

Messenger and Visitor

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Peace.

The world was taken by surprise when, on Tuesday of last week, the news was sent abroad from Portsmouth that terms of peace between Russia and Japan had been agreed upon. It had seemed that the outlook was almost entirely hopeless. Japan had modified her terms by relinquishing her demands for indemnity, for the surrender of the interned warships and for the limitation of Russia's naval power in the Far East. She had also agreed to relinquish her claim on the northern part of Sakhalin Island on condition of the payment by Russia of \$600,000,000. But as this still meant indemnity for the cost of the war in a thinly veiled disguise, it was unacceptable to Russia, and Japan's concessions were accordingly meet with an unqualified refusal. So far as could be judged from an outside point of view, it was altogether improbable that Japan would make larger concessions, and accordingly it appeared inevitable that the Conference would end in failure. At this point the incident occurred which surprised all the world, including Russia and her envoys at Portsmouth. Japan intimated her willingness to withdraw entirely her demands for indemnity, and retaining only the southern part of Sakhalin, to make peace on the conditions to which Russia had already agreed. These conditions are to the effect that Japan's influence over Corea shall be recognized by Russia; that Russia shall evacuate Manchuria, while Japan undertakes to restore Chinese sovereignty and civil administration; that the integrity of Chinese territory shall be respected, while all nations are placed on the same footing as to commerce with China; that Japan shall take over the Russian leases of Port Arthur and the adjoining territory; that the railway to Port Arthur shall revert to China, which will probably be expected to pay Japan for it; that the policing of the railway across Manchuria to Vladivostok shall be entrusted to China, and that Japanese citizens shall have a right to fish along the Russian coast from Vladivostok to Behring Sea. The terms now indicated by Japan are far more generous than the Russian Government or its plenipotentiaries had ever expected and they were promptly accepted. Outside of Russia and Japan, there is general gratification at the assured prospect of peace, and President Roosevelt is receiving many congratulations on his success as a peacemaker. But in neither of the two countries most interested has the news of peace been received with unmixed satisfaction. There appears to be in Russia a party which desires to see the war prolonged and which does not want peace on any terms which Japan without utter self-stultification could grant. To this party a peace which not only recognizes Japan's supremacy in Korea and guarantees all her contentions prior to the war, but also cedes Russian territory to Japan is galling and unpalatable in the extreme. In Japan too there is a natural expression of dissatisfaction more or less strong with the terms of peace, on the ground that far too much has been conceded to a beaten enemy and the nation in part robbed of the legitimate fruits of victory. Among the Russian diplomats at Portsmouth, and in some other quarters, there would appear to be a disposition to regard the issue of the Conference as a great diplomatic victory for Russia, and to regard Japan as outwitted in the contest. We do not take this view of the case. Russia was evidently determined to continue the war rather than pay an indemnity. Would Japan have been justified in prolonging the conflict for the purpose of collecting an indemnity? We believe that the answer, both on ethical grounds, and on those of the highest statesmanship, must be given in the negative. In view of Russia's aggression and perfidy prior to the war, and in view of Japan's grand series of victories on land and sea, the demand for indemnity may indeed be regarded as not unreasonable. It is probable too that other victories scarcely less important were within her reach, but, apart from the question of indemnity, Japan had achieved in a very large measure at least the ends for which she entered upon the war, and if she had refused to make peace on the terms available, the responsibility for prolonging the bloody strife would have rested largely upon her. And it is more than doubtful if at the end Japan could have collected an indemnity from Russia or secured material advantages to reimburse her for the cost of the war. Again the moderation and magnanimity which Japan has exhibited in her hour of victory and of preparedness for further victory will be of incalculable value to her in her relations with the nations of the world. If Japan has won the admiration of the

world in the conduct of the war, still more has she won its admiration in the conclusion of peace.

Curzon and

Kitchener.

A gentleman from Bombay, India, and eminent in business there, was lately in Montreal, and discussed freely with a representative of a Montreal newspaper the subject of Lord Curzon's resignation. In this gentleman's opinion, and he thinks he voices what is very largely the sentiment of India in the matter, the British Government, in supporting the contentions of Lord Kitchener as against Lord Curzon, chose the wrong side. That is to say that Curzon's policy rather than Kitchener's was in the interests of India. It is intimated that it was fear of Lord Kitchener rather than a persuasion of the wisdom and justice of his policy that determined the Government's course. If the Government had supported Curzon and Kitchener had resigned, as he certainly would have done, the Government would have had to find him something to do at home, which perhaps would have been inconvenient. A man of his energies might have found out matters in connection with the administration of the army at home, which the Government would rather should not be known at present. "Unfortunately, we in India, who are the most concerned, have absolutely no voice in the matter at all. We must grin and bear it—and pay. Kitchener's victory, and the carrying out of his army scheme means extra taxation for a country which for the present cannot bear more taxation." The gentleman from Bombay, quoted from "The Times of India" the following, which he thinks expresses the quite unanimous sentiment of the country: "For good or evil, we have embarked in India upon a period of military dictatorship; and the potential evils it may bring in its train are not lessened by the thought that the general apprehensions aroused will probably exercise a wholesome restraining influence upon the present Commander-in-Chief. It is not the acts of Lord Kitchener we fear so much as the veiled subversion of constitutional principles which the change implies. Lord Kitchener will not be with us always, but the revolution he has wrought will remain with us after he has gone, and we do not like the outlook. We deprecate, most of all, the fact that the wishes of an entire country, and of a whole body of responsible, and experienced, and temperate administrators, have been rudely disregarded at the bidding of one man. . . . We mistrust Lord Kitchener's administrative scheme, because we do not believe it will work well; because we do not consider he has sufficiently studied the problems that confront him; because we do not wish to see the revenues of India at the mercy of any military man whose only real restraint in future will be the measure of his own forbearance. We condemn the manner in which it has been accepted by the Home Government, because we believe that they endorsed it less upon its merits than from fear of possible consequences to themselves if they refused it. . . . We do not believe that a scheme so imperfectly considered, so generally condemned, and so unhappily foisted upon India, is destined to remain long in working when it is put to the test."

Total Abstinence

the True

Temperance

An interview was lately published between Hon. Mr. Tarte and a workingman, in the course of which Mr. Tarte sought to impress upon the mind of the artisan the great advantage he would reap if, instead of spending a dollar for strong drink, he would invest the same amount in life insurance. This was certainly very excellent advice which many a wage earner who is spending a dollar or perhaps two or three dollars weekly in drink, might receive with great profit. It appears, however, that Mr. Tarte thought it necessary to tell the workingman that he did not advocate prohibition or total abstinence. In reference to this Dr. L. A. Lessard, of Granby, Que., has written a letter to Mr. Tarte. Dr. Lessard declares that so long as the masses are taught that "abuse" alone constitutes the evil in the matter of strong drinks, the desired reforms cannot be secured. He points out that while alcohol may be found useful in the pharmacopoeia, the same as strychnine and other poisons, medical science refuses to recognize it as an article to be used in the ordinary course of life; and he adds: "In this matter more than in any other, half measures are entirely insufficient. Knowing the physiological effects of alcoholic liquors on the different vital organs, I can assure you that if you allow the use, you will too often have the abuse. That is

inevitable." "In my humble opinion," the doctor adds, "there is safety in total abstinence only. Has there not been constant talk against abuse, and yet, what results have been obtained?" The doctor then quotes the following remarks of Professor Gruber, after a study of the different effects of alcohol on different natures: "Who among us could state beforehand whether he belongs to the category of those who cannot be injured by liquor, or to the infinitely more numerous category of those who are influenced by it? Who could tell, in advance, what daily dose he can bear without suffering any damage?" Dr. Lessard concluded his letter as follows: "Do you not, then, believe, my dear sir, it would be better, if we wish to succeed in the fight against alcohol to use the surest measures? Past experience stands there to teach us. Let us take up the battle with courage. There is no room here for any feeling of false shame. The fact of being called a 'water-drinker' or a 'teetotaler' never hurt the reputation of any one, to my knowledge. I trust, therefore, that you will recognize total abstinence as the real sheet-anchor, and will admit that it is the only one to be recommended." Dr. Lessard's doctrine on this subject is wholesome, and it is a hopeful indication that an increasing number of physicians are speaking out plainly as to the lack of any good to be derived from alcoholic drinks even by the most moderate drinkers, and as to the wisdom from all points of view, of total abstinence.

The Open Air

Treatment.

"The advantages of the open air treatment for consumptives," says Dr. H. W. G. Mackenzie in the London Lancet: "The patient exposed continuously to fresh air gains in appetite, assimilates his food better, sleeps more soundly and awakens more refreshed. Free exposure to air is the best antipyretic. Sweating at night, formerly so common a symptom, usually ceases. Colds are practically unknown among patients leading an open-air life. Secondary infection, on account of the comparative freedom of the air from micro-organisms, is much less likely to occur. Tolerance of outside air is very quickly established, and no one who has tried the open-air life will willingly go back to the former conditions of stuffiness. I have never seen any one made worse by exposure to fresh air. Even during a thick London fog patients get on better lying in bed on a balcony or in rooms with windows wide open and a good fire burning than when attempts are made to shut out the fog by keeping the windows shut."

Race

Suicide.

There is the same tendency in all Christian countries. Ireland is now almost on a level with France, and the last quarter's statistics for England and Wales are the lowest ever recorded, equalling only 27.8 per thousand annually. The Bishop of Ripon declares that the falling birth-rate is a sign of national decadence, and considers the outlook most grave from the imperial point of view. That the declining birth-rate is not wholly due to causes over which those most immediately interested have no control, is indicated by the fact that the Mayor of Huddersfield's promise of one pound sterling for each baby born during his year of office has already led to a rapid rise in the local birth-rate. The corporation is co-operating by a scheme of baby inspection and instruction for mothers. The Princess of Wales has expressed hearty appreciation of the movement.

The Catalogue Gazette, says a Berlin despatch, prints extracts from private letters written by Prof. Robert Koch, who went to German East Africa at the end of 1904 for the further investigation of certain tropical diseases, showing that he had already made important discoveries about the tsetse fly. The professor found the breeding ground of this fly, and he says that the insect can be rendered harmless through simple means. Prof. Koch made the still more important discovery that trypanosomes, which are present in sleeping drops, existing in the tsetse fly. He further discovered in April last that the relapsing fever is transferred to men through a small sand tick. These discoveries are regarded here as of great scientific importance. The professor visited the Chehe tableland, which he found to be temperate and salubrious and highly suited to European settlement.

Bearing these examples in mind, how strangely it grates on one's ear—at any rate, it does on mine—to hear really devout men using in prayer such terms as "dear Jesus," "sweet Jesus."

Much of the phraseology of a certain type of modern hymnology seems open to question. Many of these hymns have been written amid the heat of revival services, and are sometimes, emotionalism run wild. In the stately rhythm of Watts and Doddridge you will find none of this. In choosing hymns for singing see that they honor the Son even as they honor the Father. A hymn which addresses the Father as God and Jesus as though he were "just one of us" is a piece of practical humanitarianism. For all this modern doggerel there is a Nemesis in store; the instinct of reverence will assert itself, and the chaff will be carried away.

I hope that this instinct of reverence will dominate your pulpit utterances. Painful use is sometimes made of the metaphors applied to Christ. The figures of the door, the shepherd, the vine, the lamb, etc., etc., are very beautiful. They are vehicles for conveying Divine truth, but all that you can say about a door, or a shepherd, or a vine, or a lamb, may be far from applicable to the "Lord of life and glory," and far from man's edification or the honor of God. Cultivate the instinct of reverence, and you will not go far wrong. Scripture truth is best conveyed in Scripture language. St. Paul told the Corinthians that he spoke the things of God not in the words that man's wisdom (much less man's folly) teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual.

In your ordinary conversation do not let those you come in contact with miss this instinct of reverence. The most effective way of weakening your influence is to treat the great themes of the Gospel ministry irreverently in your daily life.—B., in London Baptist.

The Interference of Christ.

By Rev. John R. Davies, D.D.

The sermon is ended. The congregation is scattering. The disciples are making ready to fasten the boat and go ashore, but Christ bids them launch out into the deep, let down their nets for a draught, and in such words you will find the interference of Christ. This command of Christ came to the disciples as a great surprise. They had toiled all night. They had taken nothing, and now Christ bids them undertake something which from their point of view as fishermen was simply the going upon a fool's errand. For a moment they falter, then faith comes to the rescue, and Simon says, "Nevertheless at thy word I will let down the net." How often since then has that word "nevertheless" or its equivalent been spoken in the Church! For years mission work had been maintained amongst the Telugus in Southern India with apparently very little result. After a discussion to abandon the field it was resolved through the pleadings of one missionary, to try it a little longer. That pleading was the interference of Christ, for afterwards, thousands in that same field were led to the Cross, and today that church is one of the largest and most prosperous in all the foreign field. Many a minister, discouraged because after years of faithful service he has seen but little fruitage, has decided to seek another field of labor, and while the plans are being perfected, Christ has interfered, showing the fishermen, show, when and where to let down the net; and in response to the Master's word, scores have been brought into the church who have found in the Gospel the very power of God unto salvation.

How many Sabbath-school teachers have become discouraged and decided to give up their class. Frequently has the pious wife become discouraged and decided to strive no longer with a godless husband. More than once the Christian mother has become discouraged and decided to pray no longer for some wayward child, but Christ has interfered, the word "nevertheless" has been spoken, again the net has been let into the ocean, and every promise that they have ever pleaded at the throne of grace has been more than verified.

This interference of Christ, like everything that Christ does, comes down into the realm of the individual life. Here is Saul of Tarsus hastening to Damascus with letters of authority to arrest believers there, but Christ interferes with his plans and out of Saul, the persecutor, comes Paul, the apostle to the Gentiles. Here is Bunyan, according to his own testimony, living an impious and profligate life, but Christ interferes, showing him the City of Destruction in which he lived and leading him through the Slough of Despond to the Cross, where he loses his guilty burden, and where begin those blessed experiences which at last issued in the greatest religious classic that the world has ever known.

This is the biography of every child of God. There was a time in his life when he lived after the flesh, walking according to the course of this world, his affections set upon things below, every moment becoming more and more a captive of sin, but Christ in mercy interfered, and out of that interference there came a consciousness of guilt, a vision of the cross, and the cry of the penitent, "What must I do to be saved?"

But this interference in this Scripture not only re-

sulted in the revelation of Peter's sinfulness. "Depart from me for I am a sinful man, O Lord;" it also resulted in the revelation of Peter's usefulness, "Fear not, for thou shalt catch men." Oh, blessed interference which comes with twofold mercy showing us what we are by nature and pointing out what we may be by grace; filling us with shame because of our sinful slavery, but at the same time inspiring the soul with hope by unfolding the probabilities of holy service for God and man. Blessed interference of Christ.—Presbyterian.

Christianity in the Modern World.

By D. S. Cairns.

Never has a fiercer light of investigation beaten upon any tract of human history than upon the little handbreadth of time that held the human life of our Lord. The Gospels have been sifted line by line by the textual critic, the "higher critic," and the commentator. Countless monographs have been written on the different phases of the life of the period, the praxis of scribe and Pharisee, the apocalyptic literature of Judaism, the social and political life of the people. Their inscriptions have been deciphered, their coinage counted, their sects resuscitated, their chronology revised. The theodolite and measuring chain of the surveyor have travelled through the length and breadth of the Holy Land; the pickaxe and shovel have turned up its buried past; the artist has spent long years in its cities and villages, its deserts and its fertile vales. Hundreds of scholars and men of action have lived and labored, happy if they could flash the least ray of light on the great central problem of the life of the Lord. Many treatises on that life have been written, and are still steadily flowing from the great publishing houses of Berlin, London, Paris, and New York. A whole library of literature has already grown up around this theme. The net result of the whole movement is that Christendom has won a spiritual result of immense value. The historic personality of Jesus has risen upon the consciousness of the Church with the force almost of a new revelation, the ultimate results of which still lie far in the future. It is literally true that this century is face to face with that Great Figure as no century has been since the first. This new discovery has come gradually. It has been distributed over the last sixty years. It has come like a gradual dawn rather than a tropical sunrise. It is the great positive result of the whole complex movement which has been described.

The influence of the personality of Christ on India was declared by Keshub Chunder Sen, who said: "If we wish to secure that attachment and allegiance of India, it must be through spiritual influence and moral suasion. And such, indeed, has been the case in India. You cannot deny that your hearts have been touched, conquered, and subjugated by a superior power. That power is Christ. It is Christ who rules British India, and not the British government." The Church must address herself with stronger resolution and greater thoroughness to the task of evangelizing the world. Though the missionary enterprise has asserted its rights as a world factor, still it has not yet come to its rights, either within or outside the Church.—Zion's Advocate.

Our Common Lot.

"And He went down with them and came to Nazareth, and was subject unto them," Luke 11:51.

What could be more common than that? Just a boy's usual subjection to his parents. And have you ever noticed how the life of Jesus steadily puts itself into life's usual and humdrum ways? Run over some of the incidents of it—this of our Scripture, the scene of his first miracle; a usual wedding; his mighty sermon on the new birth, preached to Nicodemus, its single auditor; the wonderful teaching about the spiritual worship, given to a poor woman coming to draw water from a well. Also the miracles of Jesus took hold of the common hunger of the people, their common sicknesses and needs. Also, the illustrations of Jesus disclosing vast spiritual truths. Jesus did not summon them from things men call great, high, and surprising; rather, he summoned them from the most ordinary matters, from a sower scattering seed, from a woman thrusting leaven into meal, from the growth of a mustard seed, from the birds, from the lilies of the fields, as prevalent in Palestine as are the daisies and dandelions with ourselves.

It is beautiful to notice how Jesus thus identifies himself with the common life. For the most of us must live only the daily, trite, often humdrum sort of life, and what a comfort and help it is to know that from such sort of life Jesus did not hold himself aloof.

Think further. Jesus entered into the common experience of delay in life. That is a common experience. Often we must wait long before our hopes and plans come to their blossoming. And Jesus knew the meaning of thirty years of delay in that Nazareth.

Also, Jesus entered into the common experience of toil in life. "Is not this the carpenter?" they asked concerning him. Even our Lord was named by his trade. Besides, our Lord knew the common experience of suffering in life. That life included the agony in Gethsemane.

And our Lord also knew the so common experience

of the ending of life by dying. The darkness of the end wrapped him him as it must some day wrap every one of ourselves.

Yet, sharing thus to the full our common life, Jesus shows us how to make the common life uncommon and glorious. This he does by steadily putting the highest motive in common life and so transfiguring it. "My meat is to do the will of him that sent me and to finish his work," he tells us. "Nobody's life can be so common but that such motive shall lift it into nobleness. The humblest of us may make splendid the lowliest life if he will enshrine in it the motive of Jesus.—Wayland Hoyt, D. D., LL. D.

The Northfield Conference.

The largest and most consecrated General Conference ever held at Northfield closed a sixteen-day session August 20, amid a song of glory and a prayer for a national revival. The big gathering started out quietly and conservatively as have all the other conferences for the last twenty-five years, but with the advent of C. M. Alexander, "The Apostle of Sunshinings," as he became known in the famous Torrey-Alexander revival in England, and with an inspired address by Len G. Broughton of Atlanta, a new spirit came over the place. Prayers for a revival were made incessantly and one hundred thousand little cards, bearing the following inscription, were scattered broadcast among the people: "O Lord send a revival and begin in me, for Jesus' sake, Amen." Personal work came to the front and not an unchristian man at the Conference was left unapproached. After-meetings were held at each evening service, and on Sunday, "The great day of the feast," hundreds were led to confess Christianity. The call to unity in this prayer was sent to every part of the Union by the thousands who were there and the purpose is manifest everywhere to follow Mr. Alexander and "pray for a national revival, not once nor twice, but pray until it comes." Other speakers took up the cause with heart and soul. Dr. G. Campbell Morgan, who lectured every morning at nine, urged it with all the power of his eloquence; Prebendary Webb-Peploe of St. Paul's Cathedral lent the strength of his long and honored service; Prof. James Denney of Glasgow gave the encouragement of his learning. The Conference ended but many of the speakers remained in Northfield to deliver the Post-Conference addresses which continue to September 15. Dr. Morgan gave the first of these addresses Aug. 21, he was followed Aug. 22-26 by Prof. Jas. Denney, who lectured on the different aspects of Christ; from August 22 to September 7 by Mr. Webb-Peploe, whose subject was "The Holy Spirit and the Christian Life;" from September 4 to 9 by Dr. G. F. Pentecost of Madison Avenue Church, New York City; and from September 11 to October 15, by Dr. A. T. Pierson of Brooklyn, who is to speak on "Bible Search and Discovery." Dr. Pierson's lectures merge the Post-Conference Addresses into the regular exercises of the Northfield Bible Training School.

A. G. Moody.

East Northfield, Mass., August 28.

THE LAST OF THE LITTLE FACES.

I wonder, oh, I wonder, where the little faces go,
That come, and smile, and stay awhile, and pass like
flakes of snow—

The dear, wee baby faces that the world has never
known,
But mothers hide, so tender-eyed, deep in their hearts
alone.

I love to think that somewhere, in the country we
call heaven,

The land most fair of anywhere will unto them be
given,

A land of little faces—very little, very fair—
And every one shall know her own and cleave unto
it there.

O grant it, loving Father, to the broken hearts that
plead!

Thy way is best—yet, oh! to rest in perfect faith in-
deed!

To know that we shall find them, even them, the wee,
white dead,

At thy right hand, in thy bright land, (by living wa-
ters led!

James Buckham, in "Wayside Altar."

QUIETNESS OF HEART.

When He giveth quietness, who then can make
trouble?

My head is resting sweetly upon three pillows, in-
finite love, and infinite wisdom, and infinite sacrifice.
—John Elias.

Calmness is not a thing of mere surface emotion,
but must go down to the deepest condition of our
lives. We cannot say just, "Go to now, I will be
calm; we must cry with Paul, "Now the Lord of
peace give us peace by all means."—Phillips Brooks,

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THE FINANCIAL SIDE OF OUR WORK.

The Baptists of the Maritime Provinces have raised during the past year a considerable amount of money for the Christian enterprises embraced in our denominational work. In connection with the Twentieth Century Fund there has been raised for the support and extension of the mission work of the denomination, as the report of Rev. H. F. Adams, has shown, the sum of \$9,241.32, making more than thirty-four thousand dollars in all now paid to that Fund. The report of the treasurer of the College shows that its treasury has been enriched during the past year by \$17,454.69, collected in connection with the Second Forward Movement Fund. Accordingly it will be seen that, apart from the regular channels, there has been contributed during the past year to the support of our denominational work the very respectable sum of \$26,696.

It is to be considered, however, that these two funds are being raised as the result of special appeals and then when it was undertaken to raise them it was with the understanding, or at least the hope, that these undertakings should not interfere with the ordinary contributions to our denominational work. Further, it may be said that the contributions to the Second Forward Movement have been so far from those who are giving comparatively large sums, and their benefactions would not probably affect materially the amounts contributed to benevolent work through the ordinary channels. It is accordingly somewhat disappointing to find that there is a sensible falling off in the ordinary contributions for the past year as compared with the previous year. We have not the report of the treasurer for P. E. Island at hand, but the reports of the treasurers from Nova Scotia and New Brunswick show a total contribution (including the amounts raised by the W. B. M. U.) for 1904-5 of \$25,344.61 as compared with \$26,358.97 for 1903-4, indicating a decrease of a little more than a thousand dollars. From a closer comparison of these reports with those of last year, it is seen that the result noted is due to a shrinkage in the contributions from Nova Scotia. In New Brunswick there has been a slight increase in the contributions both from the churches and from the W. B. M. U. amounting in all to \$550, but in Nova Scotia there has been a falling off from both sources, amounting in all to about \$1,560. This shortage is largely within the bounds of the Central Association in which, the report shows, there has been a falling off of contributions, as compared with the previous year, of more than a thousand dollars. There may be facts unknown to us, to explain this shortage in the ordinary contributions to our work, and to show that the Baptists of the Central Association are not in this matter sinners above all their brethren, but in any case the falling off is regrettable.

It must, we think, be apparent from the figures presented that as a denomination we have not reached the limit of our ability in the matter of regular contributions to the Lord's work. Surely no one will contend that it would be too much to expect of Maritime Baptists that they should contribute annually, through the regular denominational channels, for our mission, education and annuity work a sum equal to an average of one dollar per member. Such a contribution for the support of these important Christian enterprises we are certainly abundantly able to make, and probably it would be within the

mark to say that, if everyone gave according to his ability, we could easily do twice as much. But we are yet a long way from having attained the modest average of one dollar per member for our denominational work. It is greatly to be desired that our churches as a whole should do much more than they ever yet have done in the way of contributing to our denominational work through the ordinary channels. It would not only give a more adequate support to the different departments of our work and make a larger success possible for them, but it would also be a means of deepening the spiritual life of individuals and churches and fitting them for still larger and more joyful service.

How is this enlargement of our liberality to be effected? The problem is not easy of solution, but we believe that much good may be done by judicious action on the part of the men of light and leading among us. We observe that the Convention at Charlottetown endorsed a recommendation of the H. M. Board to appoint a brother who should act as a field secretary for denominational funds in Nova Scotia and P. E. Island. Just what is conceived to be the duty of the prospective field secretary we do not know. We presume, however, that he will be expected to work for the promotion of the spirit and practice of liberality in the churches. If this is the intention we welcome the proposal as indicating a step in the right direction, and we believe that with the right man in the office very much good may result. Too many of our churches are living at a poor dying rate, because they have never been led into the experience of the joy and the blessing of liberality. Many of these churches are failing to do anything in the matter of benevolence commensurate with their ability, because they have no system to work on and no one has shown them the way. Many fail to feel any strong interest in the mission work of the denomination because they do not receive the information to arouse their zeal. Some pastors, we have been told, (but should hope they are very few) are foolish enough to fear that if the sympathies of their people are drawn out toward the denominational work and they are led to contribute to it systematically, their own salaries will suffer. No pastor ever made a more foolish mistake. When did ever a church in which the grace of liberality had been developed fail to provide for its own pastor? It seems to us that a field secretary possessed of the necessary wisdom, tact and experience may do very much for many of our churches in helping the people to take a larger view of their duties and their privileges as the redeemed of Christ, in getting them to adopt some judicious system of benevolence and in some way securing for them such information as is needed to promote their knowledge of the work in which they are expected to feel an interest.

CONDITIONS OF KNOWING THE TRUTH.

We are too apt to want to enjoy results without fulfilling the conditions necessary to their achievement. We would be glad to stand on the mountain top, but we tire before we have fairly begun the long and toilsome ascent. We dream of discovering new continents, but have not the courage equal to pioneer voyages across tempestuous seas. Many a young man would like to achieve a successful business career, but is quite unwilling to pay the price which every successful business man must pay in constant application and persistent endeavor. Many another would have a liberal education if it could be obtained for the wishing and without those years of patient plodding which necessarily stand between him and an honorably won Academic degree. That one may have whatever he may desire if only he is willing to pay the price for it, is not absolutely true, but it is true probably in a much greater degree than we are often willing to admit. The prize is for those who strive, the hidden treasure is found of those who seek, and to those who knock the doors are opened.

In religious life and experience the same principle holds good. One gets upward not without climbing, and the wider horizons open to the view of those only whose steps are bent toward the mountain top. Men ask, and sometimes express much anxiety to know—whether Christianity is true. Christ's answer to those who inquire is, Test it and see. Put Christianity into practice and see if it is not all that

it professes to be? "He that willeth to do His will shall know of the doctrine, whether it be of God or whether I speak of myself." Men need not sit in the darkness wondering vainly whether there is any light. Those who desire to walk in the light will hear the voice of the Lord of light and will go forth to follow him. For Christ has come to give light, and those who come near to him in the study of his life or who earnestly consider the effect of Christian living and teaching in the world cannot doubt but that there is light in him. How great that light is may not yet be revealed to them, but having seen it, they can no longer honestly walk in the darkness. Having discerned the pathway of truth, however dimly, they are bound by all that is sacred to follow it, pursuing the way which alone offers hope for the achievement of the highest things possible for mankind.

The message with which the Christian preacher is charged, as Paul intimates, commends itself to the consciences of men. Christ's word sweeps the range of human thought and purpose like a searchlight. It is more penetrating than the X rays of the new photography. It lays bare the inmost recesses of the heart. The more willing we are to let the Word of Christ be reflected in the calmest depths of consciousness, the more closely we study the life of Him which was one with the doctrine He proclaimed, the more we apply that teaching to the needs of the world and to those which we meet in our own experience, the more profoundly we are convinced that Christ came from the Father and that both his life and his doctrine are divine.

If one desires to behold things as they stand in the eye of the Master, he must first of all become a disciple. To the uneducated mind and eye of the savage the canvas of the great painter is without beauty or significance. The revelation comes in its fulness only to kindred spirits—to those who have learned of the Master. That assurance of truth which comes alone through blessed fellowship with Christ cannot be the possession of those who turn away from the light to walk in the darkness. The revelation of divine grace and glory is to those who love and obey Him who is the Truth. "If any man love me," says Christ, "he will keep my word and my Father will love him and we will come to him and make our abode with him."

HISTORICAL PARALLELS.

Our contemporary, the 'Wesleyan,' is not greatly impressed with the learning and wisdom of a certain German professor, Herr Voelter, who has published a book for the purpose of demonstrating what he regards as a wonderful discovery, namely, that the counterparts of Abraham, Isaac, Jacob, Joseph, Moses, and other Old Testament characters are to be found among the ancient legends of Egypt and that there are parallels in their history, justifying the conclusion, as this learned German thinks, that a large part of Old Testament history is merely a rebash of ancient Egyptian myths. Nor is our contemporary greatly impressed with the knowledge of the German theological world, if it is true, as reported, that it is greatly stirred up over Herr Voelter's book. Dr. McLean, the editor of the 'Wesleyan' has himself done a little in the line of historic-theological parallels between the Israelites and the American Indians, for which research his work as a missionary among the Indian tribes of the Northwest gave him exceptional opportunities. And while he has found among the Indian traditions, the stories of the making of the world, the creation of man and woman, the flood the myth of the Blood-Clot Boy who slew his brother, inaptly termed the native Cain and Abel, he is not vain enough to assert that the Israelites are the descendants of the American Indians. "It is true," Dr. McLean says, "that the first man was not dressed in broadcloth, and that the first woman did not belong to any social set, and that their home was not furnished with modern ranges and cutlery and upholstered furniture, and were they to make their appearance today we would blush and call them savages, and yet Adam and Eve were not American Indians. When David cut off the head of Goliath, he might have chosen another method had he known that some of the Algonquin tribes practiced the same custom which was the precursor of scalping. Because the old prophets and religious teachers practised the art of healing, and many of their rites and customs in the healing art are found among the Indians, and

some of these prop- hood, members of styled medicine m that the Jewish p Apokina, the Blac Ojibwas and Cress historic tribes wen Testament, and A heroes of the old medicine men. claim for the In Egyptians, and sl myths from the n that Egyptian my man professor has not worth very r

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some of these prophets belonged to the medical priesthood, members of which in popular parlance are styled medicine men, we do not therefore conclude that the Jewish prophets belonged to the school of Apokina, the Blackfoot medicine man, and that the Ojibwas and Crees, the Micmacs and Blackfeet as prehistoric tribes were the people mentioned in the Old Testament, and Abraham and Isaiah and the other heroes of the olden time were Algonquin chiefs and medicine men. And yet we can make out as good a claim for the Indians as Professor Voelter for the Egyptians, and show as beautiful legends and sun-myths from the native tribes of Canada, as anything that Egyptian mythology can bring forth. The German professor had better try again for his claim is not worth very much."

Editorial Notes.

—The 'Watchman' of Boston is misinformed in reference to the church relations of the late Senator Wark, of whom it says that he was a Baptist, a member of the Frederick Baptist Church. Senator Wark was not a Baptist, but a Presbyterian, and was of course a very highly esteemed member of that denomination.

—Much destruction of valuable timber has been caused in different parts of the Maritime Provinces within the past fortnight. In some places the fires have encroached on the settlements and villages. At Belmont, eight miles west of Truro on the I. C. R., a fire which originated in the woods, last week destroyed a number of valuable buildings. The Baptist church, a building valued at three thousand dollars, is, we regret to see, among those burned.

—Rev. Dr. Mabie of the A. B. M. Union has been in England attending the Baptist World Congress. The 'Baptist Times' quotes Dr. Mabie as saying that he is carrying away with him delightful impressions of Baptist hospitality and church life in England. What has struck him most is the growth in numbers and influence in the denomination in recent years. There had been advance all along the line and a spirit of unity manifests itself everywhere, which is full of promise for the future.

—The Convention at its late meeting in Charlotte-town received a letter conveying fraternal greetings from the International Order of the Sons of Temperance, through Mr. W. J. Gates, of Halifax. The secretary of the Convention was instructed to acknowledge Mr. Gates' communication with thanks, and to express the Convention's hearty concurrence in the substance of the letter and also its purpose to further the subject so dear to the heart of our esteemed Brother Gates and to which he has given many years of devoted service.

—The New York Examiner says of Rev. E. B. Cross, D. D., of Toungoo, Burma, who died August 14, after a short illness: "He was appointed by the General Convention November 28, 1842, and has resided in Burma since February 24, 1845, being on the Toungoo field since 1861. His last visit to America was on account of the illness of the first Mrs. Cross; but he has not visited his native land for fifty-three years. His second wife, whom he married in 1876, survives him, with his son, Rev. B. P. Cross, who is a missionary of the Union at Maubin, and has recently arrived in America.

—We print elsewhere a communication from Mr. P. W. Maskell of West Jeddore, N. S. We know nothing of the Mr. Gamble to whom reference is made, but if he is really an accredited agent of the Lord's Day Alliance, we should think that Mr. Maskell's letter must contain some mis-information in regard to Mr. Gamble's statements. It is hardly conceivable that the Alliance would give its endorsement to a man who would make the assertions said to have been made by him at West Jeddore. As to the Baptists, we think Mr. Maskell may rest assured that they have not departed from their well known principle as to the separation of church and state, and they do not wish to see anyone put to death for not keeping the Lord's Day. Baptists regard the Seventh Day people as sadly wrong headed and lacking in true spiritual discernment in regard to the observance of the day of rest, but they are probably sufficiently punished in being given over to such a delusion.

—Some learned Frenchmen are turning their attention to reforming the calendar. Much was attempt-

ed in that line in the days of the Revolution, but the spirit of custom and of religion was too strong for the reformers, and their attempt to rename the months and to divide them into ten-day periods did not succeed. It is not proposed now to revive these attempts, but M. Camille Flammarion, the astronomer, recommends the adoption of a new calendar in which a month of 31 days would follow every two months of 30 days each. The extra 365th day, and in leap year the 366th, would not be called by the name of any of the days of the week, but would be given special names. M. Leon Bollack has another scheme of a more revolutionary character. Instead of the sacred week of seven days or the Revolutionary week of ten, he would institute a week of five days. The ordinary year would thus be divided into seventy-three five-day periods. Both of these would-be reformers would have the year begin with the spring equinox. The religious sentiment of France would of course be powerfully opposed to any attempt to do away with the sacred week. There is indeed a large and influential proportion of the population which would be all the more ready to adopt such a change because of its being opposed to the traditional religious teachings. But the influence of religious sentiment, backed by the conservatism of custom and the common sense disinclination to adopt a calendar which would be out of harmony with that generally observed by civilized nations, will doubtless be strong enough to carry the day against those who are proposing reform.

Awheel in England.

If this letter has little or nothing to say of journeys by wheel the fact that my former letters bore this caption may be sufficient excuse for retaining it. The account of the Congress has already been published. The day following the close of the Congress saw some five hundred of us making a pilgrimage to Bedford and thence to Cambridge. The address delivered that day on Elstow Green by Dr. John Clifford, has already been published in the Messenger and Visitor. At Cambridge luncheon was served in Trinity and St. John's Colleges, and then under the guidance of Cambridge graduates we visited the different colleges and points of interest, returning again to Trinity and St. John's for tea. After a short farewell service in the Baptist chapel we returned to London, and reached our homes, somewhere near midnight.

After this excursion to Cambridge, Rev. W. J. Rutledge of Port Maitland and the writer joined forces, secured lodgings, and proceeded to "do" London. Nearly a week was spent at the task and though we lived the strenuous life we were compelled sorrowfully to admit that we had only just begun London and its sights is too large a subject for a letter such as this. Let me mention only the services we attended on Sunday. In the morning we went to the City Temple to hear Rev. R. J. Campbell. It is still an open question with me as to whether we heard him or not. He was there and preached, but except by those in the front pews he was heard only partially. But from what we were able to hear it was evident that the sermon was one of unusual strength. It seemed the more to be regretted that the voice was not equal to the demands of the house.

In the afternoon we attended Sunday School at the Bloomsbury Baptist Chapel, and accepted an invitation to join a large young men's class. We were somewhat surprised to find that the subject of the afternoon was Tennyson's In Memoriam, this being the third of a series of lectures on the poem. The lecture was an excellent one, but we could not help wondering if as interesting and important a subject could not have been found in the Bible. After the close of the school a light tea was served in the vestry, for which a nominal charge of four pence was made. No secret was made of the fact that one of the chief objects in doing this is to provide a safe and pleasant place for the young men and young women to meet and become acquainted with each other. For hundreds of thousands of young people in London the only opportunity of intercourse with persons of the opposite sex is on the streets or in the public parks, or even more questionable places. This is one of the problems with which the churches of London and its suburbs are confronted. One of their methods of grappling with the problem is this serving tea, and sometimes supper, also at the close of the evening service.

In the evening we attended the Whitefield Memorial Church, where Rev. C. Sylvester Horne is pastor. He is one of the best known and most famous of the Congregational preachers, and we expected a rare treat. Frankly we were disappointed. His subject was the temptation of Jesus, as recorded by Mark. In the first place he did not deal fairly with his text. Then he spoke in a high-pitched ministerial tone, which always produces, rightly or wrongly, an impression of insincerity. There was no trouble in hearing this time. The preacher warned to his subject, but the heat seemed to be applied from without rather than from within. This be it remembered,

is only the writer's impression. The crowded house spoke of the interest which is generally taken in his preaching.

While in London side trips were made to Windsor and Oxford, but interesting as these were they must be passed over. A short visit to Paris was full of interest, but time permitted only a superficial view of the city and its life. Consequently any report would be of little interest or little value. Returning once more to London, a fresh start was made, this time for Liverpool. A stop over of a day afforded an opportunity of visiting Stratford-on-Avon with its memories and memorials of Shakespeare. Warwick with its castle, with its wealth of historical associations was also visited.

From Liverpool a short trip was made into North Wales. This was one of the most interesting parts visited in all my travels. Unfortunately this was the wrong time of year to see anything of the revival. South Wales also has been the centre of the movement though North Wales has shared in it to some extent. Evan Roberts is now resting at his home near Swansea, and is not seen by visitors. But even apart from this a visit to North Wales well repays the tourist. Sunday was spent in Bangor, with attendance at the English Baptist chapel, in the morning, and at a Welsh Calvinistic Methodist in the evening. On Monday a visit was paid to Carnarvon, where are the ruins of what is said to be the finest medieval castle in Europe. A few miles farther on it Llanberis, with immense slate quarries. From here a mountain railway ascends to the top of Snowdon, the highest peak in England and Wales. A dense fog obscured the view from the top, and we caught only aggravating glimpses of the beautiful scenery which lay stretched beneath Carnarvon was again reached in time for the last session of a district Eisteddfod, or musical festival a distinctive feature of Welsh life. The most interesting number to me was the male voice chorus, of about fifty voices, most of the singers being evidently workmen in the quarries at Llanberis.

On Tuesday morning I returned to Liverpool and on Thursday embarked on the Allan liner Tunisian. The voyage over was as delightful as a sea voyage can be to one who is subject to sea sickness. The presence of a party of Baptist delegates from Ontario added much to the pleasantness of the trip. On Sunday morning we enjoyed(?) the rare experience of hearing Episcopal service read by a Baptist clergyman, Rev. J. B. Warnicker, of Winnipeg officiated, and mastered the intricacies of the service with apparent ease. However he neglected to grant us the customary absolution. But this the Nonconformists present did not feel in need of, while the Episcopalians might doubt its validity coming from one lacking priestly ordination.

On Thursday night, Aug. 17, we reached Rimouski, and with thanksgiving to God for His mercy we landed once more on Canadian soil. After a few hours delay in sorting mails, we commenced the last stage of the homeward journey. The holiday is over and now comes work, in that place to which the Master may point the way.

R. J. Colpitta.

Petitcodiac, N. B.

Maritime Baptist Historical Society.

The Maritime Historical Society met at Charlotte-town Saturday Aug. 19, at 9 a. m.

The minutes of the last annual meeting were read and approved.

The Society's second annual report to the Convention was presented as follows: The work of the Society has been kept before our Denomination as we have had opportunity. This has been done through the Messenger and Visitor, through addresses at our representative Denominational gatherings, by correspondence, and by personal influence, we believe that our efforts along this line have not been in vain. Inasmuch as the letters of our churches to the Associations, generally are a faithful record of the year's work, and as no adequate means are being taken to preserve this valuable material, therefore we recommend that the clerks of the Associations be asked to forward these letters to Dr. E. M. Saunders, the chairman of our Central Committee that they may be preserved for future use.

2. We recommend that in addition to the names of members already secured to us by the Convention, these names being representatives of the different associations, we receive others interested in our work who desire to become members, upon the payment of the nominal sum of twenty-five cents per year. Life membership to be based upon the payment of \$5.00, at one time into the treasury. It is not to be required of the members named by the Convention to pay annual dues.

3. We recommend that hereafter the Convention grant us one-half hour at each yearly meeting to listen to an address upon some subject in connection with our work; such address to be given by some speaker chosen by this society.

Officers chosen as follows: President, Prof. E. W. Sawyer; Vice-presidents, Dr. B. H. Eaton and Rev. J. G. A. Belyea; Secretary-Treasurer, Rev. J. W. Brown.

This report was presented to the Convention and adopted.

(Continued on page 8.)

* * The Story Page * *

The Resignation of Mr. Barnes.

By Sarah Frances Lindsay.

The north study door was closed, and outside in the hall a group of the Bartom Military Academy boys were carrying on a conversation in an animated undertone. There were five of them, after Harry Bingham came down the hall and joined them.

"What's up fellows?" he asked in that slow, drawing way of his that had won for him the nickname of Old Slow.

It was red-haired, freckled-faced Tom Watkins, always the quickest of tongue of that particular little circle of chums, who answered:

"Jack's in another scrape, and Barnesey's got him in the study. We're waiting for him. When he comes out 'The Jolly Six' is going to hold a meeting and decide how to get even with Barnesey. We knew you'd be around soon, so that's why we didn't notify you." As he spoke, Tom pushed his way past the other boys to the doorway, stooped down, and squinting up one brown eye, pressed the other one against the keyhole.

"What did Jack do?" Harry asked again. Tom was in too dangerous a position to answer, so Will Turner gave the necessary information.

"There's a spot of sulphuric acid burned into the chemistry floor, and Barnesey says Jack did it. Jack told us on his honor that he never did it at all, and this club can't allow injustice to any of its members."

"Jack'll get a lot of marks this time," put in Sam Besley, a bright, fair-haired boy, because Barnesey was mad. He'll probably have to spend all his play hours for a week walking that old square."

"He does more walking than any boy in the school anyhow," said Will; "and then to have to walk for something he didn't do, just the week we're beginning ball practice!"

Tom's wiry body sprang away from the door with agile alertness. "They're coming," he whispered excitedly.

The door opened and a man and boy appeared. The boy was larger than his companions who had been awaiting him, but not older. He had broad shoulders and a large face with clear-cut features. His eyes, which were brown and deepset, had just now a steady glow that meant a restrained determination and in their expression an outsider could readily read why he was the acknowledged leader of The Jolly Six. The teacher was but little larger than the boy, and much less imposing in appearance. He was very round shouldered and held his head forward in a way that made the large, thick eyeglasses he wore seem peculiarly prominent. His manner had the nervous, timid shrinking of a man utterly without social ease.

The boys responded to his greeting half-heartedly, and stood awkwardly waiting until he had disappeared through the office door halfway down the hall where they knew he had gone to report Jack's demerits. Then they clustered about Jack.

"Well, how many?" asked Will.

"Ten," answered Jack.

"Whew!" said Sam Besley, and Ed Norton together with long breaths, while the brown eyes of Tom showed fire. He began to talk so fast that he almost stammered.

"Come on, boys, let's have our meeting. 'We're going to get even with old Barnesey, Jack. We're not going to let you suffer injustice.'"

Jack threw his arms across Tom's shoulders. "Cool down, Tommy," he said, quietly; then he turned to the other boys: "I'm much obliged, fellows, but I don't need you this time. I've got a plan. For once, I'm glad old Barnesey is our dormitory teacher."

"What is it?" asked Tom.

"I'm not going to tell," answered Jack with decision, "because if there's a scrape, nobody's going to be in it but me. I'm not going to hurt the trembling old thing, but I'm going to give him a good scare. And if I can, I'm going to make him be laughed at."

The boys' curiosity was not at all satisfied—especially Tom's,—but they knew the uselessness of further questions. Tom thought about the matter a good deal during that afternoon and evening, and even long after the retiring bell had rung and he was snuggled warmly in his bed, he lay awake wondering what Jack's plan could be. The last thing he remembered was the sound of Jack's even breathing coming from the bed on the opposite side of the room.

It must have been after midnight when Jack was awakened with a violent start. The room was pitch black and the door was shut, but from the corridor without there came the sound of a noisy confusion that made Tom tremble under the bedclothes. It was the sound of blows,—dull, heavy blows on some hard surface. Suddenly he set up in bed, then jumped onto the floor, and taking a match from the match safe, struck it and peered into the corner where Jack's bed stood. The bed clothes lay in a heap on the floor, and the bed was empty. As the match flickered and went out, over Tom's face there spread in the darkness, a broad, satisfied smile. With

one bound he covered the space to the door, opened it, and thrust out his head.

It was scarcely a minute before every one in the corridor was awakened. One at a time here and there along the hallway, doors opened, through which the tousled heads of boys appeared. Some were visibly startled; other scarcely awake. At last only one door remained closed,—the one that stood apart at the end of the long stretch of hall, and toward which Jack was making his way in a direct line. Will Upton's room was nearest the gas jet. When Jack had safely passed him, he thrust out his arm and turned the light up full. As if this was a signal the voices of the boys broke out in a chorus of exclamations and questions.

"Who is it? What's he doing? Where'd he get that bat?" was heard on every side. "He break the house down. Why doesn't somebody stop him? Do you suppose he's gone crazy?"

Tom stood in the doorway watching the scene excitedly, quiet himself for once, but glorying in the noise of the boys as it grew louder and louder. He waited for some minutes until the confusion seemed to have reached its height. Then he opened his mouth and shouted. He had a clear, high voice that rang out distinctly above all the other noise.

"Mr. Barnes, oh, Mr. Barnes!" he called.

Somehow, in spite of himself, the call ended in a chuckle that was clearly audible to Sam Besley, whose head and shoulders protruding from the door right next to Tom's, almost touched his neighbor's. In less than a moment Sam took up the cry. "Oh, Mr. Barnes, come out and stop him," he shouted.

"Jack's walking in his sleep, and he won't stop until somebody shakes him to wake him up. We're all afraid of him," cried Tom again.

Still the door at the end of the hall remained closed. Jack had reached it by this time; he gave it one thud from the bat, and turning around, he began to retrace his steps just as he had come.

"Mr. Barnes, oh, Mr. Barnes!" It was now the common cry of thirty boys' voices. It rang out several times in quick succession, and then there came a lull, into which there fell as from a height the sound of Mr. Barnes' voice.

"Boys, what's the cause of all this disturbance?"

"Look," cried Sam Besley, instantly, overcome with laughter, and pointing upward. Thirty pairs of eyes followed his finger to the room at the end of the hall. The door was still closed, but the transom was opened. Through it was visible to them all the top of a man's bald head that rose higher and higher until a pair of near-sighted eyes appeared, then a full, smooth-shaven face, and at last the white-robed neck and shoulders of Mr. Barnes.

"What—what's all this commotion?" he inquired, again, blinking in the sudden light.

"We're scared," came in an answering chorus.

"I'll do it, if you'll help me," shouted Tom.

Then immediately he regretted his words. He had not meant to go so far as to be openly impudent, and when to his surprise Mr. Barnes' head disappeared from the transom, he felt that it was time to put an end to matters. He stepped boldly out into the hall, walked up to Jack, and taking him by the collar, shook him vigorously.

"Wake up, old man," he said aloud; and then whispered in an undertone, "It's time to quit."

Jack let the bat fall to the floor with a thud, and rubbed his eyes sleepily.

A new voice, one of authoritative command, had come upon the scene. The noise had penetrated beyond the corridor into the farther part of the house, where it had reached the ears of Mr. Swift, the principal. Now, all unexpected, he stood among them. His words brought the obedience they always met with, and in an instant the noise had subsided into an oppressive silence, broken only by the creak of an opening door at the end of the hall, in the outline of whose framework, Mr. Barnes appeared, clothed in his bathrobe.

"Back into your rooms; every one of you, and understand, I do not want one more word spoken to-night. Tomorrow this matter will be fully investigated."

The next afternoon after school hours Mr. Swift sat alone in his office thinking. The boys had appeared remarkable docile all day, but the restlessness of restrained excitement underneath the calm exterior had been perfectly evident to the teacher. It was always so when the pronunciation of a punishment was hanging over Jack Broughton. Mr. Swift took out his watch and looked at it. It was just a quarter of an hour before the time he had appointed for Jack to come to the office and that the boy would be punctual to the minute, the teacher knew well. Meanwhile he must decide what was to be done.

Mr. Swift liked Jack. The boy had been in the school two years, and Mr. Swift had watched and studied him as he did all his boys. Never in all that time had he known Jack to tell a falsehood or to do a contemptible mean thing. Jack's spirit among the boys was strong and in so many ways commendable. The teacher admired Jack's power of leadership; it promised so much to the boy in man-

hood, and in Mr. Swift's mind, to develop able boys into men of integrity and influence was the one thing in the world most worth doing. But Jack's pranks, always frequent, had been growing more numerous of late, and the spirit of them more manifest among the boys. Jack never escaped punishment, and the quiet, manly way he always received the sentence that fell upon him, aroused the teacher's respect. Yet it seemed as if no sooner was the punishment well over than a new prank began to take shape in Jack's mind, and of late the principal had noticed that all of them in some way involved Mr. Barnes. A rap disturbed the teacher's meditation.

"Come in," he said in response. The door opened, Jack entered and stood just within the room.

"Sit down," said Mr. Swift again, indicating a seat in front of him. Jack obeyed quietly. The teacher looked at him keenly without speaking. He saw that there was no nervousness in the boy's manner, and yet there was not a tinge of disrespect.

"Jack," said Mr. Swift after the pause had become painful, "before we speak of anything, I want to ask you a question. Were you asleep last night when you were out in the corridor?"

Jack's brown eyes looked into Mr. Swift's with a direct frankness. "No, sir," he answered.

There was another pause. Then Mr. Swift spoke again. "Do you wish to tell me what led you to the prank?"

"I would rather not, sir."

There lay on Mr. Swift's desk several loose sheets of paper covered with writing. He picked them up slowly, folded them, and taking an envelope from a pile on the corner of his desk, put the folded papers within it, and sealed it. Then he leaned back in his chair and looked at Jack again.

"Jack," he said at last, "I'm going to tell you a story. I want you to listen well, but make no comment. When I am through, you may leave the room. I want you to think about the story to-night, and tomorrow after school hours, you may come to my office again and tell me your opinion of it."

"Yes, sir," answered Jack, while Mr. Swift pushed back his chair a little and began in a matter-of-fact tone:

"Some years ago there were two young men attending the same college. One of them was poor and homeless; the other belonged to the richest family of the little town in which the college was located, but in many ways he was a peculiar fellow. He was exceedingly shy and lacking in self-confidence, of very frail health, but a profound student. His family understood him, and knew him to be a nature little fitted to cope with the world. As I said, they had means, and this young fellow was brought up with the idea that his life was to be the life of a student. As soon as he finished college, he was to go abroad to study, and his sister, between whom and himself there existed a very beautiful friendship, was to go with him.

"This young man had very little to do with the boys in college. He never entered into their sports and pleasures, and always stood aloof from their college life, but in spite of his shyness, there was one thing he seemed to know by divination—their troubles. I don't suppose there was a man in the school who had any idea of the number of hidden kindnesses that fellow was responsible for. He never acted openly for himself, always through an agent, and somehow much that he did passed unsuspected. His most frequent agent was his mother, a woman of sweet, motherly instincts and a generous heart. The man I mentioned first, the poor student, had good reason to know her. In the middle of his junior year he was taken sick with a very severe attack of typhoid fever, and this woman took him, penniless, into her own home and nursed him through a long illness. It is probably to her that he owes his life.

"All that was ten years ago. Since then circumstances have changed very much with that family. The son was kept from Europe by several years of very poor health, and during that time the sister of whom he was so fond lost her eyesight. Two years ago another misfortune overtook them. They lost their money, and the mother and sister became dependent for their support upon the brother. They still had their pride.

"The young man whom they had befriended during his illness had become the principal of a boys' military school, and to him the brother of the family applied for a position to teach science in his school. The principal knew the young man's real ability as a student, but he also knew his peculiar and apparently unconquerable diffidence. He was doubtful of his friend's ability to govern boys. Yet the principal gave the man the position, hoping with all his heart that the new teacher might prove a success.

"Just as the principal feared, it was not long before there began to be trouble. We'll pass over a good many of them. The most of them in the new teacher's dormitory, and the prime mover in all was one particular boy. He was not a bad boy, but one

of a good friend. whether miserable it should occur.

"One anecdote in the dormitory of his family yet such dormitory."

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of a good deal of spirit and a leader among his friends. What he thought determined a good deal whether the new teacher's life was to be happy or miserable. The boy seemed to have determined that it should be miserable, for one escapade after another occurred in that teacher's dormitory.

"One morning after a particularly noisy disturbance in his corridor, the teacher came to the principal and expressed his wish to resign his position in the dormitory. The principal has not yet decided what to do. The teacher's resignation from a part of his duties means a reduction of salary that he and the family dependent upon him cannot afford—and yet such proceedings as have been going on in his dormitory of late cannot continue."

Mr. Swift leaned forward and drummed on his desk for a minute or two. Then he added, "That is all my story, Jack. You may go now."

Mr. Swift had looked at Jack a good deal while telling his story, but he had talked as if half to himself. His tone had not been one of reprimand, but of pure narrative. Now as the boy rose from his seat as quietly as he had entered, and walked toward the door, the teacher gave him a glance of quick decision and spoke in a business way:

"By the way, Jack," he said, as if suddenly recollecting something, "you need not walk off any more of those demerits Mr. Barnes gave you yesterday. He learned this morning that he had made a mistake in accusing you. He was very sorry, and asked me to send you to him tonight that he might apologize to you for his mistake."

Jack stopped with his hand on the door knob and stood irresolute for several seconds. Then he opened the door, and passed out with a courteous "God afternoon, sir."

Mr. Swift watched him as he disappeared. When he had gone the teacher turned once more to the papers on his desk. An hour later he was still there working with an absorbed intensity that kept him from hearing a knock on the office door until it was repeated.

"Come in," he said at last, and for the second time that afternoon Jack entered. He came directly forward.

"Mr. Swift," he said, "I've done my thinking. I do not need to wait until tomorrow."

There was a long pause, during which the teacher watched the boy thoughtfully. He had little faith in impulsive action.

"Well?" he said finally.

"I just want to ask, Mr. Swift, if you would give Mr. Barnes one more chance in our dormitory?"

The teacher rose, and stepping before the desk held one on his shoulder. He looked down at the boy out one hand toward Jack, while he laid the other with one of his big, kindly smiles.

"Indeed, I shall, Jack," he answered, "that I cannot tell you how pleased I am that you ask it." — Interior.

LIZZIE GREEN, MY BAROMETER.

By Helen A. Steinhauer.

"What?—a girl barometer!"—I hear you ask. No; only a little green tree-frog. The boys called her "Lizzie Green, Frogland's Queen." But the poor little thing was in captivity, and her castle a big glass can (hotel size), roofed by a loose fitting glass cover with a hole in the top for air, while her throne was but a tiny wooden ladder, on the topmost round of which she sat in fair weather. When cloudy, she sat half in and half out of the water, which flooded her castle, croaking, "Rain! rain!" But when it really was raining she would dance and splash about in the water as though half crazy with joy.

We kept her jar in a window garden, and frequently took off the glass cover and let her hop out among the plants. Sometimes she would sit on the leaves, and be, oh, such a bright, beautiful green; but when she squatted on the earth in which the plants grew she became dark brown, almost the color of a toad.

She knew me—then her "little mistress"—very well, and would turn to the side of the glass nearest to me when she heard my voice, if I came back into the room after being out. She would also come hopping toward me from among the flowers, when I called her, and seemed to love to have me talk to her. The rest of the family she never noticed: I suppose she had not the brains to take on any more; she loved me best.

I had to catch flies to keep her alive or maybe it was because I fed her that during the winter, when there were none handy for her to catch. She never learned to eat anything else, and dead flies she scorned. The light of a lamp always excited her so that my father thought it must hurt her; therefore we kept her jar shaded after lights were lit.

I had her just a year—from spring to the next—after which I returned her to the grapevine on which we found her, thinking her health might suffer if we kept her longer housed.

I have two pet tree-frogs now out in the yard, on a vine. I do not allow them in the house, but they will follow me on the porch. One would not think a cold blooded frog could show so much affection.—Classmate.

The Young People

EDITOR

BYRON H. THOMAS.

All articles for this department should be sent to Rev. Byron H. Thomas, Dorchester, 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.

President, A. E. Wall, Esq., Windsor, N. S.

Sec.-Treas., Rev. Geo. A. Lawson, 49 Preston St., Halifax

YEARLY MEETING OF MARITIME B. Y. P. U.

The Maritime B. Y. P. U. met at Charlottetown on Monday, 9 a. m. In the absence of President and Vice-Presidents, Rev. Ernest Quick of Halifax, was called to the chair. Rev. J. W. Brown, of Hopewell N. B., was chosen chairman. Prayer was offered by Rev. D. Hutchinson. A Nominating Committee consisting of Revs J. W. Brown, D. Hutchinson and W. Crowell was chosen.

The matter of the time and place of meeting was brought before the attention of the Union by the Sec'y. After some discussion, the following resolution was offered:

Resolved that we ask the Baptist Institute to give us the Friday evening preceding the Saturday on which the Maritime Convention meets, for our annual platform meeting. After some discussion this was laid on the table and the Union adjourned.

Union resumed business on Monday evening 7 15 o'clock at the call of the chair. The motion concerning time and place of meeting was taken from the table, and after some discussion was passed unanimously.

The Nominating Committee reported as follows: For President, Rev. D. Hutchinson; Vice-Presidents, Rev. H. C. Newcomb and Arthur Simpson; Sec'y.-Treas., Rev. M. A. McLean; Editor, Rev. H. G. Colpitts; Associational Secretaries: N. S. Western, Rev. H. H. Saunders; N. S. Central, Rev. L. F. Wallace; N. S. Eastern, Rev. O. N. Chipman, N. B. Western, Rev. W. R. Robinson; N. B. Southern, Rev. P. J. Stackhouse; N. B. Eastern, Rev. Z. L. Fash.

Union resumed business at 7.15 p. m. The answer to the request of the Union from the Baptist Institute was presented by the Sec'y. as follows:

The Institute accedes to the request of the Maritime B. Y. P. U. for one year—the request being that we give up Friday evening for the Platform Meeting to be held under the auspices of the Maritime Union. The report was adopted.

The report of the Editor, Rev. B. H. Thomas was presented. On motion a vote of thanks was extended to Bro. Thomas for his service in that relation.

A bill of \$2.00 was presented for postage, etc., by the retiring Editor, and was ordered to be paid.

Rev. E. T. Miller of Londonderry, was chosen assistant Sec'y., and Rev. J. H. Jenner was appointed auditor.

The Executive was called together at the close of the Convention to consider the following resolution:

Resolved: that in the opinion of this Executive every effort should be taken during the ensuing year to have our Young People's Societies measure up to the obligation assumed by the Maritime Union two years ago to support a missionary, and that we request the F. M. Board to name as our missionary Rev. J. A. Glendenning, M. A.

The opinion was expressed that our Denominational Treasurers should acknowledge in the Young People's page in the Messenger and Visitor all contributions from our Young People designated to the support of Bro. Glendenning.

Note.—The reason for the change from Bro. Freeman to Glendenning given, is that Bro. Glendenning is to work among the Savaras, and would therefore stand for a special and unique work. It seems probable that the attention and support of the young people could be more readily secured for this special work. We are moving to support a special work and our action will not therefore be interpreted as a discrimination between our missionaries who are all first class men.

We expect to address our Young People on this work in the next issue.

Note 2.—We have neglected to note that at the last meeting of the Union the Sec'y.-Treas. resigned his office, as upon reflection it seemed impracticable for him to assume the responsibility for the work expected of the Sec'y. His resignation was therefore accepted, and Rev. J. W. Brown, of Hopewell, N. B., was appointed instead.

J. W. Brown, Sec'y. AN.
Albert, N. B., August 26.

SORROWING AND SUFFERING—WHY?

By Albert C. Applegarth, Ph. D.

To all mankind, comes one question. Why is it that the children of the kingdom have to suffer on their homeward journey? In reply, we can but say, now we know only in part. We see through a glass darkly—often very darkly. As high as the heavens are above the earth, so high are God's thoughts above man's thoughts. But earthly analogies furnish some glimmerings of light.

The little children cannot understand the father's training. The boy does not want to go to school and study hard lessons. He would rather stay at home and play. But the parent is always intent on the ultimate welfare of his son. It is not even so with God whose supreme attribute is love? He is preparing us for that beautiful, eternal home beyond the starry realm of night. Just as the refiner passes the metal through the furnace, to purge away the dross, so the children of the Highest are made perfect through tribulation. This is why the Psalmist could exclaim: "It is good for me that I have been afflicted; that I might learn Thy statutes." When time's veil lifts, when our ransomed spirits shall see the end, as well as the beginning, I fancy we will thank God for those things, which now seem so grievous. As Paul says, they are working out for us "a far more exceeding and eternal weight of glory."

Ah! then, what if sorrow doth endure for a night? Shall not joy and gladness come in the morning? Israel of old did not tarry long at Marah. Soon they marched on to Elim. Here were springs of living waters. Under the palm's spreading shade, they found rest. So when life's brief pilgrimage shall end, we too shall stand by the Crystal River. On its banks bloom immortal those trees, whose leaves are for the healing of the nations. Hence, in the hours of our wilderness passage, let us murmur not. Be of good cheer, my fellow traveler! Inscribed over every portal in Time's corridor are the blessed words: "All things work together for good to them that love God."—Commonwealth.

KILLING THE SERMON.

Dr. Charles M. Sheldon tells in the current number of the "Independent" of a recent experience while preaching in the pulpit of a friend. As he sat down he was given a copy of the printed order of service for the day. The service for the morning consisted of twenty parts, sixteen before the sermon and three after. The clock was placed directly opposite the pulpit on the gallery. As the service began, Dr. Sheldon kept count of the time consumed by the different numbers. When the sermon was reached just one hour and fifteen minutes had been used. Out of compassion for the people, already weary, he condensed his remarks into fifteen minutes. That gave the proportion of seventy-five minutes for preliminaries and fifteen minutes for the sermon. Undoubtedly this is an extreme case. There are few Protestant Churches, especially congregational churches, that are so ignorant of relative values as this. But the tendency is all in one direction, and that is toward the lengthening and elaboration of the service. A certain amount of service is not only fitting but awful. There should be parts for the congregation as well as for the minister. It should not be forgotten that people ought to go to church not only to hear a man but to worship God. The music, the responsive reading, the prayers all have their place in worship. This is all true and admitted, but at present the danger is that we will go to the other extreme and magnify the service at the expense of the sermon. The sermon is not the only thing in the service but it certainly is the chief thing. Protestantism rescued the sermon from its position of humiliation and insignificance. The pulpit had been only an incidental feature, a little place fastened upon some pillow—it became the chief place in the building. We must not forget the importance of the preached word. No service, however elaborate, can do away with our need for the truth. It is possible to kill the sermon by smothering it to death with preliminaries.—Commonwealth.

WHY ART THOU SO FAR FROM HELPING ME?

By George Matheson.

A hundred times have I sent up aspirations whose only answer has seemed to be the echo of my own voice, and I have cried out in the night of my despair, "Why art Thou so far from helping me?" But I never thought that the seeming farness was itself the nearness of God—that the very silence was an answer. It was a very grand answer to the household of Bethany. They had asked not too much, but too little. They had asked only the life of Lazarus; they were to get the life of Lazarus and a revelation of eternal life as well. There are some prayers which are followed by a Divine silence because we are not yet ripe for all we have asked; there are others which are so followed because we are ripe for them. We do not always know the full strength of our own capacity; we have to be prepared for receiving greater blessings than we have ever dreamed of. We come to the door of the sepulchre and beg with tears the dead body of Jesus; we are answered by silence because we are to get something better—a living Lord.

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 St., St. John, N. B.

PRAYER TOPIC FOR SEPTEMBER.

That God's special blessing may rest upon all departments of our work for the coming year and many souls be won for Christ at home and abroad.

2ND CHIPMAN W. M. A. SOCIETY.

Thirty-two years have passed since this society was first organized with seventeen members. Many who gathered in this circle for the first time, have been called to higher service. Many more have removed to other fields of labor, while a few with us, still stand today faithfully discharging the duties which the growing work demands.

We praise Him for the additional number of workers who have been called into this blessed service since then. Let us glance backward only ten years. Our society then had twenty-seven contributors, and the total amount raised during the year for Home and Foreign Missions was \$51. Last year our number had increased to fifty-three contributors and the amount raised was \$165.42. We are glad to report marked advancement both numerically and financially and we trust spiritually. And now we turn to the work of the year just closing. The first encouraging feature, our meetings have been held regularly every month throughout the year. We have also had two public meetings, and an "At Home" on Crusade Day when six new members were welcomed to our society. Two life members have been added this year. A mission study class was also formed during the winter months. Our Mission Band is doing excellent work under the efficient leadership of Mrs. Harry King. Her two little daughters have been made life members this year, and the Band has raised over \$100. The election of officers for the ensuing year resulted thus: President, Mrs. H. A. Brown; 1st Vice, Mrs. E. E. Crandall, 2nd vice, Mrs. John Briggs; treasurer, Miss Neal Crandall; secretary, Mrs. H. B. Hay; auditor, Mrs. Harry King, committee of arrangements Mrs. Hiram Briggs, Mrs. Geo. Wilson, Mrs. Wm. Morrison and Mrs. E. A. Branscomb. Secretary.

AMOUNTS RECEIVED BY MISSION BAND TREAS.

From July 24 to 31.

Advocate support of boy and widow, F. M. \$24, H. M. \$5; Milton, Queen's Co., H. M. \$2; Lockeport, F. M. \$13.96; South Brookfield F. M. \$5, H. M. \$5; Fredericton, F. M. \$22.25; Bridgetown to constitute Miss Edith Troop life member, F. M. \$10, H. M. \$5; Chelsea F. M. \$1; Argyle Head, H. M. \$1; Nictaux Falls, F. M. \$6.45; Upper Granville, F. M. \$3.45; River Herbert, F. M. \$3; H. M. \$1; Liverpool, F. M. \$5, H. M. \$5; Sandy Cove, F. M. \$4, H. M. \$4; Lawrencetown for Chicaco Hospital F. M. \$2.05; East Point, F. M. \$8.55; Chipman a gift for amount to constitute Elspeth and Doris King life members, F. M. \$20; Chipman to constitute Violet Briggs life member, F. M. \$10, F. M. \$11.94; Maratime H. M. \$9.28; Grande Ligne H. M. \$9.28; North West F. M. \$9.28; Indian Neck, H. M. \$9.28; Forest Glen, F. M. \$10; Bath, support of boy, F. M. \$16; Brookville F. M. \$5.25; Mahone F. M. \$9, H. M. \$5; Shelburne F. M. \$3.75; Canso, H. M. \$2; Wine Harbor, F. M. \$3.96, H. M. \$1; Moncton High St. F. M. \$16; Port Williams to constitute two life members F. M. \$15, H. M. \$15, Port Hillard F. M. \$4.85; Clementsvale to constitute Roy Balcom life member, F. M. \$10; Bedeque, F. M. \$19; Truro Prince St. F. M. \$10, H. M. \$10; Pleasant Valley F. M. \$1; In last acknowledgements Kings-ton Village should be for support of in F. M. \$15, F. M. \$5, H. M. \$20, and Kingston F. M. \$6.25, H. M. \$6.25. I. G. Crandall, Chipman, N. B. Treas. Mission Bands.

LONDONBERRY.

A Union meeting of the W. M. A. Societies of De Bute and Belmont was held July 20 at the home of Mrs. Robt. McCully, Cross Roads, about 25 ladies were present, including the two pastors' wives. Mrs. W. H. Jenkins and Mrs. E. T. Miller. Mrs. Gunn of Belmont presided. The meeting was exceedingly helpful and took a very practical as well as spiritual tone. The pastors Rev. W. H. Jenkins and Rev. E. T. Miller were present. The future work of the local societies was discussed and new aggressive work planned. Mrs. Gunn read and spoke very interestingly on the last chapter of John's Gospel. The Grande Ligne came under earnest discussion. The Societies took this opportunity to observe Crusade Day. Some new members will be one result of the meeting. A report of the address and lecture of Bro. Gullison at Parraboro was presented. Altogether it was a most helpful meeting, and we hope, a precursor of similar gatherings in the future. A very pleasing feature of the meeting was the presentation by the sisters of a substantial sum of money to the aged sisters in whose home the meeting was held, as a slight testimony of their regard for her and her long extended connection with the society. After a plentiful supper the meeting adjourned after singing "God be with you till we meet again."

HAS ANYONE BEEN OMITTED.

"It was the Communion Day in our church, and the service proceeded as usual. My thoughts were all of my own unworthiness and Christ's love to me, until Mr. E. asked the question nobody ever notices, 'Has anyone been omitted in the distribution of the bread?' And it seemed to me I could see millions on millions of women rising silently in China, India, Africa, Siam, Persia, in all the countries where they need the Lord, but know him not, to testify that they have been omitted in the distribution of the bread and cup! And they can take it from no hands but ours, and we do not pass it on. Can Jesus make heaven so sweet and calm that we can forgive ourselves this great neglect of the millions living now for whom the body was broken and the blood shed just as much as for us?"—H. R. E.)

The feast was spread, the solemn words were spoken; Humbly my soul drew near to meet her Lord, To plead his sacrificial body broken, His blood for me outpoured;

On him I laid each burden I was bearing, The anxious mind, of strength so oft bereft, The future dim, the children of my caring, All on his heart I left.

"How could I live, my Lord," I cried, "without thee!

How for a single day this pathway trace, And feel no loving arm thrown round about me, No all-sustaining grace?"

"O show me how to thank thee, praise thee, love thee,

For these rich gifts bestowed on sinful me; The rainbow hope that spans the sky above me, The promised rest with thee!"

As if indeed He spoke the answer, fitted Into my prayer, the pastor's voice came up; "Let any rise if they have been omitted When passed the bread and cup."

Sudden, before my inward, open vision, Millions of faces crowded up to view, Sad eyes that said, "For us is no provision; Give us your Saviour, too!"

Sorrowful women's faces, hungry, yearning, Wild with despair, or dark with sin and dread, Worn with long weeping for the unreturning, Hopeless, uncomforted.

"Give us," they cry; "your cup of consolation Never to our outreaching hands is passed; We long for the Desire of every nation, And oh, we die so fast!

"Does he not love us, too, this gracious Master? 'Tis from your hand alone we can receive The bounty of his grace; oh, send it faster, That we may take and live!"

"Master," I said, as from a dream awaking, "Is this the service thou dost show to me? Dost thou to me entrust thy bread for breaking To those who cry for thee?"

"Dear Heart of Love, canst thou forgive the blindness That let thy child sit selfish and at ease By the full table of thy loving kindness, And take no thought for these?"

"As thou hast loved me, let me love; returning To these dark souls the grace thou givest me; And oh, to me impart thy deathless yearning To draw the lost to thee!"

—G. Y. Holliday.

MISSIONS IN THE SUNDAY SCHOOL.

It is an axiom accepted everywhere that the Christian church is in heart and life a missionary institution. In reality it is that or nothing worth while. Therefore, we would naturally conclude that missionary work ought to be a prominent subject in Sunday School teaching. Alas! in the majority of schools it is either only casually alluded to, or simply ignored.

The Word of God has much to say about missions. The little boy was not far astray when, on being asked about Noah's Ark, replied, "that the ark was the first mission ship ever built." Moses led a great missionary campaign to the land of promise. Jonah was a missionary prophet. Elijah was doing missionary work when he dwelt in Sarepta during the drought. So we might go through the Bible showing how the missionary idea pervades the Scriptures. Therefore, instead of special missionary lessons once a month or quarterly, there ought to be such a recognition of the missionary teachings of the Bible that each scholar and the entire school would become saturated with the missionary spirit of the Bible.

There can be no doubt that the true way to study missionary work in the Sunday school is to study it with relation to those passages of the Bible which form the regular lessons. Missions are not supplementary to the Bible; they have their springs in it. Their roots are grounded in the Word of God. It is our duty that this truth has never been very widely seen in our Sunday School work. There are

many ways in which this lack can be remedied. The one readiest to hand is for every teacher to bring out the missionary phase of each lesson. There is no excuse for any one to fail here.

Our own church publishes ample information concerning the manners and customs of the people among whom our missionaries labor. Then we have letters from our missionaries published that give a splendid view of the hand-to-hand conflict which the Gospel has with the false religions of the distant lands where the agents of our church are working, while the missionary pictures and stories often illustrate the Bible stories as we have a missionary library, or a missionary section to the school library.

The task before us to create in every Sunday school a genuine enthusiasm for missions. This enthusiasm is essentially necessary in order to have effective work done. To this end a continual stream of information concerning missions and missionaries, their necessity, successes, difficulties and support must be supplied to the scholars under our care.

This leads up and prepares the way for another important phase of our work with the young; that is, the systematic efforts to raise missionary offerings in our schools. Here we have an excellent opportunity for training our children and youths in systematic giving. Here is an extract from an article in 'The Christian Guardian' of August 10, 1904, on "The Right Way to Give."

"We need impressive teaching and training along this line of thought, and we need to begin it at once to our children—the boys and girls in our Sunday-schools. Giving in the mass for the whole family, by the head of the family, robs the children of the much needed early culture in benevolence and liberality, and of the dignity and wealth which comes to the soul-life through gifts of sacrifice. By all means make it possible for your boy or girl to make an offering of his or her own unto the cause of God, and do not fail to teach him or her the higher nature of that service, for it is in childhood that that lesson can best be taught. If the Methodist parents of to-day would faithfully act upon this suggestion, the next generation would fill our church treasuries without the need of special appeals, and the whole body would enter upon a new era of efficiency and success.

There is no apology possible for the present condition of things, but there is imperative need that the Sunday Schools be brought up to the line of opportunity, possibility, and responsibility with regard to missionary Bible study, missionary enthusiasm, and missionary givings. This ought to be done, because it can be done. We have the machinery we have the raw material, and we have the opportunity, so we ought to turn out the manufactured article.

Our destiny as a missionary church depends upon the kind of training our Sunday School children get on the subject of missions. It is not for some spasmodic start, with flourish of trumpets, we plead, but for systematic, persistent, and practical work we propose to make a new departure.

If what we advocate took place, and there is no reason why it should not, our Sunday Schools from the Atlantic to the Pacific, with their host of teachers, officers, and scholars, would sing in one mighty chorus the Sunday School song:

"Christ for the world we sing,
The world to Christ we bring
With loving zeal—
The new-born souls, whose days!
Reclaimed from error's ways,
Inspired with hope and praise,
To Christ belong."

Melita, Man. Rev. Henry Lewis.

MARITIME BAPTIST HISTORICAL SOCIETY.

(Continued from page 5.)

We desire that all may note the recommendations made and adopted by the Convention.

In harmony with the first recommendation will all the clerks of the associations please forward to Dr. E. M. Saunders all the church letters that are in your possession. This will relieve you and greatly add to our stock of historical data.

We learn that a large quantity of church letters was in the library of the college before the fire, and unfortunately were burned. These would be valuable indeed if we possessed them now. The letters which the clerks will forward now and in the future will be greatly appreciated in the future, if not at the present time. Dr. Saunders will classify them, in an orderly way before forwarding them to the library of Acadia for preservation.

In reference to the second recommendation, it will be seen that we are prepared to enroll names as members of the Historical Society upon the payment of 25 cents, paid to me as treasurer. This sum will pay the membership fee for 1905-'06.

We will have need of the fund thus secured in prosecuting our work; the report of expenditure as well as the receipts will always be made in our yearly report to Convention.

Several have already made requests for membership and others will desire to join. To all such we say we are ready to enroll your names. Send them along.

J. W. Brown, Sec.-Treas.
Albert, N. B., Aug. 29.

DENOMINATION

SUCCESSOR TO

As the First Baptist Church of Scotia have been willing to assume the work of the Treasurer of the denomination for the year ending Sept. 30, 1906, and credited to him.

Signed J. A. Wolfville, N. B.

MISSIONS

A joint meeting of the Baptist Churches of Kings Co. town, Sept. 6, 1906, was held at the home of the Rev. Mr. North West. Representatives of the following churches will take part: A. R. will be a profitable representation.

QUARTERLY

The Quarterly Meeting of the Baptist Churches of Kings Co. town, Sept. 6, 1906, will be held at the home of the Rev. Mr. North West. No doubt the meeting will be a profitable representation.

ORDER

A copy of the last year's report, and undersigned By order

Fredericton

The Quarterly Meeting of the Baptist Churches of Kings Co. town, Sept. 6, 1906, will be held at the home of the Rev. Mr. North West. No doubt the meeting will be a profitable representation.

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P.

The Quarterly Meeting of the Baptist Churches of Kings Co. town, Sept. 6, 1906, will be held at the home of the Rev. Mr. North West. No doubt the meeting will be a profitable representation.

At the meeting of the Baptist Churches of Kings Co. town, Sept. 6, 1906, the church invited the Rev. Mr. North West to preside. The meeting was a most profitable one.

The Quarterly Meeting of the Baptist Churches of Kings Co. town, Sept. 6, 1906, will be held at the home of the Rev. Mr. North West. No doubt the meeting will be a profitable representation.

Notices.

DENOMINATIONAL FUNDS, N. S.

SUCCESSOR TO LATE TREASURER, JOHN NALDE

As the Finance Committee for Nova Scotia have been unable to find anyone willing to assume the full responsibility for the work of the late Treasurer, A. Cohoon, Treasurer of former years has agreed to become responsible for it during the remainder of the year. All funds may therefore be sent to him and will be duly acknowledged and credited as directed.

Signed { A. E. WALL,
A. COHOON, Fin. Com. for N. S.
Wolfville, N. S., March 9, 1905.

MISSIONARY COBFERENCE.

A joint Missionary Conference of the Baptist Churches of Annapolis and Kings Co.'s is to be held in Bridgetown, Sept. 11 and 12th. A good program has been prepared. The Home and Foreign Boards, Grand Ligne and North West will be represented by representative men. Several returned missionaries will be present, who will take a prominent part. The D. A. R. will grant free return on standard certificate plan. A pleasant and profitable time is anticipated and we trust we will be greeted by a good representation from the churches.

M. W. Brown, Sec.

QUARTERLY MEETING.

The Carleton and Victoria Counties Quarterly meeting will convene at Hartland on Monday Sept. 11th at 7 p. m. A programme has been arranged which will be both helpful and interesting. In view of the proposed union with the Free Baptists this will no doubt be the last quarterly held, hence we hope that a large representation may be in attendance.

Joseph A. Cahil,
Sec.-Treas.

YEAR BOOKS.

A considerable number of copies of the last Year Book (1904) remain on hand, and may be purchased from the undersigned at five cents per copy.

By order of the Convention.
Herbert C. Creed.
Fredericton, N. B. Aug. 25.

The Quarterly of the Baptist Churches of Colchester and Pictou will meet in Wittenburg, Sept. 11th and 12th. Sermon, Monday evening, Rev. E. T. Miller, papers, Christ in the Individual, Rev. F. E. Roop; Christ in the Home, Rev. E. E. Locke, Christ in the Church, Rev. L. J. Slaughenwhite. Sermon Tuesday evening, Rev. W. N. Hutchins. E. T. M. Secretary.

The Hants County Baptist Convention will meet with the Noel Church, Sept 18-19. Large attendance desired. Secure standard certificates. Delegates will be met at train and conveyed to church free of expense.

Ernest Quick, Sec.-Treas.

P. E. I. CONFERENCE.

The P. E. Island Quarterly Conference of Baptist Churches will be held at Tryon on Sept. 11th and 12th.

J. Webb, Sec.

ORDINATION.

At the request of the Bridgetown Baptist Church the representatives of the churches of Annapolis county, and invited brethren, met with them in council, Aug. 30th to take into consideration the ordination of Bro. Denton J. Neily, who is a member of that church.

Rev. M. W. Brown was chosen moderator, and Rev. H. H. Saunders, clerk.

The candidate gave in a very clear manner his Christian experience, call to the ministry and views of Christians doctrine, after which he passed a thorough examination led by Dr. C. Goodspeed.

The council retired and it was moved by Rev. E. O. Reed, seconded by Rev. T. A. Blackadar and unanimously adopted that this council is fully satisfied with Bro. Neily's Christian

experience, call to the ministry and views of Christian doctrine, and at the request of the church proceed with his ordination. The following service was held in the evening, Opening exercises by Rev. A. J. Archibald, and A. H. Saunders. Sermon Dr. T. Trotter, ordaining prayer Dr. C. Goodspeed. Hand of fellowship Rev. A. T. Dykeman, Charge to the candidate, Rev. I. W. Porter. Benediction Rev. D. J. Neily.

Bro. Neily has successfully completed an extended course of study, and is well prepared in mind and heart to become pastor of any church desiring him to do so. The council and all his friends wish for him abundant success in his future work.

H. H. Saunders, Clerk.
Bridgetown, N. S. Aug. 30, 1905.

Editor Messenger and Visitor,
St. John, N. B.

Dear Sir,—Mr. S. W. Gamble of Ottawa, Kansas, U. S. now touring Canada in the interest of the Lord's Day Alliance at West Jeddore on Sunday morning in the Baptist Church, after declaring the Seventh Day Adventists responsible for all evil befalling the U. States, such as robbing the poor working man of his rest day, the ruin yearly of 5,000 innocent young girls, of shortening the lives of the working man by eight years, etc., after reading from the Bible the punishment ordered to be meted out to those who broke the Sabbath under the old dispensation as in Neb. 13.15, Ex. 35.2 and Lev. 23.30 declared that if the death penalty was given to those who broke the old Sabbath how much more so should those be punished who break a holier and much more sacred day, Sunday. Having been an office holder in the Baptist Church for many years and believing the Baptist church was fully united in opposing any union of church and state and with free liberty of conscience to worship God according to the dictates of one's own conscience, I beg to ask is the Baptist denomination in sympathy wuch such efforts, if so Oh I fear it has started on a down grade. May God deliver the world from such a disaster.

Yours very truly,
P. W. Maskell,
A Seventh-Day Adventist.
West Jeddore, Aug. 16, 1905.

The following incident took place in Dr. Grace's earlier days. Gloucestershire were at the time playing Surroy at Bristol. When 'W. G.' had made seven he was caught, much to the disgust of the spectators, one of whom shouted to the catcher: 'I say, mister, us came here to see Grace hit; not to see thee field.'

The "green peril" in Europe is the drinking of absinth. It is only one form of the alcohol peril. Maurice Talmeyr, one of the leaders of the anti-absinth crusade, says that nearly 6,000,000 gallons of absinth are consumed annually in France. The startling increase of lunacy is attributed to the widespread use of absinth. In 1840 there were only 10,000 registered lunatics in France; now there are 80,000. Dr. Garnier, the criminologist, considers the use of absinth one of the chief causes of the increase of crime. Absinth is a strong liquor, made from wormwood and alcohol. There is nothing in the form of intoxicating liquor more dangerous.

Separated by 1,000 miles, Mrs. Jane Johnson and her husband, Allen Johnson, a Little Rock, Ark., banker, met death almost simultaneously on Monday. At the precise hour when Mrs. John's body was taken from the water at Coney Island a telegram was received at New York city to inform her of the death of her husband at Little Rock, Ark.

John McManus, of Memramcook, both of Reid McManus, who has the contract for double tracking the Intercolonial from Windsor Junction, was shot Wednesday morning as he was passing Princess Lodge, Halifax. The bullet struck the rim of his hat and then penetrated his upper lip, knocking out three teeth. An effort is being made to ascertain the name of the man who discharged the pistol, and to find out what was the motive for shooting, or if it was an accident.

The death of Wm. Tomlinson, whose body was found in the yard of the Gladstone Hotel, Toronto, is shrouded in mystery. It has been learned that when Dr. Harrington held the post mortem examination finger marks were found on the young man's neck and throat, thus giving rise to the belief that Tomlinson had met with foul play.

A school teacher was recently trying to enlighten his class about the circulation of the blood and asked them if the blood would not rush to his head if he stood upside down. They acknowledged that it would. Then he asked them why it would not rush to his feet when he stood naturally. One scholar suggested that perhaps his feet were not empty.

Books for Sale.

- 1 Webster's International Dictionary, with supplement of additional words, and meaning; also reference. History; cost \$13; almost new.
- 1 Commentary on the Old and New Testament. Jameson Fausset & Brown cost \$4.00 nearly new.
- 1 Bible Encyclopaedia Fausset.
- 1 Cyclopaedia of religious knowledge, Sanford, will sell them at a reduction. W. E. Carpenter.



Tiny Babies

grow into big, rosy, sturdy children on Nestlé's Food. It agrees with baby's delicate stomach — nourishes baby's fragile system — protects baby against colic and cholera infantum — and brings baby safely through the dreaded "second summer."

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is a perfect substitute for mother's milk.

Write for a FREE SAMPLE — enough for 8 meals.

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St. John Daily Telegraph.

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Outgo: Just as broad as the Patronage. Students can enter at any time.

Catalogue free to any Address.



S. Kerr & Son.

STRAIGHT TEA TALKS (with the poetry left out) No.3

Just a word this time regarding economy in Tea. If you wish to economize in Tea we would advise you not to use VIM TEA. Not that it would not go as far or not make as many cups, as any other Tea. It would, but you will surely drink more Tea. There is no mistake about that We don't claim that a pound of VIM TEA is equal in quantity making qualities to a pound and a half of any other good Tea, but remember, VIM TEA makes a cup of Tea that is more than simply hot and wet. If we believed some of the advertisements we read regarding Teas we would secure a pound and put it in a safe. It would be too good to leave around loose. But we don't. It is true, however, that some brands go further and last longer than others. A pound of some we could mention would last us about a year. We only claim for VIM TEA that we give the consumers the best possible value we can for the money and we know our business. When we say value we mean the maximum of strength and flavor that it is possible for any firm to put up in 16 ounces-to-the-pound package of Tea. Try it and judge it for yourself.

VIM TEA COMPANY, St. John, N. B.

The Home

PHYSICAL EXERCISE FOR FAIR WOMEN.

Exercise has become such an important feature of education that the girl of today at her kindergarten age is taught calisthenics, waving her tiny army about to a four-note tune on the pinac. A little older and she becomes a champion of basket-ball, from which she is graduated to tennis, golf and swimming, all of which gives her a clear brain, a form well knit and as supple as a panther's, and two arms rounded and white and as hard as marble, with finely strung muscles under a polished skin. Deep breathing, fresh air, and systematic exercise, together with a study of dietetics, not only furnish a combination which spells health, but beauty also follows along in their wake. Exercise in every variety, if not abused and taken spasmodically, is beneficial, and especially so are those kinds which require the free use of the arms, such as golf, tennis, swimming, and rowing, for they develop the chest, and this is most hopeful and important in these days of asthma and consumption. As mental culture and not an examination is held up as the chief end of intellectual education, so a condition of body not only free from disease, but full of vigor, should be the goal of rational physical training. For the girl who will spend two or three months at the shore this season no better exercise is known than rowing. Not paddling about near the shore in fear and trembling lest a steamer should pass, but long, steady strokes, which will round out a flat chest and fill in the hollows in the neck quicker than any beauty treatment could possibly do in twice the time.—Harriet Quimby, in *Ladies' Weekly*.

Parsnip Croquettes.—Boil a number of parsnips until done; drain, mash and season with salt; add one beaten egg and a small quantity of flour to make stiff batter. Drop a spoonful on a hot griddle and fry in melted butter.

Carrots.—This vegetable is not to be despised. They may be boiled, and pickled like beets, or cut in slices and nicely browned in butter, or may be mashed and seasoned with pepper, salt and a cup of cream.

Tomatoes cut with the heart of the cucumber are delicious, so long as there is pepper enough in the dressing and on the inside of the cucumber. Red pepper may indeed be freely applied to cucumbers. It does not take from the flavor, and it makes them more wholesome.

Nut Muffins.—Cut the crust from bread at least a day old and press sufficient crumbs through a colander to fill a cup. Add one teaspoonful of melted butter, two tablespoonfuls of finely chopped nut meats, and a quarter of a teaspoonful of salt. When thoroughly mixed stir in the well beaten yolks of two eggs, then fold in the stiffly beaten whites of the eggs. Cook from five to seven minutes in very small muffin tins.

Cucumber Relish.—Chop or grate four dozen peeled cucumbers. Boil for half an hour in enough vinegar to cover them. Drain. Into a gallon of cold vinegar stir a tablespoonful each of onion juice, ginger, black pepper, cinnamon and ground horse-radish, a half teaspoonful of paprika a tablespoonful of celery seed and a half pound of sugar. Put the drained cucumbers into this, turn all into a preserving kettle and simmer at the side of the range for two hours.

Green Apple Custard Pies.—Line a pie dish with a good medium paste,

and half fill it with stewed green apples, which has been passed through a sieve, and flavored with grated lemon peel and mixed with a tablespoonful of apricot jam; the apple must be quite cold when used, then fill up the dish with a custard made as follows, and bake in a moderate oven for half an hour. When cold turn out of the dish, sprinkle a little powdered cinnamon and sugar over the top of the custard, and serve. For the custard, whisk an egg until it is quite frothy and pour upon it half a pint of boiling milk; sweeten it slightly, add a little piece of butter and a few drops of vanilla, and use when cold. Make the apple sauce sweet, but not enough so as to take away all tartness.

SOME LAWS OF HEALTH.

The true secret of health and long life lies in very simple things: Don't worry. Don't hurry. Don't over-eat. Don't starve. Fresh air day and night. Sleep and rest abundantly. Spend less nervous energy each day than you make. Be cheerful. "Work like a man; but don't be worked to death." Avoid passion and excitement. Associate with healthy people—health is contagious as well as disease. Don't carry the whole world on your shoulders, far less the universe. Trust the Eternal. Never despair.—"Lost hope is a fatal disease."—Chicago Medical Times.

USE OF LEMONS.

Gargle a bad sore throat with a strong solution of lemon-juice and water.

The juice of half a lemon in a cup of black coffee without any sugar will cure sick headache.

Lemon juice and salt will remove iron rust.

Wash fruit-stained hands in lemonade juice to take off the stains.

A strong, unsweetened lemonade taken before breakfast will prevent and cure a bilious attack.

Lemon juice added to milk until it curds, then bound upon parts swollen with rheumatism, will bring relief.

Lemon juice mixed very thick with sugar will relieve that tickling cough.

A hot lemonade, taken before going to bed, will cure a cold on the lungs, that is so annoying.

A cloth saturated in lemon juice, and bound about a cut or wound, will stop its bleeding.

Lemon juice added to fruit juices that do not jell readily, such as cherry, strawberries, etc., will cause them to jell.

Lemon extract. Let stand the rind of four grated lemons in half a pint of alcohol for about three weeks. Drain off the fluid, bottle and cork, and you have finer extract than that which you buy at the stores.

Lemon Icing. Put half a pound of sugar in a bowl, add grated rind, and juice of one lemon, and half a cup of boiling water. Whip stiff and spread between cake layers.

A slice of lemon added to a glass of tea make Russian tea.—The Morning Star.

"Is she pretty?" they asked of the young man who was speaking of his fiancé.

"Well, I don't want to boast," he replied, "but she always gets a seat in a crowded tramcar."

St. Isidore, P. Q., Aug. 18, 1904.
MESSRS. C. C. RICHARDS, & CO.,
Gentlemen,—I have frequently used MINARD'S LINIMENT and also prescribed it for my patients always with the most gratifying results, and I consider it the best all-round Liniment extant.

Yours truly,
DR. JOS. AUG. SIROIS.



CURES
Dysentery, Diarrhoea, Cramps, Colic, Pain in the Stomach, Cholera, Cholera Morbus, Cholera Infantum, Sea Sickness, Summer Complaint, and all Fluxes of the Bowels.

Has been in use for nearly 60 years and has never failed to give relief.

FOR SALE

FARM AT LOWER SELMAH. A great bargain 100 acres, Hay, Tillage, orchards, 60 trees, all in bearing. Cut 30 tons hay could be made cut 50 tons, has wintered 18 head of cattle, 6 horses and 12 sheep. House 18x33. Ell 24x16, Barn 60x39, wagon and tool house 24x26 one of the best mud privilage on the Cobquid bay—sufficient to keep up the farm for all time, has a fine wood lot and pasture. Price \$14,000. Address A. A. Ford, Berwick and Hants County, Real Estate Agent.

A. A. FORD, Manager.

Tuesday at the Sackville police court, Edward White, Amherst, and Wilson Thompson, Sackville, were before Police Magistrate Cahill, charged with having broken into the Sackville armory and stolen several rifles belonging to the government. Ernest Phinney, in whose possession one of the rifles was found, failed to appear, forfeiting \$300 bail. The other cases were adjourned.]

Can Eat Anything Now.

How many Dyspeptics can say that?
Or perhaps you are dyspeptic and don't know it.

Have you any of these symptoms?

Variable appetite, a faint gnawing feeling at the pit of the stomach, unsatisfied hunger, a loathing of food, rising and souring of food, a painful load at the pit of the stomach, constipation, or are you gloomy and miserable? Then you are a dyspeptic. The cure is careful diet; avoid stimulants and narcotics, do not drink at meals, keep regular habits, and regulate the stomach and bowels with **BURDOCK BLOOD BITTERS**, Nature's specific for Dyspepsia.

Miss Laura Chicoine, Belle Anse, Que., says of its wonderful curative powers:—"Last winter I was very thin, and was fast losing flesh owing to the run-down state of my system. I suffered from Dyspepsia, loss of appetite and bad blood. I tried everything I could get, but to no purpose; then finally started to use Burdock Blood Bitters. From the first day I felt the good effect of the medicine and am now feeling strong and well again. I can eat anything now without any ill after-effects. It gives me great pleasure to recommend Burdock Blood Bitters, for I feel it saved my life."

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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.

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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, 1905.

JULY TO SEPTEMBER.

Lesson XII—September 17.—Daniel in Babylon.—Daniel 1: 8-20.

GOLDEN TEXT.

Daniel purposed in his heart that he would not defile himself.—Daniel 1: 8.

EXPLANATORY.

I The Book of Daniel—This book describes the life and teachings of the prophet Daniel, who was a young man of noble descent, and lived in Jerusalem. In the third year of king Jehoiakim he was carried away captive to Babylon by Nebuchadnezzar, and there by his godliness and wisdom rose to high office and great influence. He lived at least till a. c. 535, all through the seventy years' captivity, and died at the age of 85.

II. Daniel's Temptation and Determination.—V. 8. During the first of the Babylonian attacks upon Judah, made by Nebuchadnezzar against Jehoiakim, Daniel was captured, together with three other youths who afterwards escaped unhurt from the fiery furnace. These four, with others were chosen from the captives on a count of their beauty, talents, and noble descent, and were attached to the royal court. There they were to be educated in the Babylonian language and learning, and trained to become trusted officers. This was not an uncommon course, for Eastern despots found that foreigners, brought up under their own eye, and wholly dependent upon them, were more loyal than natives who were made bold by many alliances, friendships, and relationships.

8. But. This change of name did not produce a change of heart; for Daniel purposed in his heart, literally, "I laid it on his heart," that he would not defile himself with the king's meat. American version, "the king's dainties," rich food such as was served at Nebuchadnezzar's table. He was requested of the prince of the eunuchs, Ashpenaz (v. 3), into whose charge they had been committed. He was superintendent of the eunuchs, who had charge of the king's harem and of the education of the king's sons.

What Was Daniel's Power with which he conquered the alluring temptation? A purpose in his heart, a consecrated will. We know he was a man of prayer, and doubtless he sought strength from God to buttress his determination.

III. The Test of Temperance.—Vs. 9-14. A still further temptation to intemperance, in Daniel's case and the case of many a man of modern times, was friendship. Certainly Ashpenaz was kind to him, and doubtless an affection grew up between them. Probably the plea of the prince of the eunuchs was more powerful than all the motives of policy and ambition.

9. God had brought Daniel into favor

NO DIFFERENCE.

Old People Just as Happy as Young.

Age cannot wither nor custom stale the infinite variety of life.

When the right food makes one new each day there seems as much simple happiness when one is old as when young, but bounding health is the requisite and right food produces that.

A happy woman of 77 tells her experience:

"For three years," she says, "I was greatly troubled with a nervous affection of the stomach, which at last brought me to such a condition that I could neither eat nor sleep with any sort of comfort. I grew very despondent and felt that my hold on life was very uncertain. It was difficult for me to find that I could digest. My doctor kept me on a diet of rice for a long time, but it did not seem to give me any strength.

"I am glad that at last I decided to try Grape-Nuts food, for it has done a wonderful work for me. Before I had used up the first package I began to take a new interest in life, and I rapidly increased in health and strength. My stomach has regained its normal tone and in the two years that Grape-Nuts has been my only food, I have not had a sick day. I am 77 years old and Grape-Nuts has restored to me the pleasure of living. I am sorry I did not begin sooner to use it. I cannot praise it too highly." Name given by Postum Co., Battle Creek, Mich.

There's a reason. A 10 days trial is sufficient.

and tender love. American version, "made Daniel to find kindness and compassion." Compare Joseph's case Gen 39: 21.

10. I fear my lord the king. Well might he fear for his life. "He was servant to a king who could execute children before the eyes of their fathers (2 Kings 25: 7; Jer. 39: 6) and in a moment of passion threaten with death the 'wise men' of his country (Dan. 2: 5, 12)." For why ("lest would be the better rendering.") should he see your faces worse looking (American version, "worse looking") than the children which are of your sort? R. V., "the youths of your own age?" "We have merely a condensed summary of what was probably a prolonged argument."

11. Said Daniel to Melzar. Not a proper name, but the melzar, the chief butler or steward, who actually furnished the food.

12. Give us pulse to eat. "Rather, vegetable food in general; there is no reason for restricting the Hebrew word used to leguminous fruits, such as beans and peas, which is what the term 'pulse' properly denotes." And water to drink. "Water is best;" Pindar's famous sentence has been approved by all wise men.

IV. The Results of Temperance.—Vs. 15-21. Temperance never fears tests; it is intemperance, and the liquor-dealers who foster it, that are afraid to be investigated. No one would become a drunkard if, before taking the first glass, he could be brought to see the contrast between an intemperate and an abstemious life. It is always just such a contrast as was shown by Daniel and his comrades.

First Results of Temperance: Beauty, Strength, Health. 15. Their countenance appeared fairer and (R. V. inserts "they were") fatter in flesh. As one of the first of modern chemists has said, there is, in nine quarts of alcohol, less food than can be spread on the end of a table knife. Nor is it a source of strength. For, alike in Africa and India, in the Arctic and Antarctic, and by great labor employers in the temperate zones, and by distinct experiments with navvies in gangs and soldiers on the march, it is matter of proof that those can labor best, both physically and mentally, in whom the cold is not intensified by the weakening reaction from artificial stimulant, and in whom the sun's fierceness has no 'alcoholic ally within the brain.' Nor is it a source of health; for the lives of total abstainers are now known to be more valuable in an insurance than other lives and not a few very eminent living physicians have testified that the daily use of it, even in quantities conventionally deemed moderate, not only 'causes some of the most fearful and dangerous maladies,' but even 'injures the body and diminishes the mental powers, to an extent of which few people are aware.'

16. Thus Melzar (R. V., "So the steward") took away . . . their meat (American version, "dainties,") and the wine. The Hebrew verb implies continuous action; he kept taking away the delicacies and wine, and giving them vegetable food.

Second Result of Temperance: Mental Power. 17. As to these four children, R. V., "youths." This Hebrew word is applied to Joseph at the age of seventeen, to Benjamin at the age of thirty, to Reboam's young counselors at the age of about forty. These four were probably about sixteen years old. God gave them, as a reward for their right living, knowledge and skill (intelligence) in all learning (literature) and wisdom (science). The "science" of Babylonians, however, "except in so far as it took cognizance of the actual facts of astronomy, was in reality nothing but the systematized superstition." Daniel, moreover, had something more than the wisest Babylonian—direct spiritual insight into the hidden things of God, understanding in all visions and dreams. The most conspicuous illustration of this power, his interpretation of Nebuchadnezzar's dream, occupies the next chapter.

Third Result of Temperance: Position and Influence. 18. Now at the end of the days. The three years of v. 3, fixed by the king for the training of all the young captives.

19. Commanded Simply "talked." Therefore stood they before the king. These four young men, because of their manifest superiority, were selected to become Nebuchadnezzar's personal attendants, high and powerful officers in the kingdom.

20. In all matters of wisdom and understanding. In everything which requires peculiar wisdom to understand and explain. He found them ten times better. "Better counselors better informed." The following chapter illustrates Daniel's vast superiority to all the magicians and astrologers. The precise meaning of these terms is little understood. Perhaps magicians—the sacred scribes, skilled in interpretations of mystic writings, and astrologers (i. e., "enchanters")—Babylonian philosophers and astronomers, who interpret the stars.

Fourth Result of Temperance: A Long Life. 21. And Daniel continued. Simple words, but full of meaning. "Amid all the intrigues indigenous at all times in dynasties of Oriental despotism, amid all the envy towards a foreign captive in high office as a



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Sovereign Lime Juice
It makes you cool and keeps you cool.
The ideal summer drink. Insist on having "Sovereign."
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A man who knows a great deal about flower culture gave this advice to a girl who complained that she could not rear any kind of plant, although she was always patronizing the florist and investing in ferns and palms. "I'll tell you what may be the matter. The plants you buy have only just been re-potted or transplanted. They look sturdy in the florist's shop, but if he were to keep them in the window a day, or two they would droop and die, just as they do with you. What they need is darkness and coolness, not heat and light. Give them a chance in some cool, dark place to sink their roots into the soil and become accustomed to the new earth and the new pot. Also try the plan of putting ferns and palms in the cellar now and then, to give them a rest. They need it, just as we do at times."

A wise, tender and opportune dealing with souls is sure to be successful. It is the high privilege and pressing duty of private Christians as well as of ordained ministers. It is, however, too much of an unused power at the present day. It must find ample exercise in the home and in the community if the fall and winter campaign for Christ projected by our church is to produce the fullest possible results. Observe signs and conditions, and seize all favorable opportunities for bringing the unsaved into his kingdom.

"Hey, mister!" yelled the urchin, as Gubbins rushed up with his arms full of packages. "What's that?" "That's my new suit," replied the boy, nervous traveller, stopping to examine his bundles. "What have I lost?" "About two minutes," replied the boy, dodging out of the way.

He: "I think every woman is entitled to be considered man's equal."
She: "Well, if she is willing to bring herself down to his level, I don't see why she shouldn't be allowed to pose as his equal."

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SYNOPSIS OF CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

ANY even numbered section of Dominion Lands in Manitoba or the North West Provinces, excepting 8 and 26, not reserved, may be homesteaded upon by any person who is the sole head of the family, or any member 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.

HOMESTEAD DUTIES: A settler who has been granted an entry for a homestead is required 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 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.

APPLICATION FOR PATENT should be made at the end of 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.
W. W. CORY,
Deputy of the Minister of Interior.



UPPER CANADA COLLEGE
FOUNDED IN 1829
Toronto, Ont.

PRINCIPAL, HENRY W. AUDFEN, M. A. Cambridge, late Sixth Form Master at Fettes College, Edinburgh.

The College will reopen for the Autumn term on Wednesday, Sept. 13th, 1905, at 10 a. m. Separate Preparatory Department for boys between the ages of 9 and 13, with separate staff and equipment. 50 acres of grounds. Separate infirmary with physician and trained nurse. Courses for University, Royal Military College and Business. Every facility for cultivation of sports and athletics. Examinations for Entrance Scholarships, Saturday, Sept. 16th, 1905. Special Scholarships for sons of old pupils.

For Calendar and all particulars address THE BURSAR, UPPER CANADA COLLEGE, Toronto, Ont. [Sd 20]

WANTED
For the Schools at Wolfville.

- 1. A man and his wife for Steward and Matron of "College Residence," the boarding house of College students.
- 2. A head cook for Acadia Seminary.
- 3. Two women to have the care of rooms in College Residence and the Academy Home.
- 4. Ten young women to work in dining rooms and kitchens of Acadia Seminary, Horton Academy and College Residence.
- 5. One man servant for the Seminary, to have charge of fires and do all sorts of general work.

Write the undersigned for full particulars, stating what position you will accept.
A. COHOON,
Sec'y. Executive Committee.

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From the Churches.

DENOMINATIONAL FUNDS.

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

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

NEW GERMANY, N. S.—Last Sunday it was my privilege to baptize two young sisters, Lucy Jefferson and Evelyn M. Smith. H. B. Smith.

CANARD—After something over four years of a pleasant pastorate among a very appreciative and kindly people I am leaving the first of October for the mission field of the Northwest. I trust that God will speedily send to this important church a man of His own choosing. The newly purchased parsonage will be found an ideal one for a country pastorate and large opportunities for usefulness will present themselves to the pastor of the First Cornwallis Church.

D. E. Hatt.

DENOMINATIONAL FUNDS FOR NOVA SCOTIA.

From July 21st to close of year.

Mrs. Kempton, Wolfville, \$5; Fall River East \$5; Miss Emily A. Cox, Upper Stewiacke \$5; Berwick Church, \$25.10; North Baptist Church, Halifax \$131.25; Lookport Church, \$25; Westport Church \$4.25; Bear River Church, \$30; Lower Granville \$9.40; First Yarmouth Church \$17.35; First St. Margaret's Bay Church, \$5; Amherst Church \$86.75; Amherst Sunday School \$22.25; Indian Harbor Church \$5; Lower Economy and Five Islands Church \$25.80; Tiverton Church \$6; Freeport Church \$55.18; Middleton Church, \$52.70; Middleton, S. S. \$20; do B. Y. P. U. \$24.42; Mrs. L. R. Bates, Wolfville \$2; New Canada Church \$18.12; New Canada, B. Y. P. U. \$2.88; New Annan Church \$5; Bethany Church, Sydney, \$115; Tabernacle Church, Halifax, \$40.10; North Sydney \$42; North Sydney, special \$15; Lunenburg Church \$4. Wolfville, B. Y. P. U. \$6.84; Waterville, \$3.80; Sherwood \$2.20; Centreville Mission Band \$9.30; Second Digby Neck Church \$9; St. Mary's Bay Church \$17; Phinias Whitman, New Albany, \$2; Dalhousie East Church, \$5.50; Bear River Church and S. S. \$51.36; Granville Ferry Church \$17.25; Margaret Church \$6.25; Canso Church \$98.75; Lower Stewiacke Church \$12; Linden Church \$4.80; Falmouth Church \$4.60; Wallace Church, \$6; Barrington Church \$6.50; Lawrencetown \$30.10; Williamston \$13.25; Inglisole \$14.05; Advocate Church \$58; Onslow \$5.25; Truro, First Church, Thos. Johnson, \$2.75; Truro First Church, \$39.70; Belmont \$4; Sydney Mines Church, \$35; Truro First Church, special \$3; Centreville Church \$8; Tidnish Church \$4; Gaspereau Church \$16; Port Williams section Canard Church \$3.49; Port Williams section, special \$25; Cambridge Church \$52.85; Cambridge Y. P. S. C. E. \$5; Coldbrook S. S. \$6.85; Aylesford Church \$35.95; Morristown \$24.78; Greenfield Church \$10; Bridgetown \$25.35; Paradise and Clarence Church \$42; Canning Church \$40; Annapolis Church \$5; Acadia Church, \$2; Acadia S. S. \$3; Willing Workers \$3.54; Chebogue Church \$6.70; Milton Church, Yarmouth \$14.65; Milton Sunday School Yarmouth \$3.48; Third Digby Neck Church \$1.25; "One interested," Kingston \$10; New Germany and Foster Settlement \$12.17; Digby Church \$28.51; Port Williams section 75 cts; Lower Canard S. S. \$25; Canard Church, Glendenning Fund \$29; Canard Church \$23.14; Amherst Shore Church, special \$6; Amherst Shore Church \$6; Rawdon Church \$20; Windsor Church \$148.37; Windsor Church, special \$57.72; Windsor Junior B. Y. P. U. \$12; Tidnish Church \$2; Kingston Church \$36; Bilton Church \$7; Margaretville section Upper Wilnot

Church \$8.27; Hampton Church \$17; Hampton S. S. \$1; Lower Granville Church, \$5; Chester Church \$11.85; Chester S. S. \$1; North Brookfield Church \$13.25; Parrsboro Church \$10; Wolfville Church \$130.67; Wolfville Church, special \$5; Acadia College Y. M. C. A., \$23.49; First Church, Halifax, \$100.63; First Church, Halifax, special \$7; support of Miss Harrison in India in memory of her friend, E. Louise \$20; First Church, Halifax, S. S. for support of Goniah \$15; First Church, Halifax S. S. for native teacher \$25; Miss Horton for support of Mr. Glendenning \$5; Guysboro Church \$20; North Church, Halifax, \$34.50; Lunenburg Church \$20; Day-spring Church \$10; Wilmot Mountain Church \$16; North Church, Halifax \$75.72; Milton Church, Yarmouth \$2.50; Milton Church, Queens \$10. \$2,639.93.

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A Christian School of Learning.

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The following Undergraduate COURSES are offered:

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FALL TERM opens Wednesday,
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FOUR COURSES leading to DIPLOMAS.—Collegiate, General, Business, Manual Training.

Well equipped Gymnasium. Large and level Campus. Buildings heated by hot water and lighted by electricity. Bath Rooms with hot and cold water.

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"Unrivalled" indeed, for as yet no make of Clothing has approached in general excellence the Ten Dollar Suit which we have been selling for years to delighted customers. As we have said before, the reputation of our establishment is wrapped up in every one of these suits. They are made expressly for us and for no other house in this country. We dictate how they shall be made INSIDE, which is a fact worth remembering. Do not judge clothing by the fine pressing it has received. You are not confined to a limited range of clothes, colors or cuts in this suit, we can give you all the best materials, every new shade, each up-to-date pattern. Single and double-breasted styles. Honest tailoring and shape keeping guaranteed. Blues, Blacks, Greys, Browns and Mixtures. All at one price. Sent to any address upon receipt of measurements. Physical deformities overcome if necessary. Our \$10 Suit, is everybody's suit. Hundreds of St. John business men wear no other.

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SAINT JOHN, N. B.

Before reported \$7,753.86. Reported by Dr. Saunders, \$84.12, by Dr. Manning \$112.16 and Rev. E. J. Grant, \$9.04, making total \$10,599.11.

A. Cohoon,
Act. Treas. D. F., N. S.
Wolfville, N. S., Aug. 7th.

Personals.

The friends of Mr. W. J. Gates of Halifax, will be glad to learn that he is improving in health, although owing to a weakness in one leg, he is not yet able to walk and will not perhaps be able to go about much for some time.

We learn that Rev. W. R. Robinson has resigned the pastorate of the Gibson and Marysville Churches after a most successful pastorate of five years. Mr. Robinson leaves in a short time to pursue a course of Post Graduate studies in the Divinity School of the University of Chicago. He will be greatly missed not only in the churches to which he ministered with so much devotion, but also in the Western Baptist Association which he served as member of the Home Mission Board.

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St. John, N. B.

A specialist had been addressing a model school on the subject of the life—its marvellous capacity for labor and accumulation. "And now," he said in conclusion, "what does the busy bees teach us? To keep away from the hive!" answered a boy simply but feelingly.

CANADIAN PACIFIC RY.

CANADA'S NATIONAL EXHIBITION

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Aug. 26 to Sept. 11.

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\$27.40	For the Round Trip. Going Aug. 19th Only.
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\$20.55	Going Aug. 24th to Sept. 6th.
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ALL TICKETS Good for Return leaving Toronto any train Sept. 13th, 1905.

THE SHORT ROUTE
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MALE STUDENTS TO BOARD.
Best accommodations. Furnace heat, Bath room, etc. Near College grounds. Terms moderate.
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William Street, St. John, N. B.

Home-like and attractive. A temperance house. Newly furnished and thoroughly renovated. Centrally located. Electric cars pass the door to and from all parts of the city. Coach in attendance at all trains and boats. Rates \$1 and \$1.50 per day. Tel 241
A. C. NORTHROP, Proprietor.

The last of the three children of Warren Reid, of Middle Coverdale, supposed to have been poisoned by drinking water from the well on the premises, died Saturday evening. He was aged four years. The stomach of the latest victim will be analyzed. The parents are grief stricken.



Packages Only Try it

MARRIAGES.

McARTHUR-HALLEY—At Springhill, N. S., Aug. 26, 1905, by Rev. H. G. Estabrook, A. Garfield McArthur, of Collingwood, and Miss Stella Halley of Farmington, N. S.

HARRIS-FRITH—On Aug. 28th, at the home of the bride's parents, by Rev. E. S. Mason, Clifford E. Harris, of Lower Ohio, Shelburne Co., to Cora Mabel, daughter of James and Mary Frith, of Brighton, Shelburne Co., N. S.

CANN-PHINNEY—At the residence of the bride's father, C. W. Phinney, of Bear River, N. S., Aug. 16th, 1905, by Rev. I. W. Porter assisted by Rev. J. T. Eaton, Lulu May Phinney, to Rev. Samuel James Cann, B. A., B. D., pastor of the Elm Hill Baptist Church, Roxbury, Mass.

SPONAGLE-WHIDDEN—At the residence of J. W. Bigelow, Esq., Wolfville, N. S., grandfather of the bride, on Thursday, Aug. 3rd, by Rev. L. D. Morse, James Enos Sponagle of Truro N. S., to Vida Estelle Whidden, daughter of Graham Whidden Esq. of Antigonish.

DEATHS.

ROSENCRANTS.—Suddenly at Greenland, Ann. Co., N. S., Aug. 27th Wm. Rosencrants, aged 74 years, a member of the Bear River church.

MAUTHORN—At Bridgewater, N. S. Aug. 25, Stella, beloved daughter of Mr. and Mrs. E. Mauthorn, passed away after an illness of 10 days, age 5 years and 5 months. In absence of Pastor Beaman funeral services were conducted by Rev. W. A. Allen of Port Elgin, N. B.

RITCHEY—At Stanley Section, Lun. Co., N. S., Aug. 5, Gertrude, youngest daughter of Bro. and Sister Eli Ritchie. She was a smart little girl only 16 months old. There had been no baby in the home for 12 years and naturally she was the favorite of all. It was a terrible shock to the family, but God knows and does only what is best. May God comfort all who mourn in his prayer.

FAULKENHAM—At Brookfield, Queens Co., N. S., Aug. 24th, Stanley Faulkenham, aged 16. The only son of Martha and Enos Faulkenham. About three weeks ago our brother was hurt in the mines by the falling of a huge stone, at first it was thought that he was not seriously injured but it soon proved fatal. He was a good boy and an active member of the Church. He will be much missed in the community. May the God of all grace comfort the sorrowing parents in their affliction.

JOLLMORE—At Mahone, August 22, of consumption, Mrs. Jeneva Jollimore, beloved wife of Arthur Jollimore and daughter of the late Wm. Young. Sister Jollimore was a member of the Mahone Baptist Church, and after a short but very consistent Christian experience passed away at the early age of 24. Her last word to her pastor was "when I leave this body I am certain to be with Jesus."

TRAVIS—At Little South West, Northumberland Co., N. B., August 22nd, 1905, Mary Anne Travis, wife of Ebenezer Travis, aged 76 years, leaving a husband and a large circle of friends to mourn a sister and co-worker in the church of Christ. For her to live was Christ, and to die was gain. U. S. papers and B. C. papers please copy. Funeral was conducted by Pastor I. N. Thorne, Whitneyville, North'd Co., N. B.

BORGALD—At Chester Basin, N. S., June 28th, Maynard P. Borgald, aged 72 years, leaving a widow and one son to mourn their great loss. Brother

Borgald, was baptized by the late Rev. I. J. Skinner, in 1868, soon after he united with the church, he was elected to the office of deacon. This he filled up to the time of his decease, with fidelity, and to the satisfaction of his brethren. A man of kindly disposition, amiable temper, and of upright conduct, he was held in much esteem in the community, where his life was spent. He was a constant attendant upon the public worship of God. The suffering of his last illness was borne with great patience and resignation to the Divine will. The memory of the just is blessed.

POOLE—At Paradise West, Anna, Co., N. S., in 52nd year of her age, Amelia W. Poole. For several months our sister has been sick with an incurable cancer. To pass from the fullness of health to continuous illness and the inevitable consequence was a great experience to her active soul, but the grace of God enabled her to rest in the way and will of God. At the age of 21 she was converted and united with the church, during the ministry of Dr. A. Cohoon. Acquiring a teachers certificate she taught for some time successfully in the Norman school, Truro, afterward fitted herself for the nursing profession, and for a time was matron of the Malden hospital, Mass. The past few years she made her home with her aged mother, and continued her work in private families. She endeared herself to many by her gracious character, and will be sorely missed by mother, brothers and friends. The funeral services were conducted by the pastor and Dr. Goodspeed.

GILLILAND—At Rossway, Digby Co., N. B., On the 4th inst., Della B., aged 16 years, of consumption, went home. At the age of 12, during some special meetings held at Rossway she expressed a very earnest desire to be baptized and live a Christian life, but because she was young, as is often the case, little or no encouragement was given; she could wait a while, so she remained outside the church, living a quiet, good, moral life. We are thankful that our God, when he begins a work upon the human heart, will carry it on to completion so we hope that our little Della, while her body sleeps in the grave, her spirit is gone to be with Jesus, which is far better. This is the third time death has entered this home and taken a fair damsel. We deeply sympathize with the broken hearted family. May the God of all mercy sustain them, and make these visitations of Divine Providence the messages of peace drawing them nearer to God and binding their hearty affections more to the Heavenly land.

PRICE—At Moncton on Aug. 2nd, Mr. J. E. Price, General Superintendent of the I. C. R. fell asleep in Jesus after an illness that was born with great Christian fortitude. Our departed brother Price was widely known and well-beloved. He was the son of Mr. W. W. Price of Petitcodiac and was born October 18th, 1854. His father and mother are still living. He also leaves a wife and four children, Misses Emma and Jennie and Masters Leonard and George, to mourn his departure. Mr. Price was justly regarded as a thorough going railroad man. In his death the I. C. R. has lost one of its most competent and conscientious officials. In 1867 when only a boy Mr. Price entered the service of the railroad to become a telegraph operator. By conscientious application to duty he slowly worked his way up from the lowly position of telegraph boy, to the honored, and responsible position of General superintendent. By those who are in a position to speak, he was said to be, one of the best informed railroad men on the continent. In railway circles everywhere he was deservedly popular and well liked, and the news of his death was received with genuine sorrow and heartfelt regret by the hundreds of men, who with justifiable pride looked up to him, as their superintendent. At a comparatively early age Mr. Price experienced conversion and on profession of faith was baptized into the membership of the Baptist Denomination. Four things

pre-eminently characterized him as a Christian, viz., consistency, growth, liberality, and activity. The Baptist churches of Truro, N. S., and Campbellton and Moncton, N. B., were all of them blessed by having him enrolled as one of their members. In the offices of Sunday School superintendent and deacon Bro. Price proved himself to be an earnest and successful worker in the cause of Christ. As one of his pastors, I always found him loyal, sympathetic, and one with whom I could wisely and safely take counsel. In his death the First Moncton Baptist Church sustains one of the most serious losses that has yet overtaken it. On Aug. 5th, his body was laid to rest in the Moncton rural cemetery. The funeral service was conducted at his late home by the writer, assisted by the Rev. J. W. McConnell. Among the hundreds who were present were the Hon. H. R. Emmerson, Minister of Railroads and Canals, representatives of the N. B. Legislative Assembly, General Manager Pottinger and other I. C. R. officials, and representative men from all over the three Maritime Provinces. Concerning Bro. Price it can truthfully be said, "He was a good man, of good report, full of faith, and of the Holy Ghost." He now rests from his labors, and his works do follow him.

HISTORICAL TRUTH?

Mr. Editor.—In your issue of Aug. 23rd, I saw the report of what is called "Seventy-Fifth Anniversary of Chel-

sea Baptist Church" and after reading it said—is that Historical Truth? In coming years some church historian will refer to your pages to obtain facts, by which to write true history of our churches. In the year book of 1904 I find Chelsea church organized 1850. That places the age of the church at 55 years, not seventy-five. In asking information from the secretary of the Queens Co., Quarterly Meeting I find that in 1835, May 5th, a church was formed at Wellington, called the Wellington and Chelsea Church. That places the age of that church at 70 years, not 75. But I also learn that between 1835 and 1853 this church became gradually known as the Greenfield Baptist Church, somewhat perhaps, as the Granville Street Baptist Church has become The First Halifax.

Then, I am further told that, in 1853, March 10th, sixteen persons were dismissed from the old church of 1835 to form a new church to be known as the Chelsea Baptist Church. This places the age of the Chelsea church at 52 years, not 75. This from one point of view is a trifling matter, but from the view of historical truth is important enough to be made historically true. Starting from 1835, the church is 70 years old. By the date in the year book it is 55. From the date on which the 16 persons were organized into a church it is 52. What according to historical truth is the age of the Chelsea Church?

W. D. F., Milton.

Equity Sale.

THERE will be sold at Public Auction at Chubb's Corner (so called,) corner of Prince William Street and Princess Street, in the City of Saint John, in the City and County of Saint John, in the Province of New Brunswick, on SATURDAY, the FIFTEENTH DAY OF JULY next, at the hour of twelve o'clock, noon, pursuant to the directions of a decretal order of the Supreme Court in Equity, made on Thursday, the fourth day of May, in the year of our Lord, One Thousand Nine Hundred and Five, in a certain cause therein pending wherein The Eastern Trust Company is Plaintiff and The Cushing Sulphite Fibre Company, Limited, is Defendant, with the approbation of the undersigned Referee in Equity the mortgaged lands and premises described in the Plaintiff's bill of complaint and in the said decretal order in this cause as follows, that is to say:—"All and singular that certain lot of land, messuage, tenements and premises, situate, lying and being at Union Point (so called) in the Parish of Lancaster, in the City and County of Saint John and Province aforesaid, and bounded and described as follows:—Commencing on the Southeastern side line of the road at Union Point as defined by the fence and retaining wall there now erected at the intersection thereof by the North Eastern bank or shore of the Canal crossing the lot number 3 going thence along the aforesaid Southern line of said road, and a prolongation thereof North forty one degrees, thirty minutes East by the magnet of A. D., 1808 seven hundred and ten (710) feet more or less to the shore of the river Saint John; thence along the aforesaid shore of this said river down stream following the various courses thereof to the North Eastern shore of said Canal and thence along the said Canal, North Easterly to the place of beginning:— and also a right of way over and along said road for all purposes to pass and repass with horses and carriages laden or unladen; and also the right to use the wharf known as the Cushing Lath Wharf for landing pulp wood or other material required by the party hereto of the first part, but not to be used as storage place: And also the right in the Cushing pond to store and pile in the customary manner five million superficial feet of logs for the requisite purpose of a pulp mill: And being the whole of the lands and premises heretofore conveyed by George S. Cushing and wife to the said party hereto of the first part, together with all the mills, mill buildings, machinery, fixtures and plant of the said Company, in, on or about the said lands and premises and all the rights, privileges and appurtenances to the said lands and premises belonging or appertaining and all the estate right title interest claim and demand both at law and in equity of the said party hereto of the first part, (being said Cushing Sulphite Fibre Company, Limited,) in, to or out of the said lands and premises, mills, buildings, machinery, fixtures and plant aforesaid, and every part and parcel thereof, including all the buildings, machinery, fixtures and plant acquired by the said Cushing Sulphite Fibre Company Limited, since the execution of said Indenture of Mortgage in addition to or in substitution for any then owned by the said Cushing Sulphite Fibre Company Limited and placed in or upon the said lands buildings or premises."

For terms of sale and other particulars apply to the plaintiff's solicitors or the undersigned Referee. Dated at St. John, N. B., this 9th day of May, A. D. 1905.

E. H. McALPINE, REFEREE IN EQUITY.

EARLE, BELYEA, & CAMPBELL, PLAINTIFF'S SOLICITORS T. T. LANTALUM, Auctioneer.

The above sale is postponed until Saturday the SIXTEENTH DAY OF SEPTEMBER next—then to take place at the same hour and place. St. John, June 17th, 1905.

E. H. McALPINE, Referee in Equity.

THE GOSPEL.

I challenge any man to show me anything better, anything more suited to man and his wants, than the Gospel of Christ. It is better than philosophy can only disclose, only describe and classify. It cannot heal—it cannot cure. It is like a physician who knows the disease, but has no remedy; while the Gospel of Christ not only lays bare the malady, but prescribes an infallible and universal cure. Education can only call out and develop what is in fallen man; but the Gospel recreates man's heart and nature, and then lifts him up to the fullness of the stature of Christ. Education stops at the surface; the Gospel, which is the power of God unto salvation, penetrates to the centre of man's necessities. It is better than morality. Morality is conformity to law. When perfect it is a star rolling on its God-appointed orbit. But man has broken law—the star has swerved from its orbit. Morality cannot bring it back and keep it in its course. The Gospel can. It brings man back to God—makes him at one with God—gives man a new start and keeps him safe in his heavenward course. The Gospel is better than philanthropy. Philanthropy is the love of man as man and for man. Christianity is the love of man for God and the love of God in man. The one would better man's condition here; the other would not only save man now, but would life him up to where he belongs—to heaven and to God.—Rev. F. A. Noble, in Christian Work and Evangelist.

THE INNER LIGHT.

A famous lady who once reigned in Paris society was so plain when she was a girl that her mother one day said, after gazing at her for a long time with a distressed expression: "My poor child, I fear it will be very hard for you to win love in this world—in deed, even to make friends."

It was from that hour that the success of this woman, known to the world as Madame de Circourt, dates. For a little time she took the matter sorely to heart. Then humbly, but sweetly and untiringly, she began to be kind—kind to the pauper children of her native village, to the servants of her household, even the birds that hopped about the garden walks. Nothing so distressed her as not to be able to render a service.

As the years wore on, her good will toward everyone made her the idol of the great city which was eventually her home. Although her complexion was sallow, her gray eyes small and sunken, yet she held in devotion to her some of the most noted men of her time. Her lifelong unselfishness and interest in others made her, it is said, irresistible, and young and old forgot the plainness of her features in the loveliness of her life.—Ex.

Let us not live fretful lives. God will never stretch the line of our duty beyond the measure of our strength. We ought to live with the grace of the flowers, with the joy of the birds, with the freedom of wind and wave. Without question this is God's ideal of human life.—W. L. Watkinson.

I would have everyone carefully consider whether he has ever found God fail him in trial, when his own heart had not failed him; and whether he has not found strength greater and greater given him according to his day; whether he has not gained clear proof on trial, that he has a divine power lodged within him, and a cer-

tain conviction withal that he has not made extreme trial of it or reached its limits. Grace ever outstrips prayer.—Newman.

EVENING PRAYER.

Father of Mercy! at the close of day,
My work and duties done, to thee I pray
Before I sleep;
With clasped hands I humbly bow my head,
And ask thee, Lord, ere I retire to bed,
My soul to keep.
The sins and failings of the day now past,
The shadows on my soul that they have cast,
Do thou forgive;
Oh! purge my life from every taint of sin,
That I within thy courts may enter in,
With thee to live.
Whatever borrow I this day have known,
I spread it now, O Lord! before thy throne—
Oh! succor send;
I would beneath thy chastening hand be still,
And meekly bow before thy sovereign will,
Unto the end.
And now with folded hands upon my breast,
At peace with thee, I lay me down to rest
Upon my bed;
May angels guard me through the darksome night
From troubled dreams, until the morning light
It beams shall shed.—R. N.

Let your religion make you more considerate, more loving and attractive, more able to think of and enter into the pleasure and interests of others.—Arthur C. A. Hall.

A MAN'S LIFE.

The psalmist and Prof. Osler have both been corrected by Sir James Crichton-Browne of England in an address on "Prevention of Senility." The years of our life, he said, ought to be more than three-score and ten. About a century, he thought, would be a natural limit. As to Prof. Osler, he said that the assertion that a man useless after he was forty was to fly in the face of the biographical dictionary. Admitting that the most vigorous period of human life is between twenty-five and forty, yet he contended, and supported his contention by convincing illustrations, that in magnitude and in profitableness to mankind more really great and effectual achievements had been effected in the decade after forty than in the decade preceding it. In a sentence, according to the Baptist Times of London, Sir James summed up the essentials of long, useful and happy life,—life such as would make an extension of its limits to one hundred years desirable as well as possible. We must return to simplicity and tranquility of life. The world must cease to be a sweating-den in which we are all engaged on piece-work. Instead it should be a home, and its inhabitants should have pursuits and ideals outside the daily round and the trivial task. The chief end of man is not to eat bread by the sweat of his brow all his days, and drag out on sufferance an unlovely and a painful old age, but, in the words of the catechism, "to glorify God and to enjoy him forever."

Dear Lord and Father of mankind,
Forgive our feverish ways.
Reclothe us in our right mind;
In purer lives thy service find,
In deeper reverence, praise.
Drop thy still dews of quietness
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace.
J. G. Whittier.

Sure Cure for SUMMER COMPLAINT

Newcastle, N. B. Nov. 13, 1904

Messrs. C. Gates, Son & Co.
Dear Sirs:—I have been thinking for some time that I should let you know what your CERTAIN CHECK has done for my son. He had such a bad case of Cholera that he was reduced to a skeleton. We tried doctors, drugs and every other remedy but without avail. Finally we procured your CERTAIN CHECK and we believe it saved our boy's life, as it cured him after everything else had failed.
Your Life of Man Bitters and Invigorating Syrup also cured me of liver trouble. I consider that your medicines are all as recommended.
Yours truly,
W. L. CURTIS

Gates' CERTAIN CHECK never fails and is sold everywhere at 25 cents per bottle.
Manufactured by
C. GATES, SON & Co.
Middleton, N. B.

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Woodill's German
else it would not have reached the record of over 45 years
among Baking Powders.

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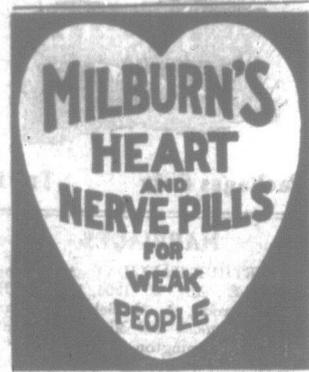


WILSON'S FLY PADS
WILL CLEAR THEM OUT
BEWARE OF SUBSTITUTES

Boys' Education
should include the training of "head, heart and hand." At this residential collegiate school for boys and young men just such a training is secured. Fees moderate. For calendar address
A. L. McCrimmon, LL.D.
WOODSTOCK COLLEGE
WOODSTOCK, ONT.

College re-opens September 5th, 1905

Domestic
science, elocution, music and art are taken in this girls' school as optional subjects. Preparatory and Collegiate courses are thoroughly covered. Cost moderate. For Calendar, address
MOULTON COLLEGE
TORONTO, ONT.
College re-opens September 13th, 1905.



MILBURN'S HEART AND NERVE PILLS FOR WEAK PEOPLE

These pills cure all diseases and disorders arising from weak heart, worn out nerves or watery blood, such as Palpitation, Skip Beats, Throbbing, Smothering, Dizziness, Weak or Faint Spells, Anæmia, Nervousness, Sleeplessness, Brain Fog, General Debility and Lack of Vitality. They are a true heart tonic, nerve food and blood enricher, building up and renewing all the worn out and wasted tissues of the body and restoring perfect health. Price 50c. a box, or 3 for \$1.50, at all druggists.

INTERCOLONIAL RAILWAY

On and after SUNDAY, June 4, 1905 trains will run daily (Sunday excepted) as follows:

TRAINS LEAVE ST. JOHN.

No 5—Mixed for Moncton,	7.45
No 2—Exp. for Halifax, Sydney Point du Chene, and Campbellton	6.00
No 26—Express for Point du Chene, Halifax and Pictou	11.45
No 4—Express for Moncton and Point du Chene	11.00
No 8 Express for Sussex	17.15
No 134—Express for Quebec and Montreal.	19.00
No 10—Express for Halifax and Sydney	23.25
No 136, 138, 156—Suburban express for Hampton	13.15 18.15, 22.40

TRAINS ARRIVE AT ST. JOHN.

No 9—Express from Halifax and Sydney	6.25
No 7—Express from Sussex	9.00
No 133—Express from Montreal and Quebec	12.50
No 5—Mixed from Moncton	16.30
No 3—Express from Moncton and Point du Chene.	17.00
No 25—Express from Halifax, Pictou and Campbellton	17.15
No 1—Express from Moncton	21.20
No 81—Express from the Sydneys, Halifax, Pictou and Moncton (Sunday only)	1.35
No 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. POTTINGER,
General Man.
Moncton, N. B., June 1st, 1905.
CITY TICKET OFFICE,
7 KING STREET, T. JOHN, N. B.
Telephone, 1053
GEO. CARVILL, C. T. A.

WHAT SCHOOL

Shall I Attend?
That is the question which will be considered by many within the next few months. If all the advantages to be gained by attending

FREDERICTON BUSINESS COLLEGE.

were fully known it would not be difficult to decide. Send at once for catalogue, Address
W. J. OSBURN, Principal,
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G. J. McCully, M. D., M. R. S., London.

Practise limited to
EYE, EAR, NOSE AND THROAT
Office of late Dr. J. H. Morrison.
162 Germain Street,

This and That

ONE DAY AT A TIME.

I think it was Sidney Smith who recommended taking "short views" as a good safeguard against needless worry.

A certain lady had met with a serious accident, which necessitated a very painful surgical operation and months of confinement to her bed. When the physician had finished his work, and was about taking his leave, the patient asked: "Doctor, how long will I have to lie here helpless?" "Oh, only one day at a time," was the cheery answer, and the poor sufferer was not only comforted for the moment, but many times during the succeeding weeks did the thought "only one day at a time," come back with its quieting influence.—Unknown.

ITALY'S WATCHFUL KING.

A good story is told of the King of Italy's zeal for efficiency at the time of his accession to the throne. His foreign minister, Signor Prinetti, asked him to sign a decree for the augmentation of the foreign office staff. The king promised to think the matter over, and the next morning set out alone on foot to pay a visit to the office. Arriving at nine o'clock, he found no one there. A long search unearthed a solitary clerk who was smoking cigarettes. "What are the hours of this office?" asked the King. "From eight to twelve," was the reply. "And when may I expect to see your colleagues?" "They generally turn up about eleven." "Very well. When your chief comes, tell him that I have been here." And then his Majesty sent for Signor Prinetti and suggested that instead of asking for more clerks he should make it his business to see that the existing clerks attended to their duties.—Leslie's Weekly.

A WONDERFUL MECHANICAL TOY.

An astonishing instance of the display of skill and patience is reported from New York, where, according to The Scientific American, a machinery

OUST THE DEMON.

A Tussle with Coffee.

There is something fairly demoniacal in the way coffee sometimes wreaks its fiendish malice on those who use it.

A lad writing from Calif. says:—"My husband and I, both lovers of coffee, suffered for some time from a very annoying form of nervousness, accompanied by most frightful headaches. In my own case there was eventually developed some sort of affection of the nerves leading from the spine to the head.

"I was unable to hold my head up straight, the tension of the nerves drew it to one side, causing me the most intense pain. We got no relief from medicine, and were puzzled as to what caused the trouble, till a friend suggested that possibly the coffee we drank had something to do with it, and advised that we quit it and try Postum Coffee.

"We followed his advice, and from the day that we began to use Postum we both began to improve, and in a very short time both of us were entirely relieved. The nerves became steady once more, the headaches ceased, the muscles in the back of my neck relaxed, my head straightened up and the dreadful pain that had so punished me while I used the old kind of coffee vanished.

"We have never resumed the use of the old coffee, but relish our Postum every day as well as we did the former beverage. And we are delighted to find that we can give it freely to our children also, something we never dared to do with the old kind of coffee." Name given by Postum Co., Battle Creek, Mich.

Postum Coffee contains absolutely no drugs of any kind, but relieves the coffee drinker from the old drug poison.

There's a reason.

expert has built, in his leisure time, a tiny working model, complete in all its parts, and an exact counterpart, of a full-sized triple-expansion engine. This marvel of minuteness measures only three and one-half inch across the bedplate and is three and one-quarter inches high. With a steam pressure of 100 pounds, the screw makes over 7,000 revolutions a minute, so that an almost incredible fineness of workmanship was necessary. To show the scale on which the various parts are made it may be mentioned that the nuts used to hold down the cylinder covers are for the most part less than one-sixteenth of an inch in diameter, yet each is perfectly hexagonal in shape. The studs are rather less than 1-32nd of an inch in diameter, and threaded at both ends, one end screwing into the machine and the other receiving the nuts. Several other details are given, and, in conclusion, the writer says: "The maker may well claim for this model that it is the smallest triple-expansion engine in the world. To appreciate its diminutive perfection at its true worth it must be seen in actual operation."

CHASTISEMENT BY SUBSTITUTE.

This story is told in an exchange at the expense of a recently appointed supervisor of a public school in Philadelphia:—

One day she happened to be visiting a school where a young incorrigible was undergoing punishment for a series of misdemeanors.

The teacher cited him as "the worst boy in the school—one I can't do anything with. I've tried everything in the way of punishment."

"Have you tried kindness?" was the gentle inquiry of the other lady. "I did at first, but I've given that up now."

At the close of the session the lady asked the boy if he would call and see her on the following Saturday. A boy arrived promptly at the hour appointed. The lady showed him her best pictures, played her liveliest music, and set before him a luncheon on her daintiest china, when she thought it about time to begin her little sermon.

"My dear," she began, "were you not very unhappy to have to stand in the corner before all the class for punishment?"

"Please, ma'am," broke in the boy, with his mouth full of cake, "that wasn't me you saw. It was Pete, and he gave me ten cents to come here and catch it for him."

"Your husband says he established his hotel by honest toil," remarked the woman who hears all that is said in the village.

"Yes," answered the tired-looking woman, "but he didn't say whose toil, did he?"

Borrowit, in Chinese laundry in San Francisco—"Why do you say Fliday, John, when you mean Friday?"

Chinaman—"I say Fliday 'cause I mean Fliday. Not like Melican man, who say Fliday and come to pay me week after next."

THE ONE SHE WANTED.

Little Bess, aged four—Mamma, do you like candy?

Mamma—No, dear. It always makes me sick.

Little Bess—Well, I'm awfully glad of it. You're just the woman I want to hold my candy while I dress dolly. —New York 'World.'

Nice Young Man: "What a busy season this is going to be! Why, I've invitations to four weddings already!"

Nice Young Lady: "And are you not afraid people will consider you mean if you go to so many weddings and don't ask them to one of your own in return.—Hint taken, and invitations out."

THE IDEAL WIFE

Shapes the Destiny of Men—The Influence of a Healthy Woman Cannot Be Overestimated.

Seven-eighths of the men in this world marry a woman because she is beautiful in their eyes—because she has the qualities which inspire admiration, respect and love.

There is a beauty in health which is more attractive to men than mere regularity of feature. The influence of women glorious in the possession of perfect physical health upon men and upon the civilization of the world could never be measured. Because of them men have attained the very heights of ambition; because of them even thrones have been established and destroyed.

What a disappointment, then, to see the fair young wife's beauty fading away before a year passes over her head! A sickly, half-dead-and-alive woman, especially when she is the mother of a family, is a damper to all joyousness in the home, and a drag upon her husband.

The cost of a wife's constant illness is a serious drain upon the funds of a household, and too often all the doctoring does no good.

If a woman finds her energies are flagging, and that everything tires her, dark shadows appear under her eyes, her sleep is disturbed by horrible dreams; if she has backache, headaches, bearing-down pains, nervousness, whites, irregularities, or despondency, she should take means to build her system up at once by a tonic with specific powers, such as Lydia E. Pinkham's Vegetable Compound.

This great remedy for women has done more in the way of restoring health to the women of America than all other medicines put together. It is the safeguard of woman's health.

Following we publish, by request, a letter from a young wife.

Mrs. Bessie Ainsley of 611 South 10th Street, Tacoma, Wash., writes:

Dear Mrs. Pinkham:—

"Ever since my child was born I have suffered, as I hope few women ever have, with inflammation, female weakness, bearing-down pains, backache and wretched headaches. It affected my stomach so that I could not enjoy my meals, and half my time was spent in bed.

Lydia E. Pinkham's Vegetable Compound Succeeds Where Others Fail.



Mrs. Bessie Ainsley

"Lydia E. Pinkham's Vegetable Compound made me a well woman, and I feel so grateful that I am glad to write and tell you of my marvelous recovery. It brought me health, new life and vitality."

What Lydia E. Pinkham's Vegetable Compound did for Mrs. Ainsley it will do for every woman who is in poor health and ailing.

Its benefits begin when its use begins. It gives strength and vigor from the start, and surely makes sick women well and robust.

Remember Lydia E. Pinkham's Vegetable Compound holds the record for the greatest number of actual cures of woman's ills. This fact is attested to by the thousands of letters from grateful women which are on file in the Pinkham laboratory. Merit alone can produce such results.

Women should remember that a cure for all female diseases actually exists, and that cure is Lydia E. Pinkham's Vegetable Compound. Take no substitute.

If you have symptoms you don't understand write to Mrs. Pinkham, Lynn, Mass., for special advice—it is free and always helpful.

Eddy's "SILENT" Parlor Match.

If held tightly
Then rubbed lightly
And struck rightly
Will BURN BRIGHTLY.

Ask your grocer for a box. TRY THEM.

SCHOFIELD BROS., SELLING AGENTS,
St. John, N. B.

HEWSON Bannockburns

Get a suit of HEWSON BANNOCKBURN TWEED—It's all pure choice wool—cloth made to look well and wear a long time.

Insist on getting the genuine Hewson Woolen Mill goods, made in the big new mill at Amherst.

When answering advertisements please mention the Messenger and Visitor.

AGONY AFTER EATING

Dr. Williams' Pink Pills Cure the Worst Cases of Indigestion.

"I suffered so much with indigestion that my life had become a burden," says Miss Nellie Archibald, of Sheet Harbor, N. S. "Every time I took even the lightest meal it caused me hours of agony. The trouble caused a choking sensation in the region of my heart, which seriously alarmed me. My inability to properly digest my food left me so weak and run down that I could not perform even the lightest housework, and I would tire out going up a few steps slowly. I sought medical aid, and tried several medicines, but without getting the least benefit. My sister, who lived at a considerable distance, and who had been an invalid, wrote us about this time, that she had been cured through using Dr. Williams' Pink Pills, and this decided me to give them a fair trial, practically as a last resort. In the course of a few weeks there was a notable change in my condition, and I began to relish my meals. From that on I began to gain new strength, and by the time I had used seven boxes, all signs of the trouble had vanished and I was once more enjoying good health, and I have not since had any return of the trouble."

Dr. Williams' Pink Pills cure indigestion, because they make the rich red blood that brings tone and strength to the stomach. Nearly all the common ailments are due to bad blood, and when the bad blood is turned into good blood by Dr. Williams' Pink Pills, the trouble disappears. That is why these pills cure anaemia, dizziness, heart palpitation, general debility, kidney trouble, rheumatism, sciatica, lumbago, and nervous troubles, such as neuralgia, paralysis and St. Vitus dance. That is why they bring ease and comfort at all stages of womanhood and girlhood, and cure their secret ailments when the blood supply becomes weak, scanty or irregular. But you must get the genuine pills. Substitutes and imitations which some dealers offer never cure anything. When you buy the pills, see that the full name Dr. Williams' Pink Pills for Pale People is printed on the wrapper around each box. Sold by all dealers or sent by mail at 50 cents a box, or six boxes for \$2.50, by writing the Dr. Williams Medicine Co., Brockville, Ont.

The issue of school permits at Moncton city indicates a heavy increase in the school population. At least two, perhaps three or four, additional schools will be required. The permits issued are for children who have hitherto lived in Ireland, Bermuda Islands, England nearly every New England state, representing a great change in the origin of Moncton's school population.

Attached to the Imperial Limited on Sunday night from Ottawa were private cars containing the notabilities who will figure in the inaugural ceremonies at Edmonton Regina. The vice-regal party consisted of the Governor General and Lady Grey, Lady Evelyn Grey, Col. Hanbury William's, Major Pask and Captain Newton, A. D. C. In the prime minister's cars were Sir Wilfrid Laurier, Hon. William Paterson and Sir Gilbert Parker. Earl Grey and party will remain in the west until about Oct. 15, but Sir Wilfrid Laurier will return immediately after the ceremonies at Regina.

NEWS SUMMARY.

The contract of building three granite piers for the Fredericton Bridge has been awarded to Simmons & Burpee for \$26,000.

Chas. W. Curtis, a young Englishman, attendant in the asylum at Mimico, Ont., was struck on the head with a shovel by an inmate Friday and died Saturday.

The C. P. R. has appealed to the railway commission against the decision of the governor-in-council approving the location of the Grand Trunk Pacific west of Winnipeg.

The government has consented to renew for a period of five years from August next its agreement with the Messrs. Allan for the carrying of mail matter between Canada and the United Kingdom.

John Moore, a negro, twenty years old, was taken from Craven county, N. C., jail in this city and lynched by a mob of 100 masked men armed with rifles and revolvers. He had tried to rob a store and assaulted a woman.

Chas. Gow, who admits shooting young Hill, of Dummer township, returned voluntarily from Ottawa to Peterboro on Wednesday and surrendered to the police. He will be examined Sept. 6.

A freight train from Halifax to Cape Breton was derailed Wednesday afternoon in Antigonish and fifteen cars were badly wrecked. The engine jumped the rails and went sideways across the track. The rails spread badly.

Every berth in the shipyards of the lakes will be taken before fall, and from the prospects now based upon the number of important contracts pending, nearly all the companies will sell their entire capacity ahead until the closing months of navigation next year.

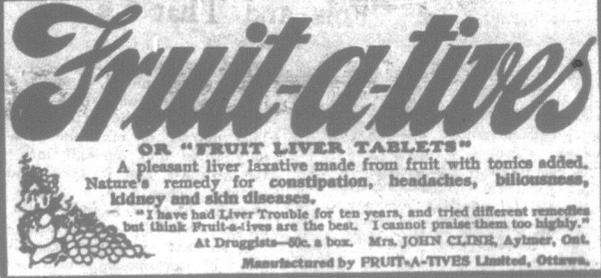
When questioned regarding surveys which the C. P. R. is making in Maine and New Brunswick, General Manager McNicoll denied they were for the purpose of building a line between Mattawamkeag and Debec Junction.

Upon entering a house to which he had been called to attend a person said to be critically ill, Rev. Benedict Rosinski, of St. Stanislas cathedral, Cleveland, was set upon on Saturday by two men and a woman and robbed of \$1,000 in cash and two checks.

John Mitchell makes the unequivocal declaration that his organization at the expiration of the present wage agreement in April next, demand recognition of the union and an eight hour day.

A fakir was doing a rushing business in selling electric belts in Grand Manan, when Dr. John M. Macaulay and Geo. E. Dalzell got onto his little game and took out a warrant for his arrest for peddling without a license. He had to pay a \$20 fine.

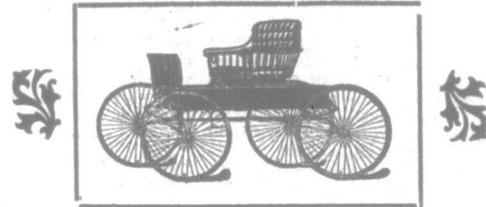
Among the passengers by the steamer Victorian at Quebec, are Lord George Hamilton, formerly first lord of the admiralty and also secretary for India in the Salisbury and Balfour ministries; Lord Robert Cecil, third son of the late Lord Salisbury; Hon. William Kobert Wellesley Peel, member of Parliament and war correspondent, and his brother, the Hon. Sydney Peel, who served with the Imperial Yeomanry in South Africa.



Fruit-a-tives
OR "FRUIT LIVER TABLETS"
A pleasant liver laxative made from fruit with tonics added. Nature's remedy for constipation, headaches, biliousness, kidney and skin diseases.
"I have had Liver Trouble for ten years, and tried different remedies but think Fruit-a-tives are the best. I cannot praise them too highly."
At Druggists—50c a box. Mrs. JOHN CLINE, Aymer, Ont.
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A large variety of High-Grade Carriages. Express and Road Wagons.

Right prices and easy terms. Good discount for cash.

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per copy! per quarter!	Picture Lessons . . . 75 cents
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per copy! per quarter!	per copy! per quarter!
QUARTERLIES	HOME DEPARTMENT SUPPLIES
Senior . . . 4 cents	Senior H. D. Quarterly . . . 4 cents
Advanced . . . 2 "	Advanced H. D. Quarterly . . . 2 "
Junior . . . 2 cents	per copy! per quarter!
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Our Story Quarterly (new) 1 1/2 "	
per copy! per quarter!	
ILLUSTRATED PAPERS	Price, per quat. / per year!
Young People (weekly)	13 cents 50 cents
Boys and Girls (weekly)	8 1/2 " 22 "
Our Little Ones (weekly)	4 1/2 " 18 "
Young Reaper (semi-monthly)	3 " 12 "
Young Reaper (monthly)	2 " 6 "

(The above prices are all for clubs of five or more.)
Good Work (monthly) 15 cts. per year! In clubs of ten or more, 10 cts. per year!
Biblical Studies, now complete, is printed in three parts: I. PREPARATION FOR CHRIST, 30 lessons in the Old Testament. II. PERSONAL PRESENCE OF CHRIST, 20 lessons in the Gospels. III. CHRIST IN HIS PEOPLE, 30 lessons in the Acts and the Epistles. Price, in paper cover: Parts I. and III., 15 cents each; Part II., 20 cents. The complete work, 40 cents.

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