the Trinity by whom all saving, comforting and sanctifying power is exerted upon human hearts.

(5) State and Fall of Man—Man was created sinless. By his own disobedience he fell into sin. Through his fall into sin, an evil nature was transmitted to the whole race, revealing itself in actual transgression, and bringing all under the reign of condemnation and death.

(6) Atonement—The perfect life, vicarious death and resurrection of Jesus Christ, have removed the obstacles in the way of the Holy Spirit's regenerating power and of the Father's forgiving grace being extended to the sinner, and constitute for every believing soul an all-prevailing plea and sufficient ground for righteousness before God.

(7) Regeneration—In regeneration a new life principle is begotten in the soul of man by the Holy Spirit through the word of truth producing a disposition to joyful obedience to Christ and to holy conduct in life.

(8) Repentance—In repentance, the sinner, having seen his sin, being moved by the energy of the Holy Spirit is led to grieve for and hate it as an offence against God, and apprehending the grace of our Lord Jesus Christ, he lovingly returns to God to walk in the way of his commandments.

(9) Faith—Faith is a conviction of the intellect that God will perform all that he has promised, and an implicit trust of the heart in Christ as a personal Saviour. It includes a hearty concurrence of the will and affections with the whole plan of salvation as revealed in the gospel, and is a condition of justification and of cleansing from the pollution of sin and of all subsequent gospel blessings.

(10) Justification—Justification is an act of God, wherein he accepts as righteous the sinner, to whom is imputed the perfect righteousness of Christ, on the condition of faith alone.

(11) Perseverance—We believe that persevering attachment to Christ is the grand mark which distinguishes real Christians from superficial professors. If any who have been born of God altogether lose the grace received at regeneration, there is for them no renewal unto eternal life.

This does not mean, however, that the regenerate may not become back-sliders.

(12) Sanctification—The Scriptures teach that sanctification is the process by which, according to the will of God, Christians are made partakers of his holiness; that it has its beginning in regeneration, and that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, in the continual use of the appointed means—the Word of God, self-examination, self-denial, watchfulness and prayer.

(13) The Christian Sabbath—We believe that the first day of the week is the Lord's day or Christian Sabbath, and is to be kept sacred to religious purposes by abstaining from all secular labor and sinful recreations, by the devout observance of all the means of grace, both private and public, and by preparation for that rest that remaineth for the people of God.

(14) A Gospel Church—We believe that a church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the ordinances of Christ, governed by His laws; and exercising the gifts, rights, and privileges invested in them by His word. In a more general sense the word church is used to designate all whose names are written in the Lamb's Book of Life. The only Scriptural officers are bishops or pastors and deacons, whose qualifications, claims and duties are defined in the epistles to Timothy and Titus.

(15) Baptism—This is the immersion of believers in water into the name of the Father, Son and Holy Spirit, in which are represented their death to the world, the washing of their souls from the pollution of sin, their resurrection to newness of life, the burial and resurrection of Christ, their resurrection at the last day, and their engagement to serve God.

(16) The Lord's Supper—The Lord's Supper is designed

to commemorate the sufferings of Christ and to represent in the use of bread and wine the communion which saints have with him and with each other. Every baptized believer in Christ, being a member of His visible church, has not only the right to partake of the emblems of His body and of His blood in the communion, but is under obligation thus to commemorate his death.

(17) Death—At death our bodies return to dust, our souls to God who gave them. The righteous being then perfected in happiness are received to dwell with God awaiting the full redemption of their bodies. The wicked are cast into Hades reserved unto the judgment of the great day.

(18) Resurrection—There will be a general resurrection of the bodies of the just and of the unjust; the righteous in the likeness of Christ, but the wicked to shame and everlasting contempt.

(19) General Judgment—There will be a judgment of quick and dead, of the just and the unjust, on principles of righteousness, by our Lord Jesus Christ, at his second coming. The wicked will be condemned to eternal punishment, and the righteous received into the fulness of eternal life and joy.

CHURCH POLITY.

Article I.—The voluntary principle underlies the whole church polity of the New Testament. Each church is independent, but the churches are interdependent. All the power the more general bodies have over the less general and the individual churches is to advise and to enforce advice with the strongest moral motives. In case a church, or the churches composing a less general body, depart from the belief and practice of the denomination, it shall be the right of the more general body to withdraw fellowship.

Article II.—Each church as occasion may require shall have the right to appeal to the more general body for the help of their advice and moral influence, or to call a council from other churches. If a church, torn by dissensions and heresy, decline to seek assistance of this kind, it is the right of the more general body to send a delegation to assist the church as far as this may be possible.

Article III.—Any church should be careful in granting a license to preach. Every license, to be valid, must be signed by the pastor and clerk of the church granting it, and countersigned by at least two neighboring pastors after an examination of the candidate's qualifications.

Article IV.—When a church desires the ordination of a brother, a council from as many of the nearest churches as will secure the attendance of at least five ordained pastors, with a suitable number of laymen, may be called; or the more general body may be requested to attend to the matter.

At the annual meeting of the Free Baptist Conference of New Brunswick, held in October, 1903, the above Basis was adopted by that body with exception of two sections, viz., 11, on "Perseverance," and 16, on "The Lord's Supper." These were amended as follows:

Section 11 was amended to read as follows: "Perseverance—We believe that a persevering attachment to Christ is necessary for the final saving of the soul. Therefore if a person is lost, he can have no one to blame but himself."

Section 16 was amended by striking out the word "baptized" after the word "every," thus making it read: "Every believer in Christ," instead of "Every baptized believer in Christ."

From Halifax.

It is generally conceded that the Associations have the right of way in the MESSENGER AND VISITOR for the summer season. In view of this Halifax has neglected itself.

As is its habit, the District Committee has been active during the past months in securing school teachers for the coloured people who are inclined to neglect themselves. Dr. Kempton and Mr. A. L. Wood as well as Dr. Eaton have been specially interested in this good work. Rev. L. J. Tingley is at work at St. Margarets Bay; Rev. O. P. Brown at Hammond's Plains, Sackville, Bedford and Fall River; and the Rev. J. A. Porter at Jeddore East, West Jeddore is supplied by a student.

Rev. H. W. O. Millington is taking his vacation in supplying the first church at Uthica, New York. Rev. H. F. Waring with his family is resting at Bedford. Dr. O. C. S. Wallace supplies this pulpit. Dr. Kempton and Rev. J. H. Jenner are at work with their churches. Rev. J. Allan Spidell commenced work with the West End Church, but at the end of four weeks, accepted the call to Hampton, N. B., and moved to that field.

Rev. B. B. Brown is working zealously with the Cornwallis Street Church. The first of July was utilized for a "grand rally." To give effect to this undertaking which had for its object the raising of money to pay off the mortgage on the church, he brought Dr. Crellitt from Philadelphia and Dr. Farris from Boston, two substantial coloured ministers. The three principal Baptist churches gave the coloured people the use of their church buildings for one service each on Sunday, following the first of July. The two doctors preached excellent sermons. The raising of money was somewhat disappointing; but on the whole the occasion was

one of interest and profit. These brethren from abroad met with the District Committee and suggested and partly matured plans for supplying the coloured people in the Province with regular and more effective ministerial labour. Reporter has spent a few days in the Annapolis Valley. There he found the ministers hard at work; and evidences of a prevailing sentiment among the young minister to obtain the best preparation possible for their work. The Rev. H. S. Lewis of Upper Aylesford much beloved by his people has resigned for the purpose of taking a theological course in the United States. The Rev. J. A. Huntley of Lower Aylesford has followed this example. Although both were giving good satisfaction to their people yet they feel the necessity of further preparation for their work. The Rev. Lewis Wallace, son of Rev. Isaiah Wallace, follows Mr. Lewis in the Upper Aylesford church. At Lower Aylesford they are looking for a successor to Mr. Huntley.

The Rev. H. G. Colpitts is assisted on his large field at Middleton by Mr. J. H. Mason, student of Acadia College. Rev. Mr. Daley will soon be supported by Rev. W. H. Warren. The Bridgetown church will then take West Dalhousie off the hands of Rev. Dr. Archibald, and save him, once a month, a twenty mile drive and a third sermon, having preached twice on his field at Lawrencetown. It was a great privilege to meet the Rev. C. H. Haverstock at one of his stations in the Nictaux field—Torbrook, on a beautiful Sunday afternoon; and at his request gave a talk to that intelligent congregation. Fifty-three years ago Reporter was school master on that spot, and was accustomed to hear the eloquent Dr. Bill preach to the people. Not a man or woman, prominent in the church and community in the long years ago was present at Mr. Haverstock's service. All of them, noble men and women they were, had gone to their longed for rest; and a part of the second generation had followed them. I told them the people that I knew their fathers and mothers, for the school master, in those days "boarded round;" and that they, as descendants of their parents, ought to be, as I have no doubt they are, worthy children of most worthy parents. Mr. Haverstock has a good field and is happy in his work.

The Right Rev. Bishop Handy of the Methodist Episcopal Church, coloured, of Canada is now visiting this part of his large diocese. The bishops is accompanied by his Secretary Rev. J. W. Beckett, D. D. They paid their respects before leaving for Amherst to Lieut-Governor Jones.

REPORTER.

The Theoscope.

BY W. H. WARREN, D. D.

We have the microscope for seeing fine, the telescope for seeing far, the spectroscope for seeing the dark lines of many material substance in the light, the stethoscope for perceiving, not by the eye, the internal state of the breast; and various other scopes for perceiving various things. But what we need most of all is a theoscope for seeing God.

This is a legitimate field for scientific research with suitable instruments. We need not wait till this muddy vesture of decay is taken off, as Job said in despair of present vindication, "With my flesh shall I see God," for Moses but expressed a desire in accordance with human possibility when he said, "I beseech Thee show me Thy glory." History had told him that that the Lord had appeared under various forms unto Adam, Abram, Isaac, Jacob and others. But Moses wanted to see the real essence. For that there must be waiting, but in the denial God offered to make his goodness pass before him. And he did to the great irradiating of his face. For such vision human eyes are adequate. Elisha knew that the organ for seeing spiritual existences existed and only needed unveiling when he said, "I pray thee open the eyes" of the young man. The Lord of all spiritual realms asserted the same fact when he said, "The pure in heart shall see God." This "shall" has an assertive or imperative, rather than a future force. This is a common significance. The verb optamai, from which this optosai, "shall see," comes does not mean to see with eyes exclusively, but it means to perceive with the mind, to know as Acts 8:23, "I perceive that thou art in the gall of bitterness and the bond of iniquity;" Col. 2:18, seem with feeling of reverence. [American version note.] John 3:11 and 32, seem with spiritual organs. John 16:16, Ye shall see me spiritually present after my body has departed.

It also means to become acquainted with by experience, John 3:36, not experience life. Luke 17:22, Not known by experience one of the days of the Son of man.

It also means to take heed to, to see to it. Matt. 27:4, See to your betrayal of innocent blood yourself. Also verse 25, See to it yourselves. Acts 18:15, See to the effect of our own law.

In these senses, then (a) to perceive with the mind (b) to know by experience, (c) and then to reverently take heed to man may see God.

What is the instrument, the theoscope? Professor Agassiz once approached the instrument of a celebrated microscopist, but paused and said, "Tell me what I am to see." The microscopist, delighted, answered, "You are a man after my own heart. You recognize that there must be a prepared mind to enable the eye to see rightly. We shall see what we expect or desire to see. Thousands have eyes, but see not the things that are visible to others. A cold critic gazing on one of Turner's gorgeous pictures of the sky, in which God made the outgoing of the morning

and evening rejoice, said, "I never see such colors in the sky as you paint." "Don't you wish you could?" said Turner. "I never can begin to paint what I see." To some

A primrose by the river's brim,
A yellow primrose is to him,
And it is nothing more.

To another every common bush is aflame with God. So the first qualification is desire and expectancy. Then one is anxious to be taught, like Agassiz, by artists already qualified. How many of them there are. What a choice selection of the results of their seeing is recorded in the Bible.

The instrument of this telescope is the heart. With the heart man believeth unto righteousness; and this righteousness is the purity in heart that enables one to perceive God. As the patriot thrills to see his country in the flag; the pride to see covenanted constancy of love in a ring; the Christian to see divine love even unto death in the Cross, so the pure in heart have a telescope to see God in everything that He has made.

How the Bible seers saw Him. The heavens declare the glory of God and the firmament showeth his handiwork. He bringeth the rain. He causeth the grass to grow. He giveth to the beast his food. How the hymns roll the rhythm of his presence in nature till the morning stars sing together and all the universe is one Eolian harp swept by the breath of God.

The harp at nature's advent strung
Has never ceased to play;
The song the stars at morning sung
Has never died away.

How the world, human history, and one's individual experience are all glorified when God is perceived, even dimly in them all.

The full revelation is not yet.

For if I could see, as in truth they be,
The glories that encircle me,
I should lightly hold this tattered fold
With its marvellous curtain of blue and gold.

The full revelation of God, when we awake in his likeness and see him as he is, must be expected, desired and prepared for here. After our telescope, which has been made by the artist, has been used to perfection by an expectant soul till God is pavilioned in every splendor, breathed in every rose, and all nature sings his boundless love, then we may say:

Oh, the hour when this material
Shall have vanished like a cloud,
When amid the wild etherial
All the invisible shall crowd—
In that sudden strange transition,
By a known but finer sense,
Shall we grasp the mighty vision,
And receive the influence.

—Christian Intelligencer.

Dreading the Process.

BY J. B. GAMBRELL.

I heard Dr. Geo. N'edham relate a story of a strong man who hung on the edge of a meeting, evidently deeply interested but refusing to do anything. When pressed in a personal interview, he admitted his deep conviction and longing to be a Christian, but said in explanation of his conduct, I dread the process. Here was a mind misled, likely by false teaching, or, maybe, by false deductions, from his own observations. It is quite easy to preach too much about the plan of salvation. As to that, it is not impossible to preach too much about Christ. There is a distinct difference between preaching Christ and preaching Christ and preaching about him. The first is saving preaching; the second may be far from it.

The best preaching and teaching is that which brings the sinner, by the shortest road to look upon Jesus by faith, that keeps all thoughts of mere processes out of the way. No sort of process should be allowed to crystallize in a church. No special form of service should be held to, until it becomes the force of unwritten law. There is much in recognized slavery to a fixed order. This applies to every part of public service, to preaching not less than other things. For in effectiveness, I believe there is nothing worse than the regulation service with the regulation sermon, made out with the precision and fixedness of cut flowers. Lawyers are bound to do better or quit, and politicians would not get on at all, if they went under the yoke after the fashion of the regulation preacher.

"The process" has a deep grip on the average mind. Indeed, it has stifled that openness of heart and mind, that ready response to truth, which marked the conversions of the apostolic period. Of all the pictures of a real conversion given us in the divine records, not one is so instinct with life and action as the parable of the prodigal son. Here is a sinner, a real hard case. He has played the fool to a finish. He has gone far beyond all respectability. He has gone past the dogs and reached the hogs. He has gone far off into a strange land. Then in his dirt and rags and hunger, he thinks. Like the prophet would have us all do, he thought on his way and turned. Sorrow wrung his soul. He made up his mind what to do. He would return to his father's house. He rose and struck out. There was no parleying, no hesitation, no delay. To put it in the graphic words of Sid Williams, "He hid the grit in the middle of the road, and never stopped till he got there." It was soon done, this settling of the whole question, and as quick as

time would allow, he was sitting at his father's table, well dressed and eating the best in the land.

As we go back and read of the conversions of the New Testament, we can hardly fail to be impressed with the simplicity of the whole business. In a short ride the Eunuch being an honest seeker, came into the light. And forthwith he obeyed in baptism. That the conversion was genuine, there can be no doubt. That chariot seat was a mourner's seat; but he never thought of it. He thought of no process. The Master called Andrew, and he followed, the spirit working inward grace. Andrew went and told his brother Simon, and he came and believed. The woman at the well half heathen, outcast, dark in her heart, her mind, and her life, steeped in villainy; yet in one short interview, she repented, believed and went flying back to town saved, with a message of hope to the hard men of the town. Many of the men believed through her word, and that right away.

The thief on the cross hardened in sin, disgraced, outcast, amid the agonies of crucifixion, in a short hour, heard, saw, his heart melted, he confessed, believed and his ransomed spirit shot out of the horrors of that, the world's darkest hour, to be with Christ in paradise. How quick, how simple how certain it all was.

In studying it all over, I have been deeply impressed that we need to get back in our thinking, our faith and our efforts to the simplicity of the better times. Preachers can afford to be excentric. What is an excentric? Why is it something that moves out of a circle. The doing of the same thing the same way, by everybody all the time has great weakness in it. It brings about a psychological stagnation. It has all the weakness of a written ritual without its good English and flourish.

If we ever come to our best, we will have far more liberty than we now allow ourselves. Where the Spirit of the Lord is, there is liberty. Look at Pentecost. That was a day when Mrs. Grundy quit the grounds. Men and women, too spoke as the spirit gave them liberty. "The process," what was it? Repent and believe, right now on the spot. Thousands did and were saved. Nobody thought of any process they thought of the truth, poured out of warm hearts by tongues of fire.

Quite recently I have been watching the developments of the growing revival spirit among us. Two cases occurred one in each of two Dallas churches where the people heard, repented, confessed all in an hour. In another service one heard, repented, believed, confessed and was baptized all in a single service. Why not?

It will be a great time when preachers get the "process" business out of their own minds and preach for immediate results. It is a sublime scene when preacher grapples his congregation with the truth and presses men to immediate decision. This hour of victory will be greater when churches look for it and pray for it even while the word is spoken. What an era will that be when soul winners have faith to crowd the unsaved and bring them to forget processes, surrender, believe and live. It looks like we are somewhat emerging from slavery to processes and attaining to a more heroic faith. Processes may well be dreaded when they take the life out of us.—Baptist Standard.

The Modern Man and the Church.

Have we a religion for men? Are the churches suffering for the lack of the masculine element? What more can be done to enlist in the service of the church the bright, capable, successful men of the modern world? These and kindred questions are being seriously pondered today and because we believe the problem of obtaining and retaining the support and interest of men is one of the gravest before our churches, we are giving up three pages in this number to a survey of the various forms of effort now being put forth with this end in view. We bespeak a careful reading of this exceptionally valuable article.

Though complicated, many-sided and exceedingly difficult this problem of the men must and can be solved. And there is much reason for encouragement. Already indifference and discouragement are yielding to the determination to know the exact status of the relationship of men to the churches. A steady advance is being made in the diagnosis of conditions. Students of the problem now quite generally concede that man is just as religious as woman, though in a different way. An it is becoming apparent as Professor Coe says that the "eternally feminine" has been given disproportionate emphasis in the manifold ministries of the church.

Another factor in the problem is the gregariousness of men. The strength of this fraternal bond is seen in the numberless secret and fraternal orders. The Church has been surprisingly slow in recognizing and utilizing this potent force. Students are also finding out that much of the best work of the church is too late. That the "age of crisis" in spiritual matters is in the adolescent period, and that religious interest ordinarily steadily diminishes and the likelihood of reaching the non-Christian and unchurched lessens as the age advances. Consequently the church must begin her work earlier. It is further noted that until recently organizations for girls and women outnumbered ten to one similar attempts to interest, enlist and organize the boys and the men. The value, importance and general accuracy of all these discoveries and conclusions are proved by the fact that efforts based upon them have been almost uniformly successful.

Taking all the Protestant denominations and the whole country into account the ratio of male to female communicants is one to two, or thirty-three per cent. In spite of the assertions of superficial and pessimistic writers and speakers that there is a marked decrease in the attendance of men at church, the ratio between male and female attendants is considerably larger than the similar ratio of communicants. Trustworthy religious canvasses recently made in several large cities show that the ratio of male attendance runs all the way from thirty-four to forty per cent, is larger in the Protestant than in the Roman Catholic church and largest in the non-liturgical of the Protestant churches.

Turning to the makers and moulders of public opinion we find a remarkably large proportion of professing Christians. Conservative estimates place their number among the male undergraduates in American colleges at one half. Such a ratio is certainly remarkable it is just twice as large as the percentage of Evangelical Christians to the total population and about five times as large as the ratio of professing Christians among men of a corresponding age outside the college. The church has not therefore lost her hold upon the future makers and moulders of public opinion.

Concerning the working man and the Church no trustworthy statistics have yet been gathered. Many investigations have done commendable work in this field but through a disagreement respecting the definition of the working man little positive advance has been made in the mystery of the subject. It will certainly make us a bit more charitable towards the wage earning class to keep in mind the fact that no inconsiderable portion of them are engaged in Sunday labor. Firemen, policemen, railroad men, milkmen, indeed a great army of men are now at work for a part or the whole of Lord's Day. Our religious appeals to these men will meet with a heartier response if we show an intelligent appreciation of the conditions which surround them. Here again direct and sane efforts to reach these persons and classes have in many cases been successful.—Congregationalist.

The Tides of God.

BY JOHN S. HUNTING.

Two strong, skilled swimmers went in bathing one afternoon several summers ago on the far New England coast. Both were women, both were used to the sea's rough ways, and both were earnest Christians. Forgetting the icy nature of the waters in that latitude and the treacherous undercurrents of that bold coast, they ventured farther seaward than was wise for that place and time.

Discovering their mistake they made at once for the shore again, but to their dismay found the undertow too strong to be overcome, hardy swimmers though they were. Chilled and exhausted, they at last gave up and, turning on their backs, decided to float as long as they could.

They called loudly for help, but no help came. There, with the unplumbed sea beneath them, land and home and help far behind, the deep blue vaulted heaven above them, and death looking in at life's door, they awaited the end spoke calmly of it as they floated outward from life at its nearer to God.

At last one of them, worn out and cramped, gave up, quietly told her friend good-bye and sank to her death. The other expected soon to follow. How long she floated she did not know, for there are times when moments seem years. Facing life's great boundary, she committed her soul to God and inwardly severed one after another of the tender bonds of love and memory that bound her to earth.

Thoroughly exhausted she at last gave up the struggle, let her feet drop and expected to sink, but to her joy she felt them touch the sand beneath her. Standing up she saw the land near at hand. How did it happen? For this is fact, not fiction.

While she was tossing in the lap of the angry waves, hungry for her life, and being drawn seaward by the hidden current, the late tide set in, contracting the outward drift and unknown to herself, carried by the waves, buffeted by the current, she was saved by the tide!

What a deliverance that was! Yes, and what a prayer! Angry waves beat against the soul, false currents of evil, unseen, uncharted, and deadly, pull us earthward and deathward, but larger and mightier than all is the vast tide of God's love and will, overriding danger and changing defeat and ruin into instruments of life and safety. Dark billows rage about us, pain, disappointment, sadness and persecution; treacherous currents are without an end within, worldliness, selfishness, lust, and neglect. Often we are at our wits' end. But it is the tide that saves.

The burdens must not all be removed, for life ought not to be easy; the questions must not all be answered, for it is good for us to think and ponder defeat and failure may not be lessened, for overmuch success gluts our pride. And so it is well for us that "Love rolls this groaning sea of life on pitiless rocks of law." But while buffeting winds and waves dash and stun the soul and false currents beat us back from God, the trusting heart may always see the Guide ahead or hear the Comforter within or feel the vast tide of divine care heaving and lifting us shoreward still. The tide saves!

The waters are evil and the winds contrary, but far and wide over the wastes of life's great main roll the good tide of God, pulsing around every frightened heart and circling the world with hope. It lifts us heavenward when all seem's lost, and sweeps us at last into the white haven of God's peace if only we deny not nor despair. It is the tide that saves,

"While the tired waves vainly breaking
Seem here no painful inch to gain,
Far back, through creek and inlet making,
Comes, silent flooding in, the main."

—S. S. Times.

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UNION WITH FREE BAPTISTS.

Elsewhere in this issue we publish the doctrinal statement adopted by our Convention at Charlottetown in 1887, and also the amendments made therein by the Free Baptist Conference of New Brunswick at its meeting in October, 1903, when the subject of Union was considered by that body. Our reason for publishing this Basis is that the subject will no doubt be brought before the Convention at Truro on report of a committee appointed last year, composed of: Rev. Dr. Gates, Rev. W. E. McIntyre, Rev. H. F. Adams. See Year Book for 1903, Pages 27, 31.

The subject is not new to our readers. At the Convention in Moncton, in 1884, if we remember correctly, a committee was appointed to confer with the Free Baptists on the subject of union in Foreign mission work. The committee reported that the Free Baptists did not see the way clear to unite in Foreign missions alone, but would consider the question of an entire union of the two bodies. At the meeting of Convention in Brussels street in 1886, a delegation of Free Baptist brethren spoke on the subject with much effect. During the year 1886-87 committees from the two bodies, the Free Baptist Conference of New Brunswick and the Baptist Convention, held joint meetings and agreed on a Basis of Union. Our Convention in 1887, as we have said, adopted this Basis. But the Free Baptist Conference voted to postpone the matter. Once more, however, the subject is before the two bodies, and it will be one of the most important subjects to be considered at Truro.

About twenty years have passed since the matter was introduced, and perhaps every one is ready to vote.

In view, however, of the fundamental character of the proposed action and of the practical difficulties of effecting a union of two bodies having Congregational polity it will be wise not to be hasty in action lest we create embarrassments for the future. Patient study and a spirit of willingness to advance or to wait, as may seem to be the Master's desire, will be the attitude of mind most likely to issue in the action not to be regretted. We believe in the unqualified sincerity of both bodies; and that the dominating motive is the desire to advance the Kingdom of Christ.

Brethren will ask themselves and others many questions. We cannot even suggest all the enquiries.

1. What gains would accrue from the Union? It may be said that the union would stop the loss now incurred by separation. If there are not sufficient reasons for separation the fact of separation is itself a loss of energy, of spirit, of power with the public. In many districts there are Free Baptist churches and Baptist churches, the ability of either body being unequal to the adequate support of the ministry and the equipment of the local church for its best service. Union it is claimed would make a strong, compact field, lessen the labors of the minister in travel and increase his preaching power. Local differences being removed the spirit of consecration and confidence would increase. The spiritual life would become stronger. Perhaps these results would not immediately follow the union in every case; but the conditions would be favorable to such results if the union were sincere and cordial.

2. Some will ask if there would not be disappointment at the results of union. Perhaps so. Some of us would have a fear that the Free Baptists would be disappointed with the Baptists. We are often disappointed with ourselves. We make mistakes. "We are none of us infallible, not even the youngest of us; at least not always." Then also we might be disappointed in the Free Baptists. We might find them better than ourselves and still not enough better to make us entirely good simply by associating with them. We should still probably have to look above for help to fight the devil and all his lies; we should still have to continue the unending conflict with the undying foe.

Probably some of the Free Baptists would have similar

feelings. We are, doubtless, very much alike. But there are many things to unite us. We believe in the great verities of the gospel, which are the great verities of the universe. We greet one another in the new life and spirit that are from heaven. We try to uphold the authority of Jesus Christ in requirements of faith and in obedience to His commands. Our past has been much the same in both bodies. Our fathers toiled hard with much sacrifice to establish our churches. Our ministers still give the best of their life to preaching the word. Neither body is specially in favor with the world, nor with much of the spirit of some other religious bodies. Our common struggles for truths at least closely related would give us a fellow feeling.

3. Is there agreement as to doctrinal teaching? This is of course, an important matter and will be carefully, patiently considered. Any misunderstanding here would work evil in days to come. It will be seen that the Free Baptists adopted the Basis with the exception of two articles which were amended. Probably the article on the Lord's Supper will be most carefully examined. For ourselves we do not see that the change made by the Conference affects the meaning of the article. As we understand the section the view of the body is there given as to those who should observe the Lord's Supper and taken in connection with the articles on Baptism and church membership the Basis teaches that faith precedes baptism; that baptism is necessary for church membership; that immersion only is baptism; and that church membership is to precede partaking of the Lord's Supper. We do not see how there can be any ambiguity about the articles on the ordinances and church membership. If any uncertainty exists in any mind it should be removed by the discussion in Truro.

4. As we understand the situation the adoption of the Basis by our Convention would not effect the union of the two bodies. It would merely affirm the agreement of the Conference and the Convention on the Doctrinal statement. The way would then be open, however, to proceed with the union in such ways as might be deemed wise by the two bodies concerned.

5. It will be noted that the negotiations for union have been conducted only with the Free Baptists of New Brunswick. The Free Baptists of Nova Scotia have not joined the Free Baptists of New Brunswick in these communications with our convention. We do not know their views on the subject of union. We know however, that their relations to our people in localities where churches of both bodies exist are cordial, and we would hope that if the Free Baptists of New Brunswick and the Baptists of the Maritime Provinces become one body the Free Baptists of Nova Scotia would join the united body and together we should endeavor to bear our part in the work entrusted to us all of giving the gospel to our fellow men. "He that hath an ear let him hear what the Spirit saith unto the churches."

SCIENCE AND THE BIBLE AT ACADIA.

As was stated in a previous issue the sixth department of study at Acadia is "English Bible and Christian Evidences." From the founding of the college the Bible has been revered by the authorities and has been studied by teachers and students. But in recent years, in harmony with the wide recognition of the literary worth of the scriptures, it has been made a part of the college courses. "The Freshman class follow the Old Testament History to the time of the Divided Monarchy; and the Sophomore Class, from the Divided Monarchy to the end of the History. Along with the Bible, use is made of Blaikie's "Manual of Bible History." "The Juniors take up the study of Christ's Life, as presented in the Four Gospels, with the aid of Burton and Mathews' "Constructive Studies in the Life of Christ." (Stevens) and Burton's "Harmony of the Gospels" is recommended therewith. "The Seniors are led through a study of the Founding of the Christian Church: The Acts of the Apostles and the Epistles of the New Testament, furnishing the basis of the study. Along with the Bible, there will be used: the Professor's own printed syllabus, the volume on the Acts in the Cambridge Bible series, and Stalker's Life of Paul."

It will be seen from these statements from the Calendar that the earnest student will receive a knowledge of the contents of the Bible of the greatest possible value to him as a man, as a Christian, and as a scholar. Under competent Professors who have made the subject a life study he will gain skill in reading and interpreting that will enable him to add to his knowledge in subsequent years. The relation of this subject to growth in Christian life is obvious. "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." "Sanctify them through thy truth; thy word is truth." "And ye shall know the truth, and the truth shall make you free." These great words of our Lord show that the study of his thoughts, his word, will give freedom, sanctification and power with him. For the devout student, therefore, to study the word thoroughly is to come into the highest possible life.

But the Christian must be prepared to give a reason for the hope that is in him. To enable college men to do this there is established the course in Christian evidences. In this course historical facts are presented to furnish an argu-

ment for the authenticity of the New Testament. Among the topics treated are: "The Arguments for the Being of God; the principal Anti-Theistic Theories; the Adaptedness of Christianity to the Necessities of Human Nature; a Comparison of Christianity with other Religions; the Congruity of the Natural and Physical Sciences with the Christian Faith." Thus most of the forms of unbelief in which the Christian's faith is assaulted pass under review and the students learn that he who believes need not be alarmed at bold words of ignorant sceptics.

The calendar gives in succession to the departments just considered the subjects of Mathematics, Astronomy, Physics, Chemistry and Geology and Pedagogy. These great departments of science are pursued in a thorough manner without the least infringement of the right of research or the liberty of teaching. The Higher Mathematics confers a power of sustained thinking that nothing else can give. Chemistry "is designed to give the student a general understanding of the composition, action and interaction, of the various substances which make up the material world around him." In Geology they study "the rock-forming minerals, the composition, structure, and origin of rock masses, the chronological order of the stratified rocks, and history of life upon the earth, the Geology of Canada, the earth as a member of the universe." In Physics they examine "the properties of solid and fluid bodies, sound and heat, light, electricity, magnetism." With the provision made for special work already set forth in these columns the reader will see that Acadia offers work enough in Science to attract to her halls the numbers who wish to understand the world in which they live on its material, intellectual and religious sides. Our young people at Acadia are offered a banquet of knowledge where the cups "run over."

STATUE TO MR. SPURGEON.

The Autumn Assembly of the English Baptist Union is to be held at Bristol when the following Resolution will be submitted:—

That in view of the proposed statue of Charles Haddon Spurgeon to be erected at the Baptist Church House by the Baptist Union of Great Britain and Ireland, and to be unveiled at a Baptist Union session next year, the ministers and delegates of this assembly desire to place on record their gratitude to God for Mr. Spurgeon's extraordinary gifts, consuming zeal and abundant labors; for his words of tongue and pen that went out to the ends of the world, and were words of eternal life to great multitudes at home and abroad. They also desire to express their unabated and ever-increasing love and reverence for the memory of his wide philanthropy, his genial brotherliness, his personal charm, and his quickening and widespread influence. This representative Assembly welcomes this memorial of the great preacher of our time, and trusts that its presence at the centre of the denomination will be blessed by God to foster unity and stimulate in all hearts a richer devotion to the Gospel of Christ.

BAPTIST INSTITUTE.

The Rev. D. H. Simpson, of Billtown, N. S., Secretary of the Baptist Institute asks us to announce that efforts to secure a programme for the Institute this year have failed. He also asks us to give notice that the Institute will meet on Friday, Aug. 19th at 10 o'clock a. m., at the First Baptist church, Truro.

The Convention in 1883 appointed a committee to hold an Institute at the meeting in Fredericton in 1889. That meeting was a success and, if we remember correctly, the custom has been observed ever since. In 1895 many of the delegates were unavoidably detained at Digby and a part of the programme was carried out in the Baptist vestry of that town. Among the papers read was a careful sketch of our denominational journalism prepared by Professor A. E. Caldwell, M. A., in which the work of Stephen Selden, M. A., Rev. I. E. Bull, D. D., Rev. J. E. Hopper, D. D. and Rev. George Armstrong, D. D., was duly described.

Some of the meetings have been rather lively perhaps; but they have all been profitable, and we trust the Institute will go on in its good work for many years.

Editorial Notes.

—The Rev. Dr. Donald, rector of Trinity church, Boston, died last week. Dr. Donald was the successor to the late Phillips Brooks.

—It is reported that the Rev. Dr. Cody, of Toronto, who recently declined the office of Bishop of Nova Scotia, to which he was elected by the synod of that province, may reconsider his decision and that he may be appointed Bishop at the meeting of the synod in Halifax on Aug. 31st.

—Rev. W. C. Kierstead, Ph. D., Pastor of the First Baptist church, of Rockford, Ill. and formerly of New Brunswick will preach the institute sermon in Prince St. church, Truro, on Friday evening.

—The Rev. J. H. McDonald of Fredericton called at the MESSENGER AND VISITOR office on Monday. He is in the best of health and rejoicing in his work. The church at Fredericton recently installed an organ built by Breckles

and Matthews of Toronto at a cost of \$2,200. It has been in use since the first Sunday of July and is proving a great delight and uplift to the worship. The Fredericton church has a noble history and it has the dew of its youth.

—It is announced that the Rev. John H. Ritson, M. A., a Secretary of the British and Foreign Society in London, will make a tour through Canada during September and October, with a view to assisting in the reorganization of the Society's work, more especially in the North West Territories. It is expected that he will visit Halifax and St. John.

—In another column the Rev. W. E. McIntyre reports the dedication of a House of Worship at Cromwell's Hill. We rejoice with Rev. W. M. Field, the Pastor, and his people on the completion of their Meeting House. "The groves were God's first temples" and God can be worshipped without a house. But, as Dr. Henson has said, just as we can conceive of a disembodied spirit yet find, for the present at least, a body a very useful adjunct, so while a church or congregation might exist for a time without a fixed place of meeting it will be found that the growth of a church requires a fixed place of abode for its people. The Associations of the place of worship become most sacred and the thought of the house sets the heart on fire with love to God. Now that the friends at Cromwell's Hill have built a house for the Lord we trust the power of the spirit will make the place glorious for them and those who come after them.

—In our church news there will be found a letter from Rev. Z. L. Fash in reference to his removal from Woodstock to Hillsboro. The letter has an excellent spirit and the reader is drawn into sympathy with Woodstock, Hillsboro and Brother Fash. This is as it should be. Kindly feelings, good wishes, continued prayers, should attend and follow changes in the pastorate. The minister never forgets the church in which he has labored. In it he has left the best of himself. For that church he has prayed, for the souls of that congregation he has watched like those that watch for the morning. The homes are in his mind, the members are in his heart to live and die with him. And there will always be some, at least, who remember with delight the minister at whose hands they received baptism and the Lord's Supper, who prayed in their homes, who made their hearts burn as he opened the scriptures to them. Christ is dearer to them because of his minister. In this case Bro. Fash carries a good bit of Woodstock with him and the denomination loves Woodstock all the more because it has such a place in the heart of its former ministers. May Woodstock obtain the man sent of God to preach the Word. Hillsboro is one of our old and strong churches. It has a good record; and it has a future. It has secured a good minister and we hope to hear of the steady growth of the church and community in the fruits of the Spirit.

—The recent "Papal Decree about church music" has drawn attention to the tendency always existing to make music so elaborate as to render congregational singing impossible. We are bound to say there is very little of this, as far as we know, in our churches in these provinces. Possibly the tendency is to adhere too closely to old tunes. There ought to be some change even if the new tune is no better than the old. We that are young get tired of the tune that is sung every Sunday of every year. Most tunes should be familiar to the congregation: but some should have the charm of newness. To get the congregations to sing however, the people must have hymn books. We have been pained to observe at our associations and in other churches that so few of the people possess hymn books. How the pastor gets grace to endure this passes our comprehension. To have two or three hundred people, or even a hundred, standing up and vacantly staring while the hymn is being sung is a sight so painful; it shows so much ignorance or indifference or both, that we do not see how a pastor can have faith to expect his preaching to be heard or to be effective. Brethren do not allow our congregations to continue in this listless, torpid, irreverent, hopeless state. The Canadian Baptist Hymnal is on sale in Halifax. It can be bought very cheaply; for less than a tenth of its value—compel the church to get hymn books and the people to use them.

—This week the appointment of Committees of Convention is a matter of some difficulty. It is desirable to have different parts of the province represented, to have good men appointed, and to have them so located that they can act together. It is often difficult to fulfill these conditions. Take the appointment of the Sunday School Board last year. The brethren appointed were excellent men, they were from different parts of the country. But they were residents of districts so remote that action on such a matter as a Summer School would be almost out of the question, even if other conditions were such as to admit of the work being done. They were from Bear River, Kentville, Charlottetown, St. John and Moncton. The selection of the Committees is itself a subject of study. It seems to us the Committee of Nomination should be large enough to secure careful study of adapting means to ends. It is of no use to decide that a thing shall be done and then make the doing of it impossible by subsequent appointments.

—The Report of the Fourteenth Session of the Provincial Educational Association of Nova Scotia held at Truro, Aug-

ust, 1903, is received. It is a pamphlet of 220 pages containing the stenographic reports of addresses at the public meeting by Archbishop O'Brien, Hon. Dr. Longley, Hon. Mr. Lawrence, and Rev. Dr. Keirstead and of the discussion of "Secular Education in its relation to Morals and Religion" by Archbishop O'Brien, Dr. Falconer, of Pine Hill, and Dr. Keirstead. It also contains the papers read at the meeting and the discussions thereon. The Report will be of interest and value especially to Educationists. We do not understand why an entire year should pass before the report is published. The authorities have, we suppose, the provincial exchequer on which to draw for expenses and there are well paid officials whose business it is to attend to such work.

—Dr. Creed, subject to limitations and embarrassments in various ways as he has been in the past, is disturbed if he does not get the Baptist Year Book published in a few weeks and every one approves his desire to hasten its issue. But it takes the authorities of the N. S. Educational Association a full year to get their report, a book of a less number of pages, into the hands of its readers.

—The Baptist *Argus* of Louisville, Kentucky, is quite enthusiastic about the "Baptist World Congress." It says: "The Canada Convention meets soon, and we hope our brethren of the far north will take up the matter—to London in July 1905."

So we are to the *Argus* in "the far north." Evidently the *Argus* editor has never been very far north. The *Argus* is not entirely pleased with the limitations imposed by the Baptist Union of Great Britain. It says: "Of course, as the English Baptists extend the invitation, they have a right to define the limits to a large extent. They have shown excellent wisdom in the regulations adopted save in number '9', where we think an undue sensitiveness on the subject of open communion and mixed membership seems to be shown. We should have preferred for No. 9 not to have been insisted on. But still we be brethren and let us not be finding cause for trouble. The English brethren are divided among themselves upon these questions and they think it not wise at this time to have the matter discussed. Notice that immersion as baptism and as preceded by regeneration is not excluded, or we should not be Baptists. Certainly the close Communion Baptists and the close church membership Baptists, who are greatly in the majority in the world, will not give up one iota of the principle involved in these two points, nor will anybody wish to so influence them."

—In Rev. G. W. Corey's communication on the Manitoba Convention, published in our issue of Aug. 10th, there was a timely reference to the work of Jeremiah Clarke and his wife Mr. Corey reported the work in a prosperous condition and suggested that friends and churches cheer and help Brother and Sister Clarke. The needs of their work are great, their privations are very great, Mrs. Clarke does not see the face of a white woman as companion on the field: Send them a message of cheer." In conversation with the late Dr. S. T. Rand on one occasion in reference to the work among the Indians of which he was a pioneer and in which he was a genius, we asked him if there would be any one to take up the work when the time should arrive for him to relinquish it. He expressed confidence that God would raise up some one for the service and it seems that his faith is honored, for Bro. Clarke, on graduating from Acadia in 1899, took up the study of the Micmac language in which he had the great advantage of the dictionary by Dr. Rand, the publication of which the Government had wisely made possible, and now it is evident he and Sister Clarke are promoting intelligence and spreading the Gospel among the Indians of Canada. They are paying so to speak, a little part of the debt we owe to the Red Man who has faded so fast before the advance of civilization. We endorse Brother Corey's suggestion that Brother and Sister Clarke be assured that the heart of the denomination beats quicker on account of their devotion that isolates from the life they loved in their provinces.

—Mr. Corey also reports that the Manitoba Convention appointed a committee to promote unity among the various provinces with a view to the "unification of our Canadian Baptist work." The idea of promoting unity among us is not new and it is good. Every part of the body would gain confidence by laying hold of the strength of all. Some years ago there was organized at Winnipeg, if we mistake not, a "Baptist Union of Canada." It came into existence in 1900 and, if we remember correctly, it was to meet every four years. It ought, therefore, to have a meeting this year. We have had no notice of such a meeting. What has become of the Union? Has it had its day and ceased to be? We surmise that Rev. Dr. Charles A. Eaton, then of Toronto, now of Cleveland, Ohio, was father of the union and, that his removal to the ampler day of the great United States was a great loss to the Union. We suggest that Dr. Eaton return to Canada and look after his child.

—MANNERS.—Mrs. Cornwallis, West, formerly Lady Randolph Churchill, says: "The standard of what is best and beautiful must always remain and always be recognized, and manners are only the outward and visible signs of what is noble and gracious." Tennyson says: "Manners are not idle; but the fruit of loyal nature and of noble mind." "Be courteous" is a command

of binding force. The true manners must come from true hearts. Make the tree good to get good fruit. Identity of nature between the mind and manners is a law of nature. "Honor all men; love the brotherhood; fear God; honor the King" are directions that will go far to produce good manners. But instruction as to what things are excellent, and of good report is also necessary. Children must be continually taught in order that good intentions may find adequate expression in what is comely and right. The Bible is sound as a book of etiquette and gives the power by which conduct is to be more than "three fourths of life."

—"It is not enough to go to school. One must go to the right school. Not what is taught in the classes, but what is taught individually by association is the great thing. It is a liberal education for a young person to attend a school where life in all its aspects is wholesome."—Northwest Baptist. Emerson somewhere says it is of more importance with whom you study than what you study. Nevertheless the subjects of study and the work of the class room must always be a large element in education.

"In proportion to their wealth the Baptists have given as much for the cause of education as any other Christian body. In two Protestant institutions there is a disposition to talk of Christianity as though it were a huge uncertainty, or as though it belonged to the past. Protestantism at this hour is honeycombed by a polite species of unbelief; and if our ministers were to act honestly, thousands of them would leave our pulpits and go where they belong—and that is to denominations that are not in any sense evangelical. Somebody has to protest, and I am old enough not to care what anybody thinks, I trust. We have a history, we have a faith, we have a worthy record, and we have principles that have ennobled the world; and no slight shall be put upon them if I can prevent such indignity."—Rev. Dr. George C. Lorimer. And the Baptist name is entrusted for safe keeping and honor not only to institutions of learning and to churches, but to every member of every church.

—Our attention has been specially called to the following extracts from Bystanders letter to Canadian Baptist by one who has long attended our Convention and has observed the conduct of some delegates. At his request we invite the attention of delegates to Truro to these notes:—

GIVEN TO HOSPITALITY.

"Have you enjoyed the meeting?" asked a host of his three guests, delegates to a Convention.

"We have not attended them as yet, we are doing the city," replied one of the visitors.

"Then you may pack your valises and leave my house. You are here under a false position."

It was sharp but business like. This incident took place among Baptists and is a fact.

"How did you enjoy your delegates?" asked one hostess of another after an unusually large gathering of Baptists in one of our big cities.

"I would have enjoyed them much better had they attended the meetings. They simply made my house a place of convenience. The women went shopping and the men attended to their own affairs. I am willing to open my house and my heart to delegates who come to attend as ambassadors for the King, and who honor the King by doing his business faithfully, but I am not a free boarding house keeper for spongers."

We trust, too, that a spirit of honor will be installed into the people. If you accept hospitality, and are a delegate from your church, or Mission circle, its your duty before your Master to be promptly present at every prayer service, and to attend every meeting of the entire session. A roll call should be instituted, and each one expected to reply before a hymn is sung or a prayer offered. On the return home of the delegates, whose expenses perhaps have been paid by the church or circle, he or she should be prepared to give a strict account of their time while acting as the servant of the organization they represent. "Ye are not your own."

Special Notice to Our Friends.

The MESSENGER AND VISITOR is published in the interest of its subscribers, and to extend the Kingdom of Christ by affording information of the various branches of our denominational work and of the Christian world, and by expounding the Word of God and advocacy of Gospel principles. We receive abundant testimony from our readers to the value of our service. We wish to be still more useful and therefore, we wish to extend our circulation. We have many women on our list of subscribers. They appreciate our paper. We wish to have more of the women of our churches receive the reports of the work of our Missionary Unions and our denominational news. We believe they will respond to our offer to them and to their friends which we here make, viz: To send the Messenger and Visitor to new subscribers from the time the money is received to Jan. 1, 1906, for two dollars. Payment must be strictly in advance.

We suggest to our friends to bring this offer to the notice of those who do not now enrich themselves by taking this religious journal of the home. In this way your neighbors will receive a blessing for which they will be grateful to you and the cause we love will be advanced. Let the orders come. They will be promptly filled and every effort made to satisfy our patrons.

The Story Page

Coffee-Pail Ezra.

"No I can't go," said Ezra looked reproachfully at a pail of hot coffee which he had set down close by, under the shadow of the big ore bin.

"Oh, bother!" said Jack Everts, "your uncle doesn't need that stuff. He's well now—been well this two weeks."

"I know, but Grandma Hills thinks he needs it."

"Well, he doesn't. You know, half the time he doesn't touch it."

"And sometimes he scolds you if you get in the road of his pick," put in Herbert James.

"Yes," and Ezra stroked the long ears of Nancy, the burro meditatively. "But then, you see, he might want it to-day, and it wouldn't be there. And, besides, grandma depends on me to take it down to him."

Still he looked at the coffee pail with no friendly eye. If he had had a mother, or even a Sunday-school teacher, he would have learned long before that duty is duty and must be done, however hard it seems, but he had no one except a feeble, old grandmother and a big, busy uncle, who worked down in the mine. At precisely ten o'clock every day the boy was sent to him with hot coffee, and the task had grown very wearisome to him. At the first, when Uncle Tom was weak, and the coffee seemed to do him so much good, Ezra was glad to take it. But, for two weeks past, Uncle Tom himself had protested against it, and Ezra felt that he was making a goose of himself in the eyes of everybody, except grandma. She could not be made to see that Tom no longer needed it.

"No I can't go," said Ezra, again, taking up his pail and turning toward the engine house.

"It's all nonsense, I tell you," said Jack; grandma'll never know if you don't tell her, and your uncle doesn't want it."

"I know," answered Ezra, resolutely. "But it's my business. Grandma depends on me," and then he began climbing the hill as fast as he could go, which, although he did spill some of the coffee, was the very best thing he could do, for he was the sooner out of temptation. It was no wonder that when Jack and Herbert proposed an expedition out into the sage bush after cotton-tails; Ezra looked at his coffee-pail in deep disgust. Every day since Uncle Tom had the fever, grandma had sent the boy with the coffee for him.

At the top of the shaft he gave one rueful look at the two boys and the burro out in the shimmering, sunny valley, and then climbed into the car, nodded to the engineer, and slid down into the dark, close mine.

The engineer knew his errand, but he had to scramble out as fast as he could to let the car go on to the seventh, from which ore was being hoisted. At the fifth level, that day, the air seemed unusually close.

"I suppose it's because I wanted to go after cotton-tails so much that it seems uncommonly hot and nasty down here to-day," thought Ezra. He lighted his candle, and plodded his way along the low-walled drift. He was in the "old works," long ago stopped out, at the far end of which the company had a gang of men making a vertical shaft, or "upraise," as it is called, to the level above. At irregular intervals, cross-cuts came in from the darkness at either side leading sometimes only a few feet, and sometimes from some distant ore chamber. Ezra was eleven years old, but to pass the black mouth of an unused cross-cut was still an ordeal to him. Something about its thick silence and darkness and its unknown depth awed and troubled him. He had walked some little distance, trying to keep up his spirits with whistling, when he suddenly halted. His breath was coming quick and short, and he began to realize that he was breathing smoke. Where did it come from? Lifting his candle, he peered about carefully. He could see no sign of fire, but the drift was gray with smoke—a heavy curling mass that was coming toward him in sullen silence.

His first thought was to run for the shaft. But no—where were Uncle Tom and the other men? If the fire was in one of the cross-cuts, the smoke would seek the open shaft, as it would a chimney, and the men would have no warning until the whole drift was ablaze and it would be too late. He must find where it was, and he must reach them if they did not already know. He hurried on, but his light grew dim in the smoke, and his feet stumbled over the uneven floor. His breath was growing painful, and his eyes smarted unbearably.

He remembered instinctively having read somewhere that one must not breathe the smoke, and he stopped and looked toward the shaft. He could see the faint twinkle of the light that hung over the car track, and he held out his hand toward it as toward a friend. But he knew that his way led in the other direction. He must find the men. He stumbled on, groping with his eyes shut, every breath a stab of pain and his mind holding out one thought—to reach the others before it was too late. Once he fell headlong, but it was a fortunate fall for the lid of his coffee pail flew off, and half the contents were dashed in his face. Quickly righting the pail, he dipped his handkerchief in the remaining coffee—one of the big red cotton handkerchiefs of the

mining camps—and tied it over his head and face. He could have cried from the feeling of relief that it gave, and the way grew easier until the heat dried the handkerchief and forced him to take it off. Then he groped and stumbled and fell, and picked himself up and ran on and fell again, and then on once more. His strength was giving out, and the curling, lead colored mass wrapped about him closer and thicker. It was a battle of a child against a relentless, unreasoning foe, and it was bravely fought. But he could not fight always. His foot caught beneath a loose board and he fell at full length. Vaguely he felt that the struggle was over, and he was glad he had done his best. He gave a little gasp—and then looked around him in surprise. The air was clearer and he could breathe. There was smoke, certainly, but still he could see and breathe. Where was he? How did it happen? And then he saw what made him more anxious still for the men in the upraise. His fall had carried him just past the mouth of a deep cross cut, from which the smoke was pouring in thick, leaden masses toward the shaft. He could hear the dull crackling of the burning timbers, and he knew that the time was short. He stood up and tried to run, but his mind was in a whirl, and his legs tottered beneath him. Still he would not give up. The worst was past, and his head grew clearer in the better air, his strength began to come back also.

In less than five minutes the men in the upraise were standing about him, and he was telling them as quickly as he could of their danger and of their chance of escape.

"We must make a dash for it," said Tom Hillis, who was always the leader. The men nodded, threw down their picks and shovels, and marched grimly out into the drift to meet the foe. How Ezra got through the second time he never knew. He remembered being dragged along by hard kind hands, and, at last being lifted on a pair of strong shoulders and carried "pick-a-back" like a baby, when he opened his eyes he was in the hoisting room, and the superintendent of the mine was there too, looking very grave and anxious.

Will he live? he was asking of the doctor, who was stirring something in a glass.

"Oh, yes. He'll not die yet. He's a plucky chap. He will be all right in a little while."

"It is strange how things happen" the superintendent went on. "It is certainly strange. If this boy had not been going about his plain, everyday business this morning, these men would have been smothered, and the whole mine would have been in such a blaze that we couldn't have stopped it."

When Jack and Herbert came home that night with four cotton-tails they were very much surprised to find that "Coffee-pail Ezra" had become a hero in the camp, and was to be taken into the superintendent's family to go to school with his own boys.

Its mighty queer how lucky some folks are," said Jack. "Tain't so queer," answered Herbert "when you consider how plucky some folks are."

"Hump. I guess anybody would have warned those men. Maybe they would, and then maybe they wouldn't. But I am thinking is that there isn't more than one boy in the camp that would have been down there with that coffee-pail when the other boys were going out hunting."

That's where the pluck comes in I'm thinking.—Southern Churchman.

Why They Left.

It was Sunday afternoon. Hank Peters, dressed in his best clothes, was making a neighborly call at Deacon Pepperton's home. But somehow conversation lagged, in spite of the visitor's brave attempts to keep up a regular flow of words. The deacon's face was unusually long, and every now and then he sighed dolefully.

"What's the matter, deacon?" ventured Hank at last. "You seem to have the blues to-day."

"Mebbe I have—'tain't surprisin'."

"Let's hear about it," said Hank, sympathetically. "Tain't nothin' new," returned the deacon, feebly, with another sigh. "I'm jest sad, that's all—sad, an' a bit lonesome at times. Mrs. Pepperton is lonesome, too. So's the farm—an' the pony—an' the dog. Everything's lonesly. Jest you wait till your own boys an' girls leave home—then you'll understand how we feel."

For a moment there was silence. Mr. Peters, thinking his own thoughts, looked curiously at the speaker's lugubrious countenance. There was sympathy in the look, and yet, combined with sympathy, there was something else in the grave blue eyes which studied the deacon's face.

"What made 'em all leave?" asked Hank at last, quietly. "I dunno. First John went, then Mary, then Tom. Now Harry's gone, an' there's nobody left 'cept Mandy an' me—an' the dog, an' the pony, an' the farm. Well, the youngsters have all got work in the city, an' they're scrapin' up a bare livin' there, I guess, but they could 'a' done better round home on the land I calkerlated to give 'em. But no, they wouldn't stay—said they'd had enough o' farmin' to last 'em a life time, an' longer. Why, to hear them young-

sters talk you'd think that a farm ain't a fit or a pleasant place for boys an' girls to live!"

"Some farms are not."

"Eh?" said the deacon, looking up quickly.

But Hank had an innocent, far-away look in his eyes that disarmed suspicion.

The next day was Monday—wash-day, of course. In the midst of the usual festivities incident to that weekly occurrence, Mrs. Pepperton made the discovery that her supply of soap had "run out."

"What'll I do?" she demanded, as she rushed to the back door, and announced the discouraging fact to her husband.

"Shoo o! You don't say! Is all that ten cents' worth I bought you gone already?"

"Yes, an' I've got to have more right away."

Suddenly his face brightened. "I'll go over an' borrow some at Hank's house. They buy it by the box, an' are sure to have a plenty." And away he went "cross lots."

Presently he returned, his hands full of soap and his head full of news.

"What d'ye think?" he began.

Mrs. Pepperton snatched the soap, and retreated to the kitchen, muttering that she was "too busy an' flustered to think of anything 'cept the washin'."

But the deacon eager to unload his store of news followed her into the house.

"You'll never guess what Hank is up to now, woman! My! I never see such a feller for fool ideas!"

Curiosity conquered hurry. Mrs. Pepperton's lips and eyes bulged full of questions.

"Well," said her husband, after a dramatic pause, "you mayn't believe it, but that feller is jest a-bustin' hisself makin' a croquet ground out in his side yard under some apple trees! He's diggin', an' haulin', an' poundin' it down. An' he's bought a croquet set, an' a big red two seated swing an' two hammocks—that he's swung close together under a spreadin' tree, an' I don't know what else—I didn't stop to see any more."

And, panting and growling, the good deacon subsided into a chair, and fanned himself vigorously.

"For the land sake!" ejaculated Mrs. Pepperton, her mouth wide open with astonishment.

"An' there's worse yet," continued her husband. "Bill Waddle told me this mornin' that Hank Peters had bought a rubber-tired buggy, so's the youngsters could have it to ride in whenever they pleas d."

"You don't say! Why, these ere Peters youngsters already have bicycles, an' everythin' else that heart could wish for."

"Yep, it looks like fool business," commented the deacon. "Somebody ought to warn Hank against such extravagance. Why, our own youngsters never had no such pamperin' an' gimcracks when they were at home—no, sir-ee!"

Somehow that last sentence made Mrs. Pepperton look suddenly sober and thoughtful. The silence of the big, empty house seemed all at once to crowd into the kitchen. The clock ticked nervously; insistently.

"Consarn that clock!" cried the deacon irritably. He, too, seemed to feel the stillness which had suddenly prevailed the room.

He looked at his wife: she looked at him. There was a long pause. Her face flushed—grew pale. Hesitatingly she crossed the room to where he sat, his eyes fixed moodily on the floor. A moist soapy wrinkled hand slipped in his, and a soft voice said sadly: "Mebbe Hank is right after all."—Michigan Christian Advocate.

How Raymond Learned.

Raymond had been sitting out on the porch for a long time playing with the kitten. At least he thought he had been playing with her; but she evidently did not agree with him, for she had just scratched his finger so that it bled. So it was an unhappy little boy who started out to find somebody to play with him.

Katie was in the kitchen making a cake, and, as he stood in the doorway watching her, the sound of the egg-beater said to him: "Bzz, bzz, bzy! Bzz, bzz, bzy! 'O Kate," he said, "come on and play with me a while."

"I'd like to, Ray, but you see I'm busy," she answered, as she mixed the eggs and the sugar in the big yellow bowl.

"Yes, I see," replied Raymond. "That's what the egg-beater was saying: 'Busy, busy!'" And he ran off out into the back yard.

Papa was out there cutting the grass, and the lawn mower made so much noise that he didn't hear his little boy when he called to him to come and play. When he reached the fence he turned, and asked over his shoulder: "What is it, my son?" But Ray had been listening to the lawn-mower, and it had said: "Bzz, bzz, bzy! Just like the egg-beater; only much louder, so he said: 'I s'pose you're busy, papa, so I'll try and find somebody else to play with me.'

"Where's mamma, Kaitie?" he asked at the kitchen door.

"Upstairs in the sewing-room, I think." And Ray trudged slowly upstairs to find her.

The door of the sewing room was open; and, before he got to the landing Ray could hear the noise of the sewing-machine. 'Bzz, bzz, bzz!' it said. Ray stood and listened. Mother looked up at the end of her seam, and called to him to come in. 'Well little boy, you look pretty mournful, it seems to me. What's the matter?' she asked cheerily.

'I want somebody to play with me mamma, 'cause kitty scratched me, and I don't like her any more; I'm not having any fun at all. Katie's making cake, and the egg-beater says 'Busy' all the time; and papa's cutting the grass, and the mower says 'Busy'; and now your sewing machine says 'Busy' too; and I guess I'm the only one in town that isn't busy!'

'Poor little son!' answered mother, stroking back the tangled hair from his forehead. How would you like to take a note to Aunt Mary for me and bring me back an answer? You can get your velocipede, and ride down.'

'Oh, that would be fun,' said Ray. And in a few minutes he was speeding off over the pavement on his little tricycle. As he rode along the wheels rattled on the stones, and a familiar sound came to his ear, 'Bzz, bzz' bzz!' 'Why, he cried, 'I guess I'm busy too, just like everybody else! That's why I feel so good!'—Northern Messenger.

Playing in the Puddles.

On the birthday of Napoleon Charles, son of Louis Napoleon and Portense, and a child whom the Emperor Napoleon meant to make his heir, he and his mother were seated at a window in the palace which opened upon the grand avenue. A heavy shower had fallen, and the avenue was full of pools of water. A group of bare footed children were out there wading in the water and playing with little chip boats. The young prince, richly dressed, in a splendid hall and surrounded by his elegant and costly birthday presents turned carelessly away from his toys and watched the children with eager interest.

'So, then, my son said his mother, "you are not grateful for your presents?"'

'Oh, yes," replied the young prince, "but I am so used to toys. Look at those little boys mamma!"'

'Do you wish for money to give them?'

'Papa gave me enough this morning.'

'Well what ails you my child? What do you want?'

'Oh," said the young prince, hesitatingly, "I know you won't let me, but if I could go out and play in those beautiful puddles, it would amuse me a hundred times more than all my elegant toys. Oh, please let me go!"'

So the real enjoyments are not always the most costly, and poor children enjoy liberties unknown to some rich one and besides the barefooted boy playing in the puddles finds a comfort and health which he can not find in the palaces of kings.

The earth is the great reservoir of electrical and magnetic force; and he whose bare flesh comes in contact with the moist soil at once partakes of the electrical equilibrium which exists in nature. Immediately nervousness and restlessness cease and calmness and steadiness ensue.

If rich people's children had more privileges on the ground and if some of our nervous fidgety, and fretful grown people would sit on the ground, work with bare hands among the weeds and flowers, and go barefoot among the puddles or on the sea-beach, or in the soft soil of the furrowed fields, they would have less nervousness, less sleeplessness, better health and better temper; and would be healthier in body and happier in soul.—Courier Journal.

Only a Cup of Tea.

A group of bright-faced young women were chatting together in the parlor over their afternoon tea when a distant knocking caught the ear of the pretty girl hostess.

'Excuse me a minute, please," she exclaimed, springing to her feet. "I musn't leave that knock unanswered, for I suspect it is mother's washer-woman bringing home our clean clothes."

The surmise was quite right. Mrs. Knott, the washer-woman, stood at the back door with a heavy willow basket in her arms. She was a slight little woman, who always looked too frail for the hard work she was obliged to do. This afternoon her lips were almost colorless and there were dark rings under her eyes. She was almost breathless from her long walk with her heavy burden, and her chest heaved spasmodically.

'Come in and sit down while I get the money," said the girl, sweetly.

She stepped into the adjoining room for her purse, and as she came back the white face of the woman at the door stirred her sympathetic heart to a sudden quick pity.

'How tired you look!" she said; "wait and I'll get you a cup of tea."

She had flashed out of sight in an instant and was back again before Mrs. Knott had recovered from her surprise. On a dainty tray she carried a delicate china cup from which rose a tempting fragrance.

'Drink this," she said. "I'm sure you'll feel better."

The woman's hardened hand trembled as she took the cup and hastily drank its contents. The warmth seemed to spread through her chilled, exhausted body. Yes, her heart, too, felt the comfortable glow. A minute before she had been worn out, discouraged, hopeless. Now a new courage stirred within her. As she had climbed the steps she had thought how sadly insufficient for her needs the pay for her work would be. Now she thought of the necessities it would purchase for her children, and her face grew bright. She went out into the dusk and dampness of the late afternoon with a step that was no longer hopeless.—Forward.

The Young People.

EDITOR A. T. DYKEMAN
All articles for this department should be sent to Rev. A. T. Dykeman, Fairville, N. B., and must be in his hands one week at least before the date of publication. On account of limited space, all articles must necessarily be short.

Officers.

President, Rev. H. H. Rosch, St. John, N. B.
Sec.-Treas., Rev. G. A. Lawson, Bass River, N. S.

Our Aim

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

Delegates.

Don't forget to appoint delegates to the Maritime B. Y. P. U., which meets in Truro Saturday, Aug. 20th, at 9 o'clock in the morning. At that meeting a new editor for this department, as well as other officers, will be elected. Be sure and be present at 9 o'clock sharp. See Sec'y-Treasurer's notice in last week's issue.

Prayer Meeting Helps.—August 21st.

THEME: Standing Alone for God. Romans 8: 31-39.
HOME READINGS.

Monday—Testing Time for Faith. Numbers 13: 1-10.

Tuesday—Elijah at Mt. Carmel. I Kings 18: 17-22.

Wednesday—Paul on Shipboard. Acts 27: 20-36.

Thursday—Dare to be a Daniel. Dan. 6: 4-24.

Friday—Moses at a Trying Time. Exodus 32: 19-26.

Saturday—Standing by his Convictions. John 9: 24-38.

Sunday—The Master Alone. Mark 14: 26-50.

The book of Romans is Paul's great doctrinal epistle. In the opening chapter he raises the question, How is righteousness to be attained? His answer is, not by works, but by God's gift through faith. The theme of the letter is, to use the apostles language, the gospel the power of God unto salvation unto everyone that believes, both Jew and Greek." In chapters 6, 7, and 8: 1-30, Paul considers the changed relations of those that are justified to sin, and law, and death. In Romans 8: 31-39, we have the application of the doctrine to the believer. But what an application it is? There is in it the exultant note of victory. The battle is on between the believer and all the forces of evil but standing alone for God, he is more than conqueror. In the lesson Paul raises three great questions which we shall consider in order.

I. IF GOD BE FOR US WHO CAN BE AGAINST US. Vs. 31.

(1) God spared not his only Son but gave him in our behalf, vs. 32. (2) Granting this will he not freely give us all things, vs. 32. Paul employs here the logic of the less being continued in the greater. God's greatest gift to the world was the gift of Jesus Christ. This was the unspeakable gift for which the apostle lifted up his heart in adoration and thanksgiving. If this be so, it will follow naturally that God will give us the smaller blessings when we are in need of them. The believer may then well stand alone for God, because God stands with him, and he is not alone. God is the Unknown Quantity which gives strength and power to the believer. There is a spiritual arithmetic, by which, one and one, does not always make two; sometimes it make one hundred and two. If God be for us who can be against us! God and the believer are thirteen of every jury. God and the believer are the majority in every battle for the advancement of humanity. God and the believer are the victors, no matter how great the odds may be against them.

II. WHO SHALL LAY ANYTHING TO THE CHARGE OF GOD'S ELECT, vs. 33.

(1) It is God that justifieth, vs. 33.
(2) We worship not a dead Christ but a Living, vs. 34.
(3) A Christ enthroned in glory, vs. 34.
(4) A Christ who ever maketh intercession for us, vs. 34.
There is in this no licence for evil, but on the contrary one of the greatest incentives to pure and holy living. No man can put forth his best energies in any undertaking, when he is doubtful of the issue. The doctrine of falling away from grace, leads to falling away from grace. The best moral fibre is developed in the man, in whose heart is fixed the eternal security against failure.

III. WHO SHALL SEPARATE US FROM THE LOVE OF CHRIST, vs. 35.

(1) The apostle calls the roll of all the earthly ills that afflict mankind, vs. 35.
(2) He concludes that in all these things we are more than conquerors through him that loved us, vs. 37.
(3) Next the gaze of the apostle sweeps an horizon that

takes in life and death, the present, the future, and the unseen world itself, vs. 38.

(4) Again he concludes that nothing is able to separate us from the love of God which is in Christ Jesus our Lord, vs. 39.

CONCLUSION.—Two great things at least may be said by way of application from our scripture lesson.

(1) It ought to make us heroic and whole hearted in service of God.

(2) I ought to fill that service with happiness.

PERRY J. STACKHOUSE.

Detroit Convention Gems.

"America needs Baptists to-day for the fulfilment of the purposes of liberty."—H. J. White.

"The enlarging life involves a wider sympathy, a deeper sense of kinship with all the human kind."—Henderson.

"Education is not a process confined to the schools and colleges. It is a process which begins with the birth moment, and is continued to the dying day."—Trotter.

"The problem of the B. Y. P. U. of America is to help the enthusiasm of youth develop into zeal of purpose."—Chapman.

"We can do well only that into which we put our whole soul's force."—Roselle.

"No matter what your pursuit is, remember that it is holy."—Bitting.

"A positive life is that life which brings the Christian into the enlarging sense of his duty to home and land and age."—C. H. Jones.

"When men talk of Christian Life that conceals itself within itself, they are talking of that which is not."—Crandall.

"A little less emphasis on imitation and more on incarnation in evangelism will give us more of the dynamics and less of the mechanics in soul-winning."—J. E. White.

"Life's great task is to gain the largest knowledge of God."—McNeill.

"He who is a co-worker with God becomes partaker of the universal."—Calley.

"One may have the plainest table; he may have a floor without carpet; may have walls without any decking whatever, and yet he may be living the richest life, and is not bound up with the things that he has or has not."—Geistweit.

An Important Question.

Do you take the MESSENGER AND VISITOR? Every young Baptist should subscribe for it, and read it carefully. Read these wise words from *The Evangelical Messenger*, under the caption "What the Church Paper Does."

"It gives all the news of importance occurring within the church.

"It advocates and promotes the interest and activities of the various institutions and enterprises of the church.

"It gives you the best thoughts of the best thinkers in the church. "It gives you a general view of all important events in universal Christendom.

"It affords a mass of entertaining and instructive literature, stories, etc., for the family circle and for young people.

"It furnishes the best missionary news of the world.

"It discusses the live questions of a day and vital topics in church life, as well as current events in general.

"It keeps its readers booked on the best periodical literature and books on the market.

"In short it is indispensable to the church member who is loyal and aggressive, and to the wide-awake, intelligent, progressive Christian."

Witnessing.

By Emil M. Martinson.

Do you say you cannot witness
For Jesus the Christ and the King?
Do you say you have no fitness
His praise to suitably sing?
Do you say you cannot gather
Courage to plead with lost men?
Do you mean your Heavenly Father
Supplies not your greatest needs then?
Cannot? When Jesus has saved you!
Cannot? He gives you his word!
Cannot? The Holy Ghost hills you!
To fail him, you cannot afford!
Princeton, Ill.

Covetousness is a disease of the mind, and an unnatural thirst which is inflamed by that which should quench it. It is the thirst of a fever or of a drowsy; the more a man drinks the more he desires and the more he is inflamed.

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 Chicacolet that the good work begun there during the past few months may be gloriously carried on until many shall openly confess Christ.

For our Conventions that the Holy Spirit may direct all our meetings and assist every speaker. That each delegate may receive great blessing.

Notice.

The County Secretary of Kings regrets very much that there was no report of Central Association in MESSENGER AND VISITOR, she is not to blame in the matter. The meeting was both profitable and much enjoyed. The addresses were highly appreciated.

Missionary Motives.

When some great moral or philanthropic movement takes possession of the heart and influences the lives of a large number, we are convinced that powerful motives underlie the movement and give it life and energy, sustaining it amid apparently untoward circumstances.

No movement in this century has taken possession of so many, and entered as a permanent factor in their lives as the Foreign Missionary movement, and we are convinced that none is sustained and carried forward by such powerful motives. We desire to present some of these, that if possible our interest may be deepened and our efforts redoubled to do what we can to send the gospel to every creature.

The first appeals to our knowledge. Their degraded condition. In India and China there are doubtless classes that might rank with some in Christian lands, but alas these are the few among the many. The vast masses are sunk in poverty and misery of which at best we have but little conception. As we read Booth's "Darkest England," our sympathies must go out for the lapsed and lost, but these, at most, are the few hundreds among the many millions in heathen lands who are sunk into a state of wretchedness even worse than those who are born and die in the slums.

Knowing that Christianity lifts a man from such a condition, knowing that the religion of Jesus breathes into a man the spirit of God, which means ascent, with the light and darkness playing on the picture, is it any wonder that all who have the true altruistic spirit, which after all is the spirit of Christ, should be found among missionary workers.

Darwin, who was no friend to religion when he returned from the cruise of the Beagle sent a subscription to a Missionary Society with a note, the purport of which was, that what he had seen during that cruise (especially in Patagonia, of the elevating influences of religion, led him to send that contribution.) Shall we who feel and know the Divine origin of our religion and not lay cheerfully on God's altar all that we have that can aid man's elevation?

Second.—Their Moral Status. The truth is woven through all history, that a people rise or sink to the level of the Gods they worship. What then must be the condition of those nations that for centuries have worshipped gods whose character is of the vilest nature? May we not expect that they will be sunk to the lowest depth of moral depravity? When the very worship of their temples is associated with immorality, what can the outcome be but immorality of the grossest kind? This state of matters is confirmed by the testimony of every missionary. Every precept of the decalogue unobscuredly violated, and Paul's picture of the Gentile world—as in Romans 1: 24-31, almost too black for recital, is the level of their everyday life.

Third.—Their Spiritual Condition. The soul of man was made for God, and can never rest until it rests in God. The saddest aspect of the case is that the soul of these Gentiles is feeling out after God unable to find him, groping in the darkness that is constantly deepening, their cry going out, "O that I knew where I might find Him,"—to hear no response. Their learned men searching their Vedas to find out some way of reconciliation to God, and after all their searching to find that these books open up no pathway to him or shed light on the question, "How can man be just with God?" The great problems of life and its responsibilities pressing in, and no possible solution. No one can look thoughtfully on these matters without being deeply moved. To see such a man as Plato, who perhaps approached nearer the light than any other, drawing back, saying, "I know not what to believe," must awaken sympathy. But when he is viewed only as the representative of many, that sympathy must become so intense that we will gladly aid in sending the torch of truth into the prevailing darkness. Are our feelings moved when we see some fine picture or piece of sculpture marred by vandal

hands? Shall they not be more deeply moved as we see the image of God on the soul, defaced, almost obliterated, and in its stead the counterfeit image of the devil whose possession of man's heart is marked by the sinking of the soul day by day into still deeper depths, into still greater darkness?

Fourth.—Their Eternal Destiny. Are the heathen eternally lost, is one of the questions that is constantly agitating Christian minds. Can it be that these millions, who have never heard of a Saviour are passing on through darkness to eternal night? What shall we say? Shall not the Judge of all the earth do right? Yet what is their hope? If a soul can be saved in India without Christ, a soul can be saved in America without him, and there would have been no need for the incarnation and death of the Son of God. Sad, unutterably sad is the thought that these millions are without hope, and as the eternal loss forces itself on our minds we feel the impulse of a mighty motive urging us onward in the God-given duty of sending the gospel to every creature. The strength of this motive might be seen by the effect on mission treasuries of the prevalence for a time of the idea that some have, that in some way, apart from the gospel, the heathen would be saved. Seen in the different denominations, just in proportion as that thought permeated the body. If the heathen can be saved in ignorance in some other way, then sending the gospel deepens their responsibility, and those who could be saved without the gospel are only assured of their condemnation by their rejection of it.

No, there is no salvation save through Christ, and souls are crying out, "Save us from eternal ruin." Thank God, almost the entire church understands the issue and are burdened with the thought as they feel the comparative littleness of the effort compared with the tremendous issues at stake.

To intensify if possible these feelings comes the fact they are passing away. The uncounted millions along time's shore pass onward to eternity. Shipload by shipload they are passing over, and in a short period all that now live will have reached their eternal destiny, beyond the reach of human aid. This thought has thrilled the hearts of earnest mission workers until they have cried out for the evangelization of the world in this generation. Let these two thoughts enter into our minds and abide there, and there will be an amount of missionary enthusiasm that will prove the power of these motives.

Fifth.—The last motive we shall name is the Love of Christ. This was the motive which dominated the greatest missionary of the Christian age, Paul. He says, "The love of Christ constraineth me," not my love to him, deep and abiding though it be, but Christ's love to me, which has a height, a length, a breadth, that passeth knowledge. Our love to him is after all a finite quantity, liable to change; his is infinite. The same yesterday, to-day and forever."

Other natures have limits, but this is limitless. When a soul is formed and fashioned by this power, no duty is too difficult, no sacrifice too great. When we stand under the shadow of the cross, with the words sounding on our ear, "I gave my life for thee," what can we withhold. As the missionary's wife was parting with her child, who had to be sent to America, while she returned to her work, she said, "I do this for Christ's sake." So our highest aim and dearest efforts will be put forth, as we drink in the love of Christ to us. It is only as we have the living water springing up in us that we can give the water to others. So it is only when we are dominated by the love of Christ that our love goes out to the lost and fallen. All other motives to my mind, fade out of sight when compared with Christ's love to us, and while we cry, "More love to thee, oh Christ more love to thee," the prayer can only be answered by fresh revelations of Christ's love that makes every burden easy and every cross light.

Written by Mrs. Beattie, and read at the W. M. A. S. meeting at Grand Mira, on June 29.

FINANCIAL STATEMENT OF MISSION BANDS FOR YEAR ENDING JULY 31st, 1904.

	F M	H M	Total
Recd. from Bands, Nova Scotia,	1127 81;	273.85;	1401.66
" " S. Schools " "	42.59;	3.11;	45.70.
" " Unions " "	47.00;	5.00;	52.00.
" " Bands, New Brunswick,	537.40;	163.99;	701.39.
" " S. Schools " "	9.51;		9.51.
" " Ban. Is Prince Edward Island	94.08;	19.50;	113.58.
	1858.39.	464.95.	2323.34.
Dr.	F M	H M	Total
Paid to Mrs. Mary Smith	1858.39	464.95	2323.34.
	IDA G. CRANDALL.		
Chipman, Aug. 10th, 1904.			

AMOUNTS RECEIVED BY TREASURER MISSION BANDS.

FROM JULY 24TH TO AUG 3RD.

Albert, F. M. \$9; Mahone F. M. \$5; H. M. \$2; Rini Herbert, H. M. \$2; Kingston, P. E. I., F. M., \$1.50; Tabernacle,

St. John, F. M. \$4; Arcadia support of M. Papama, F. M. \$7 Point de Bute, F. M. \$1; H. M. \$5; Advocate, to constitute Mrs. E. Irvine and Mrs. T. MacKelvie life members, F. M. \$24; H. M. \$5; Greenfield F. M. \$6; H. M. 4; East Head Jed-dore, F. M. \$1.25; Chelsea, F. M. \$2; New Tusket F. M. \$6; Clementsvalle F. M. \$5; Tryon H. M. \$10; Wine Harbor, F. M. \$8.82; H. M. \$1.50; Canso F. M. \$1.26; H. M. \$1; Brook-ville F. M. \$12.49; Torbrook, to constitute Miss Mary H. Neiley a life member, F. M. \$9.60; H. M. \$9.60; Chipman H. M. \$4.70. Billtown toward Miss Newcomb's Salary F. M. \$5.50; Falkland Ridge F. M. \$4; Arcadia H. M. \$5; Great Village F. M. \$2.30; Calvary F. M. \$15; H. M. \$5; Chester support of girl in India F. M. \$10; Cambridge F. M. 95cts; Summerville to constitute Miss Cora A. Collicut F. M. \$12; H. M. \$4; Hebron support of G. Sarah Maud Patten F. M. \$2.50; Lower Canard F. M. \$6.75; H. M. \$5.25; Halifax 1st church F. M. \$23; Pleasant Valley Corner F. M. \$3.20.

IDA G. CRANDALL, Treas. Mission Band.

Chipman, Queens Co.

"CROWDED OUT."

Our pigeon holes are full of letters from correspondents, of editorials carefully prepared, and of selections from the best of current literature. Our correspondents cannot understand why their letters are not published. The Editor's friends are in similar perplexity as to his silence on important questions. Meanwhile our "left over" matter goes on increasing. Why are these things so? Well to be frank it is the fault of our printer. But do not misunderstand us. Our printer is the best in all Canada, we might say in all America. But alas he has his limitations. He says so himself. When we ask why our "esteemed" correspondents' letter and our own Editorial do not appear," he calmly tells us that they were "crowded out." Of course they were crowded out. We did not need to be told they were crowded out. We know that to our sorrow, what we wish to know is, why they were not crowded in? Then he says he can only put fifty six columns of matter into fifty six columns of space? and he says it with an air of one who thinks that will settle the question. But our correspondents know as well as we do that the printer's statement "satisfies not," any one can put fifty-six columns of matter into fifty-six columns of space. What we want is a printer who can put a hundred columns of matter into fifty-six columns of space. "Cannot be done" he says. Why not? Have not the colleges taught for years, having obtained a revelation from German seers, that there is no space; that what we call space is merely a "form of thought," no real thing at all? And have they not taught also by the same unquestioned and unquestionable authority that matter, so called, is really not matter at all, but only "a manifestation of force?" Of course they have so taught. Now if space is only "a form of thought" let our printer change his "form"; and if matter is abolished and only an intangible something called force exists, why it is clear as day that our printer is talking philosophic nonsense when he says he can only put fifty-six columns of matter into fifty-six columns of space. Science also is against him. Has he never heard of "compressed air" and "compressed steam" and of the condensed power of "radium."

Science shows there is no relation between space and force, which is only the real name for matter. No. The printer is the king in this business, and we have to say as in Hamlet, "The King," "The King's to blame." We must have a printer of a new, a unique kind if we are to satisfy our friends and ourselves. We want a printer who can put a hundred columns of good solid copy into fifty-six columns of space, we want him very much; we want him at once, Until he comes however our correspondents must be patient with us. And we hope our present printer will also be patient with our infirmities.

P. S.—The above is really an advertisement; but we do not put it into the form of an "Ad" for then it would go into the "Ad" column and we should be required to pay for its insertion. We have no intention of paying for it. Not at all. We will get it into the paper in the interests of the public, just as many Societies and Boards and Unions, and fifty organizations get their "Ads" in without paying anything,—all in the interest of the public.

—The Fairville church is extending the area of its beneficent influence. The pastor, Rev. A. T. Dykeman, with his aggressive and evangelistic spirit, goes on opening new stations and building for the future. He preaches three times each Lord's Day with the joy that none but the preacher knows and to the delight and profit of his hearers. He preaches every other Sunday at Grand Bay, once a month at South Bay, and once a month at the Asylum. A branch Sunday school has been opened at Pleasant Point, two miles from Fairville Centre, where a neat house of worship is being built this summer and where a weekly prayer meeting will be established. Mr. Dykeman will soon complete six years of service as pastor of the church and has much reason to thank God and take courage, so have his people. The death of Brother Charles Baker is a great loss to the church and is deeply felt. God buries his workmen and carries on his work.

OUR TWENTIETH CENTURY FUND, \$50,000.

Foreign Missions, India, \$25,000; Home Missions, Maritime, \$20,000; North West Missions, \$8,000; Grand Ligne Missions, \$5,000; British Columbia Missions, \$2,000; Treasurer for Nova Scotia.

Rev. J. H. P. 755, Wolfville, N. S. Treasurer for New Brunswick and P. E. Island, Rev. J. W. MANNING, St. John, N. B.

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

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

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

There will be, D. V., a meeting of the Board of Governors of Acadia University in the vestry of the Baptist church, Prince St., Truro, on the 18th of August, at 7.30 p. m. S. B. KEMPTON, Sec. B. Dartmouth, July 26th, 1904.

DELEGATES TO MARITIME CONVENTION.

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

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

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

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

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

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

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

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

THE MARITIME BAPTIST HISTORICAL SOCIETY.

The above named Institution will meet in the vestry of the Truro First Baptist church on Saturday at 9 a. m. Aug. 20th for the election of officers and the consideration of its first annual report to the convention; also for the transaction of any other necessary business. It is highly desirable that all the members of this society be present at this meeting.

The names of the members will be found on page 30 of the year book. J. W. BROWN, Sec'y. Hopewell Cape, July 8.

"THE OCEAN LIMITED" IN HIGH FAVOR.

Rev. G. Osborne Troop, the well known rector of St. Martin's Episcopal Church, Montreal, was a recent traveller on the "Ocean Limited" from Montreal and was so enthusiastic about his trip on Canada's new train that when passing through Moncton he made a special call on Mr. Lyons, General Passenger Agent, to record his impressions. The new sleepers, the splendid dining car service, the fast time, smooth run and the beautiful scenery of the Matapedia were especially mentioned as features worthy of praise. Such unqualified commendation will be very gratifying to those responsible for the inauguration and operation of the new service.

Real Estate For Sale in Kings Co., N. S.

A beautiful residence in the town of Berwick, one acre. 50 Apple and Pear Trees all in bearing. Fine shade trees and nice lawn in front. Good location in centre of town, also handy to R. Station. 5 1/2 acres, 100 trees in bearing good for 75 bbls. First class house and barn. A number of farms. Small, medium and large all with good orchards. Correspondence promptly attended to. Apply to J. ANDREWS, Real Estate Broker, Berwick, N. S.

The annual meeting of the Maritime Baptist Publishing Company will be held in the vestry of the 1st Baptist Church, Truro, on Saturday, August 20th, at 9 o'clock, a. m. E. M. SIPPRELL, President of the Board of Directors

BAPTIST MARITIME CONVENTION. TRAVELLING ARRANGEMENTS.

The following railway and steamboat lines will carry delegates to the Baptist Convention to be held at Truro, N. S., on August 20th, at one first class fare, full fare to be paid going and return free on presentation of a certificate issued by the station agent or purser at starting point, signed by the secretary of the Convention.

The Canadian Pacific Ry., Intercolonial, Dominion Atlantic Ry., Canada Eastern Ry., New Brunswick Southern Ry., Salisbury & Harvey Ry., Moncton & Buctouche Ry., N. B. & P. E. I. Ry., Canada Coals & Ry., Co., Midland Ry. Co., Prince Edward Island Ry., Sydney & Louisburg Ry.

Cumberland Railway & Coal Co. will issue tickets on its line except between Spring Hill Mines and Spring Hill Jet.

The Halifax & South Western Ry. will issue tickets only as far as Middleton on Standard Certificate plan.

Hampton and St. Martins Ry. will grant a rate of one dollar from St. Martins to Hampton and return.

The Charlottetown Steam Navigation Co. Ltd. Coastal Steam Packet Co.

Purchase through tickets whenever possible to avoid more than one certificate.

Certificate on all lines good until 25th. H. E. GROSS, Chairman of Com. Moncton, N. B., July 20th, 1904.

DEDICATION.

On Lord's day, 7th inst, the new house at Stewarton (Cromwell Hill), Kings Co., was opened for the worship of God. This interest it will be remembered received much attention from the late Rev. S. D. Irvine, who, while pastor of the first Springfield church labored with unselfish devotion to secure the erection of a meeting house in the place. For many years Baptists have had some footing here. As long ago as in the year 1855 a church was formed, known as the Fourth Springfield, Kars being at the time the Third Springfield. Rev. James Trimble resided in the place and for several years ministered to the little flock. The church book is still preserved and shows a regular record down to 1866, Joseph Paris being the clerk. The preaching services and conference meetings are faithfully reported and among the names of ministers are Bros. Trimble, Lockey, Thorne, Harris Smith, Springer, Titus, Spragg, Steadman Bonney and others who visited the interest and preached occasionally for them. The church never had a public place of worship, but assembled in the homes and here kept up its discipline and worship for eleven years. It had some twenty-five members.

Since its dissolution occasional services have been held in the locality by the ministers of the the First Springfield church until during the pastorate of the writer in 1884, an agitation began for the erection of a house. But little however was done until the time of Bro. Irvine, when steps were taken to begin the construction of a building. The interest is now regarded as a branch of the First Springfield church, and so will be entitled to regular attention from the pastor of that church. This would have been the better way at the outset and would have secured more permanent results.

The dedication service was held at 3 p. m., Pastor Field being assisted by the writer, who preached from Ephesians V. 27. A large congregation gathered, and an offering of \$30 was taken, nearly extinguishing the remaining indebtedness. W. E. McINTYRE.

ANAEMIA—POOR BLOOD.

Headaches, Dizziness, Palpitation and Consumption Follows.

Anaemia—watery blood—is a treacherous trouble. It steals insidiously from slight symptoms to dangerous disease. The thin watery blood shows itself at first in pale lips, wan face, breathlessness, heart palpitation, lost appetite. If the trouble is not checked and cured, consumption follows; coughing spitting, clammy night sweats, a total breakdown and death. What the anaemic sufferer needs is more blood—more strength. And there is nothing in the whole wide world will give new blood and new strength so surely and so speedily as Dr. Williams' Pink Pills. Every dose helps to send new, rich, red blood coursing through the system, bringing strength to weak lungs and all parts of the body. Thousands testify to the truth of these statements, among them Miss Emerine Vilandre, St Germain, Que., who says—"While attending school my health began to give away. The trouble came on gradually and the doctor who attended me said it was due to overstudy and that a rest would put me right. But instead of getting better I grew weaker. I suffered from headaches and dizziness, and at night I did not a cop well I was troubled with pains in the back, my appetite left me and I grew pale as a corpse. Finally I became so weak I was forced to remain in bed. As the doctor did not help me any, I asked my father to get me Dr. Williams' Pink Pills. Before I had used two boxes I was again in perfect health. I believe all weak girls will find new health. They will take the pills."

Anaemia, indigestion, heart trouble, rheumatism, kidney trouble and the special ailments of women are all due to poor blood, and are all cured by Dr. Williams' Pink Pills. You can get these pills from any medicine dealer, or by mail post paid at 50 cents a box or six boxes for \$2.50 by writing the Dr. Williams Medicine Co., Brookville, Ont.

ADVANCE IN FLOUR.

The advance in Ontario and Manitoba of 20c. a barrel last week has been followed by another advance in Chicago which will probably send Canadian prices still higher. At the present price of Manitoba as compared with Ontario flours, a consumer can save about thirty-five cents a barrel by purchasing the "Royal Household." This flour is made under a process known only to its manufacturers and gives about sixty to seventy five cents worth more bread than ordinary flour to the barrel.

INTERCOLONIA RAILWAY

On and after MONDAY, July 4th, 1904 trains will run daily (Sunday excepted), as follows:

Table with 2 columns: Train Name and Time. Includes TRAINS LEAVE ST. JOHN and TRAINS ARRIVE AT ST. JOHN.

TRAINS LEAVE ST. JOHN: 6-Mixed for Moncton 8.00, 2-Exp. for Halifax, the Sydneys and Campbellton 7.00, 4-Express for Point du Chene, 11.10, 26-Express for Point du Chene, Halifax and Pictou, 11.45, 8 Express for Sussex 17.15, 134-Express for Quebec and Montreal 19.00, 10-Express for Halifax and Sydney, 23.25, 136, 138, 156-Suburban Express for Hampton 13.15, 18.15, 22.40.

TRAINS ARRIVE AT ST. JOHN: 9-Express from Halifax and Sydney 6.25, 7-Express from Sussex 9.00, 133-Express from Montreal and Quebec 12.50, 5-Mixed from Moncton 15.10, 3-1 Express from Point du Chene, 17.05, 25-Express from Halifax Pictou and Campbellton 17.15, 1-Express from Halifax 18.45, 81-Express from Moncton (Sunday only) 1.35, 135, 137, 155-Suburban Express from Hampton 7.45, 15.30, 22.05. All trains run by Atlantic Standard Time 24.00 o'clock is midnight. D. POTTINER, General Man. Moncton, N. B., July 2, 1904. CITY TICKET OFFICE. 2 KING STREET, ST. JOHN, N. B. Telephone. 1053. GEO. CARVILL, C. T. A.

ALLEN'S LUNG BALSAM will positively cure deep-seated COUGHS, COLDS, CROUP. A 25c. Bottle for a Simple Cold. A 50c. Bottle for a Heavy Cold. A \$1.00 Bottle for a Deep-seated Cough. Sold by all Druggists.



HOMESTEAD REGULATIONS

Any even numbered section of Dominion Lands in Manitoba or the Northwest Territories, excepting 2 and 28, which has no been homesteaded or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age to the extent of one quarter section of 160 acres, more or less.

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

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

- (1) At least six months' residence upon and cultivation of the land in each year during the term of three years. (2) If the father (or mother, if the father is deceased) of any person, who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother. (3) If a settler has obtained a patent for his homestead, or a certificate for the issue of such patent, counter-signed in the manner provided by this Act, and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead. (4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

The term "vicinity" used above is meant to indicate the same township, or an adjoining or adjoining township. A settler who avails himself of the provisions of clauses (3) or (4) must cultivate thirty acres of his homestead, or substitute twenty head of stock, with buildings for their accommodation, and have besides 80 acres substantially tamed.

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

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

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

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

Notice.

The Annual General Meeting of The S Hayward Company will be held at the office of the Company, St. John, on Saturday Aug. 20th, 1904, at 3 o'clock in the afternoon for the election of Directors and such other business as may legally come before the meeting.

G. H. BURNETT, Secretary. Dated at St. John, N. B., July 28th, 1904.

Save your Horse

FELLOWS' LEEMING'S ESSENCE.

IT CURES
Spavins, Ringbones,
Curbs, Splints, Sprains,
Bruises, Slips, Swellings
and Stiff Joints on Horses.
Recommended by prominent Horsemen
throughout the country.

PRICE FIFTY CENTS.

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The Home

FRUIT BEVERAGE FOR HOT WEATHER.

Hot weather brings to every human constitution a craving for larger quantities of refreshing liquids than may seem in accordance with rules laid down by dietitians—yet these innocent cravings cannot be misplaced nor can it be wrong to minister to them unless there is manifest depravity in the kind desired. Even normal taste demands that they be cooling as well as refreshing, and possessing a quality slightly acid in its nature. The fresh fruits give us a most agreeable variety of delicious flavors that are as wholesome as they are grateful.

Because these drinks are delightful to the taste and harmless in their ingredients do not use them to excess with the idea that no unpleasant result will follow the over-indulgence in iced drinks, whatever their component parts may be. The simplest way to prepare fresh fruit beverages is to crush the fruit, add sugar enough to sweeten to taste, and allow to steep until the juices are well drawn out, then pour, off. This may be served at once by pouring into glasses partly filled with cracked ice or may be sterilized and sealed in bottles for later use. For strawberry and the sweeter fruit juices add a tablespoonful of lemon juice to each pint of fruit juice.

HOT-WEATHER DESSERTS.

Most families welcome a small variation on the old stand-bys, and there is always a demand for simple, practical desserts for hot weather, a season when pastry and heavy puddings should be largely eliminated from the menu. Most people find a dessert of fresh fruit, au naturel, a trifle unsatisfying; but it should be freely used in summer cookery, and the various cereal preparations now in the market furnish excellent material for family desserts, especially where there are children. Even a mould of cold oatmeal, thickly covered with grated cocoanut and sugar, and served very cold with a pitcher of cream, finds ready acceptance on a hot day. If cream of wheat is used for breakfast, a bowlful of this may be moulded, iced with a cocoanut-meringue, lightly browned in the oven, and served as above; or strips of candied orange or lemon peel may be stuck all over it like porcupine quills, and a hot syrup take the place of cream.

Whipped cream, meringues and pudding sauces transform many otherwise plain dishes both to the eye and to the palate. An unsweetened bread pudding is much lighter and more delicate than a sweetened one. To make it, cut three or four slices of stale bread in strips, butter lightly and arrange on a pudding dish; pour over this two beaten eggs with three cupfuls of milk, bake in a moderate oven till set, and serve with a sweet foamy sauce, flavored with nutmeg. Another bread pudding is made by arranging the strips of buttered bread in a house fashion and pouring over them a hot, sweet compote of fruit—stoned cherries, rhubarb, plums, or whatever may be in season. This, too, should be chilled before serving, and tastes better than it sounds, especially if stale sponge cake is substituted for the bread.

Some old-fashioned but admirable cooks always make not only pound-cakes, but all cakes, by putting all the materials together, not even beating the eggs separately, and making one long-drawn-out stirring do for the whole.

Blackberries cooked with a little water, and thickened with cornstarch in the portion of two tablespoonfuls to a pint of fruit, with sugar to taste, and a dash of cinnamon to heighten the flavor, make an excellent and very healthful dessert; the cornstarch, of course, needs thorough cooking.

A supply of dainty biscuit or crackers is very useful in hot weather. Saltines, or even milk crackers, spread lightly with butter and crisped in the oven, and served with a comb of honey, a plate of candied ginger or a jar

of marmalade, make an acceptable finish to an unpretending mid-day meal.

Turkish Delight.—Grate a fine ripe pineapple into a bowl and cover with boiling water; let it stand five hours, then strain off the clear liquid, sweeten to taste and freeze to a soft snow; serve in glasses with a spoonful of red raspberries in the bottom of each glass.

Boiled Lemonade.—Squeeze the juice from five lemons, strain perfectly clear; add seven tablespoonfuls of sugar. Pour a cup and a half of boiling water over the sugar and juice and set away to cool. Serve ice cold with a few strawberries, cherries, or raspberries on top.

Huckleberry Pudding.—One tablespoonful of butter, half a cupful of light brown sugar, half a cupful of milk, one egg, two cupfuls of flour, one teaspoonful of baking powder, a little spice. Add last one cupful of huckleberries, bake in muffin pans, and serve with liquid sauce.

Date Pudding.—One pint of boiling water half a teaspoonful of salt, two teaspoonfuls of sugar, one teacupful of dates, stoned and cut in pieces. Stir in enough wheatena or any preferred preparation to make a thick mush. Cook gently for twenty minutes, cool in a mould and serve with whipped cream.

Currant Rice.—Boil one cupful of rice in a quart of water until perfectly tender. Drain, and add a cupful of fresh red currants return to the fire, cover closely and cook for five minutes, or until the currants burst. Serve with hard sauce flavored with currant juice.

Cherry Drink.—Wash and stem ripe, red cherries, weigh, and to three pounds of the fruit add three quarts of boiling water. Place over the fire where they will steep for two hours. Make a syrup with one and one-half pints of water and one and one-half pounds of sugar. When it cooks clear let it boil for ten minutes. When the cherries are soft pour into a jelly bag and strain out the clear juice, add the syrup and boil together for ten minutes. Then cool and keep on ice for a day before serving.

A REMARKABLE FEAT.

"Oh, the ocean's a big place, dearie! Why, many's the time I've stood for three days on one tack, and—"
"My sakes, grandpa! I hope you had your shoes on!"—Brooklyn 'Life.'

RATHER QUIET AFFAIR.

Mrs. Waterstock, just back from Europe—"So Blanch Roxton got married at last? I understand it was a very swell wedding?"
Mrs. Ritchie—"You've been misinformed; why, even the precinct reserves weren't called out!"—Puck.

Bishop Nordez of Dijon, France, who was summoned to Rome under pain of the loss of his episcopal powers, has started for Rome. The action of the Bishop of Dijon, if followed by similar action on the part of his associates in the incipient rebellion against papal authority, introduces another complication into the relations between France and the Vatican.

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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.

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For the home there is no other "first aid" so sure as Pond's Extract—the old family doctor. Emergency hospitals use it to stop bleeding in deep cuts and value it for its efficacy to allay inflammation and banish pain. Every family medicine chest should contain its bottle of Pond's Extract.
Sold only in sealed bottles under this wrapper.
ACCEPT NO SUBSTITUTE.

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is opening day at the
— MARITIME BUSINESS COLLEGE, —
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Write for 1904-5 Calendar to
KAULBACH & SCHURMAN,
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To the Weary Dyspeptic,
We Ask This Question:
Why don't you remove that weight at the pit of the Stomach?

Why don't you regulate that variable appetite, and condition the digestive organs so that it will not be necessary to starve the stomach to avoid distress after eating?

The first step is to regulate the bowels
For this purpose

Burdock Blood Bitters
Has No Equal.

It acts promptly and effectually and permanently cures all derangements of digestion.

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Cocoa and Chocolate.
They are the choicest of all.
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Are no respecter of persons.

People in every walk of life are troubled. Have you a Backache? If you have it is the first sign that the kidneys are not working properly.

A neglected Backache leads to serious Kidney Trouble.

Check it in time by taking

DOAN'S KIDNEY PILLS
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They cure all kinds of Kidney Troubles from Backache to Bright's Disease.

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The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

Third Quarter, 1904.

JULY TO SEPTEMBER.

Lesson IX. — August 28. — Elijah Discouraged. — I Kings 19: 1-8.

GOLDEN TEXT.

In my distress I cried unto the Lord, and he heard me. — Psa. 120: 1.

EXPLANATORY.

I. THE ANGRY QUEEN. — Vs. 1, 2. While Ahab was near Elijah, the weak king was controlled by the masterful prophet. No sooner had he entered his palace at Jezreel than all his new resolutions were swept away by his masterful wife. Ahab is like the chameleon, and take their color from the things they rest upon.

J. AHAH TOLD JEZEBEL ALL THAT ELIJAH HAD DONE. The wicked queen had rejoiced in the downpour of the rain. Probably she imagined that Elijah had been overwhelmed by numbers and his influence broken by her priests.

2. THEN JEZEBEL, scornfully ignoring her husband, sent a messenger unto Elijah, who had remained at the gate, spending the night in the open air. He would be ready for whatever work God had for him in the morning, but he refused to enter to city, either through fear of Jezebel, or, as Milligan thinks, through humility, "in the same spirit as that which led him to run before Ahab's chariot." So let the gods (plural, as an idolator would speak) do to me, and more. "A standing formula in Israel at all times." See Ruth 1: 17; I Sam. 3: 17; 25: 22; I Kings 20: 10; 2 Kings 6: 31. If I MAKE NOT MY LIFE AS THE LIFE OF ONE OF THEM. The dead prophets of Baal. BY TOMORROW ABOUT THIS TIME. She gave him only one day more to live. Doubtless she thought him safe in her power, and could not refrain from this impulsive burst of wrath against him. Perhaps she was too angry to reflect that thus she gave Elijah an opportunity of flight. Perhaps, as modern commentators think, she feared the prophet's power (note that she seems to have kept back from Carmel her own special priests), and took this means to frighten him away.

II. THE DISMAYED PROPHET. — Vs. 3, 4. AND WHEN HE SAW THAT. Saw, mainly, Jezebel's determined malignity, and that he risked his life by remaining. He knew all the byways, and hastened out of the kingdom of Jezebel to Beer-sheba on the farthest verge of the kingdom of Judah, a run of 95 miles, that must have tried even his hardy frame and trained endurance. He fled like Orestes pursued by the furies in Argos. AND LEFT HIS SERVANT THERE. He

A LIMIT.

One Thing Food Can't Do.

Food can't exactly paint a picture, but proper food to restore the daily wear and tear on brain and nerves as well as body can help. A successful artist says:

"I had been troubled with dyspepsia for 25 years and my system was so run down I was so weak and miserable life was a burden to me until I made a great discovery about food.

"I am an artist by profession and at that time was painting a large marine piece, but being in such poor health I could not do justice to it and no matter how often I changed it there seemed always something wrong. Success lay just out of my reach because I did not have the strength and vigor of brain as well as bodily strength to accomplish what I knew lay within me.

"Looking around me for help I decided to try a food I had heard so much about and that was the way I was led to use Grape-Nuts and it came at the right time. I had hardly given it a fair trial before I began to feel so much better, my dyspepsia disappeared and I commenced to feel stronger and more vigorous all over, head and all, and it was not long before I was back at my work again with renewed energy and interest.

"Even more substantial proof of the help I got from this food was when I finished my painting and put it up for exhibition. Critics said it was a masterpiece and I sold it a short time ago at a very good price. Before closing I want to mention the fact that my mother, in her 85th year, keeps strong and in fine spirits on her Grape-Nuts." Name given by Postum Co., Brattle Creek, Mich.

Get the little book "The Road to Wellville" in each pkg.

was left at Beer-sheba, "probably because Elijah wished to be alone with God; possibly because the boy was then too exhausted to go further."

4. HE HIMSELF WENT A DAY'S JOURNEY INTO THE WILDERNESS. "The desert of Paran, through which the Israelites had of old wandered from Egypt toward the promised land" AND SAT DOWN UNDER A JUNIPER TREE. Rather the broom-plant (n. v. marg.) the ream (or retem) bush. Robinson speaks of it as "the largest and most conspicuous shrub" in the desert south of Palestine. HE REQUESTED FOR HIMSELF THAT HE MIGHT DIE LIKE MOSES IN THE SAME WILDERNESS (Num. 27: 15) when the people murmured, or Jonah (possibly Elijah's servant) in petty pique at a forgiven Nineveh and a withered vine (Jon. 4: 3, 8.) I AM NOT BETTER THAN MY FATHERS. "These words clearly reveal the great hopes Elijah had formed as to the result of his mission, and the terrible disappointment his banishment had occasioned him." He had hoped to accomplish the regeneration of his people, and restore the pure worship of Jehovah. His fathers had died without accomplishing this, and now he, probably by this time an old man, seemed to have lived an equally fruitless life.

III. THE MINISTERING ANGEL. — Vs. 5-8. Elijah had reached the darkest hour of his life; but "it is always darkest just before day."

5. AS HE LAY AND SLEPT. The sleep of physical and mental exhaustion. The poets are right in praising sleep, which is one of God's best gifts to man,—"tired nature's sweet restorer," "nature's soft nurse," "sleep that knits up the raveled sleeve of care," "great key to golden palaces." Cervantes calls it "meat for the hungry, drink for the thirsty, money that buys everything." The sweetest description is in Psa. 127: 2, "He giveth his beloved sleep" (or "in their sleep.") AN ANGEL TOUCHED HIM. "One of God's ministering spirits" (Heb. 1: 14.) "Their ministrations, common in the time of the Patriarchs (Gen. 18: 2-16; 19: 1-22; 28: 12; 32: 1, 24-29) and known also under the Judges (Judg. 6: 11-21; 13: 3-20), is now revived for the comfort of the drooping Tishbite." ARISE AND EAT. "Probably he had eaten little or nothing since leaving Jezreel." The angel might have strengthened Elijah by a word or by a touch, but God uses appropriate means, and works whenever possible along the lines of natural law.

6. THERE WAS A CAKE (that had been) BAKEN ON THE COALS (or "hot stones," n. v. marg.) This was the Eastern bread, in a thin, flat cake, baked as was customary in a hollow of the sand lined with stones. A fire is burned to coals upon the stones, the embers are raked aside, and the dough is placed on the hot stones and sometimes covered with the hot ashes. AND A CRUSE (or bottle) OF WATER. Bread and water supply the simple needs of the desert Arabs. We are reminded of the fire of coals, with fish thereon and bread (John 21: 9) which the risen Christ had waiting for his weary disciples.

AND LAID HIM DOWN AGAIN. Not because he did not appreciate the gift, but because his exhausted body must have more sleep.

7. CAME AGAIN THE SECOND TIME. "Probably he had eaten but little the first time, for sorrow and weariness." BECAUSE THE JOURNEY IS TOO GREAT FOR THEE, WITHOUT FURTHER STRENGTHENING. This is the first mention of the journey. Perhaps Elijah had no intention of going to Sinai, and the angel at this time, in a fuller direction not recorded, bade him go thither.

8. WENT IN THE STRENGTH OF THAT MEAT FORTY DAYS. Divinely sustained, though the account does not forbid us to believe that Elijah took advantage also of the roots and fruit that the desert might offer. "The Bedouin of the present time will start for a journey of several days with no other provision than two skin bags or bottles slung on his shoulder,—the one full of water, the other containing barley meal." Compare the fasts of Moses on Sinai and of Jesus in the wilderness, each for forty days. Compare also the forty years in which the Israelites were sustained in the same desert by "angels' food" (Psa. 78: 25.) UNTO HOREB. Mount Sinai. THE MOUNT OF GOD. So called because there God revealed the law to Moses. It is not more than 200 miles from Beer-sheba, so that Elijah must have spent most of the forty days in wandering about the desert, brooding over the situation, with many an agonized prayer, and probably some such temptations from Satan as Christ afterward endured in the wilderness. God was preparing him for the second great revelation on Sinai.

"One thing I like about our new man, said a member of a firm to his partner, 'is that he's reliable. You can always tell what he is going to do next.' 'And what is that?' 'Nothing.'

BASIS OF FIFTY CENTS ON A DOLLAR

"No comedian can be funnier than an African citizen when he tries to be serious on a large scale," said M. K. Anderson, formerly of Kansas, yesterday. "Negroes are not as good imitators as the Chinese, and their attempts at Caucasian dignity are sometimes the perfection of a burlesque.

Down in Oklahoma a few years ago a colored citizen opened a bank. He did not have much capital, but he succeeded in doing considerable business among the colored brethren. Finally, he went broke, and one morning his customers found a notice on the door announcing his suspension. In the course of the day a white man went to the bank to get a pair of new boots which he had left inside the day before, while in there to cash a cheque which some colored man had given him. He had hard work in arousing the proprietor, who was known to be inside, but kept up such a din that the general manager of the defunct financial institution finally opened a small creak in the door and explained:

"We am suspended! 'Yo' kin see de notice dar on de door."

"I don't want to do any business with the bank. I only want a pair of boots I left in there yesterday, and I'm going to have them."

"Wait a minnit," said the bankrupt financier, closing the door. In a few seconds he opened it again just a few inches and threw out one boot, saying:

"We am only payin' fifty cents on de dollar. —From the Seattle Post-Intelligencer.

HIS WEDDING FEE.

A New York preacher was conversing with a lawyer member of his church upon the financial rewards of the different professions.

The pastor asserted that ministers receive less for their work than any other class of professional men. The lawyer disagreed and remarked that the item of wedding fees amounted to quite a sum.

"What do you think is the average fee I receive?" asked the clergyman.

"I should say \$20 is a low average. I have known persons to give \$100 and \$50 is quite common."

"Your calculation is too high; we marry poor people," replied the minister.

"I will give you \$10 for half your next fee," said the lawyer.

"I will accept the offer," said the minister, after hesitating a moment.

The next day rough looking farmer and a blooming country maid came to the minister to be married. After the ceremony the farmer said:

"We han't got no money, but I have a nice pup here that would make a nice pet for your children." Then he opened a box and out rolled a white pup. The minister could hardly restrain his mirth, thanked the bridegroom and was soon on his way to the lawyers office.

"I had no idea," he said, "that I should come to claim your offer so soon, and I should not have accepted it so quickly had I known I was to receive such an unusual fee."

"No backing out," said the lawyer. Here's your \$10. Hand over your fee."

The minister demurred a moment, said he would be careful about making such bargains in the future and then tumbled the pup out on the lawyer's desk. "Which half will you take?" he asked.—Watchwood.

AT THE TWILIGHT HOUR.

A soft sweet fragrance in the air
Of dew-wet flowers. Everywhere
A tender, restful silence lies,
Born of the misty, distant skies;
Whence twilight shadows slowly fall,
Like gauzy curtains, over all
The meadows stretch so mistily,
Fat as my longing eyes can see;
And yonder forest hides away
In its own darkness from the day;
And tinkling cow-bells ring in time
To yonder streamlet's slumbering chime;
And o'er sweet nature's paling face
Night letteth down her veil apace.
—Unidentified.

HAYSTACK PHILOSOPHY.

Book farmin' is all right pervidin' it's a bank book.

All men may be born equal, but the difference begins mighty soon afterwards.

The feller who don't know enough tew go in when it rains, ain't apt tew know enough tew go out when it's pleasant.



Mrs. Anderson, Jacksonville, Fla., daughter of Recorder of Deeds, West, who witnessed her signature to the following letter, praises Lydia E. Pinkham's Vegetable Compound.

"DEAR MRS. PINKHAM:—There are but few wives and mothers who have not at times endured agonies and such pain as only women know. I wish such women knew the value of Lydia E. Pinkham's Vegetable Compound. It is a remarkable medicine, different in action from any I ever knew and thoroughly reliable.

"I have seen many cases where women doctored for years without permanent benefit, who were cured in less than three months after taking your Vegetable Compound, while others who were chronic and incurable came out cured, happy, and in perfect health after a thorough treatment with this medicine. I have never used it myself without gaining great benefit. A few doses restores my strength and appetite, and tones up the entire system. Your medicine has been tried and found true, hence I fully endorse it." —MRS. B. A. ANDERSON, 235 Washington St., Jacksonville, Fla. — \$5000 forfeit if original of above letter proving genuineness cannot be produced.

No other medicine for women has received such widespread and unqualified endorsement. No other medicine has such a record of cures of female troubles. Refuse to buy any substitute.

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EYE, EAR, NOSE AND THROAT
Office of late Dr. J. H. Morrison.
163 Germain St.

GATES' Little Gem Pills
are coming into use everywhere, as a DINNER PILL they are unexcelled. They will stimulate a torpid liver. 40 little sugar-coated pills in a bottle for 25 cents.
Ask your Dealer for them.

ANNAPOLIS ROYAL, JAN. 1901.
MESSRS C. GATES SON & CO.
DEAR SIR:—I have pleasure in testifying to the value of your Little Gem Pills which I believe is just the thing for persons of a sedentary occupation.
Yours truly,
H. D. RUGGLES,
Barrister-at-Law, etc.

From the Churches.

DENOMINATIONAL FUNDS.

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

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

UPPER GAGETOWN.—It was our privilege, last Lord's Day, to baptize two more happy converts into the fellowship of the Upper Gagetown church. R. MUTCH.

DOAKTOWN, UPPER BLACKVILLE, N. B.—The Lord is blessing his people in this place, three have been received for baptism. Bro. C. O. Howlett is proving himself an able servant of the Lord Jesus Christ. C. P. WILSON.

IMMANUEL CHURCH, TRURO.—Received a young man for baptism at our August Conference. Also two others, heads of families, by letters, we used our Individual Communion Service on Aug. 7th and all felt that it lent additional impressiveness and helpfulness to the ordinance. W. A. McLEAN.

MONTAGUE, P. E. I.—Sunday morning Aug. 7th. Two of our young people at Sturgeon, were baptized upon a profession of their faith and received the hand of fellowship. We hope that others may be led to follow their Lord in this ordinance, we have entered upon our 2nd year with this church and felt happy in our Master's work. We raised our full allotment for denominational work for the past year, and hope to do even better in the future. F. D. DAVIDSON.

WOODSTOCK, N. B.—I have resigned the pastorate of this church to accept the call of the First Hillsboro church. Our stay here has been very pleasant and we believe profitable to the church. The people have been unfailingly kind. It is only the call of duty—which is the call of God, that persuades us to break the loving tie between pastor and people. My health has been restored much quicker than I expected when I came to Woodstock. Whoever comes to this church will find a harmonious, kind people. My pastorate ends here the last Sunday in September and we begin the following Sunday in Hillsboro. May the Lord send the right man to this beautiful town to continue the building up of our cause here. Z. L. FASH.

BURLINGTON, N. S.—Of late the Lord has blessed us here in many ways. In May the Kings Co. Conference met with us and the meetings were greatly enjoyed by the large numbers attending. During the latter part of May and in June special meetings were held at the Victoria section of the church. The members there were revived and six were received into the membership. Finding their church building in need of repairs the people there willingly took hold and now thanks to their energy, the church with fresh paint inside and out and paper, new stove etc., inside, presents as neat an appearance as could be desired. In June special meetings were held in Burlington resulting in the additions of five to the church membership, on July 8th a church Roll-call was held in the Burlington church. Strong sermons from Rev. D. H. Simpson and D. E. Hatt helped us spiritually and offerings from absent members to whom had been sent letters of greeting from the church, with collections helped us \$20.00 financially. The matter of securing parsonage is now before the church. On the writer having to take up his Theological course the church is left pastorless. He cannot speak too kindly of the church and people who so helped him in prayers and sympathy as well as overpaying his salary. It is our prayer that a suitable man may at once be settled on this important field. Address communications to church clerk, L. S. Armstrong, Ogilvie, N. S. P. C. REED.

Personal.

Rev. A. A. Shaw of Brookline, Mass., preached at Berwick, N. S., last Lord's Day. Rev. Dr. Price of Milton, Yarmouth, preached at Waterville, Kings Co. N. S., on last Lord's Day.

Rev. G. P. Raymond, pastor of the Berwick Baptist church, is visiting Yarmouth, his former home.

The Rev. Donald Grant, M. A. of Quebec is, with his family, visiting friends in Wolfville, where he preached on Aug. 7th. Mr. Grant is always heard with delight by the Wolfville church.

Rev. P. J. Stackhouse, B. D., pastor of the Tabernacle church, St. John's, has returned from Young's Cove, N. B., where he spent his vacation. He preached to his own people last Sunday.

Rev. W. T. Stackhouse, Superintendent of Missions in Manitoba and North West, has gone to the Pacific Coast for a much needed rest. Mrs. Stackhouse accompanied him. North West Baptist.

Rev. G. R. White, of Charlottetown, P. E. I., is in St. John for a few days. He will attend the Convention of which he is the preacher of the Annual Sermon. Mr. White preached Sunday evening for Rev. B. N. Nobles, of Carleton.

Rev. B. H. Thomas, of Dorchester, was in St. John on Friday. It is reported that he has received a call to the church at Salisbury, the scene of Father Crandall's labors and the old home of the late Rev. Dr. J. E. Hopper and of Dr. L. E. Wortman of Acadia.

Mr. P. Clinton Reed, B. A., of Berwick, N. S., who has during the past year very successfully served the church at Burlington, N. S., as pastor, will enter Newton Theological Seminary in September. Mr. Reed is an able student and beloved for his works' sake.

Mr. A. M. Wilson, barrister of Manchester, N. H., accompanied by Mrs. Wilson, formerly Miss Rowe of Yarmouth, and a daughter of Acadia Seminary, is visiting in this city. Mr. Wilson is a graduate of Acadia in class of 1893, and is honoring his alma mater by his public works.

Rev. George R. Baker of Leominster, Mass., accompanied by Mrs. Baker, who is a daughter of the late Rev. Dr. Hopper; is visiting at the home of his father, C. P. Baker, Esq., Randolph. Mr. Baker will preach at Fairville next Lord's Day in the absence of Rev. A. T. Dykeman, the pastor, who will attend the Convention.

Rev. Christopher Burnett, of Leinster Street is having a vacation of two weeks. His labors are being successful and the Leinster Street people are much attached to their pastor. Under direction of the church open-air services are conducted on Kings Square on Sunday evenings. They are largely attended. Last Sunday evening, Mr. Wilson, of the Y.M.C.A. led the service and Rev. M. S. Trafton gave an address.

The Rev. Mr. Cohoe, Pastor of the Brussels street church honored us with a call last week. We are glad to know that Bro. Cohoe who came among us a stranger a few months ago, feels at home with his brethren by the sea. He is in the full strength of enthusiastic faith in the Lord and his work. May Brussels street and its pastor prosper in all good things.

Rev. S. J. Case, B. D., accompanied by Mrs. Case, is spending a few weeks at his old home in Springfield, Kings Co., N. B. Mr. Case was graduated from Acadia in 1893. He taught two years in Horton Academy and four years in New Hampton, N. H. He has just completed the theological course at Yale University where he took the B. D. degree *Summa cum laude*. This is a great distinction. Mr. Case will return to Yale to pursue post graduate studies in the department of Biblical literature, making a special study of the New Testament and Biblical Interpretation. We are glad to record the success of Mr. Case and wish him abundant usefulness.

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Rev. W. Camp, of Sussex, accompanied by Mrs. Camp and daughter passed through St. John on Saturday on his way to his old home at Jemseg where he preached on Sunday. He will spend Lord's Day, 21st inst., at Hillsboro where he had an extended and successful pastorate. Mr. Camp will go to Convention on the 22nd inst.

THE SHELburne CO. BAPTIST QUARTERLY MEETING

held an encouraging session with the church in Port Clyde during the first week in August. The first meeting on Monday evening August the 1st was given to the discussion of Temperance. An earnest and effective address was delivered by Rev. J. B. Woodland the president of the Quarterly Meeting on "The Safety of the Home." He was followed by other speakers. A successful meeting was realized. The morning session of Tuesday and Wednesday were taken up with business, reports from the churches and consultation. Those reports showed that 23 have been added to the churches of the County by baptism during the past two months. Sable River reported that a new, modern and commodious place of worship was being erected. All the reports had items of encouragement. At the meeting on Tuesday afternoon a clear and emphatic statement on "The Baptist position with respect to 'The Lord's Supper' was made by Bro. Woodland after which the writer of this report gave an address on "The respective duties of the different church officers." On account of a rain storm no meeting was held on Wednesday afternoon. Sermons were delivered by Rev. S. S. Poole on Tuesday evening from 2 Chron. XV: 2 and by Rev. Irad Hardy, of Canton, Mass., on Wednesday evening on "Confessing Christ." Both sermons contained much thought well expressed and made a deep impression. At the after meeting following the last sermon one person expressed a desire to become a Christian. E. P. COLDWELL, Sec'y.

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SPECIAL NOTICE:—Sleeping cars on trains between St. John and Moncton connecting with the Maritime Express will be withdrawn from August 15th until further notice.

Sunday morning the Union church on Steeves Mountain, Salisbury, was struck by lightning, shattering the windows, tearing off the clapboards, and splintering beams and doorposts. Miss Berta Lutz, who was standing in the doorway at the time, was hurled several feet and picked up unconscious. Rev. Mr. Perry, Free Baptist minister, St. John, was in the church when the lightning struck it.

Helpers Wanted.

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MARRIAGES.

MCCURDY-BUDD.—At the home of the bride's parents, Bartlett's Mills, Char. Co., June 15th, by Pastor W. J. Gordon, Frederick McCurdy, of St. Andrews to Mary Budd of Bartlett's Mills.

GILLMAN-BARTLETT.—At the parsonage, Oak Bay, Aug. 8th by pastor W. J. Gordon, Bernard Rogerson of McAdam, York Co., and Mabel Young of Brooklyn, Mass.

ROBERSON-YOUNG.—At the parsonage, Oak Bay, Aug. 8th by pastor W. J. Gordon, Bernard Rogerson of McAdam, York Co., and Mabel Young of Brooklyn, Mass.

BENTLY-FERNEYHOUGH.—At Springfield, N. S., Aug. 9th, 1904 by Rev. H. G. Estabrook, John Thomas Bently and Miss Polly Ferneyough, both of Springfield.

JEWELL-TILLEY.—At the officiating minister's residence, Woodstock, N. B., Aug. 7, by the Rev. Z. L. Fash, Emery G. Jewell Monticella, Me., and Bertha M. Tilley, Houlton, Me.

TITUS-TABOR.—At Hampton Station, Aug. 10th, by Rev. Allan Spidell, Joseph J. Titus of Centre Hampton, to Lizzie May Tabor of Upham, both of Kings Co., N. B.

PERKINS-PORTER.—At Fredericton, N. B., Aug. 9 by Rev. J. H. MacDonald, Mr. Perry Blaine Perkins, M. A., Principal Leland and Grey Seminary, Townsend, Vermont, to Miss Emma E. Porter, youngest daughter of the late Rev. F. H. Porter.

DEATHS.

HORTON.—At Guysboro, on the 3rd inst. Bro. Isaac Horton departed this life after only a few days sickness aged seventy eight years. He had been a follower of the Saviour for about sixty years. He leaves to mourn a widow, two sons, and four daughters besides many relatives and friends. His end was peace.

BORDEN.—At Windsor, N. S. Aug. 9th, after a short illness from paralysis, Eunice, the beloved wife of John W. Borden, aged 60 years, the deceased along with twenty-two others, was baptised in Windsor, Feb. 6th, 1876, by Prof. D. M. Welton of Acadia College, and has been a consistent member of the Baptist church in Windsor ever since.

JONES.—At her son's on Steeves Mountain July 4th, Mrs. Elizabeth Jones relict of the late Henry Jones of Petitcodiac in the ninety-fourth year of her age. Deceased was a daughter of Daniel Pugsley of Penobscot. She was a consistent member of the second Baptist church in Salisbury. Her home was always open to ministers, friends and kindred as well the wayfarer of all kinds. Christ and the Bible were her daily support and meditation. The funeral was conducted by the Rev. H. V. Davies.

DAVEY.—Cephas Davey, aged 45 years, died at Sturgeon, P. E. I., July 18th, of stomach trouble. Our brother was a fine singer and although not a Baptist he frequently led the singing, and was a great help to the cause. He leaves a wife and nine children to mourn, a loving husband and father. His final sickness was only about a week but he bore it with Christian resignation. His funeral was very largely attended, the church not being able to contain the people who came to express their sympathy. The services were conducted by the pastor of the Baptist church. Much sympathy is felt for the family.

PHILLIPS.—At the home of her daughter Mrs. Randolph Brittain Upper Woodstock N. B., July 30, Mrs. Mary Ann Phillips passed away aged 78 years. Mrs. Phillips was a widow for 15 years. Her husband was David Phillips. She was the daughter of the late Nathaniel Shaw of Victoria Corner. For 2 years she had been ailing, but the immediate cause of her death was a paralytic stroke. One son Richard of Houlton, Me., and one daughter Mrs. Randolph Brittain, remain. Mrs. Phillips was a consistent member of the Free Baptist church, and was a worthy woman. (Intelligencer please copy.)

ESTABROOK.—At Cookville, Aug. 7th, 1904, Mr. Allen Estabrooks in the 67th year of his age. Our brother was a consistent member of the Cookville Baptist church for a number of years and one of its largest and chief supporters. By his death the church and community sustains an irreparable loss. During his life, he had the esteem and respect of the whole community. His illness continued through about five months but was without pain. Without murmuring or repining, he lay, awaiting the call of his Saviour and God to service in a higher realm. He confidently entered the shadow of death to find no alarms, for the Lord was with him there. He leaves a large number of friends and relatives to mourn and yet to rejoice in the thought of such a happy death and glorious future. The funeral obsequies were conducted by the Rev. C. S. Stearns, assisted by the Rev. E. C. Steeves of Upper Sackville.

MAPPLEBECK.—At Margaretsville, Annapolis Co., N. S., July 14th, Thomas Mapplebeck aged 88 years leaving four sons and three daughters to mourn their loss. Bro.

Mapplebeck professed faith in Christ in 1844, and was baptized into the fellowship of the Upper Wilnot Baptist church by the late Rev. Ebenezer Stronach. He was a faithful brother in the cause of his Lord and when the end drew near he seemed fully resigned to the will of God. His funeral was largely attended by all denominations. He was held in high esteem by all who knew him. He was a member of the Orange Lodge in Margaretsville, and one year ago walked with the order. His remains were interred in the Baptist cemetery in East Margaretsville. His peaceful spirit rests with the good in the inheritance of the saints in light.

LYONS.—At her home, in Waterville on Saturday morning, after an illness of only two weeks, Mrs. Ella Lyons, beloved wife of Twining R. Lyons passed to the rest beyond at the age of 34 years. Sister Lyons was a valued member of the Cambridge Baptist church. When quite a young girl she united with the Paradise Baptist church and has continued during these years to be a faithful follower of her Saviour. The home, church and community will miss the sweet influence of her noble Christian life. The thoughts of death did not alarm her but she was willing to depart and be with Christ. The funeral service which was largely attended was conducted by pastor Morse assisted by Rev. J. H. Wlew, David Price and G. P. Raymond. Much sympathy is felt for the husband and two children upon whom this stroke falls most heavily. May the God of all grace sustain and comfort the sorrowing ones.

JENKS.—At his home, Diligent River, N. S., on the 6th inst., after a painful illness of some months' duration, Deacon B. Harris Jenks, aged 77 years. For many years Dea. Jenks has been a leader in the community and especially in the church. His leading was such that neither he nor his friends need be ashamed of it. He was a venerable "father in Israel." He was a reliable adviser to the pastor and a wise counsellor to all. In the place where God had put him, he served his Master well. He was a talented man, and he used his talents to the glory of God in the church. He loved so well and which was part of himself. His remains were laid away under the shadow of the church that had been so much to him, on Monday 8th, the whole community being present to do him honor. He leaves a wife and three children and a large circle of relatives to mourn their loss. May his mantle fall upon some Elisha to lead Israel in Diligent River.

GAVEL.—On July 26th after a very tedious sickness which was borne not only without a murmur, but cheerfully, Mrs. A. C. Gavel only daughter of the late Capt Joseph Scott of Central Chebogue, entered the church triumphant at the early age of 35 years, leaving mother and husband in great sorrow on account of their irreparable loss, but comforted in the assurance that their loved one is going to be with him whom she trusted and served in life and who according to his promise was with her unto the end. Mrs. Gavel was one of the most highly esteemed members of the Chebogue Baptist church, and will be greatly missed by the younger members of the church especially who were always welcomed to her home and heart, and who always felt free to go to her for advice and counsel. Her going is keenly felt by the whole community, and the sympathy of all goes out to the sorrowing husband and mother, who also are highly esteemed members of the same church. Her beautiful life, peaceful and triumphant death, are the strongest possible testimony to the reality and sustaining power of divine grace.

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LOVE FOR LEPERS,

The late Robert Louis Stevenson tells of a visit which he paid to a leper settlement on the island of Molokai, away in the Pacific. At first, he confesses, he had some fear and disgust to overcome. But soon the repugnance was gone. He stayed for seven days. He chatted with the sufferers at the doors of their little wooden houses. He played with the children on whom the terrible and loathsome sickness had laid its grip. But one thing he would not do.

"I made up my mind on the boat's voyage," he says, "not to give my hand."

But God does more than this. He stretches out His hand to the man who is full of leprosy. He comes into friendliest contact with him. He loves him out of his corruptions.

Because our iniquity is great, it is His work and His joy to pardon it.

SERMON FROM A SCIENTIST.

The other day Sir William Ramsay, the great scientist, and one of the foremost authorities on radium, lectured before a large audience in the Alhambra Theatre, London, on the newly-found substance.

At the close of his address, he uttered the following words, to which the audience listened in profound silence:

"We scientific men have faith in the laws of nature and the constancy of its action. We have hope that we shall live to discover much yet, and gain a greater insight into thinking the thoughts of God, I have mentioned faith and hope, but the apostle names another important virtue, charity, and I think you will agree that, fascinating as the exercise of faith and hope is in science, still more important is the exercise of charity."

NOT SUNDAY IN THE GARDEN.

"You must not bow your hoop in the street to-day, it's Sunday, you know," said a not-over-scrupulous mother to her little boy. "Bring it into the back garden."

"Isn't it Sunday in the garden, mother?" was the forceful, yet innocent reply.

When shall we learn that it is the spirit in which we keep the day which God takes count of? Let us not deceive ourselves.

VALUE OF EXPERIENCE.

The adversary will get the advantage of you if you allow yourself to be drawn into any sort of partnership with him. He can afford to do things that you cannot, and at the end of the partnership you will find your self in the situation of the too confiding foreigner who was persuaded by a sharp American speculator to invest his money with him in an enterprise where the American had all the necessary experience and the foreigner's money was considered an equivalent in the partnership. At the end of the year our friend was very glad to get out, and in referring to the affair he said: "When we started he had the experience and I had the money, but when we ended, he had the money and I had the experience." The enemy is too keen to fail

to get advantage of you at every point. You may think that you can influence your ungodly husband by marrying him, but you will find it all the other way. You can only lift people up by keeping on a higher level. If you sink to theirs, they will surely drag you still further down. God help us to be true to our separation.

CONFESSING OUR FAULTS.

A gentleman talking with a little girl in a railway train found out that she knew a great deal about the things of God, but he could not discover the denomination of the church she attended. The lassie happily knew more about the Christ than about the creeds. At last the man said to her:

What do they do in your church, my dear?"

"Please, sir," she replied, "they confess one another's faults."

There is no harm in confessing faults, if they be our own and not other people's, and we confess them to God rather than to man.

PRAYING LARGE.

When Mr. Clifton Johnson was traveling in Ireland he sat down one day in a cottage to talk with an old woman. As they were having their "dish of discourse" there came a clap of thunder, and the old woman at once spread out her hands in supplication, crying:

"God bless and save us! And save his honor, and save the people and all of us!"

For the space of half an hour the thunder was frequent, and each time she prayed. Then she told Mr. Johnson this story:

"There was a man, and he was working in a field like, and it came on to thunder, and he put his head in a hole in the wall, and he said, 'God save what's out o' me!' But he ought to have prayed for the whole of him; for he no sooner said that than the wall fell and took his head clean off."

"It was telled to me that it was a judgment on the crathur, because it is not right to pray small, just for yourself. But you should pray large—to save us all—pray big and open-hearted. But that may be only a story, sir."

THE BEST HE CAN.

Our loving Father is always watching over us for our highest good and seeking to give his best things, but he only does this if we ourselves meet the conditions and rise to the essential qualifications. Some one tells of a wealthy business man who had two of his sons in his business, one in a position of high responsibility, and the other in a much lower position, but the visitor noticed that in the family circle both sons were treated with equal affection. He asked the gentleman if he was really doing as well by the second son as he could, and he replied that he was doing as well as he could, but not as well as he would if he could. "I have longed," he said to be able to advance my boy to a much higher place, but I cannot do so until he

qualifies, and I am doing all for him at present that I really can, but not all that I would love to do." This is the heart of our Father. Let us make it possible for him to do for each of us his best.

God has His best things for the few
Who dare to stand the test;
God has His second choice for those
Who will not have His best.

WORDS.

One day a harsh word rashly said
Upon an evil journey sped,
And, like a sharp and cruel dart,
It pierced a fond and loving heart;
I turned a friend into a foe,
And everywhere brought pain and woe.

A kind word followed it one day,
Flew swiftly on its blessed way;
It healed the wound, it soothed the pain,
And friends of old were friends again;
It made the hate and anger cease,
And everywhere brought joy and peace.

But yet the harsh word left a trace
The kind word could not quite efface;
And though the heart its love regained,
It bore a scar that long remained;
Friends could forgive, but not forget,
Or lose the sense of keen regret.

Oh, if we could but learn to know
How swift and sure one word can go,
How would we weigh, with utmost care,
Each thought before it seeks the air,
And only speak the words that move
Like white-winged messengers of love!
—Sunday-School Times.

THE CONSEQUENCES.

An ancient historian tells us that the Bishop of Beauvais got into a dispute with Richard Coeur de Lion, and finally went to war against him; that Richard took the bishop prisoner, whereupon the Pope sent Richard a letter of strong rebuke, saying that Richard had broken privilege of church by taking prisoner the bishop who was the Pope's own spiritual son. In reply Richard sent back the heavy iron armour which the bishop wore when taken and this short note: "Know now whether this be thy son's coat or no!" The retort was unanswerable; if spiritual sons wore that kind of raiment they must be ready to take the consequences thereof.

EA Y LESSON IN POLITICS.

"Good evening, Mr. Buttin," said Gladys, rising to greet the caller. "Mr. Honey and I were just discussing politics when you arrived we have been arguing about the difference between a majority and a plurality."

"Well," said Mr. Buttin, with a patronizing glance at Mr. Honey, "it is easily understood. A majority is a preponderance of favor between two parties, while a plurality is an excess over all."

"Ah, yes," sighed Miss Gladys. "It is just like the old saying that 'two is company and three is a crowd,' isn't it?"

And the meaning look that passed between Gladys and Mr. Honey convinced Mr. Buttin that he had been counted out.—Judge.

CRAMPS,

Pain in the
Stomach,
Diarrhoea,
Dysentery,
Colic,
Cholera



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Cholera Infantum, Seasickness,
and all kinds of Summer Com-
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This and That

LAW A SMALL PART.

"To-morrow," said the lawyer, "I will have to begin the cross-examination of the of the fair plaintiff."

His face showed that he was troubled. "It will have to be carefully planned and executed," he added after a pause.

"What will?" inquired the unsophisticated youth.

"Why I have arranged to have a clever party sit beside her and abstract her handkerchief just before she takes the stand for the cross-examination," explained the lawyer.

"To what purpose?"

"Evidently," said the lawyer, "you are even more inexperienced than I supposed, I can see that she is one of the kind that has no difficulty in crying when she wants to."

"Well?"

"Well, do you not know that all the astuteness of the legal profession is not worth one tear in the eye of a pretty woman in a jury trial?"

"But the handkerchief?"

"No women cry effectively on the witness stand without an embroidered handkerchief. Lacking that, it is no more than snivelling, and the woman who snivels is lost. With the handkerchief she can beat me; without it she is at my mercy. As the poet truly says in hoc handkerchief vince! The verdict in this case is likely to rest on the temporary possession of a bit of linen and lace. When she finds it gone she will be too rattled to even think clearly."

"I begin to see," remarked the unsophisticated one, "that there is more than law to law."

"In such a case," was the reply, "law is the least part of it."—Chicago Inter-Ocean.

JUST ONE DAY.

Free From the Slugger Brought out a Fact.

"During the time I was a coffee drinker," says an Iowa woman, "I was nervous, had spells with my heart, smothering spells, headache, stomach trouble, liver and kidney trouble. I did not know for years what made me have those spells. I would frequently sink away as though my last hour had come."

"For 27 years I suffered thus and used bottles of medicine enough to set up a drug store,—capsules and pills and everything I heard of. Spent lots of money but I was sick nearly all the time. Sometimes I was so nervous I could not hold a plate in my hands; and other times I thought I would surely die sitting at the table."

"This went on until about two years ago when one day I did not use my coffee and I noticed I was not so nervous and told my husband about it. He had been telling me that it might be the coffee but I said 'No, I have been drinking coffee all my life and it cannot be.' But after this I thought I would try and do without it and drink hot water. I did this for several days but got tired of the hot water and went to drinking coffee and as soon as I began coffee again I was nervous again. This proved that it was the coffee that caused my troubles."

"We had tried Postum but had not made it right and did not like it, but now I decided to give it another trial so I read the directions on the package carefully and made it after these directions and it was simply delicious, so we quit coffee for good and the results are wonderful. Before, I could not sleep but now I go to bed and sleep sound, am not a bit nervous now but work hard and walk miles. Nervous headaches are gone, my heart does not bother me any more like it did and I don't have any of the smothering spells and would you believe it? I am getting fat. We drink Postum now and nothing else and even my husband's headaches have disappeared: we both sleep sound and healthy now and that's a blessing." Name given by Postum Co., Brattle Creek, Mich.

Look for this book, "The Road to Wellville" in each pkg.

A CIVIL WAR TOAST.

It may seem rather trite to go back to civil war times for a story, but all the tales of that memorable time have not been told, and as this one was a personal experience of a relative of mine I can vouch for it. I have never seen it in print nor heard any one else tell it.

My uncle, Major Thomas Ridgely, was a surgeon attached to Gen. Grant's staff. It was after the surrender of Vicksburg. The Union forces had entered the city and much merry-making and entertaining were going on. One night a dinner was in progress, at which many northern officers and a large number of southern ladies were present. Many toasts had been proposed and drunk, all of them practically in honor of the successes of the Union army, and the men responsible for them.

Finally, one of the southern ladies a great beauty, and noted for her partisan feeling for the South, arose and said: "Gentlemen may I propose a toast?"

With natural gallantry and a little trepidation, the ranking officer said, "Certainly."

"Well then, gentlemen I give you, 'The Southern Confederacy.'"

It was an embarrassing situation. But with hardly a moment's hesitation one of the Northern officers relieved the tension.

"Down with it gentlemen," he cried; and the glasses were drained without embarrassment and without disloyalty.—Lippincott's Magazine.

A SUCCESSFUL SALESMAN.

The late Thomas Brackett Reed used to relate the following incident which happened one summer while he was spending a few days in a small fishing village on the New England coast.

A young countryman who had been advised to take sea baths registered at the village hotel one evening and shortly afterwards sauntered down to the beach. Espying a grizzled old fisherman mending his nets beneath a sign which informed one that B—had boats and tackle to let and bait for ale he accosted the veteran and asked him if the water was not for sale also. On receiving the affirmative reply the countryman returned to the hotel, obtained a couple of buckets, and having paid the price asked, filled them and returned to his room to carry out the doctor's instructions.

On the following morning he happened down at the beach when the tide was out, and after contemplating the broad receding beaches for some minutes, approached his acquaintance of the evening before, and remarked in a tone of admiration; "Gosh but you must have done some business last night"—Chicago Inter-Ocean.

PUT THE 'ACCESS ON THE PRONOUN.

Two negro women boarded a Pennsylvania avenue car at Seventh street. One was a large dark-skinned woman, flashily dressed; the other was a small yellow woman, wearing a modest gown.

The women were discussing a mutual friend, Mr. Jenks. The large woman spoke in loud tones, and pronounced the name of the man as though it were spelled: J-i-n-k-s. It was evident from the expression on the face of the smaller woman that she was annoyed by the loud talking and mispronunciation of her friend. Finally she protested. "You speak of Mr. Jenks as though his name were spelled with an 'i' instead of an 'e'."

"Oh yes," the large woman exclaimed, "I perceive you puts the accent on the pronoun."—Ex.

THE CAT ATE THE PIE.

Marshall P. Wilder tells the story of a wife who told her husband that the cat ate the pie that she had baked for him. Never mind my dear," replied the husband, "I will get you another cat."—Sel.

DISCOMFORT AFTER EATING

December 4, 1903

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

Radway & Co., New York.
Gentleman—In regard to "Radway's Pills," I wish to say, that I have never found any remedy that can equal them.
For the past two years I was suffering from nervous dyspepsia and constipation. After eating I would have a sensation of heaviness in the stomach, feel like vomiting, palm and dizziness in the head, and then I would become nervous. I tried everything that was recommended to me. My physician told me I had chronic constipation and a sour stomach. He could relieve me somewhat, but still did not cure me. I was almost in despair. At last a friend persuaded me to try "Radway's Pills," which I did. And I am glad to say, that they not only relieved me, but positively cured me. Even after taking them only a few days, a regularity of the bowels was established, and the dyspeptic symptoms have already disappeared. Now I feel like a new person.
May God bless you and your wonderful remedy. I remain,
Yours for health,
B. S. TREXLER,
Allentown, Pa.

Radway's Pills

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

RADWAY'S PILLS.

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

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

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

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

"Child's Play Wash Day"



Means: To make the dirt drop out, not be rubbed in, use

Surprise Soap

the "Surprise" way without boiling or scalding the clothes. Its a new way and a clean, easy method of doing the wash.

Surprise is all Soap; a pure Soap which makes a quick lather.

Read the directions on the wrapper.

Dye at Home. Buy a cake of that famous English Home Dye—Maypole Soap and do the work at home—safe, easy, pleasant dyeing. Use it as you would soap—clean soap! The days of powder dyes are over. Maypole yields fadeless, brilliant colors and dyes to any shade wanted. No streaks. A few minutes time only needed in your own home with Maypole Soap.

Made in England but sold everywhere. For Catalogue for Black. Book all about it free—address Canadian Depot: 8 Place Royal, Montreal.

With Maypole Soap

International Exhibition, St. John 17th to 24th Sept, 1904.

The entries already received insure the Finest Industrial Display ever made here.

A number of NEW CLASSES and ADDITIONAL PRIZES have been added to the LIVE STOCK and AGRICULTURAL Prize Lists \$171.00. Offered to THE NEW BRUNSWICK SCHOOL CHILDREN for the BEST COLLECTION OF WEEDS Gathered in the Province. Blotters and Entry Forms bearing full particulars have been sent to the Teacher of each school in the Province for distribution among pupils. No Entry Fee Required. Children Should Ask Their Teachers All About It. Entries should be sent to to undersigned at earliest convenience.

All the Latest, Heartiest and Healthiest in Amusements. SUPERB FIREWORKS: We have closed for the Most Expensive and Elaborate Display ever arranged for a St. John Exhibition, including a Spectacular Reproduction of the Bombardment of Port Arthur, etc., etc.

Music by One of The Best Bands on the Continent. Cheap Fares From Everywhere For Prize List and all Particulars, please address,

W. W. HUBBARD,
MANAGING DIRECTOR,
St. John, N. B.



Just Fruit.

There's no "medicine" in "Fruit-a-tives,"—no drugs—no poisons—"Fruit-a-tives" are the curative principles of fruit juices, compressed into tablets. It's the secret process of preparing them, that makes "Fruit-a-tives" so much more effective than the fresh fruit.

Fruit-a-tives

or Fruit Liver Tablets

cure Constipation, Biliousness, Torpid Liver, Bilious Headaches, Loss of Appetite, Indigestion, Bladder and Kidney Troubles, just as nature intended them to be cured—with fruit. Cure yourself with Nature's cure that never fails.

At your druggist's. 50c. a box.
FRUITATIVES, Limited, OTTAWA.

NEWS SUMMARY.

Dr. Dawson, king's printer, has applied for superannuation at 71 years old.

Private Perry, of Vancouver, winner of the King's prize at Bisley, was accorded an enthusiastic reception at Toronto on Tuesday.

Former Premier Waldeck-Rousseau of France died on Wednesday from the affect of an operation which the medical attendants deemed to be a necessity.

Premier Balfour has announced in the commons that he did not propose at present to call an imperial conference or appoint a royal commission to examine the fiscal situation of the empire.

At Windsor, Wednesday, the preliminary examination of William Haley, charged with the murder of Nelson Dill was held, and Haley was committed to stand trial at the Supreme Court.

After seven years spent in the Klondyke, H. Burton Coleman, of the Shannon Settlement, Queens county, has returned home to enjoy his hard-earned wealth. He brought valuable presents to his parents and other relatives.

A mother and her three little children were killed and a number of other persons seriously injured in a collision on Tuesday night between trains at a crossing in Chicago.

A dead body was found floating in Sydney harbor Tuesday off Greener's pier. It is supposed to be that of John McIntyre, who was drowned some months ago from a fishing boat.

Fire in Albion Iron Works at Victoria, B. C., on Tuesday, did \$150,000 damage. Fifty houses, mostly dwellings of workmen were burned. The big yards of the Shawinigan Lake Lumber Company were also wiped out.

At Sussex the store of W. B. McKay & Co. was broken into early on Sunday morning by one whom it is believed is a professional in the business. The man suspected was in the town on Thursday last and passed himself off as a stone-cutter.

At New Glasgow, Wednesday morning, at the works of the Standard Brick and Tile Company, Robert Purvis was caught in the machinery, taken around and badly injured. His back was found to be broken and it is not thought he can recover.

Wanted at Once.

Fifty men of good address for special educational work. Salary \$600.00 guaranteed. Apply with references to

W. J. Brown,
161 Bay St., Toronto, Ont.

At a meeting of the directors of the Canadian Pacific Railway Company at Montreal on Monday a dividend of two per cent. on the preference stock for the half year, ended June 30th inst, was declared. A dividend of three per cent. for the same period was also declared on the common stock.

The advisory board of the Amalgamated Meat Cutters' and Butchers' Workers' Union of North America at a meeting on Monday night decided to order a strike in New York and vicinity. Between 3,000 and 4,000 men will be called out.

Never has Gloucester City been so plagued with mosquitoes as during the past few weeks. Not only are their numbers legion, but they are of enormous size and biting ability. Fires of dead leaves to smoke the insects out have been resorted to, but no relief has been afforded.

A British parliamentary return to the War office shows that a forfeit of £10 per animal had been paid for 1,685 horses bought in Hungary for South Africa, a forfeit of £10 per animal purchased in New Zealand, while the proceeds of the sale of 1,152 remounts bought in Canada at an average of \$140 a head, amounted to no more than an average of \$42.

The Supreme Lodge, Sons of England, in session at Montreal, has decided to admit women to the order. Hitherto these have been refused. Effect will not be given until the next supreme lodge. The Lodge has refused to extend the qualification for membership to include all British subjects. The qualification will be limited still to English birth parentage.

John S. Fullerton, proprietor of the Waverley Hotel at Albert, was thrown from a load of hay on the Hill marsh Wednesday afternoon and instantly killed. Mr. Fullerton was building the load which his son was pitching on, when a sudden starting of the horses threw him backwards off the wagon, his neck being broken in the fall. He was about sixty years of age, and leaves a wife and grown-up family.

At Port Dover, Ont., seven American yachtsmen tore down the cornerstore of the new town hall, throwing its contents out on the street. They left the town, but were brought back, and taken before Magistrate Anderson. They settled for \$25.

In Northeast Lanark the liberals won another election victory on Wednesday. The seat was liberal until 1901, when it was won for the unionists by Sir Wm. Henry Rattigan, who has just died. The polling on Wednesday resulted in the election of Provost Findlay, liberal, who received 5,619 against 4,677 for Mr. Touch, the unionist candidate, and 3,984 for Mr. Robertson, representing the labor party.

A DANGER TO BABY.

Doctors have preached against the so-called soothing medicines for years, but they are still used altogether too much. The fact that they put children to sleep is no sign that they are helpful. Ask your doctor and he will tell you that you have merely drugged your little one into insensibility—that soothing medicines are dangerous. If your little one needs a medicine give it Baby's Own Tablets, and you give it a medicine guaranteed to contain no opiate or harmful drug. You can give these Tablets just as safely to a new born infant as to the well grown child, and they will cure all the minor ills of childhood. Mrs. J. M. Gilpin, Belhaven, Ont., says: "Since I gave my little one Baby's Own Tablets there has been a marvelous change in her appearance, and she is growing splendidly. You may count me always a friend to the Tablets." Ask your druggist for this medicine or send 25 cents to The Dr. Williams' Medicine Co., Brockville, Ont. and get a box by mail post paid.

No Appetite?

Go to the root of the trouble and you'll find upset stomach or constipation. ABBEY'S SALT cures both: A glass before breakfast cleans the stomach—clears the liver—makes the bowels move easily and naturally—gives you an appetite like "a working man."

ABBEY'S SALT is the safe appetizer because it contains no alcohol.

25c. and 60c. a bottle—at all druggists.

Abbey's Effervescent Salt

Wilson's 10c per package
Fly Pads
Will rid your house of flies in a few hours.

TOTAL ABSTAINERS GET SPECIAL ADVANTAGES

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

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

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

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

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

Have You Tried EDDY'S HEADLIGHT PARLOR MATCHES

It only costs 5c to try them. It is worth that to avoid the choking from a sulphur match.

Ask your Grocer for them.

SUMMER CLEARANCE SALE

is now on

LUE SERGE SUITS at Half Price.

RAINCOATS at 20 per cent discount.

SPRING OVERCOATS at one-third off

— All broken lots —

Early buyers secure first choice.

A GILMOUR, 8 King St.
Fine Tailoring and Clothing.

When answering advertisements please mention the Messenger and Visitor.

Red Rose Tea is Good Tea.