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Lord Roberts

Honored.

At the recent annual dinner of the Pilgrims' Club in London General Lord Roberts was the guest of the evening. Many prominent Englishmen and well known Americans were present to do honor to the "Great Little General" who is president of the British branch of the Pilgrims' Club. Mr. Choate, the United States Ambassador, presided, and in proposing the King's health said that King Edward was the steadfast friend of the United States under all circumstances. In giving the toast of the evening, Mr. Choate dilated upon Lord Roberts' accomplishments in the cause of peace, and described him as one of those who had seen and grown tired of the honors of war, and who now was one of the great apostles of meditation and arbitration, rather than an advocate of resort to horrid war. Mr. Choate spoke of Lord Roberts' career as one which "long years of fortune and genius have united to make an unbroken progress and success." From second lieutenant to Earl and Knight of the Garter, from the most subordinate position to that of Commander-in-Chief, from the capture of Delhi and the relief of Lucknow to the relief of Kimberly, his career has been one unbroken tide of victory and success. In my official and personal capacity," said Mr. Choate, "I warmly invite Earl Roberts to cross the Atlantic and pay us a visit. He will receive such a reception as no Englishman ever received. I would like to be present at that first interview in the White House, when Lord Roberts and that younger soldier, Roosevelt, meet. That day, I am sure public business will be suspended and Lord Roberts and President Roosevelt will sit cheek by jowl from the rising to the setting of the sun, exchanging views of war; but let Lord Roberts go as an apostle of peace and Anglo-American harmony and of the great doctrine of arbitration." Earl Roberts modestly replied. He said he hoped to be able to visit the United States at no distant date, and echoed the ambassador's tribute to the work accomplished by the Pilgrims' Club in promoting good feeling between Great Britain and the United States, saying that both countries owed a deep debt of gratitude for the inauguration of the club.

Trouble in Crete.

There is reported to be serious trouble in Crete. It will be remembered that after the insurrection of a few years ago, Prince George of Greece, by the united action of Great Britain, France, Italy and Russia, was appointed High Commissioner of Crete. Owing mainly to the inimical relations of Moslems and Christians in Crete, the condition on the island are such that only a governor of the highest character and large administrative ability could hope to succeed, and Prince George is evidently not a man of that description. His government is reported to be degenerating into a system of terrorism under which prominent Cretans are in continual danger of arrest. Bands of armed men are being organized in the mountains under flags demanding "union with Greece." There is indignation especially in reference to the imprisonment of Professor Jannaris, well known for his patriotism in the struggle for Cretan independence against the Turks. He has been sentenced to two years' imprisonment on the charge of hostility to the present Government, because he wrote a series of letters to Prince Nicholas of Greece, setting forth the grievances of the people under the present rule. Prof. Jannaris is naturally popular, but it is said not to be his popularity so much as the reality of the grievances that causes the danger of disturbance.

The British

in Thibet

A despatch from the correspondent of the London Times with the British force in Thibet near Gyangtse says: "The chief alterations in the situation are that a large body of the enemy has taken up a position between Khaogma and Ralung, and according to a report from a source probably trustworthy, 7,000 Thibetans are holding the southern route to Ralung. This, with 7,000 concentrated at Gyangtse, and the smaller contingents defending posts on the Lhassa road, proves that the Thibetan hierarchy is making strenuous efforts. Probably the last reserve has been called out, as at one time or another, 20,000 men have been engaged. The Thibetans, having thus decided for war, the operations in the future are likely to be more serious than our previous experiences seem to warrant. Not only are better arms and ammunition continually increasing the enemy's power of resistance, but it is indisput-

able that the Thibetans are daily learning most important lessons in the art of war. Their recent dispositions argue that they have seriously taken to heart the experience gained in our earlier advance. Their shooting, both with guns and rifles, has improved immensely, and the present conditions of the daily fighting here afford sufficient proof that the Thibetans are not wanting in pluck, if capably led and given a chance. To-day's experience during a smart brush of their powers of serving guns under a withering maxim fire augurs well for any soldiers we may hereafter be able to induce to enlist in the Indian army. Our task will be difficult, but there is not the least apprehension that General MacDonald will be unable without delay or undue loss to force a way to Lhassa."

The Slocum

Disaster.

The Coroner's inquiry into the causes of the burning of the steamer, General Slocum, a disaster which has resulted as now appears, in the loss of more than a thousand lives, seems beyond question to have revealed the fact of a criminal disregard of the provisions required by law for the safety of passengers. The worthlessness of the steamer's hose when an attempt was made to use it in putting out the fire is explained by the fact that it was purchased for 16 cents per foot, whereas the price of good hose is \$1.00 per foot, so that it must have been known when the hose was purchased that it was practically worthless. It appears also that the crew had practically no experience in handling the fire apparatus. A pilot who had been on the steamer for six seasons testified that there had never been any fire drills to his knowledge. There was evidence also to show that many of the life preservers on the Slocum were as worthless as the hose. Henry Lundberg, of the United States Steam Boat Inspection Bureau, who gave a certificate of fitness to the General Slocum last month refused to answer questions put to him on the ground that his answer might incriminate himself. The evidence adduced goes far to justify the conclusion that this appalling disaster is to be charged to a collusion between the Steam Boat Company and the Inspector in a criminal endeavor to evade the provisions which the law enacts for the protection of passengers.

Effects of the War

in Russia.

According to the Warsaw correspondent of the London Times, the crippling effect of the war upon the trade of Russia is already being quite distinctly felt, and the unskilled laboring element is the first to feel its consequences. On the railways of European Russia and Poland alone it is computed that 60,000 men have been discharged in the last four months. The number of laborers and artisans throughout the Empire thrown into idleness during the same period is estimated at 300,000 or 400,000, the bulk of whom entertain little hope of finding remunerative employment until the close of the war. The army of the unemployed is said to be steadily increasing at the rate of at least 3,000 a day. Without employment and without the prospect of obtaining it in several months, these laborers are stranded. There are no poor law guardians in Russia; one out of work must, as a rule, starve or beg. He is not allowed to beg, according to the law, consequently he not infrequently is driven to join the barefoot brigade and master the art of living by his wits and the deftness of his fingers. The police forces at the larger centres are being strengthened to deal with the matter, but it is perfectly clear that the situation cannot materially improve, so long as the number of unemployed increases at the present ratio.

Another correspondent of *The Times* in Russia says:

The millionaires of Moscow have been very niggardly in their subscriptions to the war funds. The Governor of the city having asked the most wealthy of them, M. Morozoff, why they gave so little, the latter is stated to have replied that in his opinion and that of the other merchants and manufacturers the war was a frivolous and useless enterprise, which could only end in failure and industrial ruin, and had already caused immense losses in trade and industry to Russia. They considered it more patriotic to spend 10,000 roubles a day, as he was doing, in paying the workmen, though there was no work for them to do, and thereby preventing them from joining the Socialist agitators, than to assist in continuing a war which could only inflict endless miseries on the Russian people.

Temperance

Convention.

Advantage was taken of favoring conditions during the tercentenary week, to hold in St. John a temperance convention with a view to considering the best means of promoting the temperance cause in New Brunswick under present conditions. A considerable number of temperance workers were present from different parts of the Province. The Convention met in the Leinster St. Baptist church, Rev. C. W. Hamilton presiding. The following resolution was moved by Rev. Mr. Thomas of Campbellton, and seconded by Rev. Dr. McLeod of Fredericton.

Whereas, the temperance sentiment is so strong in New Brunswick that the sale of intoxicating liquors is practically prohibited in the greater part of the province; and

Whereas, at the prohibition plebiscite held a few years ago it was clearly shown that the united temperance vote of the province is very largely in excess of that of those favorable to the liquor business.

Therefore this convention urges all the temperance people of New Brunswick to stand together in demanding strong temperance legislation for every part of the province, as such united action on our part cannot fail to bring about the desired result.

After the discussion and the unanimous adoption of the above resolution, the following was moved by Mr. L. P. D. Tilley of St. John, seconded by Dr. W. F. Roberts of St. John:

Whereas, a committee of temperance members of the city of St. John led by Rev. C. W. Hamilton, grand worthy patriarch of the Sons of Temperance of New Brunswick, waited on the provincial government and urged upon them the advisability of passing a prohibitory law for the province, or failing such enactment, to amend the present license law in such a manner as would make it more satisfactory to the temperance people.

And whereas, at the last session of the legislature of the province legislation along the suggested lines was not passed, and the government have not yet announced what course they propose to take in the matter.

Therefore resolved, that this convention express its entire approval of the action taken by the said committee and endorses their request to the government to adopt one or other of the courses suggested by said committee.

This also was carried unanimously, and the following, presented by Mr. J. R. Woodburn, of St. John and supported by Mr. Keirstead of Collina also received the endorsement of the convention.

Whereas suggestions have been made to the government with regard to temperance legislation and whereas it is not yet known what action the government propose to take with reference to these suggestions;

Therefore resolved, that in case the government do not before Oct. 1 next make known that they intend to use the utmost of their power to have passed through the legislature at its next session such measures as will be satisfactory to the temperance people, steps be then at once taken to put the Canada Temperance Act in force in the city and county of St. John, as under the circumstances the abolition of the legal existence of the liquor traffic in St. John would be the strongest blow that we could deal at the trade in intoxicating drinks and would aid in the suppression of the sale of alcoholic beverages throughout the province.

At the evening session an eloquent and stirring address was delivered by Rev. Mr. Chown of Toronto, who urged his hearers to union and courage in the support of the temperance cause—a cause which meant the advancement of the Kingdom of Heaven and which therefore must ultimately triumph.

Severe Electrical

Storm.

An electrical storm which has seldom been equalled in intensity passed over northeastern Massachusetts and southern New Hampshire last Saturday night. Many houses were struck by lightning doing considerable damage and two fatalities were reported. Charles C. Whitney, of Ipswich, was instantly killed by a bolt of lightning which struck his home. At Factoryville, across the line in Vermont, the four year old daughter of W. K. Barrows was also struck and instantly killed. The house of Patrick Mansfield in Concord, Mass., was struck and Mrs. Mansfield was stunned. The storm which had been gathering for two hours broke at the close of a day during which the temperature had risen to 90, one of the hottest 25ths of June on record. The flashes of lightning in some instances were so bright as to be almost blinding. The brunt of the storm was felt northwest of Boston—Lynn, Gloucester, and Haverhill being the main sufferers. The power line of the New Hampshire traction between Portsmouth and Salem was struck by lightning and the entire car service crippled. Nearly 100 cars through Southern New Hampshire and 500 people at the company's pleasure resort at Canobie Lake were left with no means of reaching their homes in Lowell. A number of the cars of the Boston and Northern in this city were also crippled. The telegraph lines were completely prostrated and telephone service was interfered with for several hours.

BACCALAUREATE SERMON.

Delivered in College Hall, Wolfville, on Sunday Morning, June 29th.

By Rev. Calvin Goodspeed, D. D., LL. D.

1 Cor. 16: 13. "Watch ye, stand fast in the faith, quit you like men, be strong."

I am to remember as I speak to-day, that I have before me young men and young ladies from all parts of our country. I am not to forget that they represent much of the hope and promise of our people as they face their future and their work. They are also to form a part of our contribution to our young country which is being thrilled with the thought of becoming a great nation, and which is grinding its loins to meet the demands of a great destiny. Some of these, after years of study, are face to face with the grave responsibility and the serious work of life for which this has been a preparation. The others are beginning to glance out upon the future with eyes that are wistful as well as curious and altogether eager. All are soon to confront a world whose face is seamed and scarred with past conflicts. But still this old world's life tides were never more headlong and impetuous. Never was there a time when its opposing tendencies met with greater jar. Never were the restless tides of new thought chafing with more angry impatience against the bulwark of established beliefs.

What message shall I then attempt to bring you who are soon, and you who are somewhat later, to fling yourselves, or, if you are listless, to be flung, into the life of the world in its new conditions and to feel all its forces eddying around you and bearing upon you. What am I to say to you who have your lives all before you, and whose energies are throbbing with more and more abounding pulse—you who have possibilities before you which surpass the perils and with inspirations everywhere? From your natural abilities and your cultivated powers much may well be expected of you. The fate of the future must lie chiefly in the hands of men of brain as well as brawn. If from anywhere are to come the men and the women to stem evil tides, to beat back aggressive unbelief, to lead in the struggle for right and good and God—it must be of men and women of your class. The world and good men and God over all are summoning you to do your part. How am I to attempt even to give voice to that summons and appeal? I do not think it can be better done than in these words of Paul to the Corinthians. They ring out like the quick sharp blasts of a trumpet on the day of battle. They are full of the electric thrill of the great soul from which they came. Would that I might be able to communicate some of their impulse and inspiration to you who listen to me this day.

While these crisp exhortations ring out separate and distinct like the strokes of a bell, they all have a common note. The apostle saw these Corinthian believers face to face with sin in its vilest but yet most seductive forms. He saw them confronted by the scornful wisdom of this world in the form of Greek philosophy. He saw them in an atmosphere which was most deadly to faith and inner life. He saw them too, as the pioneers of the new faith to a lost world, in a position of the grandest and most far reaching opportunity. The one great need to enable them to stand amid the soil and pressure and be worthy of their possibilities was that they be strong. But while in a situation demanding the strength of giants, they were showing the weakness and littleness of children. In this letter he has to control himself and deal patiently with their petty divisions and their small difficulties. But the desire that they might have that which would lift them above their littleness was growing more intense as he wrote. And here, when giving them his plans and instructions, it bursts up like a boiling spring from the deeper brooding of his thought.

Am I not right then in writing these short impetuous exhortations around the subject of Christian strength? I hope it may be of interest to all who are present but especially to those for whom this service is chiefly intended. I call your attention then to:—

1. Watchfulness as a negative condition of strength.

This injunction, "Watch ye" means more than to be ready to meet the onset of temptations or danger, it is a call to throw off all sluggishness, all inertness, all indifference, it is a call to be alert, wide awake, and open eyed. And do we need to be told that the sleepy and listless soul will never act strongly? Do we need to be told that only the man who is wide-awake and alert will ever be strong with a manly strength?

It matters little whether it be a sleeping lion or a sleeping hare. They are equally harmless and equally useless. Whether a man have great abilities or great possibilities of other kinds, while sluggish and indifferent, he may do less than a man of inferior powers. A sluggish mind like sleepy eyes cannot have much vision. Such a mind will never discern the approval of some great and dangerous tendency and be prepared to meet and master it. Such a mind will never quickly recognize the presence of a great opportunity and be ready to meet its imperative demands. A sluggish mind will never lead in the initiation of what is new however beneficent it may promise to be. Men of this type are

shut in to mediocrity if not inferiority. They can never do steady, strong thinking. They may do something now and then when some special emergency wakens them up for a time, but the old drowsy habit soon masters them and they sink back to the old low level.

But men's souls may be asleep as well as their minds. This, if possible, is the worst state of the two. A man with his heart sluggish and indifferent is like a steamer when the furnace fires burn low, and the strokes of the engine become slow and weak. An inert soul loses its responsiveness. Press it with the most burning motives, and it will be like piling the coal into a furnace when the fires are out. We find men and women with hearts asleep in our churches, in our cities, in connection with all kinds of great questions and measures and problems. Giant evils abound in the face of the fact that they could be crushed were men but to act. The great work of saving a lost world goes heavily, because so many hearts are asleep and insensitive to the situation.

Alertness is more imperative in this day of feverish and headlong activity, than in the past when life was less eager and more staid. Men of sluggish head and heart cannot hope to keep pace with the echoing tramp of the double quick of the time, they can never hope to force ahead to a position of leadership and power, they must be satisfied to take a place in the rear.

Why is it that we hear so much of the dreadful deadline just now? Why is it that so many who once gave bright promise of success in various callings have to be carried on the tide of thought and forces around them rather than be potent and helpful factors themselves? It is because they have lost their mental and spiritual alertness. Perhaps in common and even college halls they were willing to make their brains but reservoirs for others thought rather than thought springs. They have gone forth to begin their own work as surveyors of other people's ideas which they have gathered. Perhaps even they have supposed they have laid in their stock in trade for the intellectual business of their whole life, and originality has been laid in its grave. But men who do not delve in independent thought soon lose their keen interest in their work, as do workmen who only put together what has been furnished them. Thus they become indifferent and generally sluggish. The pulse beat of their minds has slowed down. The intensity of their inner lives has relaxed. The response to motives has grown weak. They become discouraged and have not the nerve for the struggle needed to enable them to accomplish a worthy ambition and a high purpose. And they are over the dead line before age has whitened their locks or enfeebled their frames. In this age beyond all others, if they want to do strong work and quit them like men, they need to have these words of the apostle ringing continually in their ears like the voice of a clarion "Watch ye," be alert, be wide awake. The world has no need of sluggards. I you wish to do your part in a time like this, be intense be men of keen mental vision. Keep your soul open to the electric currents of the world's life and thought and needs. Let them move and thrill you as they relate to the world as it faces its problems in the light of time and eternity, God and destiny.

We have called your attention to one condition of power contained in our text. We refer you to

II. A still more fundamental and positive condition of Christian strength, "Stand fast in the faith."

Notice how Paul associates alertness and standing fast in the faith. He had unshaken confidence that "the faith"—the recognized body of Christian truth—would abide the tests of the most open eyed searching; for had he not been compelled to accept this faith by its abundant proofs when most bitterly opposed to it, as they were forced upon him on the very ground where the faith had its birth. The light was so clear that it forced itself through his closed lids. He felt too that the common people such as belonged to the church at Corinth might be able to intelligently stand fast in the faith. For it was not elaborately built up upon abstruse thought, like a system of philosophy, but upon patient and soul stirring facts. I am not so sure but that Paul may not be as reliable an authority as many who would shake our confidence in the faith. He had better opportunities to test it, and he had a mind equal to the best.

Through the ages the faith has had nothing to fear from men of eager thought and candid soul. It has suffered from those who would not test it fairly. So many have sought to judge of it by the head alone, while, as religion, its final and supreme appeal is to the heart.

To judge of it by the intellect alone, is like weighing a poem on a pair of scales or measuring the quality of love with a yard stick. This method made Romanes a skeptic, while a recognition of its appeal to heart as well as head brought him back to faith. Those who today wish to judge of the Bible or of any other book are as unfair as they are specious. It must be judged of by what it claims to be. But let it be tested by its appeal to the heart and its needs as well as the head, and it will still bear the tests of the head as well as the heart.

But there are some who think one cannot be an open-eyed man of to-day unless he slips his anchor hold on "the faith of Paul. To be wide awake and up to date, he must speak patronizingly of it, he must publish some doubt, or he must make some attack upon one of the truths which have steadied the faltering, comforted the troubled and given assurance to the dying in all ages. It is well to remember that

there is superficial doubt as well as superficial faith. Thoughtful and sincere men turn away from the old faith, if they ever do, with shadowed souls and hearts ready to break. When Prof. Clifford lost his hold on faith he could say "We have seen the spring sun shine out of an empty heaven to light up a soulless earth; we have felt with utter loneliness that the great companion was dead." Romanes in like case said, "When at times I think, as think at times I must, of the appalling contrast between the hallowed glory of that creed which once was mine, and the lonely mystery of existence as I now find it, at such times I shall ever feel it impossible to avoid the sharpest pang of which my nature is capable." Theodore Jouffrey, when in like case had to say, "when he felt that all certainty had dropped from beneath his feet." "This moment was frightful, when, towards morning I threw myself exhausted upon my bed it seemed to me as if I could feel my former life, so cheerful and complete, die away, and before me there opened up another life, dark and dispeopled, where, henceforth, I was to live alone, alone with my fatal thought which had just exiled me thither, and which I was tempted to curse." A doubt which is proclaimed upon the house-tops is always shallow. All sentiment of unbelief prove the unbelievee vain as well as shallow. Let us always distinguish between the reverent doubter upon whom his belief is a burden and a woe, and the light hearted type who strikes at the foundations of heavenly hopes and eternal destinies as though it were a pastime. The former should have our respectful sympathy. The latter but shows his spiritual stupidity.

But while mental and spiritual alertness is necessary to steadfastness in the faith, certainty of belief is indispensable to Christian strength. But there are men today who challenge this position. They tell us that as soon as we accept anything as certain all hope of progress is ended. They say the quest for truth is more helpful than its possession. They assert that this is the only way to keep thought from becoming fossilized and to preserve its vitality. One's views of truth must be kept in perpetual flux. We must "be ever learning," like those to whom Paul referred, "and never coming to the knowledge of the truth." We must be like mills that are ever grinding and never producing any grist. We must be like steamers which are perpetually churning the waters and never reaching any port. It is this spirit which underlies the disposition today to reject all that has come down to us from the thought of the past. It is this which is making the words "creed" and "traditional" terms of reproach. It is this tendency which makes all positiveness of statement of belief offensive to many. But surely those who hold this view are in error. It is not necessary to be in perpetual doubt in order to cultivate the highest mental power. The hope of reaching assured results is really needed to inspire the mind to its best endeavor. The student will soon tire of the problem of whose solution he despairs.

It must also be remembered that we can tax our best powers in thinking down into truth as well as in enquiring whether something is true. With teachings like those of the Bible with their soundless depths, our thought never needs become fossilized for lack of scope or call to its highest exercise. In fact, the greatest thought of the ages has been by those who have accepted the faith of the Bible and have done their best to delve down into its mysteries of grace.

But truth does not serve its highest purpose in giving scope for mental effort. We are infinitely higher than mere thinking machines. Being is higher than thinking and the thought which does not make the very being of man stronger and better is of little worth. Were we but thinking machines, we might question all our lives whether bread were wholesome or poisonous and refuse to eat. But with bodies this course would lead to disaster. And does not the soul need truth as the body bread to make it strong, the man who spends his lifetime in questionings will inevitably starve his soul and condemn himself to spiritual impotence.

No, you cannot satisfy the souls craving or arouse its potent energies with doubts and questionings. Nothing but certainty can meet a man's needs as he stands face to face with the questions of God and eternity and destiny. With the tremendous possibilities of being of which he is conscious, his whole soul revolts at the thought of resembling a bit of flotsam dashed hither and thither upon a misty sea. He cannot abide being like a man on a rudderless ship while the breakers are sounding across the darkened waters as the angry surf is sullenly dashing against some rugged shore. "I don't know" and "I doubt" will never give thews to a man's soul. He must have his feet planted upon some immovable certainty rather than upon a shaking bog of questioning before he can brace himself to play a strong part in the strife of life and the battle of ages. Without this unshaken certainty he can have no fulcrum from which to move the world. All his life will be reduced to a hesitating gamble, although the stakes are known to be as tremendous as the utmost possibilities of a being which is thought to be endless. No man can be strong with death and what may come after death facing him and nothing but questionings upon which to steady his shrinking soul. The best that can be his is the weakness of bravado or the stupor of despair of some knowledge.

But there must be more than mere certainty of knowledge to help a man to be strong. All knowledge is not power,

any more than all food is strength. Knowledge that only fills the head and is not incorporated into a man's inner self is like undigested food. Until it lays hold upon the heart it is like the coal lying cold and dead in the bunkers. It is only as it is set on fire in the heart that it becomes power. Truth to be transmitted into energy must come into contact with a sensitive soul. We need alert minds that we may lay hold on truth; we need alert hearts that the truth may lay hold upon us before we can become practically strong strengthening the mind, even strengthening the will, may be, but like strengthening the machinery of an engine while the furnace fires are out. Mind and will are rather instruments of power than power itself. The real power is down in the deeper depths where motive leaps back upon thought and resolve with impelling and compelling force, and all the fiery intensities are set loose in kindling might. The button which lets on the inner power responds to the touch of truth and God. It is only then that a man's nature becomes like a live wire along which the electric volts of power are thrilling. But to be more specific:—

In the first place, it is only as knowledge lays firm grasp upon conviction that a man can be strong. The man who acknowledges that truth is truth, but says it makes little practical difference, can never rise above weakness. He can never stand fast at the expense of self-denial and suffering. It was only as Paul not only said "I know, but also 'I am persuaded' that he made his way onward with blood in his tracks as he faced danger and death. It is only as truth lays hold with such a grip upon conscience that "I ought" becomes to a man "I must" at all costs, that he becomes strong. The sense of right and of its supreme obligation will put iron in a man's blood. Behind the right is God and the sense of right becomes a sense of God. And what courage have these given as men have faced self-denial and agony and been strong.

But while conviction with its sense of unconditional obligation to do right has a tremendous compelling power, it is hard and stern. A man has to hold himself to duty with tension of will which may exhaust, however much he may love the right for which he sacrifices. If a man is to be the strongest, there must be impulsion as well as compulsion, so that the activity shall be glad some and free. The emotions must be kindled to a steady glow. There must be the impelling power of a supreme love. When truth comes which unites the compulsion of conscience with the impulsion of the heart, a man becomes doubly strong.

But there needs also be the attractive power of a high aim and a great purpose, if there is to be the development and intensest use of all the cultured forces of our being. It is this which gives concentration of energy. It is this which compresses all a man's might and thus makes it more mighty like that of the steam. It is this which lures forth the all that is in a man of strength. Those three, the compulsion of conscience, the impulsion of love and the attraction of a grand aim are the great triumvirate of might. Let all these combine in highest degree in a man's being and his life will go throbbing on in ever fuller realization of its highest possibilities and in ever fuller blessing to men.

And where are there three mighty impulses combined, and combined in such immeasurable measure, as in "the faith" in which the Corinthians are urged to stand fast. I can but glance at the subject thus opened up. This faith of the Gospel, this recognized body of Christian truth, as apprehended by Paul and assumed by him to be within the competency of these simple believers at Corinth, how it appeals to all the manhood of men and the womanhood of women! Where is there teaching which lays such hold upon conscience and the sense of right and duty? Ethics are good, but it is only as a man finds his obligation to the right root down into a sense of obligation to a personal and infinite and holy Being that it will grip his soul with hooks of steel. The rules of a family may be excellent, but they will not appeal very strongly to the child until they are backed by the will of his parents. It is in "the faith" of the Bible that rightness of its teachings is reinforced by the personal will of the great and holy God.

Is it any wonder that men have been served to supreme strength and heroism by the grand grip of the thought that right and God were on their side. How has this thought made men royal and mighty in all ages! It was this conviction which nerved little bands of shepherds to shatter armies of veterans, as they fell upon them like a thunder-bolt. It was this sense of right and God which made the Swedes such terrible fighters as they rose upon their knees to rush upon outnumbering foes. What strength to endure and courage to do did this give the Dutch as they starved and died among the dykes and in the ditches of their towns! And those old Ironsides of Cromwell, what grim resolve did the thought that God would it give them, as they stood like a rock before the onslaught of the Cavaliers, or swept them away before their stern enthusiasm, why is it that the right has been winning its way, slowly it must be, but surely as ages have passed on laden feet. Yes it is because God is on the side of right: but still the victory has ever been won by the strength and courage which a deep conviction has given its champions. Nay, nay, let no man think he can lead a strong life and be brave with bravery which will not shrink, unless he has a conviction of right and truth which

be strong, we must avoid the uncertainty and indifference of to-day, as we would a hateful miasma. Those who stand fast in this grand old faith are still the strong men to-day, as they have been in the past. There may be those who give an assent to its truth who are not strong, for this may be done and there be little of conviction through realization of its teachings. But without its steady power, and the iron grasp of its obligations upon a man, he may have the impulse of passion, but he will never be persistently strong.

And where is such an appeal to love with its impelling power as in the faith which Paul proclaimed? Who can tell its depth or breadth or height? The Son of God who thought it not a prize to be equal with God. He who was greater than all the stars because he made them all. He who was higher than the heavens because they were the work of his fingers. He that was grander than all the throbbing and shattering forces of the universe, because they are all but the withholdings of his might. He who supplies the universe with its titanic energies from the over flow of his power, as in him all things consist. For him to be filled with a love so mighty that it impelled him to empty himself of all his might and majesty. For him to become a babe. For him to live the life of an humble man. For him to abase himself to sorrow and exile and mockery and scourging, and agony and shame and death. For him to bear our very sin, and in bearing it endure the wrath of holiness against iniquity until his heart broke and he died. For him to do all this and more for a man, for every man, for you and for me. Here is an appeal to love which fills angels with awe before its boundless mystery. This is what has kindled up cold souls into intensest heat of deathless enthusiasm in all the ages. Thus it was this love of Christ which constrained Paul to live the life he lived and die the death he died. It was this appeal of love to love which made weak men and delicate women face spear thrust and sword stroke and wild beasts fang and blazing faggots and hellish torture chambers with the light of heaven upon their faces and the might of giants in their hearts. This is still the electric pole of the best life of the world as its currents of power stream forth everywhere, thrilling hearts in lowly as well as high places, with a quiet but steady and often an overmastering enthusiasm. If men can face the cross of Christ with all it means and have the love from the heart of God flow in through it upon them and still have hearts of ice, it is the brutality of iniquitous indifference.

Men and women before me today, open your souls to the unspeakable appeal of this unspeakable love and it will kindle up the furnace fires of the soul to a white heat, and give tension to will and impulsion to the whole being, would that it might ever stir our hearts with its supreme might!

And where can be found the object in life like that revealed in "the faith" of the New Testament? It opens a possibility for human life of grandest dignity and transcendence reach. A man may come to the help of the great God over all. He may become the medium through which the glory of him who dwells in light unapproachable may shine forth. He may link his doings, even though his sphere may be a lowly one, with the onward and all-conquering march of God's beneficent purposes. He may send forth a stream of blessed influence which shall go on with ever widening and deepening flow as the ages go sweeping past. He may not only stamp the impress of his life deep upon this world and on down through its time, but he may set his mark upon the world to come with its eternities. This faith of the gospel makes it possible for this earth life to be a seed bed for what is only less infinite than God, as it helps to shape destiny for the growth of the immortal spirit upward towards ever nearer approach to deity. This faith makes it possible for a man with feet upon the earth to have his head among the stars. In whatever legitimate calling a man or woman may be, even though it be humble, this faith shows how the life—worthily lived—and its opportunities improved, may do all that we have attempted to outline in few words. The thought that a life may be made all that this faith reveals should draw a true soul toward the fullest realization of such possibilities, blessing and dignity and power for the present and the future, for this world and the world to come.

Before objects like these, how little do the aims of a life appear which is centred in self and has thought for nothing which reaches beyond the thud of the earth upon the coffin lid? How can men be satisfied to veer around in the small mill-pools of their own selfishness, when they might launch forth upon the great illimitable sphere of divine purposes.

The faith then, if we will but heed Paul's exhortation to the Corinthians and stand fast in it, will grip us with the might of its obligation to the right which will give us convictions with fibre of steel, it will lay hold of us with a love which will keep the soul in a white heat of steady devotion which will impel to the most glad some sacrifice and effort, and it will give an object in life which should help to lure forth all the forces of a man. This is the great triumvirate of power.

As nowhere else than in "the faith," they are all at their supremacy, and, as nowhere else, they are all united in one harmonious wholeness of might for the inner man around the revelation given of God, of immortality and of human life and destiny. The soul that feels their combined com-

and inspiration to the highest use of the best powers of his being.

I can do little more than use as application the third thought.

III. The strength thus gained enables us to quit ourselves like men and be really strong.

We wonder whether there are any of you young men before me to-day who hold the belief that the faith of the Gospel is for the weak, and to stand fast in it is to condemn oneself to feebleness. Is there one here who thinks Christianity fitted for only women and children—those who are ruled by sentiment and are quick to show emotion? Is there one who thinks the tenderness of heart which would yield to the appeal from the cross and be convinced of sin, unmanly? Is there one who supposes that to be unfeeling and hard-hearted is to be strong? I have but poorly presented to you the underlying thought of this stirring passage, if you still think that there is not the union of stern conviction and a high aim with the impulse of love which will embrace and stir all that is manly as well as womanly in the soul.

The truth is that the roughness and violence of passion and brute strength is but weakness and the very first step in real manliness is self interest. No one can play the man, so long as he is selfish and shrewd and self willed and self-seeking. The man who allows his appetites, his passions, his anger his ambition his desire for self indulgence to carry him away is not strong at all much less with a manly strength. Real manly strength is not force like that of the lightning which may blast because uncontrolled, but it is as the electricity which is directed to a useful end. What transforms men into manhood is a higher strength of the very self to lay strong hand upon all its forms and master, and direct it. He who says that the subjection to the will, the love and the purposes of God which the faith makes known is weak and unmanly must believe our Lord to have been weak and unmanly, and puts himself out of the account with men who think and men who feel.

Nay, nay, to have convictions of right and truth which will make you stand like a rock and let currents of wrong and error fall dashed and broken at our feet that is to be manly with the highest manhood. To lie in lowly self-abasement before the cross of Christ until the rising tide of an answering love heal the heart which has there been broken with penitence is to be manly with a very divine manliness. To rise from the crosses foot and with a soul surcharged with the mightiest motive that even heaven knows throw all the cultured powers of mind and soul to help, on the purposes of God which are to sweep all envy and evil from the world and fill heaven with ever-increasing joy. On this is all manly, here you can play the man indeed and vie with angels and archangels even though your sphere may be lowly if the devotion abides.

What shall I say more; as I speak the final word to you strong young lives we are in the hey day of hope and possibility. As some of us older people look upon you, we feel like veterans who will soon be fit for but garrison duty as they see a regiment march away with flying colors to take its place in the advance line.

The fate of the future is chiefly with those of your class. Never was there greater need of manly consecrated Christian strength. Never was a greater need to be alert as mind and heart are intense. Never was there greater need of having the steady foot holds of assured belief, for thought is restless, and this new age, if it is not coerced, as Dr. McLaren says, it is at least suspicious of the old. And what need is there of convictions like steel; for the sense of right seems to be going down in many quarters, before the greed for gain and the strife for position. While regal truth is not so valued as it once was, gained and held at all costs as of yore. This age is given up to the present world, and the higher world and God are not near and real to the eager throngs of striving men and women. May it be for you to have a hallowed ambition to quit you like men and be strong. As the first need, let the truths of the faith lead you all to secure a new life from God, if you have not already obtained it from him. And may you all be men and women to whom a call of duty will be the highest privilege, because it is backed by the will and love of Christ, even though it be a call to self-effacement in a lowly sphere. "Watch ye, stand fast in the faith, quit you like men, be strong."

The best education, the most scriptural instructions, and the brightest examples are sufficient of themselves to convert the soul. It is easier to build temples than to be temples of God.—Selected

Remember that if the opportunities for great deeds should never come, the opportunity for good deeds is renewed for you day by day. The thing for us to long for is the goodness not the glory.—Farrar.

There is in England a Spurgeon Memorial Sermon Society which does nothing but sell and give away Spurgeon's sermons. They dispose of a quarter of a million weekly. They have recently established branches in Spain and Italy, and these have the sermons translated into Italian and Spanish. They have been greatly cheered by the number of conversions reported to them as the result of reading the

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THE TRICENTENAR

The Tricentenary celebrations held last week at Annapolis Royal and in St. John in memory of the visit to these places of Samuel de Champlain and the Sieur de Monts in June 1604, brought together prominent men representing three nationalities, and called forth much popular interest. The weather for the most part was all that could be desired and there was little to interfere with a successful carrying out of the various programmes which had been arranged in connection with the tricentenary celebration. The meeting of the Royal Society of Canada in St. John, during the week was in itself an event of much interest and added largely to the number of learned and distinguished visitors present in the city. St. John was arrayed for the occasion in gala attire, and the display of bunting and other symbols of patriotic sentiment was in harmony with the traditions of the city of the Loyalists. The four gallily decked warships in the harbor—British, French and American—attracted much attention and formed one of the most spectacular features of the celebration. The proceedings of Friday morning, intended to reproduce the landing of Champlain and de Monts, attracted great crowds of admiring spectators, as did also the military parade and the unveiling of the monument in Riverview Park later in the day, and the Firemen's parade and harbor illumination in the evening.

Not least in substantial interest and value, certainly, were the literary features of the tricentenary programme both at Annapolis and in St. John. It is well indeed that the leaders of affairs and the moulders of thought should have manifested an interest in this tricentenary and that advantage should have been taken of an occasion so unique to call the attention of the people to the beginnings of Christianity and civilization in the northern part of this continent. To France belongs the distinction that her ships were the first to enter these waters and her hardy and enterprising sons the first of Europeans to explore that part of the new world now known as Canada. And to-day English and French speaking Canadians most heartily unite in expressing their admiration for Champlain, de Monts and other men of like spirit who were the pioneers of civilization in the land which all Canadians are proud to call their home.

In the meetings held at Annapolis in connection with the tricentenary celebration, there were addresses of marked ability and interest from a number of gentlemen representing France, the United States and Canada. Among those who spoke were Hon. J. W. Longley, who, as president of the Nova Scotia Historical Society, presided and welcomed the guests, His Honor, Lieut. Governor Jones, M. Kleczkowski, French Consul at Montreal and representative of France in Canada; Commander Dillingham, of the United States Cruiser Detroit and representative of the United States Government; Archbishop O'Brien of Halifax; Mr. Charles F. Adams and Mr. Arthur Lord, distinguished members of the Massachusetts Historical Society; Hon. Charles Langelier of Quebec Province; Rev. W. C. Gaynor of St. John; Professor Thwaites of the American Historical Association; Principal Forrest of Dalhousie; Dr. Keirstead of Acadia; President Hannah of Kings; Mr. Cooper of the Canadian Press Association, and Judge Savary.

At a meeting held in St. Andrew's church, St. John, Rev. W. C. Gaynor, as President of the New Brunswick Historical Society, presided and delivered an eloquent address, the other speakers at this meeting were Dr. A. A. Stockett of St. John; M. Kleczkowski; Commander Dillingham; Mr. Hovenden of the Royal Historical Society of London, England; Mr. Benjamin Sulte, Vice President of the Royal Historical Society of Canada; Judge Landry; Mr. Charles F. Adams; Hon. J. P. Baxter, President of the Maine Historical Society; Mr. Reni Benoit, a representative of the Acadians of the New England; Col. Denison of Toronto, and Hon. J. W. Longley.

In conclusion we quote a few sentences from the published reports of the opening address of Hon. Mr. Longley at Annapolis and from that of Rev. Mr. Gaynor in St. John.

Mr. Longley said:

"All of us, I think, today, may feel that we stand upon historical ground, and recognize the propriety of duly celebrating such a great event. The Continent of North America

was not a factor in the world's affairs three centuries ago. It has now grown so greatly in population, in importance, in civilization and in political power that it becomes a matter of no common interest to trace back the beginnings of its life and history. The first landing of Europeans, for the purpose of settlement, took place a year earlier and farther South; the second—and the first in the Dominion of Canada—was at Port Royal in June, 1604, and it is to mark the tricentenary of that event that we are gathered together today. "Port Royal was ultimately taken by the British colonists of New England, and in 1713 became permanently a part of the British Empire. More than half a century after this the thirteen States declared their independence and achieved it, but a large part of North America still remained British, and this has been consolidated under one government and called the Dominion of Canada. Acadia, including Port Royal, remained British, but its close relationship with Massachusetts in the earlier days and the fact that it became British through the influence and agency of the men of Massachusetts makes it fitting that a special representative of that great country should be here today to join us in this celebration. Great Britain, France, and the United States have all their historic interest in Port Royal, now Annapolis Royal. They are all represented on this occasion and the flags of the three great countries float side by side in the breeze on this day. "Great changes have taken place since de Monts landed at Port Royal in June, 1604. At that moment what is now the United States was in possession of the Indians and had no trace of European civilization. It was not until a year afterwards that a settlement of Frenchmen was made on the St. Lawrence River. Three hundred years have seen the development of one of the world's greatest nations, with over eighty millions of people and it has also seen the birth of the Canadian Dominion, which is pushing rapidly forward to a conspicuous place among the nations of the world. North America now takes its place among the most enlightened countries of the world. It has its railroads, its electrical appliances, its schools, its universities, its press, its achievements in art, science, literature and invention, and few of those who first saw the light on its soil are not ready to thank God that they were born in North America.

Rev. Mr. Gaynor said: "For us the dates 1604-1904 connote much more than an elapsed historical period of three hundred years. They present to our mental vision two scenes which are in the most striking and effective contrast. A great river, mingling its waters with the greater tidal influx of the sea, is, indeed, a common feature of each, but how different all else! In the one picture primeval rock, clothed with the scanty vegetation of dwarf spruce and coned cedar; edged with silt and mud at low tide; tenanted by aught in human form save a few dusky followers of some Indian Sagamore; a brooding solitude with no sound to violate its sublime sanctity except the splash of a salmon or the shriek of a gull. Sunlight in plenty to bring out the dark forests on the skyline or to flash back the silver of the rills and brooks that lost themselves down these steep declivities in the waters of the greater stream. On the bosom of the river a quaint vessel swings at anchor, with its decks crowded with the adventurous sons of France—an incongruous company—while the white flag of the Bourbons flashed its fleur-de-lys in the sunlight.

"Contrast this picture with the scene of today. The rock-ribbed hills still rise from the water's edge, but they bear on their shelving acclivities the sacred habitations of men; great churches raise their massive forms and with their towering spires point heavenward; silt and mud have been clothed with great wharves and other structures of our waterfront; the shipping of the world frequents our harbor in the prosecution of world-wide commerce; and 50,000 people crowd our streets and make their homes in this city by the river. Over all this transfigured scene float two flags; the old flag of England, symbol of our loyalty to the mother-country, an empire's pledge of peace and effective protection; and our own cherished flag and its maple leaf, emblem of a united and self-respecting people, who are solving their own problems and working out their own great destiny.

"Great contrast, indeed in those two pictures! Yet I would not have you connect them together as a matter of cause and effect. Sequence of time and identity of place is the bare connection between them. As the discovery and naming of the River St. John was, after all, but an incident in the history of the de Monts-Champlain expedition, so the discovery itself is but an incident in the history of this city and province. It was the lot of other men and later times, men of a race alien to those great and adventurous Frenchmen, to build through travail and stress and struggle this city of ours. But, elsewhere throughout this province whither the St. John will lead us if we trace its waters towards their source, nay, throughout this whole dominion, our fellow-citizens of the same blood as the great Champlain have done and are doing the full duty of a noble race in building up the country of Jacques Cartier and de Monts and Champlain along the lines of a civilization best suited to the self-reliant genius of this New World."

A FALSE IDEA OF KINGHOOD.

In the united kingdom over which Saul, David and Solomon had reigned, the condition of affairs had become such that at the death of Solomon discontent among the people had grown so strong that, with a weak tyrant as a successor to Solomon and a strong spirit like Jeroboam as leader among the northern tribes, disruption had become inevitable, and Ahijah the prophet had already assured Jeroboam that the Lord had given him ten tribes that he might rule over them. Jeroboam was a strong and capable leader who succeeded in establishing the northern kingdom, holding rule over it for some twenty years and leaving the succession to his son. But the heart of Jeroboam, as will appear more clearly in the following lesson, was not perfect before the Lord, and his establishment of an unauthorized form of worship at Bethel and at Dan caused his name to be known in after days as the great apostate who made Israel to sin.

The magnificence of Solomon had involved a heavy drain upon the resources of the country and his vast building operations had been carried out at the expense of much

servile labor which the people had been compelled to furnish. The consequence was that the discontent had grown rampant, and the northern tribes, grown jealous of Judah's headship, were ripe for revolt. It seemed still possible, however, that a strong and tactful ruler might calm the popular ferment and still hold intact the kingdom of Solomon. But Rehoboam, the son of Solomon, upon whom the succession rested was by no means that kind of man. He had not the wisdom to understand the situation for himself or the grace to accept wise counsel when it was given him. He rejected the prudent advice to employ conciliatory methods, which the older man gave, to adopt the arrogant counsels of young men who were as ignorant as himself of the character of the situation with which he was confronted and as incapable of suggesting the best means of dealing with it. So Rehoboam, in reply to the people's prayer for easier conditions, answered them roughly, saying: "My father made your yoke heavy, but I will add to your yoke; my father chastised you with whips, but I will chastise you with scorpions." This was such an answer, doubtless as Jeroboam had hoped for and expected. The king with his own hand had applied the torch to the heather. Discontent and jealousy broke at once into open rebellion. The outraged feeling of the northern leaders found expression in the cry: "What portion have we in David? Neither have we inheritance in the son of Jesse; to your tents O Israel; now see to thine own house, David."

The son of Solomon is not the only man who has lost a splendid inheritance through incompetence and tyrannous selfishness. Many men in these days are failing to secure kingdoms which might be theirs, because they are ignorant of the true conditions of success or because their selfish arrogance renders them deaf to wise counsels. There is room for many kings in the world, but there is no room for tyrants. In all departments of the world's thought and endeavor there are thrones awaiting those whose right it is to rule. But the right to rule does not belong to him who thinks his happiness and dignity are to be promoted at the expense of his fellow men. The man who talks about "yokes" and "whips" as the symbols of his relationship to other men, thereby confesses his ignorance of the meaning of true kingship. That utterly false conception of the idea of kingship which found expression in Rehoboam's reply to the tribes of Israel has persisted long in the world. We are slow to learn that the greatness of a ruler is not measured by his power to compel obedience, but rather by his power to inspire confidence and love. Every man is a servant, every man is under obligation to serve his generation to the full measure of his ability. His being a King or in any sense a ruler does not in any degree lessen this obligation. The higher the position the greater the opportunity. He rules best who serves best, and he who cannot or will not serve is utterly unfit to rule. The highest ideal of kingship is revealed in Jesus Christ. He whose name is above every name takes the lowest place and becomes servant of all. He who is the rightful King of kings and Lord of lords, is the Good Physician, healing the diseases of men; he is the Good Shepherd who lays down his life for the sheep. This idea of kingship is at an infinite remove from that of Rehoboam, who would prove his fitness to rule by trampling under feet the rights and liberties of other men.

THE WAR.

According to Japanese reports the Russians have lost another battle ship at Port Arthur, and have suffered other serious damage to their fleet. Russian despatches admit that a naval battle occurred in the vicinity of Port Arthur, but are silent as to results. A Tokio despatch of June 25th says: "Admiral Togo reports that on Thursday last, June 23, his patrol boat discovered the battleship Peresviet and seven other vessels, accompanied by nine torpedo boat destroyers, near the entrance of Port Arthur harbor. It warned him wirelessly and he manned his entire fleet except those engaged on special duty. The admiral then discovered that the Russian fleet consisted of six battleships, five cruisers and fourteen destroyers, and evidently planned a dash southward by sundown. The Russians stopped outside the entrance to the harbor and after nightfall a fleet of Japanese torpedo boat destroyers resolutely attacked the Russian ships and succeeded in torpedoing and sinking a battleship of the Peresviet type and disabled the battleship Sevastopol. A cruiser of the Diana type was observed being towed into the harbor on Friday morning, and it was evident she had sustained serious damage. The Japanese ships sustained little damage. The torpedo boat destroyer Shirakumo was hit by a shell which fell in the cabin, and had three men killed and three others wounded. The Chidori, a vessel of the same class, was hit behind the engine room, but no casualties resulted therefrom. Torpedo boats 64 and 66 were slightly damaged." On land there has been no general engagement reported during the week but there appears to have been frequent skirmishing and some serious brushes between the opposing forces, and the Japanese are steadily advancing. A serious disaster is reported to have befallen a body of Russian troops which in passing through a ravine, six miles east of Kai Chou, were exposed to a Japanese artillery fire. The losses sustained by the Russians are variously stated at 1200 and 2000. Two or three Japanese armies are understood to be

converging on the Russian General Stakelburg's position at Kai Ping. General Oku has been making his way up the west coast of the peninsula. General Kuroki is understood to have been moving westward from Siu Yen, and General Nodzu is supposed to be operating farther north. The latest despatches indicate that General Oku and General Kuroki, with at least six divisions, are confronting a strong Russian force in the vicinity of Kai Ping. Field Marshal Oyama, it is understood, is now taking supreme command of the Japanese forces in Manchuria, and despatches from Liao Yang indicate that a great battle is imminent. As the rainy season is at hand, during which military operations in Manchuria will be difficult if not impossible, the Japanese may be expected to make the most of their present opportunity to strike a decisive blow. It is probably their purpose, if possible, to secure possession of Niu Chwang which would be of great importance to them as affording facilities for the landing of troops and supplies and a favorable base for further operations. It is not improbable that within the next few days we shall have reports of the most important engagement so far in the history of the war.

Editorial Notes.

—A typesetter's substitution of "pitchers" for "pitchers" made nonsense of a sentence in our editorial last week on "Acadia Seminary and its Art Department."

—Two of our Associations, the N. S. Western and the N. S. Central met last week. We had hoped to have a report of at least one of these meetings for this issue of the MESSENGER AND VISITOR, but none has yet reached us.

—The sermon by Dr. Goodspeed, which appears on our second and third pages this week, was delivered on a special occasion and is a little longer than sermons in these days usually are. It is however one of those discourses the length of which may be excused because it is keeping with its other proportions. The frivolous person who wants only to be amused and who resents any appeal to his or her conscience may be expected to pass this sermon by, but those who are willing to look life's realities and duties calmly in the face and to follow the strenuous path which Christian faith points out may find in such a sermon matter so intensely interesting that the popular novel is tame by comparison.

—Writing with reference to the General Slocum disaster in the East River, the New York Evening Post says: "The name of one man who did his part on the Slocum will perhaps never be known. He was an excursionist—those on the island who watched could see that. When the fire was at its height he climbed over the starboard paddle box of the steamer, and encouraging them with cool and quiet commands, picked six women in turn out of the struggling mass below him and handed them down to the men on the deck of tug No. 7 of the New York Central Railroad, which had run up along side. In a short time the fire had spread to the place where he stood, and the men below no longer able to face the flames that were leaping out around them, called on him to jump. The man never flinched, but as the tug sheered up he picked up another woman, and with all his strength swung her clear and threw her into the outstretched hands below. His own clothes were on fire by that time, but still he did not jump, and the last the tugmen saw of him was when he fell senseless into the river. They watched for him to come to the surface, but he never rose again."

—The death of Mr. Charles F. Baker of Randolph, member of the firm of Randolph and Baker and son of Mr. Charles P. Baker, removes a man of sterling character and one who will be greatly missed in business and in social circles and in the church. After an illness of some months Mr. Baker has been taken away in the midst of his days—at the age of 41—leaving much service undone, which doubtless he had planned to do in the years to come. Mr. Baker was a man diligent in business, and we believe highly esteemed by those who knew him in business relations. He was also an earnest Christian—a highly valued member of the Fairville Baptist church. For a number of years Mr. Baker had been superintendent of the Sunday school of the church, and in this important work of Christian education had manifested a deep and broadly intelligent interest. It is sad indeed to know that one from whom so much of good service might have been hoped for should be taken away in his prime. Yet in such a case regret is mingled with gratitude for good work done and with hope as to the rewards of faith and service. We deeply sympathize with the bereaved friends in this sad trial, may they find comfort in God.

—The readers of the MESSENGER AND VISITOR have been informed that, to the very general regret of the Governing Board and the friends of Horton Academy, Mr. Horace L. Brittain has resigned the principalship of the school in order to pursue a course of post graduate study. It is now announced that Professor Everett W. Sawyer has been appointed Principal of the Academy. This announcement, we are sure, will be received with much satisfaction. Mr. Sawyer's scholarship, as well as his experience and record as a teacher, are such as to justify the belief that in this ap-

pointment the right man has been put into the right place. Professor Sawyer is a son of Ex-President Sawyer, a graduate of Acadia—1885—and of Harvard University—1883—, and he has already given 20 years of service to the institutions at Wolfville. For a number of years he has taught classics in the senior year of the Academy and has been assistant professor of Latin and English in the College. He is recognized as a highly efficient teacher and an experienced educationist. His experience of the past years has placed him in vital touch with both College and Academy, and he understands, as a stranger could not, the inter-relation of the two institutions. Mr. Sawyer is a man of strong Christian character, a leader in moral reforms, and is well and favorably known to the denomination. He also possesses good executive ability and there seems every reason to expect that his administration of the affairs of the Academy will be successful. Principal Sawyer's first assistant will be Mr. J. C. Mersereau, B. A. of Acadia 1900, and M. A. 1903, who will also take charge of the Academy residence as house master. Mr. Mersereau is a son of Inspector Mersereau, of Doaktown, N. B. He is a man of recognized ability, has had two years experience as teacher of the Bathurst Grammar School and is a superior French scholar. It is felt that the combination of Professor Sawyer as principal and Mr. Mersereau as house master is a very strong one. With the Academy at its present high standing, attained under Principal Brittain, still larger results are expected from it in the days to come, especially as it is understood that there is a prospect of the school being placed financially on a better footing.

—The Rev. G. Campbell Morgan, D. D., the noted English preacher, who for some years has been known in America as a Northfield speaker, and a leader in the Northfield Extension work has accepted a call to the pastorate of Westminster Chapel, London, England. During his stay in this country Dr. Morgan has traveled widely and has won general commendation both as a preacher and as a conservative scholar. He is the author of several religious books the most important of which is "The Crises of the Christ." His work, however, in England will not begin until some time in the fall thus enabling him to fulfil the engagements which had been announced at the Northfield gatherings this summer. As in past years he will be one of the lecturers in the Northfield Summer Bible School. His courses are published to begin about July 5th. During the Young Women's Conference, July 12-19, he will give a series of lectures on "Jesus and Womanhood." Later, at the time of the Northfield Summer School for Sunday School workers, July 16-25, he will speak on "Bible Study." And at the General Conference of Christian Workers in August, he is again scheduled as one of the principal Auditorium preachers. This will terminate his present engagement in the United States. It is understood, however, that his acceptance of the English church will not, necessarily, cause him to discontinue his mid-summer evangelical work in Northfield.

Sabbath Keeping in Worcester, Mass.

EDITOR MESSENGER AND VISITOR:

DEAR SIR: I have read with much interest the letter of Maynard Parker in your issue of June 15, wherein he allows the reader to infer that he has positive knowledge that merry-go-rounds, dance halls, boat races, toboggan-slides, steamboat excursions, band concerts and open bars are in full operation at Quinsigmona Park, Worcester, on the Sabbath day.

Mr. Parker does himself an injustice to believe, and the city of Worcester and state of Massachusetts an injustice to write the foregoing statement, and while it is true that at this park the merry-go-rounds, dance halls, boats, toboggan slides, steamboats and bars are not removed from the park on the Sabbath, it is equally true that they are not in operation to the extent Mr. Parker's letter would indicate. It does not seem possible that Mr. Parker could believe that in this state of Massachusetts, intoxicating liquor could be sold openly, dance halls run or boat races tolerated on the Lord's Day.

Yours very truly,

FRANK A. REES.

Newton, Mass.

The Baptist Conscience.

BY A. L. VAIL.

In the Presidential address at the Southern Association, Rev. Hugh Price Hughes, the eminent English Methodist, used these words: "I assert with a full sense of the responsibility, that I believe the great battle of the twentieth century will be the final struggle between the Jesuit Society in full possession of the authority of Rome, and the individual human conscience; and when, like Oliver Cromwell, I look around to see where I shall find Ironsides, who will vindicate the right of the human conscience, my eyes fall upon the Baptists. The anvil on which the Jesuit hammer will break to pieces is the Baptist conscience. I should like all the world through to pit the Baptist conscience against the Jesuit. I believe the Baptist Missionary Society has no more urgent duty than to create Baptist consciences

all over the world." And President Freeman added: "We thank God for the Baptist conscience, and we pray that many may be made, through the divine Spirit's operation, in our beloved land. We also hope that the able minister who used these words, seeing so much good in the Baptist conscience, may seek and get one for himself."

Here is a conspicuous and far-sighted leader of a great people, looking out over the world for an anvil equal to the breaking of the Jesuit hammer, a force competent to cope with the most powerful, shrewd and unscrupulous expression of evil in the world; and so looking, not resting his eyes on his own communion, or any other among the heroic forces of right, but on the Baptist conscience. If this means anything serious, it means a conspicuous appreciation of that conscience and a strenuous challenge to it.

Had not our Methodist admirer over-measured us? Was he not putting his confidence in an unsafe place? When the hammer falls will not this anvil quake and break? Are we as trustworthy in high emprise as he thought us to be? These questions are asked, expanding the outlook beyond the British and taking in ourselves of this side of the sea. We are accustomed to thinking our English brethren somewhat lacking in denominational nerve and vision, and we betimes read them little lectures, more or less sweet, thereabout. Therefore we should exact of ourselves as much anvil and as much iron in the anvil, at least, as they have. Less than that would be insincerity in the lecturing and cowardice in the conflict. I confess to a touch of uneasiness about the anvil. There may be error in Mr. Hughes' interpretation of the hammer, but essentially he was surely right. Satan is going to smite tremendous blows, in the now impending times, against those things that we hold central in the citadel of truth. Is it really true, does it come anywhere near the truth, that when those blows fall, the other resistances on which we count will be as wood, hay and stubble, to be consumed, or, if stronger than these, still so lacking in heroic strength that under it they shall be smashed and scattered, and so at last the iron anvil, tempered and tenacious, that arrests and defies and breaks the hammer shall be the Baptist conscience? Had Mr. Hughes at all got hold of God's thought about us? Is our Lord really depending on us in any such great way as that? If he is, then we are, whether we wish it or not, set on a hard and high place; and when one is set on a hard and high place, there is only one process by which he can save himself from falling. What is it?

It is, first, to understand the situation clearly, and, secondly, to grapple it considerably and adequately. And as to conscience specifically, in this case, it is to have a conscience equal to the situation and then use it appropriately, courageously, persistently.

Conscience is fundamental in all conflicts of this sort. "Ironsides" are impossible without it. A people can never bear the brunt of a great battle for God without a great sense of duty to God. The evolutions of civilization have touched the essentials of constitutions, God's demands on man remain the same, and man's responsibility to God is unchanged, and so strenuous conscience towards God is as necessary to the service of God, manward, now as when Elijah faced the prophets of Baal, or Daniel opened the window toward Jerusalem; as when Stephen sank beneath the stones, or Peter spoke at Pentecost; as when Knox arraigned the Queen, or Cromwell tramped the moor. Dawdling and doing God's will are incompatible for evermore. Now are we Baptists up to the need of conscience? Are we exalting the idea of duty in the forefront of our teachings and our enterprises? How far is our endeavor to please men diverting us from the supreme endeavor to please God? How much have our pulpits and other teachings to say about duty to God?

There are consciences and consciences. Many of them that are honest are not reliable. They lack the elements and the make-up of trustworthiness. Now we Baptists have considerable conscience such as it is, but what is the "such" of it? Rein us up today, under some great stress of suffering for our loyalty to Christ, and how far would our lines break? Make it cost every man much in money and every woman much in society to be in a Baptist church, and how many would stay in? Wouldn't we get a startling revelation of the stuff that is in us if somehow a broad wave of real, solid persecution should strike us all around and tests us through and through? I am only asking questions, and have only this remark to add, that the busines before us is not going to get done without an anvil conscience.

There is a vacant niche in the world's library for a great book on "The Baptist Balance," showing how, historically and logically, the preservation of the balance between loyalty to Christ and liberty for man has been the central strength and the shining glory of our life. When we lose that balance, we are lost. Neither one alone will do for us to live on. That is the New Testament conscience. And in this balance of the standard of the E.T.A. this balance of the standard, where veers our peril to-day?—Journal and Messenger.

Five minutes spent in the companionship of Christ every morning—aye, two minutes, if it is face to face and heart to heart—will change the whole day, will make every thought different.—Drummond.

* * The Story Page * *

The Old Green Dress.

BY EMMA ELLEN GLOSSOP.

"So that is your wonderful Miss Brown?" exclaimed Sue, surprise and sarcasm mingling in her voice, as they made their way into the crowded class room and found seats as best they might, amid the jostling, hurrying throng.

Students from the outgoing class surrounded the teacher's desk, eagerly listening to some parting instruction. Incoming ones patiently awaiting their turn, stood quietly by, knowing their questions would be answered even if the bell did ring.

In the midst of all this confusion stood the teacher with flushed cheeks and earnest voice, rapidly answering the anxious queries, emphasizing her words by sharp expressive gestures, and turning from one subject to another with a readiness which showed clearness of thought and breadth of learning.

She was not prepossessing in appearance. Dark skinned and heavy nature had done little for her, and where nature had failed, art had not made up. She wore a faded green dress, which was particularly unbecoming to her dark ruddy skin and black hair.

"Never mind how she looks," said Florence, loyally, "you'll love her anyway. She's the brightest and most thoroughly competent teacher in the whole college, and everybody, yes everybody, likes her. You will too."

"But, Florence, she's dowdy. Look at that dress! Besides being frightfully unbecoming it is—it is not neat. See the old faded silk upon it! It is not a class room gown."

"I don't care!" cried Florence, flushing, "she knows more than our dear president even, and she has taught me hundreds of beautiful things I never would have learned by myself. You must know her, and you will not mind her dresses. Don't criticize her, Sue, it hurts me to have you do it."

The bell rang. The confusion increased for a minute, and then silence fell suddenly. Miss Brown was undoubtedly a wonderful teacher. Great events of the past, the men who made them so, took life and form before her, and her pupils went away uplifted and enlarged. Her criticism seemed petty and ill-timed in the presence of this magnetic and inspiring mind.

"Don't you like her?" questioned Florence enthusiastically, when they finally left the class room.

"I certainly do, Florence, she is the most interesting woman I ever met, but I wish—now don't be angry, dear—but I wish she would burn that abominable old dress!"

Florence laughed a little. "So do I for the matter of that, but she won't. She never looks nice, poor dear Miss Brown. They say she is very charitable and saves but little out of her handsome income. Bless her heart, I even love her old clothes."

Weeks passed. Sue had caught the spirit of Miss Brown's class room and had quite forgotten her first impression. She was dining with the president's daughter, and the young people were eagerly discussing the coming of a great library meeting.

"Miss Brown is to have a paper, young ladies, and I assure you that we will all be proud of her. She writes very ably," said the president's pleasant voice.

"Oh, I hope she will wear black!" said his pretty daughter. "She looks so well in black, with just a bit of lace, you know."

Everybody smiled sympathetically and her mother replied:

"She is going to, Lucy: she has a handsome black silk for the occasion, with the desirable 'bit of lace,' as you suggest, and she looks exceedingly well in it."

"That will relieve Sue's mind," said Florence, slyly.

Sue blushed and looked down at her plate, but she presently met the quizzical look in the president's eyes, bravely.

"I admire Miss Brown very much, so much that I have sometimes wished, sir, that she had the desirable gift of appearing well."

"Very good," he said approvingly. "It is a desirable gift, a very desirable one. I think, Mrs. Thurston," he said, turning to the little woman at the head of the table, "that we must tell the young ladies the story of Miss Brown's winter dress. They are all discreet, besides it reflects no discredit, but much honor upon our beloved teacher."

Mrs. Thurston responded at once.

"One afternoon last fall I was shopping with Miss Brown. We were looking at the suitings, and she said, laughingly, 'I think I will be extravagant for once, and have a new school dress this year. I have been in the habit, for economy's sake, of wearing my old Sunday frocks for every day. I know they never look well. I fear I am envious of some of my dear girls. They always look so fresh and pretty that it puts me quite to shame, but, alas, I was born without the good taste which should be every woman's

natural dower. Were I to dress well always, it would cost more time and money than I care to give. I never know what to buy, and my purchases are commonly failures."

"You may be sure that I encouraged her to have the dress at once. We selected a handsome dark gray suiting. It was to be tailor-made, plain and substantial, for I knew that she would wear it a long time."

The clerk had measured the goods preparatory to cutting, when Mrs. Dr. Gregory came up to her. She was soliciting aid for the poor woman whose husband was drowned at the ford. It was a pitiful case of a sick mother and a houseful of fatherless little ones. Miss Brown's kindly heart was melted at once. "Here are twenty dollars," she said. "I wish the sum was larger. I was about to purchase a new school dress, but that was a needless vanity, I have an old one that will do very well. Come to me again should they be in want."

"That ended it. Tears filled her fine eyes. They turned resolutely away from the attractive dress goods counter, and we went out. That, my dears, is the history of the school dress Miss Brown is wearing this winter."

There was a deep silence about the president's table. Sue was sobbing quietly behind her handkerchief, and even the president's keen eyes were misty.

"I understand now," whispered Sue, slipping her arm about Florence as they passed to the sitting room. "I understand why you could say you even loved her old clothes. I'd love her if she wore a blanket!"—Christian Intelligencer.

Alia: A Little Eskimo.

How would you like to live in a house made of snow, and sleep on a bed of snow? Doesn't the very thought make you shiver? That is just what Alia does, though, and she likes both her home and her snow bed.

Up in Greenland, where she lives, it is so very cold that no trees will grow; so there is no wood with which to build houses, you see; and the ground is so frozen and so deeply covered with snow and ice that the Eskimos can not dig for stones, either, with which to make their homes. The only thing, in fact, which they have at hand is snow; or, rather, snow so hardened that it is like ice. The Eskimos take this ice and cut it into blocks, just as we would cut stone. Alia could tell you all about the building of a house in Greenland, for she really helped in the building of her own home. Her father and brother cut the ice, and then Alia picked up the blocks and carried them over to place where the house was to stand. So she did help.

The house is only one story high, but Alia thinks it is very fine, for it is much larger than some of the houses in the Eskimo village; and there are many skins of wild animals hung up inside, for both her father and her brother are expert hunters, and have taken many seals and bears.

Alia's home is shaped like an arch. It tall enough at the centre to allow a grown person to stand erect, but the sides slope down to the ground, so that only the children can stand upright there. The outside of the house was covered with snow after all the building had been done, and this snow froze and hardened until it glistened like diamonds.

There is one little window in the house, for of course there must be some light; but when the long, long night comes, which lasts for months, a thick skin is hung across this window, to keep out the cold and snow.

Almost the queerest part of Alia's home is the door to this house. The window is so very small that it can not let in much cold; but if there was a larger door it would be impossible to keep out the terrible cold of a Greenland winter, even if skins were hung very thickly over it. So the door is a long, long way from the house. That sounds rather queer, doesn't it? But it is a fact. Little tunnels are made through the ice, and the opening to the first tunnel is so small that even Alia must creep into it. This tunnel leads into a larger one; across the opening of which heavy skins are hung. Alia goes on from one tunnel to another, until she comes to the very last one, in which she can walk upright. From this tunnel she walks right into her home, but there are heavy bearskins hung across the doorway, and she must lift these before she can get in. So you see the outside air has not much chance to get into Alia's home by the door, at least, though we would think the place too cold to stay in for five minutes.

The lazy ones among the Eskimos do not have more than two tunnels before their doors, but Alia's home is better protected than that, for there are five different tunnels, becoming larger and higher as you approach the house itself.

The beds are made of blocks of snow, and look like little bunks, close up against the side of the house. Alia's bed is covered with several bearskins, and there are more bear skins for her to draw over herself, too, when she goes to bed. Really this house is considered very fine, and it is pointed out with pride to all the strangers who come to the village—but, to tell the truth, very few strangers get to Greenland.

Alia's people are considered quite wealthy, because they have so many skins. The inside walls of the house are hung with skins, and Alia's father, mother, brother and herself wear sealskin garments. Alia's entire outfit, even her leggings and shoes, are made of this, and she has a dress—made almost like bloomers—of sealskin, too. Her hood, cloak and mittens are of this same fur, and even her best doll has sealskin frocks. But when it comes to hair ribbons, and things like that Alia must use strips of bearskin, for she never saw a piece of ribbon in her life until about two years ago. There are some other things which you know all about, which she never sees until lately—grass, flowers, cows, horses, glass, trees, steamboats, cars, and lots of other things which we see daily. Her dishes are made of sealskin, and the knives are made of bone.

There is not very much cooking done in Greenland, because the stoves are so poor. What they call stoves we would only call lamps. In winter these lamp-stoves are kept burning all the time, for warmth; but as the ice which forms the house never melts a bit from the heat I am afraid we should freeze, if we went to visit Alia. The oil for the stove comes from a whale which Alia's father helps to kill.

One of Alia's regular duties is to hunt for moss down under the snow and ice. When she finds it it is brown and dry, not soft and green like the moss out in our woods. But this dry, hard moss will do very well as a wick for the oil stove; and their reindeers like to eat it, too.

Alia has some playthings which would interest our boys and girls. In the first place she has a sled on which to take you riding. Her brother made it for her out of skins and bones. Then her father gave her two little Eskimo dogs. These dogs are as strong as any dogs in the world, and they like to draw over the ice and snow the sled with Alia on it. She can guide them and drive them very well, and she often goes out in this way to see her little friends who live near by.

Sometimes there comes up a storm during the Greenland winter, and it may last for two or three weeks. During all that time not even Alia's father can venture forth; they must all stay in this little house, and be glad they have so safe a place, too.

The house is so small for so many people that it would be very unpleasant if they should begin to quarrel with one another. Alia's father works hard, and is very prudent, so he always has a good supply of food on hand in case of a storm; it is generally piled along the sides of the tunnels leading into the house. He has whale meat, and bear meat. Alia's mother cooks these over the flame of the oil stove. Some of the people are foolish enough not to keep on hand a good supply of food, and when a fearful storm comes sometimes they starve to death before help can reach them.

This last year Alia had a new sled given her, a sled made of ice. This is really true, though it sounds like a joke. It is the best possible kind of a sled for tobogganing, though Alia would not understand what that word means. She can guide her sled very well, and she goes like a little streak of lightning on it, down the long hills of ice near her home. There is not so much danger coasting in Greenland as there is here, for there are no trolley cars or horses there to make it dangerous.—Christian Advocate.

Romance of Two Owls.

Romeo and Juliet died recently at a road-house in The Bronx, says the Brooklyn Eagle, and there is much sorrowing there. Romeo and Juliet were a pair of owls. They lived and loved together and in death they were parted but a short time.

Last March a dead tree on the hill beyond Bronx Park was blown down. The boys passing the spot soon afterward discovered a big owl blinking its great eyes vacantly at the wreck of the tree, which proved to be also the wreck of its home, for the boys found two of the oddest looking nestlings, consisting mostly of eyes and mouth, among the ruins of trunk and branches.

They took the two queer little birds away with them, the old one making no protest, although they were plainly its own. The owlets were purchased by the proprietor of the road-house, and it was a wise investment, for in their short but interesting career they brought many dollars to his till.

The young birds were well cared for and grew and thrived. When they were large enough to look out for themselves they were placed in a large cage, and soon became great favorites with the old customers of the place and attracted many new ones.

They were a source of constant amusement, not only because of their grotesque appearance, but also because of their avidity with which they accepted things edible from the hands of their admirers, to say nothing of the unmistakable adoration they had for one another. For this last reason the owner of the owlets named them Romeo and Juliet.

The Young People

Mice seemed to be their favorite choice in the food line, and if two mice were put in the cage at the same time each would take one. If one mouse was larger or plumper than the other, the male owl invariably took the smaller or the scrawny one, thus giving plain evidence of his gallantry and of his consideration for his mate. If there was only one mouse in the cage, Romeo would divide it and never failed to give the larger and presumably the choicer portion to Juliet.

The affections between the two birds seemed to grow stronger daily, and the manifestations of it were an ever-pleasing sight to the many people who were constantly around the cage. Whether liberality of feeling was responsible for the calamity that befell Juliet one day is not known, but just after putting away a particularly fat mouse that Romeo had gallantly parcelled out to her from a pair that some one had brought in for their dinner, she gave an uncommonly large and solemn blink and tumbled off her perch dead as a stone.

A moment Romeo, who had bolted his mouse, sat on his perch gazing down at his prostrate mate, his eyes open to their widest extent. Then he seemed to realize what had occurred.

He dropped down to the side of Juliet, caressed her feathers with his beak, and showed the greatest distress. He continued this for several minutes, and then apparently awoke to the fact that it was all useless.

He returned to his perch, where he sat for an hour gazing down at his dead love, refusing to pay the least attention to anything that was going on around him. Then he dropped to Juliet's side again.

The bottom of the cage was covered deep with sand. Romeo drew his dead mate over to one corner of the cage and with his beak and feet threw sand upon her until she was covered out of sight by a mound. Then he went back to his perch.

He persistently refused to eat or drink. He would not get down off his perch, but sat gazing sadly at the mound below him. On the morning of the second day after the death of Juliet they found Romeo dead at the side of the mound.—Presbyterian.

Dorothy's Way.

BY F. H. S.

Dorothy never set about being good just to be good. She never thought of it in that way. That was how the old woman who had lost a daughter, and who sat lonely and sad in one corner of the boarding house parlor one evening, found a little girl drawing a chair close up beside her and felt a warm, tiny hand slipped into her own, and heard a happy, lisping little voice tell stories about dolls and their ways, until her tired, despairing heart for the moment almost grew young again. And much in the same way the crabbed old gentleman who hated children astonished himself and others by joining a little girl in a regular game of romps on the boarding house lawn; and a bashful young man from the country found himself talking out loud and actually telling stories to a group of "town people" listeners.

But this isn't what I set about telling. I want you to know how Dorothy brought the village doctor, who hated dogs, and the village lawyer, who loved them—that is, his own brown-eyed Fido, I mean—together. These two men disliked each other intensely, and had not spoken for years, but both of them were fond of Dorothy.

So one day when Fido got a cruel wound from a passing dray, and Dorothy happened to be close by and saw it, nothing was more natural than she should gather the little dog up in her arms and hurry with it to the doctor's office on the next corner. And the doctor, with Dorothy's confiding eyes upraised to his, and her hand trembling on his arm, should overcome his first impulse to throw the dog through the window, and set about caring for it as he would for one of his own patients.

When the wounds were all dressed, and Fido carefully wrapped and placed in a basket, Dorothy took her leave, declaring that she would come back in an hour or so and take the little patient home, but that he ought to have some sleep first.

Well, as soon as Dorothy had turned the first corner the lawyer came hurrying to the spot, having just learned of the accident. A boy pointed toward the doctor's office, and thinking only of Fido, the lawyer hurried there. The doctor was just leaning over for another look at his patient, and—of course you can see for yourself how the reconciliation came about.

Not so much of a story, you say? Certainly not. I didn't mean it to be. I just wanted to give you an idea of Dorothy's way.—Children's Visitor.

The Old Year.

BY THEODORE G. SOARES.

What have you done with the year?
I have earned my bread each day,
And done my work as it came;
I have taken my share of play,
And kept from the things of shame.
Yes but what have you done with the year?
What have you done with the year?
I have cared for wife and home;
I have laid by some goods in store;
I have taken my part, that was shown,
And given some gifts to the poor.
Yes, but what have you done with the year?
What have you done with the year?
Have you lived and loved and been kind?
In truth and in faith have you grown?
Do you know better God, and his mind?
Can you listen and hear him alone?
Ah! what have you done with the year?

EDITOR

A. T. DYKEMAN

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

Officers.

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

Our Aim

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

Congratulations.

All our Unioners will, we know, join with us in congratulations to our Secretary Treasurer who has recently taken to himself an helpmate. He was married on Wednesday, June 15th, by Rev. Dr. Gates, to Miss Mary Isabel Jordan of St. John. We heartily wish Mr. and Mrs. Lawson a happy and prosperous journey together through life.

Reports From Societies.

TEMPLE CHURCH, YARMOUTH.—The annual business meeting of our Society was held on Monday evening, May 30th. After the usual opening exercises led by the President, Miss Laura Kinney, reports from the different departments were read, all of which gave evidence of faithful work performed during the year. The Treasurer's report showed the receipts to be \$161.88, \$35 of this amount was raised by the Missionary Committee, and given towards the support of Rev. J. A. Glendening. One evening a month is devoted to missionary exercises, and the committee provide a programme which is always helpful and instructive.

The spiritual interests have been well cared for. Pastor Newcombe is a ready worker, rendering help which is greatly appreciated by the Society. During the year we purchased a first class piano which adds very much to the service of song. The officers for the new year enter upon their duties with prospects that are indeed encouraging. For all the blessings that are ours we are grateful to him, the giver of every good and perfect gift, and from whom all blessings flow. E. H. G.

Prayer Meeting Topic—July 3rd.

Ways of Consecrating Ourselves to our country.—Romans 13: 1-7; I Peter 2: 13-17.

Home Readings.

Monday.—Free Indeed. John 8: 28-36.
Tuesday.—A Nation's Reproach. Proverbs 14: 26-34.
Wednesday.—To Caesar and to God. Luke 20: 19-26.
Thursday.—Lest we Forget. Deut. 8: 7-14.
Friday.—Outcome of Neglect of God. Lam. 5: 1-22.
Saturday.—The Building that Endures. Matt. 7: 24-29.
Sunday.—The Divine Proprietorship. Psalm 24.

Get out the flag and drape it over the stand. Let the Bible rest upon it. Begin the meeting by singing the National Anthem, Coronation and the Doxology. Call attention repeatedly to the topic of the evening at the time of announcing the different hymns. Call for prayer for our country and for our citizens present. Encourage personal resolve. Call for earnest thought upon the topic. Endeavor to deepen the impression that citizenship is a sacred thing and that everything that corrupts it strikes at our national life.

I. WHAT CONSECRATION IS.

Consecration is the voluntary act of dedication to a special cause. It is therefore not fatalism, coercion or meek submission to the will of another. It is a glad act prompted by conviction and adoption of a principle. The man who consecrates himself to his country must do so from principle, and if he does it truly he is a constraining force for righteousness and all forms of good government.

II. WHAT CONSECRATION DOES.

(1) It makes a citizen a patriot. Not a dead hero only but a living one first. Dying for his country only when he has done his utmost to make it righteous. A patriot is a man who from principle is right first, who would have his country right next, and who would after that be a consecrated citizen with a clear conscience.

(2) A consecrated citizen keeps the laws of the land. Now abide by the state, the citizen and the principle, and nothing can fall out to the good of the state without citizens actuated by principle. All law and authority is founded upon the Godly principle of love. Love is freedom to the citizen. Only the freeman can submit to the

will of the majority because he only will do it for the sake of the freedom of the many. A law abiding citizen is a kind man, and next to love, kindness is the first law of all government. A patriot is consecrated not because of any enactment nor fear of judgment but for conscientious reasons of principle.

(3) The consecrated citizen should be active. He should pay his taxes to support good government. He should not attempt to evade the tariff laws. He should take the trouble to know the meaning of every measure proposed, and he should know the character of every candidate for office. He should understand the good of the people, and then vote for the right without "wobbling." No consecrated citizen can excuse himself from responsibility in this respect. The citizen has it in his power to put into office good men who know no fear or favor. He should keep on foot a wholesome agitation for the sake of educating the ignorant and to strengthen the will of the weak.

(4) The consecrated citizen will be a missionary. Even as the resurrection enlarged the personnel of the family including not only those of one blood but all those of one spirit, so a consecrated citizenship will enlarge a man's country and send him out to propagate the social ideas of the Kingdom. HOWARD H. ROACH.

Illustrative Gatherings.

(Selected by the Editor.)

THEME.—CONSECRATED CITIZENSHIP.

Render unto Caesar the things which are Caesar's; and unto God the things that are God's. Jesus Christ.

The life-blood of a nation is not that yellow tide which fluctuates in the arteries of trade. Its true revenues are religion, justice, sobriety, magnanimity, and the fair amenities of art. It is only by the soul that any people has achieved greatness and made lasting conquests over the future.—James Russell Lowell.

If all were perfect Christians individuals would do their duty; the people would be obedient to the laws; the magistrates incorrupt; and there would be neither vanity nor luxury in the state. J. L. Rousseau.

The Bible from beginning to end inculcates and honors patriotism. It is true that the supreme devotion to a kingdom not of this world, everywhere has the pre-eminence; but love of one's country is encouraged both by example and precept as in no other book in this world. Dr. W. B. Preps.

To be a good patriot a man must consider his countrymen as God's creatures, and himself as accountable for his acting towards them. Bishop Berkeley

Are You Going.

The International Convention of the Baptist Young People's Union of America is to be held this year at Detroit, Michigan, July 6th to 10th.

The programme is one of unusual excellence and interest. There are new and attractive features.

Detroit is a beautiful city, with many attractions. Parks of surpassing beauty—charming trips by trolley and water—unexcelled summer climate.

The railroad fares are low and arrangements can be made to join St. Louis with Detroit in the outing. Ask your ticket agent or transportation leader about railroad matters.

Good accommodation for delegates and visitors will be provided at very reasonable rates.

For particulars write Detroit Convention Committee, 404 Hammond Building, Detroit, Michigan.

The Transportation Leaders for the Maritime Provinces are:

For N. S.—T. E. Clay, Boys' Club, Halifax.
" N. B.—W. J. McAlary, St. John.
" P. E. I.—John Gordon, Charlottetown.

The Decalogue of Health.

(French Medical Review.)

1. Rise early, retire early, and fill your day with work.
2. Water and bread maintains life; pure air and sunshine are indispensable to health.
3. Frugality and sobriety form the best elixir of longevity.
4. Cleanliness prevents rust; the best cared for machine lasts the longest.
5. Enough sleep repairs waste and strengthens; too much sleep softens and enfeebles.
6. To be sensibly dressed is to give freedom to one's movements and enough warmth to be protected from sudden changes of temperature.
7. A clean and cheerful house makes a happy home.
8. The mind is refreshed and invigorated by distractions and amusement, but abuse of them leads to dissipation and dissipation to vice.

Notices.

OUR TWENTIETH CENTURY FUND,
\$50,000.

Foreign Missions, India, \$25,000; Home Missions, Maritime, \$10,000; North West Missions, \$8,000; Grand Ligne Missions, \$5,000; British Columbia Missions, \$2,000; Treasurer for Nova Scotia.

Rev. J. H. BARRS,
Wolfville, N. S.
Treasurer for New Brunswick and P. E. Island,

Rev. J. W. MANNING,
St. John, N. B.
Field Secretary,

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

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

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

20TH, CENTURY FUND

I shall be glad if all our people whose payments are due on the Twentieth Century Fund, will kindly hand them to their pastors or delegates attending the Associations. I will be present and receive such. Kindly put your offerings in envelope, write on it your name, church, and county.

H. F. ADAMS.

P. E. I. BAPTIST ASSOCIATION.

The 37th annual meeting of the P. E. Island Baptist Association will be held with the East Point Church commencing on Friday, July 1st at 6 o'clock p. m. All letters from the churches to be sent to the Secretary not later than the 20th day of June.

ARTHUR SIMPSON, Secretary.

By View, 14th May, 1904.

The entertaining committee of the East Point church request that all delegates proposing to attend this Association would have their names forwarded by their church clerk on or before the 23rd inst, to the undersigned.

Please state of each Delegate whether they come by train or R. R.

WM. McVEAN, Church Clerk.

Hopewell, P. E. I., May 4th, 1904.

TRAVELLING ARRANGEMENTS FOR THE P. E. ISLAND ASSOCIATION.

Tickets for one first class fare will be issued from all stations on P. E. I. Railway to Souris Thursday June 3rd good to return up to and including July 5th. Delegates will procure certificates of attendance for the return trip.

Carriages will convey delegates from Souris to East Point.

E. D. STERNS

N. B. SOUTHERN ASSOCIATION.

The N. B. Southern Association will meet with the Third Springfield Baptist Church Belleisle Station, commencing on Thursday July 7th, at 10 a. m. Delegates from St. John take early I. C. R. train to Norton; thence eight miles by Central Railway to Belleisle Station, arriving at 9.30 a. m. Usual travelling arrangements are being made.

J. H. HUGHES, Moderator.

CHRIS. A. LAUBMAN, Clerk.

Programme for Friday afternoon, July 8th, 1904.

1. Bible Reading, Rev. Dr. G. O. Gates.

2. Paper, Duty, The Bible Teaching on Our Lord's Second Coming, Rev. Christopher Burnett.
3. Paper, The Higher Criticism, Rev. A. B. Cohoe.
4. The first Fifty-Years of the Baptists in N. B., Rev. Perry J. Stackhouse.

W. CAMP.

Chairman of Programme Com.

The I. C. R. will issue Standard Certificates, each delegate will purchase an adult first class one way ticket to Norton and obtain a certificate which entitles them to return free if ten or more delegates attend, if less than ten delegates, will be entitled to first class ticket for the return journey at half fare.

The N. B. Southern Railway will grant one fare rate, going July 6th and 7th good to return July 9th.

Yours truly,

C. A. LAUBMAN

P. S.—Delegates to the Southern Association at Belleisle will send names as early as possible to Bro. Martin W. Freesz, Belleisle Station, Kings Co., for entertainment.

N. S. EASTERN BAPTIST ASSOCIATION.

The Nova Scotia Eastern Baptist Association will convene at Canso, July 8th.

If ten or more delegates travel on the Intercolonial Railway to Mulgrave, and secure a certificate at the starting point, they will be entitled to free return tickets, on presenting these certificates, properly signed to the secretary of the Association to the Ticket Agent at Mulgrave.

If less than ten certificates are presented, the holders will pay half first class fare for return tickets.

The steamer John L. Cann makes daily trips between Mulgrave and Canso.

T. B. LAYTON, Secretary.

Truro, N. S.

N. S. EASTERN ASSOCIATION.

If this meets the eye of any delegate who purposes attending the N. S. Eastern Association at Canso, July 8-11, and whose name has not yet been forwarded, kindly notify at once the undersigned.

O. N. CHIPMAN.

Canso, N. S.

The steamer "Strathcona" will grant free return to such delegates as pay regular fare in going by her to our Association at Canso. She will leave Halifax on Thursday evening, July 7, and arrive at Canso on Saturday morning the 9th.

Arrangements are being made to have an excursion on this steamer for the benefit of those attending the Association, and also to delay her regular return trip till Tuesday noon in order to accommodate delegates going west.

W. H. WARREN, Moderator.

Isaacs Harbor, June 18.

NEW BRUNSWICK EASTERN BAPTIST ASSOCIATION.

This Association meets this year at Sackville on July 16th, 17th and 18th. I have this day mailed some blank reports to the Clerks of the Churches of this Association, which I trust will be filled out and returned to before the 1st of July next. The usual Railway arrangements have been made. Delegates who have purchased first class tickets going will be entitled to return tickets free. Those travelling over the I. C. R. and Salisbury and Harvey R. R. will please secure Standard Certificate starting point. The

ferry at Dorchester Cape will give one fare rate.

F. W. EMERSON,

Clerk of said Association.

Moncton N. B., May 26th, 1904.

NEW BRUNSWICK EASTERN ASSOCIATION.

NOTICE TO DELEGATES.

All delegates wishing to attend the association which meets at Sackville, N. B. on July 22nd next, are requested to send in their names to the church clerk or pastor on or before July 10th. Provision will also be made for those who have their teams with them.

E. T. BLENKHORN, Clerk

Sackville, N. B., June 10th, 1904.

RESOLUTIONS.

The following resolutions were passed at the Western Association:—

"Resolved," That this Association emphatically reaffirms the belief held by Baptists from the days of the Apostles until now, that the Bible is an absolutely unique revelation from God to man; supernaturally given through men selected for the purpose and inspired by the holy spirit and thus, so divinely fitted for their task that the Bible is an infallible rule for the faith and conduct of all men and the only adequate revelation of God's will to man.

"Further Resolved," That a copy of this resolution be sent to Rev. Dr. Daniel S. Gregory, Secretary of the American Bible League.

DELEGATES TO MARITIME CONVENTION.

TRURO, N. S., AUGUST 27TH, 1904.

The Committee of Entertainment requests:

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

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

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

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

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

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

On behalf of the Committee of Entertainment.

W. P. KING, Chairman.

THE CONVENTION.

The Baptist Convention of the Maritime Provinces will meet (D. V.) on Saturday, August 20th, at 10 a. m., in the First Baptist Church, Truro, N. S.

Official notices of the meeting have been sent to all the churches, through the clerks of the several associations. Church clerks

were therein asked to forward the credentials of delegates to the Secretary of Convention by a certain date. But as the Committee of entertainment in Truro have requested "that delegates desiring entertainment forward their credentials of appointment with their application" to the chairman of the committee (Mr. W. P. King, Truro), such delegates are hereby authorized to see that the clerk of their church does not send the credentials to me, but to Truro as above. Delegates who do not wish the Committee of Entertainment in Truro to provide for them may see that their credentials are sent to me. The regular printed form is not necessary; a written statement of appointment by the Church, signed by the Pastor or Clerk is sufficient.

HERBERT C. CRESS, Sec'y of Convention.
Fredericton, June 21.

SAVE BABY'S LIFE.

You cannot watch you little ones too carefully during the hot weather. At this time sickness comes swiftly and the sands of the little life are apt to glide away almost before you know it. Dysentery, diarrhoea, cholera infantum, and stomach troubles are alarmingly frequent during the hot weather. At the first sign of any of these troubles Baby's Own Tablets should be given—better still an occasional dose will prevent these troubles coming, and the Tablets should therefore be kept in every home. Promptness may save your child's life. Mrs. J. R. Standen, Weyburn, N. W. T., says: "Baby's Own Tablets are valuable in cases of diarrhoea, constipation, hives and when teething. I have never used a medicine that gives such good satisfaction." This is the experience of all mothers who have used the Tablets. If you do not find the Tablets at your druggists send 25 cents to The Dr. Williams Medicine Co., Brockville, Ont., and a box will be sent you by mail post paid.

The annual meeting of the Business Educators' Association of Canada will be held in the rooms of the Maritime Business College, Halifax, commencing on Wednesday, July 13. Mayor A. B. Crosby will welcome the delegates on behalf of the City and Dr. A. H. McKay, on behalf of the educational institutions. Though the membership includes schools from Halifax to Vancouver, this is the first time that any session has been held outside of Ontario. The Maritime is the only school in the Province which will be represented at the meetings.

Denominational Funds.

RECEIPTS FROM MARCH 31ST TO JUNE 20TH, 1904.

PRINCE EDWARD ISLAND.

Fairview church, \$9; Montague church, \$15; Dundas church, \$5.26; Annandale church, \$3.48; North River church, \$10; East Point church, \$6.25; Cavendish church, \$12; Springfield church, \$9.05; Charlottetown church, \$29.15; Tryon Sunday school, \$7. Total, \$106.11. Before reported, \$276.34. Total to June 20th, \$382.45.

A. W. STERNS, Treas. for P. E. I.
Charlottetown, June 20, 1904.

An Austrian surgeon has invented a narcotic bomb, to be fired from any gun, which is claimed to give off narcotic gas powerful enough to render 2,000 men unconscious for several hours.

Why Have So Many
People Such a Decided
Preference for

WIMTEA

Save your Horse

BY USING
FELLOWS' LEEMING'S ESSENCE.

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

PRICE FIFTY CENTS.

T B BARKER & SONS, LTD
ST. JOHN, N. S., Sole Props.

1840. 1903
During this period
Painkiller
(POSBY DAVIS)
has cured more cases of sickness than
any other medicine. It's the best
remedy in the world for
Croup, Colic, Diarrhoea, Etc.
A household remedy.

MILBURN'S HEART AND NERVE PILLS
FOR WEAK PEOPLE

Are a True Heart Tonic,

Nerve Food and Blood Purifier. They build up and recover all the worn out and wasted tissues of the body, and restore perfect health and vigor to the entire system.
Nervousness, Sleeplessness, Nervous Prostration, Headache, Lack of Vitality, After Effects of La Grippe, Anemia, Weak and Heavy Spinal Cord, Loss of Memory, Palpitation of the Heart, Loss of Energy, Shortness of Breath, etc., can all be cured by using

Milburn's Heart and Nerve Pills.
Price 50c. a box or \$3 for 12 boxes. All dealers or
The F. Milburn Co., Limited, Toronto, Ont.

CONSIDER

Why it is that three students of other schools doing similar work, have applied to us to secure their employment. It is simply this: They find that maritime qualification is the standard in most offices.

MORAL:

Attend our school and get a good training.

KAULBACH & SCHURMAN,
Chartered Accountants.
MARITIME BUSINESS COLLEGE.

Halifax, N. S.

Beware
of the fact that
White Wave
disinfects your clothes
and prevents disease

THERE IS NOTHING LIKE **K.D.C.**
FOR NERVOUS DYSPEPSIA
MIGRAINE, HEADACHE, COLIC, ETC.
K.D.C. is a powerful medicine, and is
the only one of its kind. It is
the only one of its kind. It is
the only one of its kind. It is

The Home

REMEMBER THE BIRTHDAY.

Birthdays are milestones on the journey of life which should never pass unnoticed. It takes very little to make a child happy, and the memory of those pleasant occasions remain with us forever. Poverty is no excuse for ignoring these days. The writer remembers well an illustration of this point, which is well worth relating.

A large family who were never anything but poor, and yet who got the most out of life, had the most delightful birthday celebrations. In order to do it the most rigid economy was practiced in other ways. The gifts were always trifling, but each member of the family remembered the occasion. There was always a pretty frosted birthday cake and an extra good supper. Usually one or two friends were invited in to help celebrate. The good mother, whose thoughtfulness was manifest through each day's service was a burden bearer, who seldom saw or knew a moment's rest, and yet she would never have thought of letting a birthday pass unnoticed. I feel sure that her loved ones have memories of those "good old days" which are worth far more to them than worldly wealth.

Surprises adds much to the enjoyment of little folks, so if the plans can be kept quiet it will add interest to the festivities. Only good will and thoughtfulness are necessary to make a happy birthday.

A bunch of flowers, a pretty blossoming plant or fern, a basket or box of confectionery, either home made or otherwise, a book or year's subscription to a good magazine, or some little gift which has been especially desired, will afford a great deal of pleasure. Above all do not forget a little card or note of greeting which, after all is the best part of the gift.—New York Observer.

ASTORIA POTATOES

Whip mealy boiled potatoes to a powder with a fork, add one teaspoonful of butter and one-half cup of hot cream or milk, or more if needed to make a creamy paste, then the beaten yolks of two eggs, one teaspoonful of salt, one half teaspoonful of white pepper, and at the last whip in the stiffly frothed whites. Heap on a buttered pie plate, wash over with a little melted butter and brown lightly on the upper grating of the oven.

FRENCH BAKED POTATOES.

In a baking dish place a layer of sliced potatoes; salt, pepper and add a small lump of butter on each slice; then another layer of potatoes, pepper, salt and butter till the dish is two-thirds full. Then fill with bread crumbs or cracker crumbs and cover all with milk. Bake in a hot oven three-quarters of an hour. Serve in same dish.

RAGAMUFFINS.

Into one pint of sweet milk stir one egg, one tablespoonful of sugar, one-half teaspoonful of salt and one tablespoonful of butter, softened. Sift two level teaspoonfuls of baking powder with one quart of flour twice, stir in the milk mixture and roll out quickly with as little handling as possible; roll to about one-half inch thickness, spread over with one tablespoonful of butter, sprinkle thickly with light brown sugar, and grate one-half of a nutmeg over all; roll as you would a sheet of music and cut one-half inch thick; flour a large biscuit pan, lay in the muffins flat, and bake in a quick oven fifteen minutes. Serve warm with sifted sugar, or they are equally nice cold for Sabbath evening tea.

PINEAPPLE JELLY WITH STRAWBERRIES.

To make something fit for a king, place good-sized luscious strawberries, which have been dipped into powdered sugar, in a pineapple jelly concocted in this way: Soak three-fourths of a box of gelatine in a cupful of cold water, in twenty minutes add a pint of cold water, one and a half cupful of sugar. Stir until the sugar is melted then

add one cupful of juice off from canned pineapples, also the juice of one lemon. After the mixture has stood for an hour, pour through cheese cloth into a mould until half full, stand a few minutes, then arrange a layer of strawberries. Cover with more jelly after which top with the fruit. Turn from the mould on a glass dish and border with whipped cream dotted with strawberries.

STRAWBERRY SANDWICHES.

These are most appetizing. Cut rather large strawberries in several pieces, sprinkle with sugar, set in the ice chest for an hour, and later spread between thin slices of bread rich cream with the berries and arrange prettily on a dish.

BUTTER CAKES

Coffee and butter cakes are the daily lunch of thousands of downtown workers in New York. The butter cakes, which immaculate cooks produce in full view of all who pass the windows of the numerous places where they are served, are as appetizing to look at as they are to eat. Many housewifely, working women have tried in vain to produce them at home. One enterprising woman obtained the receipt from an old cook at one of the restaurants, and published it in What To Eat: "Sift together three cups of flour, four and a half level teaspoonfuls of baking powder, and three-quarters of a teaspoon of salt. Into this rub two tablespoons of butter until the flour looks mealy. Add one and one-quarter cups of milk, and beat for a minute to a smooth dough. Turn out on a well-floured moulding cloth and toss into a ball with a knife. Slip a woven cover over the rolling pin and rub the texture full of flour, then roll out the dough into an even sheet, three-quarters of an inch thick, cut with a biscuit cutter and make on a greased griddle. Do not have the fire too hot. When they puff up to double their size, turn and bake on the other side. A spatula is the best thing for turning them. The dough must be kept moist, so moist that it will stick to anything except the floured roller. Avoid touching it with the hands. Serve very hot."

SUCH LITTLE THINGS.

They are such little, simple things to do: To sweep a room, to bake a loaf of bread, Kiss a hurt finger, tie a baby's shoe, To mend a school-boy's broken sled. Such little, simple things; but they above Who on our little world attendant wait, And joyful wait, note only if through love The deed be done to count the world as great.—Mrs. M. P. A. Crozier, in Morning Star.

Mr. Balfour created a vigorous young bull the other day. 'Do not let us imitate,' he said, 'a folly which has never been committed by any other nation.' The Irishmen took the 'imitation' as sincerest flattery.—Bristol Mirror.

'Cholly Brokeleigh tells me his ancestors were early settlers here' Yes? Well Cholly isn't. I'm his tailor.—Philadelphia Press.

Visitor—I've just been to make my first call on Mrs. Johnson Lady of the House—So glad, dear. Poor dear, she's glad to know any one!—Punch.

A London cabman was recently having his first born baby christened. Clergyman—What name shall I give the child? Cabby (through sheer force of habit)—Oh, I'll leave that to you sir.

Round Sergeant—What! Asleep again? Can it be that this is from force of habit? Waking Patrolman—N-n-no sir. Jest a habit o' th' force.—Baltimore American.

Harry—I hear you do not speak to Rose. Reggie—No; she is too flighty. I told her I went to a phrenologist and had my head examined, and she said there was nothing in it.

Harry—Did she mean there was nothing in phrenology?

Reggie—She said I could draw my own conclusions.

After Work or Exercise

POND'S EXTRACT

Soothe the tired muscles, remove soreness and stiffness and give the body a feeling of comfort and strength.
Don't take the weak, watery water preparations represented to be "the same as" Pond's Extract, which easily sour and generally contain "wood alcohol," a deadly poison.

Are You Looking

For a school where for A SMALL EXPENDITURE you can equip yourself to EARN A GOOD SALARY?

Fredericton Business College.

No vacations. You may enter at any time. Address,

W. J. OSBORNE,

Principal, Fredericton, N. B.

BRECHE A LADY

Tells of her experience with

DOAN'S KIDNEY PILLS

The Great and Well-Known Kidney Specific for the Cure of all Kidney and Bladder Troubles.

Mrs. P. Bertrand, Breche A Manon, Que., writes:—I think it nothing but right for me to let you know what DOAN'S KIDNEY PILLS have done for me. For five months I was badly troubled with a sore back, and such severe pains in my kidneys that I could scarcely walk at times. I got a box of DOAN'S KIDNEY PILLS, and before I had them half taken I was greatly relieved, and with another box I was completely cured. I cannot help but give them all the praise I can, and will never fail to recommend them to all kidney sufferers.

DOAN'S KIDNEY PILLS.

are 50c. box, or 3 for \$1.25; all dealers or The Doan Kidney Pill Co., Toronto, Ont.

COWAN'S

Cocoa and Chocolate.

They are the choicest of all.

Try them

DR WOODS NORWAY SYRUP PINE

Heals and Soothes the Lungs and Bronchial Tubes. Cures COUGHS, COLDS, BRONCHITIS, HOARSENESS, etc., quicker than any remedy known. If you have that irritating Cough that keeps you awake at night, a dose of the Syrup will stop it at once.

USED FOR EIGHT YEARS.

I have used DR. WOOD'S NORWAY PINE SYRUP for every cold I have had for the past eight years, with wonderful success. I never see a friend with a cough or cold but that I recommend it.—M. M. Ellsworth, Jacksonville, N.B.

PRICE 25 CENTS.

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. Gibson, Treasurer, Wolfville, N. S. Envelopes for gathering these funds can be obtained free on application.

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

SOUTH BRANCH.—This section of the Cordwell Baptist church is enjoying a refreshing from God. It was my privilege on the 18th, to baptize five young ladies, and on the 23rd to baptize a man in middle life and a young man. This makes fourteen added to this church by baptism during the last month.

W. CAMP.

NEW GERMANY, N. S.—We are greatly encouraged in our work. The Lord blesses His word to the conversion of souls. We held three weeks of special meetings at Foster Settlement, and the Lord gave us souls. Rev. S. W. Schurman helped me for one week. He is a workman that needeth not to be ashamed. Last Sunday, in the presence of a large congregation, I baptized eight happy believers. There are others whom we trust will soon follow their Lord in His appointed way.

H. B. SMITH.

June 22.

SOUTH RAWDON, N. S.—After six months absence, on account of ill-health, and in response to a unanimous invitation from the church to return to them, I find myself again comfortably settled and at work. During my absence the church was visited by Rev. I. Wallace, whose faithful ministrations were very much enjoyed. Bro. Berrie a student at Acadia supplied the pulpit for some time with good acceptance. On Sunday, June 12, we baptized three young converts who with another received on experience, were welcomed to the church at the conclusion of the morning services.

L. J. S.

CABAROUSE, C. B.—It is almost a year ago since we came here; During the winter season we held sixteen weeks meetings on the field besides the other work always involved on a pastor, and very much more which is peculiar to this field. About eighty have started to seek Christ since I came here; but when we look upon the ones and two's we ask where are the nines. I baptized one man in Gabarouse, two men and three girls in Fouchu and received two by letter, making eight altogether. A number were hindered in both places by bigotry of professed friends and near relatives. There are still others to follow the Master in baptism.

A. H. MACCABE.

BROOKFIELD, COL. Co.—During a stay of two years on this field we have enjoyed large blessing. About 30 have been added to the little church groups here by letter or by baptism. The parsonage has been repaired and a furnace put in, adding to our comfort. Church property has been enlarged, increasing its value by about \$300. For three weeks, at the close of our pastorate Bro. C. W. Walden was with us and great blessing attended his visit. By his faithful presentation of the Word souls were won for Jesus, and by continuing instant in prayer he had power with God. May God bless him in his future work. We are now happily settled in Moncton, N. B.

IRA M. BAIRD.

FIRST YARMOUTH CHURCH.—Rev. C. W. Rose began his work in this place June 12th, 1904. On the following Thursday evening the church and congregation, held an informal reception in the vestry, for our pastor and Mrs. Rose. Eleven Baptist pastors and nearly all their wives were present. The large room was crowded when Deacon Barton called the meeting to order. "Old Coronation" was then sung, the scripture read, and prayer offered, Rev. E. J. Grant welcomed Mr. Rose to the county, Rev. D. Price to the town, and the writer on behalf of the church. Pastor Rose then responded to the many

kind things that had been said. Our choir and other musical talent gave their choicest selections followed by general conversation and refreshments. All present were greeted with a warm welcome and our Pastor and Mrs. Rose in particular. During our pastorless condition of eight months, preachers good and true have given us the living Gospel each Sunday—for which we are grateful, now we look forward to brave leadership, and patient, persistent work together.

Church Clerk.

CENTREVILLE, N. S.—Lord's Day, June 12, we baptized four young women, and gave them the right hand of fellowship at the evening service. God has blessed our work this year in giving us souls. We are just beginning to get things into working shape, when we came here none of the churches were in working order. But by the grace of God and hard work I think I can report a better spiritual life. This field is like many others of the Home Mission fields, altogether too large for one man to work. It is a shame for any field as large as the one the writer is serving to draw grant from H. M. Board. They could pay easily \$800 and parsonage, but for a lack of training, the people generally do not give in proportion to their wealth. From Centerville and Mt. Pleasant to Upper Tidnish we have beautiful farms, and I venture to say scarcely a better lumbering district in Nova Scotia. Handsome houses and all nicely furnished and not withstanding all God's material blessings, cannot keep a pastor without drawing on the Board. If I were in a poor field, not able to give to the gospel, I gladly would remain and try and do something for God; but I have decided to resign my pastorate here. July 3rd, being my last Sunday.

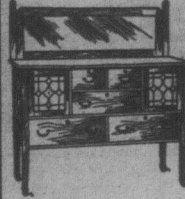
S. A. MACDOUGALL.

UPPER AYLESFORD, N. S. FAREWELL SERVICE.—On Tuesday evening, June 14, the handsome Baptist church in Aylesford was crowded to the doors by friends from Morristown, Kingston and Aylesford, who had gathered to say farewell to their pastor, Rev. A. S. Lewis, and wife. For three and a half years Bro. Lewis has ably served the churches of this field, but now leaves to pursue a further course of study in the United States. Mr. L. O. Neily was appointed chairman, and after a few opening remarks called upon Dea. C. J. West to present a farewell address on behalf of the congregation gathered. Dea. West was listened to with rapt attention as he described the privilege the church had enjoyed by listening to the able presentation of the truth by Pastor Lewis. Referring to the work accomplished under his leadership, Dea. West showed that when Mr. Lewis assumed the care of the church, June 1, 1901, a debt of \$2500 rested on the church building in Aylesford, but since that time it has been reduced to \$800. The Benevolent work of the church had steadily grown, \$300 a year having been contributed for the carrying on of Christian work within the bounds of the denomination. Six hundred dollars had been raised towards the Twentieth Century Fund. Dea. West also spoke of the spiritual growth of the churches—45 having been added by baptism and 21 by letter. The address made special mention of the helpful nature of the mid-week meeting. The Pastor always choosing subjects at once fresh, instructive, devotional, and uplifting. Dea. West then, after very feelingly referring to the many ways in which Bro. Lewis and family would be missed, presented them with a purse of \$35 from Aylesford friends. A purse of \$17 was previously presented by Morristown friends while Mrs. Lewis was presented with a handsome silk umbrella with sterling silver handle, initiated, by the ladies of the Kingston congregation. Other gifts were presented by individual friends of all denominations, thus attesting to the high regard in which Pastor Lewis and wife were held. Among those accepting seats on the platform besides Mr. and Mrs. Lewis, were, Revs. C. K. Morse and G. P. Raymond pastors of the Baptist churches in Waterville and Berwick respectively. Also Rev. Wm. Philips pastor of the Methodist church in Aylesford, all of whom made splendid addresses. Bro. Philips especially spoke of the hospitable and fair way Bro. Lewis had used him as a fellow worker in Christ. Pastor Lewis replied to the addresses and presentation in a somewhat humorous manner, at the same time expressing on behalf of Mrs. Lewis and himself their deep appreciation of all the kindness shown them, and the unbounded sympathy and love which had always been manifested towards them. The addresses were interspersed by splendid music, supplied by the combined chorus of Morristown, Kingston and Aylesford. Mr. Lewis and family left on the Express on the following afternoon for a few weeks rest with friends in New Brunswick before taking up their new work.

ONE PRESENT.

WEDDING PRESENTS.

Our Furniture Stock Can Furnish Them.



No house in Lower Canada is as well prepared to cater to the Wedding Present Host as Ours is. We have an enormous stock of Furniture, plain, fancy, cheap, moderate and expensive.



We cheerfully quote prices. Simply drop us a card and we will do the rest.

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Among the Specialties in Furniture handled Exclusively by us, are: White Mountain Refrigerators, Globe-Wernicke Bookcases and Office Filing Cabinets, Vudor Shades for Verandahs.



Manchester, Robertson, Allison, Limited. St. John, N. B.

ICED COCOA

is a delicious
Hot Weather Drink

Mix thoroughly 1/2 of BENSROP'S ROYAL DUTCH COCOA with two pounds of granulated sugar, and one pint hot water and boil three minutes. strain and when cool add, if desired, one tablespoonful extract of Vanilla. put three tablespoonfuls of this syrup in glass half filled with cracked ice; fill glass with milk, sugar to taste, shake thoroughly, and serve with or without cream. Whipped cream is a great improvement.

Have You Tried EDDY'S HEADLIGHT PARLOR MATCHES

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

Ask your Grocer for them.

TOTAL ABSTAINERS GET SPECIAL ADVANTAGES

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

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

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

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

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

A "Dye" Soap!

Dear Sirs,—Within the past year I know of three fatty tumors on the head having been removed by the application of MINARD'S LINIMENT without any surgical operation and there is no indication of a return.

CAPT. W. A. PITT.

Clifton, N. B. Gondola Ferry.

MAYPOLE is a cake of soap that dyes to any desired color or shade. Put out the world over for brilliant, fast, clean, economical, easy, safe dyeing at home. As superior to the old fashioned "powder" dyes as gold is to brass.

Maypole Soap

Made in England, but sold everywhere for color—1/- for block.

RELIGIOUS ATMOSPHERE.

Why did your doctor send you away to the hills? It was to get a change of air. That is it. He wanted you to get some of that mountain breeze into your wasted lungs; he knew that if he could get you away into that bracing ozone it would be better than all the pills and mixtures. The air of the hill is a tonic. Talk of appetite—why you never knew what it was until you went among the mountains; then the provisions vanished, and the bread ran short. The atmosphere is like a picture without perspective—dull, flat, uninteresting because unnatural. We are afraid to be natural in our religious life. Why is it that so many people seem to be so bloodless, lifeless, astrophied in their character? It is simply want of air. They have no mountains in their creed; they live contentedly in the plains of thought and life, and never have any anxiety as to what is on the top of the other side of the hill.—Rev. Walter A. Mursell.

HEAVEN'S GATE.

The gate of heaven is no wider now than it was seventeen hundred years ago. The law of God extends as far as it did when the Apostles lived. We are bound to the same strictness and purity, to the same zeal and steadfastness, which distinguished the primitive Christians. They were all men of like passions with ourselves; they had the same corrupt nature to strive against, the same temptations to resist, the same enemies to overcome. Their advantages for performing their duty were not greater than ours; on the contrary, besides all that they possessed, we have the benefit of their example and experience. God's hand is not shortened, the blood of Christ hath lost none of its virtue, his intercession is no less prevalent nor is the power of his spirit in the least impaired by length of time and constant exercise. So that we are entirely without excuse, if we do not both aim at and actually attain the same degree of holiness and purity with any of those that have gone before us.—Robert Walker.

A SCIENTIST'S TESTIMONY.

In face of the illogical arguments based upon the laws of heredity, which are so frequently urged against revealed truth, it is gratifying to find a leading scientist—Dr. Symes Thompson—throwing the weight of his learning into the other scale. He insists that laws of heredity, so far as such are known to exist, by no means diminish personal responsibility, or tend to fatalism, but clearly work the opposite way, and he goes on to say:—

Instead of modern science tending to materialism, it tends, in its most recent developments, to emphasize the fact that the word, it's law of God, is that in which and from which all things have their being; and that in adjusting ourselves to our environment we must bend our will in prayerful earnestness to the perception and full use of the spiritual gifts which are not denied to the believing and expectant seeker. Let us take care that every channel by which we may know God and his workings may be kept open. He is our true environment. His incarnation is the ladder by which we advance step by step in that evolution by which the divine Life is perfected in once-fallen humanity.—Morning Star.

JU-JITSU.

The newly introduced knowledge of the ju-jitsu exercises of the Japanese brings to mind a curious distinction between the Germanic and Asiatic that have accepted their standards, and Asiatic races and some European nations. These Japanese exercises used to develop the ability to defend one's self, are based on practices which throughout the north of Europe are regarded as 'foul play,' and are therefore ruled out of sports, and the manly art of self defence. He is a low down fighter who in England strikes a foul blow or takes an unfair advantage of an opponent. But the Japanese have elevated the foul blow and the unfair advantage to a science. The art of offence and defence is to take one's opponent unexpectedly at a disadvantage to fracture his leg, to dislocate his

arm, or break his neck. Frenchmen have made a science of the art of kicking, and can practice it with agility and skill which would knock out the champion boxer of the world before he had adjusted himself to the situation. The boxer's chin would be broken and his nose battered in before he knew what had happened. Just what these national practices indicate in the national character we are not wise enough to tell.—Christian Register.

THE LOST BOY.

Mr. Moody was preaching in the big tent during the Columbian Exposition in Chicago. The text was, "The Son of man is come to seek and to save that which is lost." The sermon done, out of the throng was lifted by a police officer a little boy who had been discovered, evidently lost, amid the crowd. Mr. Moody took the little fellow in his arms, and standing before the multitude, asked the people to look at the lost child. "This boy has a father who is no doubt, at this moment, looking for him," said Mr. Moody. "The father is more anxious to find the boy than the boy is to be found. It is just so with our heavenly Father. He is seeking to-day; seeking us with unspeakable solicitude."

Just then a man, pale-faced, with excited, eager motions, was seen elbowing his way to the platform. As he reached it the little fellow saw him, ran quickly over the platform, and threw himself into his father's out stretched arms. The crowd burst into a mighty cheer.

"Thus," cried Mr. Moody, "will God receive you, if you will run to him to-day. 'The Son of man is come to seek and to save that which is lost.'"

Yes, God cares. The Christ who came from God is infinite proof of a caring God. Here is a cushion for troubled, uneasy, anxious thoughts to rest themselves upon.—Homiletic Review.

ZEAL ACCORDING TO CONVICTION.

There is a great power in enthusiasm. Not one of the disciples who had been in intimate daily companionship with the Master, seen his miracles, heard his wonderful teachings, observed the crystal purity of his life surpassed Paul in zeal for the Gospel. With his mind at rest concerning the truth of the gospel, and with the great powers of his logical and cultured intellect employed in persuading men to be reconciled to God through Christ, Paul's zeal made him well nigh irresistible. It was not a zeal without knowledge, but a zeal according to intense and settled conviction.—Independent.

A Parliamentary candidate, after laying down a somewhat advanced programme, exclaimed:

"Yes, gentlemen, and I will go one step farther," saying which he stepped over the edge of the platform, in short-sighted enthusiasm and fell among the reporters beneath.

He—Have you read my latest book o, poems? You know they are inspired by you.

She—Oh, Mr. Scribbler! I don't think it's fair to put the blame on me.

"Do you think Skinner can make a living out there?"

"Make a living! Why he'd make a living on a rock in the middle of the ocean if there was another man on the rock."

A prominent member of the Bar is noted for his quick wit, which has helped to make his name and fortune, and which never deserts him. One day a wealthy client entered the office and, throwing back his coat, rapped out irritably:

"Why, your office, sir, is as hot as an oven!" "Why not?" was the calm response. "It is here that I make my bread."

ACCURACY ABOVE ALL.

A little girl fell from a ladder. Her mother picked her up in terror, exclaiming, "Oh darling how did you fall?" "Articly replied the child without a second's hesitation.

At the Yarmouth Y. M. C. A. Boys' Camp held at Tusket Falls in August, I found MINARD'S LINIMENT most beneficial for sunburn, an immediate relief for colic and toothache.

ALFRED STOKES, General Secretary.

When you travel you pick the fastest train and go to the best hotel.

When you purchase goods you find the man who carries the best stock.

YOU buy a newspaper that is printed on the latest WEB PERFECTING press

You wouldn't have patience for horse cars, the swiftest electrics are too slow.

YOU demand the best facilities and the best equipment where you bestow your patronage

Therefore you will be interested in the marvelous NEW AUTOMATIC JOB PRINTING PRESS, the latest and most remarkable product of the press builder out. The only one in the city. To be seen at this printing house.

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



Only a Tea Kettle of Hot Water is needed with Surprise Soap



Don't boil or scald the clothes. It isn't necessary. The clothes come out of the wash clear white, perfectly washed. The dirt drops out, is not rubbed in.

Child's Play of Wash Day.

Use Surprise the ordinary way if you wish but we recommend a trial the Surprise way.

Read the directions on the wrapper. Surprise is a pure hard Soap.



When answering advertisements please mention the Messenger and Visitor.

NEWS SUMMARY.

"The Maritime Baptist Convention meet in Truro on August 20th. Intending delegates and others will do well to read the notice of the chairman of the Entertainment committee in notice column."

Earl Grey says there is absolutely no truth in the report of his going to Canada.

Mrs. J. I. Tarte, wife of Hon. J. I. Tarte, died on Monday at Berthierville. She had been in ill health for the past two years.

Tuesday, June 21, was Halifax's Natal day, and it was generally observed, nearly every place of business being closed. The weather was perfect.

Mr. McCorkill, member for Brome and treasurer of Quebec, has admitted bribery on the part of his agents without his knowledge and vacated his seat.

Some 5,000 acres of valuable timber lands in Westmorland county were burned over towards the latter part of last week. One farm house, that of a man named Cole, was destroyed.

The liberal members for Scottish constituencies are subscribing for a united present to Capt. Sinclair, M. P., on his approaching marriage to the daughter of Lord Aberdeen.

It is said that the amount of lumber hung up on the St. John river this year will total 34,000,000, including 6,000,000 hung upon the Acrostook. The amount already in the Douglas and Mitchell booms will be about 145,000,000.

U. S. training ship Essex, which is to be the training ship for the Ohio militia reserve, arrived in Halifax Tuesday in tow of a United States tug. She is from Portsmouth, N. H., bound for Toledo, O. Her boiler and machinery are not in running order.

Theodore Roosevelt of New York was nominated for president at the National Republican convention at Chicago on Tuesday, of last week, and Senator C. W. Fairbanks of Indiana was nominated for vice-President, both unanimously.

When John Read of East Boston, joined the clergyman, best man, bridesmaids, ushers and guests at the residence of Miss Bertha Crowthwaite, on Chelsea street, on Thursday expecting to become her husband, he found a brief note, which read "Gone forever." Miss Crowthwaite formerly lived in St. John.

Wm. McKenzie, aged 19, was drowned Wednesday afternoon at the Steel Company's dam, Sydney, near where Annie Townsend was drowned a week ago by the upsetting of a boat. McKenzie was fishing off the dam when he slipped and fell into the river.

Alfred F. Haliburton, sergeant-at-arms in the Nova Scotia assembly, and the oldest barrister in the province, died in Halifax Tuesday of cancer of the tongue, aged 85 years. Mr. Haliburton was admitted to the bar on April 16, 1845, and was made sergeant-at-arms in 1883. He was a nephew of Judge Haliburton (Sam Slick) and resided at Baddeck.

A London despatch states: Sir Robert Bond declares that Newfoundland would be better satisfied if she obtained an exclusive three mile limit for her fisheries, and possession of St. Pierre and Miquelon. The danger of embroilment between France and Britain was greater than was generally realized.

Tas Priest of Wales, through the death of the Duke of Cambridge, comes into possession of many leases belonging to the Duchy of Cornwall. These were granted forty or fifty years ago on the "three lives system," for the term of the surviving three lives. The late Duke was the third surviving life in many of the leases, and the Prince of Wales, as Duke of Cornwall, has valuable property stored to him.

Dr. Giuseppe Lapponi.

PHYSICIAN TO THE POPE PRAISES DR. WILLIAMS' PINK PILLS.

In four Cases of Anaemia Their Effects Were So Satisfactory That He Will Go On Using Them.

Dr. Lapponi, whose skill preserved the life of the late Pope Leo XIII to the great age of 92, and to whose care the health of the present Pope, His Holiness Pius X., is confided, has written the remarkable letter of which the following is a translation:—

"I certify that I have tried Dr. Williams' Pink Pills in four cases of the simple Anaemia of development. After a few weeks of treatment, the result came fully up to my expectations. For that reason I shall not fail in the future to extend the use of this laudable preparation not only in the treatment of other morbid forms of the category of Anaemia or Chlorosis, but also in cases of Neurasthenia and the like."

DR. GIUSEPPE LAPPONI



Dr. Giuseppe Lapponi, Physician to the Pope, who has written a letter in praise of Dr. Williams' Pink Pills for Pale People.

It would be impossible to exaggerate the importance of this opinion. Dr. Lapponi's high official position places his professional competence above question, and it is certain that he did not write as above without weighing his words, or without a full sense of the effect his opinion would have.

The "simple anaemia of development" referred to by Dr. Lapponi is of course that tired, languid condition of young girls whose development to womanhood is tardy, and whose health, at the period of that development, is so often imperilled. A girl, bright and merry enough in childhood, will in her teens grow by degrees, pale and languid. Frequent headaches, and a sense of uneasiness which she cannot understand, make her miserable. Just when it is time for her to leave off being a girl and become a woman—a change which comes to different individuals at different ages—her development lingers—why? Because she has too little blood. That is what Dr. Lapponi means when he speaks, in the scientific language natural to him, of "the anaemia of development." Dr. Williams' Pink Pills for Pale People have the power of making new blood. They cure anaemia just as food cures hunger. That is how they help growing girls, who, for want of this new blood, often drift into chronic ill health, or "go into a decline"—which means consumption—and die. Dr. Williams' Pink Pills could save them.

The value of Dr. Williams' Pink Pills as a nerve tonic, referred to by Dr. Lapponi, makes them valuable to men as well as women. They act on the nerves through the blood and thus cure diseases like St. Vitus dance, neuralgia, paralysis and locomotor ataxia. When buying these pills it is important to see that the full name Dr. Williams' Pink Pills for Pale People is printed on the wrapper around each box. Never take a substitute, as it is worse than a waste of money—it is a menace to heal

If you cannot get the genuine pills from your dealer write the Dr. Williams' Medicine Co., Brockville, Ont., and the pills will be sent you post paid at 50 cents a box or six boxes for \$2.50.

J. H. Plummer, president of the Dominion Iron and Steele Company, arrived at Sydney Tuesday night to look into the situation. He stated that men now on strike will be taken back providing they ask no questions, but under present conditions it was absolutely impossible to give more wages than formerly paid. Operations will be resumed, providing the city will guarantee adequate protection to the workman, and a sufficient number of laborers is secured.

Many persons in London are suffering from a troublesome ailment which some doctors describe as hay fever. Others diagnose it as influenza of a type similar to that which prevails in winter. It comes on suddenly, with a chill and an attack of sneezing. The patient may sneeze more than fifty times before he is allowed to have a rest. This is followed by a relaxed throat and that feeling of depression and weakness which is always associated with winter influenza. The attacks are not considered of a severe type, but there is no question of the epidemic being widespread.

At Centreville, Carleton county, on Monday a bad runaway accident occurred. Miss Perkins, daughter of S. Perkins, and her sister, Miss Cora Perkins, took a drive in the afternoon towards Greenfield, and had to pass some workmen blasting, and just as they were turning, the "charge" exploded. Rocks flew about. One of the young ladies fell out, the horse ran away and presently precipitated the other. The horse crashed into the plate glass window in the store of W. F. Bibbles & Son, breaking it in pieces, and John Smith of Williamston, was knocked through the window and badly, though not fatally injured. The young ladies were not seriously hurt.

Rev. Elijah Stone, father of Melville E. Stone, general manager of the Associated Press, and of Ormond Stone, professor of astronomy at the University of Virginia, is dead at Charlottesville, Va., the home of his son Ormond. Born at Hampton, N. Y., in 1821 and educated for the ministry at the Auburn seminary, Mr. Stone went to Illinois in 1840 and was one of the first circuit riders in the state. He often rode long distances in company with Abraham Lincoln when the latter was making his campaign for the legislature. His anti-slavery sympathies led him to take an active part in what was known as the "Underground Railroad." During the Mormon troubles at Nauvoo he was among those who opposed the violence to Joseph Smith, although bitterly opposed to Mormonism.

In the first suit recorded against the owners of the General Store, damages of \$5,000 for the death of her two children are demanded by Mrs. Katherine Mattler, of No. 338 Fifth street. Another suit for a like amount will be begun by Mrs. Mattler in case the bodies of two others of her children who perished are recovered.

SNOW & CO., Limited.

Undertakers and Embalmers.

90 Argyle St.,

Halifax.

Intercolonial Railway.

Dominion

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Return Tickets will be sold at

FIRST CLASS

ONE WAY FARE,

(made to end in 0 or 5).

Good going June 30 and

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Good for Return until July

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To all stations on the System and to Detroit, Port Huron and Sault Ste. Marie, Mich., Port Arthur, and points in Canada East thereof on the G. T. R. and C. P. R., also to points on the Dom. Atlantic, Midland and P. E. I. Railways.

Learn by Mail.

We can give you by Mail a Thorough Course in Book-keeping, Shorthand, Commercial Law, Household Science, Agricultural High School Studies and other studies.

Our courses are very cheap and are taught with great thoroughness by a staff of experts.

No pupil who has completed a course of study with us need have any fear of any examination for which we recommend him.

Write for free booklet mentioning studies you are interested in.

CANADIAN CORRESPONDENCE COLLEGE, LIMITED TORONTO CANADA.

Personal.

Rev. Ward Fisher of Clementsport, N. S., has been called to Advocate N. S., and will begin his pastorate there July 1st.

Dr. H. C. Creed has been in St. John some days and will attend the meetings of the Teachers' Institute here this week. Mrs. Creed and daughter are in Woodstock.

Mr. Warren Steele has lately completed a course of study at Yale University and is at present visiting his parents in Amherst. We learn that Mr. Steele has accepted a position in Firman College, South Carolina.

Rev. I. M. Baird has recently removed from Brookfield, N. S., to Moncton, to become associated with Rev. D. Hutchinson in the pastorate of the First Moncton church. Mr. Baird desires his correspondents to note his change of address.

Rev. Dr. Steele of Amherst, was in St. John last week. His visit was rendered less pleasant than it would otherwise have been by an attack of influenza. Mrs. Steele who has been very ill is still in feeble health, but is slowly improving.

Our obituary column this week contains notice of the death at Lacrosse, Wis., of the wife of Rev. Charles Henderson, formerly a highly respected minister of our denomination in this Province. Much sympathy will be felt for Bro. Henderson and family in this time of sad bereavement.

Fine Tailoring

and Clothing.

We cater for men who want first-class clothing, either Custom or Ready-tailored. Our Sales of Good Clothing are advancing steadily. If you want the best Custom Clothing, we can make it. If you are looking for Ready-To-Wear better than any custom made but the best, you will find it here.

A GILMOUR,

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Es.ablished 1841.

Red Rose Tea is Good Tea.