

Messenger and Visitor.

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They Will Find Welcome.

It is reported that the three Boer Generals who have been most eminent in leadership during the later stages of the war—Botha, DeWet and Delarey—are about to visit Europe, Great Britain and America for the purpose of raising a fund for the widows and orphans of those who have fallen in the war, and for those who, as a result of their wounds, have been incapacitated for self-support. These generals who have won world-wide renown for their great ability and soldierly qualities, are likely to find a cordial and enthusiastic welcome in the countries they may visit, and their welcome will be no less friendly, we take it, in Great Britain and Canada—if they shall honor our country with a visit—than it will be elsewhere. Indeed when it comes to an expression of interest which touches the pocket, we shall be surprised if the Boers do not find the Britisher somewhat more generous than many of those who have so earnestly espoused the Boer cause by voice and pen and so loudly denounced Great Britain as the merciless oppressor.

Ontario's Crops.

In Ontario, as in the Maritime Provinces, rains have been frequent and abundant, and some crops have suffered in consequence, but the rains have kept the pastures in excellent condition to the advantage of the dairying and stock-raising industries. The *Toronto Globe* says: "If Ontario was dependent on a single crop to the same extent as Manitoba and the Territories, the protracted rains and the report of lodged wheat fields would cause general uneasiness and a serious shrinkage of business in anticipation of a poor harvest. But mixed farming gives an assurance against the threat of a bad year. The rain that has caused excessive growth in the wheat fields has also produced abundance of pasture, and as a consequence live stock of all kinds is in an exceptionally good condition. The season has not only been favorable for the preparation of cattle and sheep for the market, but has been of marked advantage to the dairy interest. The outlook is unusually hopeful, and the abundance of pasturage will make amends for any injury that may be felt by the grain crops. From some sections there are reports to the effect that the hay crop will be disappointing, as there has been no chance to cure it, the continuous rain keeping it wet on the ground. But the abundance of the crop will more than make amends for any local injury that will occur."

The Costly "Fourth."

The celebration of Independence Day in the United States means every year the loss of many lives, and the maiming of many persons. Apparently it has been attended this year by at least the average number of accidents and fatalities. New York City reports 125 accidents, and three persons were injured by stray bullets so seriously that all may die. Four young men were terribly injured—three of them perhaps fatally by the explosion in Brooklyn of a big bomb. In St. Louis the premature explosion of a jar of sulphuric potash, carried in the pocket of a young man, resulted in his death and the serious injury of two of his companions. The lads were using the potash instead of fire crackers. In Chicago three persons were killed and more than a hundred injured in the celebration of the day. When the results are gathered from all over the Union, it will doubtless be found that more life has been sacrificed in celebrating "the glorious fourth" than quite a serious battle would have cost.

The King's Dinner.

On Saturday, July 5th, about half a million persons were dined in London on the King's bounty. There were eight hundred feasts in twenty-nine boroughs and at least 80,000 attendants waited upon those who partook of the King's hospitality. The banquet was no doubt a quite unique event for many of those who partook of it, not only because it represented a King's bounty, but also for the opportunity it afforded for a good dinner. Hospitality dispensed on so grand a scale must have made serious de-

mands upon the royal purse, and one might question whether it was the most judicious expenditure of the money possible in the interests of the poor of London. One sumptuous repast breaking in upon a life of squalor and hunger, however keenly it may be enjoyed, would seem to mean little in the way of substantial benefit. And yet it has been well said that the spirit of the deed was better than the deed itself. Those who shared the King's hospitality would doubtless understand it as an act of goodwill and sympathy on the part of their Sovereign, and though they shall go hungry again, the assurance that their King and their Queen are not indifferent to their hard lot will not be without value to them. The organization of the scheme of entertainment had been worked out very satisfactorily, and every on-looker at these dinners, it is said, was impressed with the heartiness with which the King's health was drunk and his special message received, and with which the national anthem was sung. The King's illness has of course caused the sympathy of the people to go out strongly for him. The largest company of diners at any one place was at Fulham, where the Bishop of London said grace and the Prince and Princess of Wales were spectators. The greatest number under a single roof was 10,500 at the factory of the London General Omnibus Company, where Princess Christian was warmly received. Thirteen members of the royal family were indefatigable in visiting as many dining places as possible.

Roger Williams.

The meeting of the B. Y. P. U. Convention in the city of Roger Williams, naturally calls into prominence the name and the work of the man to whom the Baptist cause in America and the cause of religious liberty in general are so largely indebted. In the course of an editorial article published in a recent issue, the *Watchman* of Boston says: "The distinguished service of Roger Williams to the world is that he was the expositor and exponent of the doctrine of religious liberty. He believed in the right of men to worship God according to their own consciences. He did not believe that worship was a privilege to be enjoyed on the sufferance of any man, or set of men, or government. It was a right to be asserted against one and all. He deserved no praise who recognized this right, any more than he deserved praise for recognizing his neighbor's right to the wages he had won by hard labor; but he committed an outbreaching sin who strove to abridge the religious liberties of his fellowmen, a far graver offence than to seek to rob them of their property. From first to last he was consistent in denying that the State had a right to dictate the religious belief or observances of its subjects, or to extend privileges to the adherents of special faiths. 'Hands off' was the declaration of Roger Williams, and to put 'hands on' he believed was for the individual or the State to do not only what was unwise but what was wicked." It is admitted that Williams had been anticipated in this doctrine by the German Hubmeyer and others, just as there were men who experimented with the expansive power of steam before Watt. But as the latter harnessed steam and made it a power in human affairs, so Roger Williams introduced religious liberty as a definite and practical principle to be advocated, claimed and contended for with an all-conquering faith in its truth and its value. "He preached it; he contended for it, he suffered for it; he lifted it up to a high place so that all men might see it; he made it operative in the realm of human affairs by making it the operative principle of the commonwealth he founded." The service of Roger Williams, not merely to the Baptist cause but to the cause of religion and morality generally and therefore to the cause of civil

liberty, is recognized in the following words by the American historian, Bancroft: "High honors are justly awarded to those who advance the bounds of human knowledge, but a moral principle has a much wider and nearer influence upon human happiness, nor can any discovery be of more direct benefit to society than that which is to establish in the world the most free activity of reason and a perpetual religious peace. Let then the name of Roger Williams be preserved in history as one who advanced moral and political science and made himself a benefactor of the race."

Crop Prospects in the Northwest.

The grain crop of Manitoba and the Northwest Territories now bulks very largely in the aggregate of the Dominion's products, and the difference between a good crop in the Northwest and a comparative failure is a matter of great consequence, not only to that part of the Dominion, but to the country as a whole. It is therefore gratifying to be assured that the crop prospect in Manitoba and the territories is generally very favorable. In the early part of the season the crops were injured in most sections by too much rain, but of late the drier and warm weather has caused a rapid development, and reports from all over the country are said to indicate a very satisfactory condition of things and the prospect of an excellent harvest. It is of course rather too early yet to pronounce definitely upon the results. For though there would seem to be little fear of serious injury to the crops from drought, there is the possibilities of untimely frosts and a wet harvest to be reckoned with. Chickens can only be counted with certainty as to results after they are fairly out of the shell. The cautious farmer will admit that there is a somewhat formidable array of contingencies for the crop between the present situation and the elevator. Still it is gratifying to know that present prospects are so good.

No Suspension in Cape Colony.

In view of the strength of the disloyal element in Cape Colony, and the generally unsettled condition of affairs in South Africa, Lord Milner, High Commissioner to South Africa, had advised the Imperial Government in favor of the suspension of the constitution of Cape Colony. The reply of the Colonial Secretary to that proposal has now been published in a Parliamentary paper from which it appears that the Government has decided against suspension, on the ground that there is no precedent for the suspension of the constitution of a responsibly governed colony. The suspension could be effected only by an act of the Imperial Parliament, and the Government believes such a step is not called for unless it is proved that the constitution is a positive danger to the colony's peace, or that a great majority of the whites desire that the authority be completely transferred to the Imperial Government. Such a desire could only be constitutionally expressed by a resolution of the Cape Parliament. It will be necessary to pass an act of indemnity, on account of violations of the constitution, and it may also, perhaps, be needful to confer special powers on the Cape Government for carrying out the pacification of the colony and the maintenance of British interests. The Government was satisfied that the Cape Parliament would take the necessary steps to provide for the security of the colony, and to discourage the racial and political controversy which was interfering with its prosperity, and which can serve no good purpose among members of a community having the common interests in the peace and prosperity of South Africa. There have doubtless been changes in the general situation since the request for a suspension of the constitution was made, and the Government evidently is of the opinion that there is good ground to believe that the affairs of the Colony can now be administered without resort to drastic measures. The Premier of Cape Colony, Sir Gordon Sprigg, strongly approves the course of the Government in the matter, and is quoted as saying that if the petition had been granted it would have caused apprehension regarding the position of every self-governing colony, since it involved the whole question of free constitutional government. It is inferred that the decision of the Government not to interfere in the matter tends to render more difficult the already strained relations between Lord Milner and Sir Gordon Sprigg.

Elijah Standing Before the Lord.

BY ALEXANDER MACLAREN.

"And Elijah the Tishbite . . . said . . . As the Lord God of Israel liveth, before whom I stand."—1 Kings 17:1.

This solemn and remarkable adjuration seems to have been habitual upon Elijah's lips in the great crisis of his life. We never find it used by any but himself, and his scholar and successor, Elisha.

Both of the men employ it under similar circumstances, as if unveiling the very secret of their lives, the reason for their strength, and for their undaunted bearing and bold fronting of all antagonism. We find four instances in these two lives of the use of the phrase. Elijah bursts abruptly on the stage and opens his mouth for the first time to Ahab, to proclaim the coming of that terrible and protracted drought; and he bases his prophecy on that great oath, "As the Lord liveth, before whom I stand." And again, when he is sent to show himself to Ahab once more at the close of the period, the same mighty word comes, "As the Lord of Hosts liveth, before whom I stand, I will surely show myself unto him this day." And then again, Elisha, when he is brought before the three confederate kings, who taunt, and threaten, and flatter, to try to draw smooth things from the lips, and get his sanction to their mad warfare, turns upon the poor creature that called himself the King of Israel with a superb contempt that stayed itself on that same great name, and tells him, "As the Lord liveth, before whom I stand," were it not that I had regard for the King of Judah, I would not look toward you nor see you. And lastly when the grateful Naaman seeks to change the sole character of Elisha's miracle, and to turn it into the coarseness of a thing done for reward, once again the temptation is brushed aside with that solemn word, "As the Lord liveth, before whom I stand, I will receive none."

So at every crisis where these prophets were brought full front with hostile power; where a tremendous message was laid upon their hearts and lips to utter; where they were likely to be daunted or dazzled by temptations, either of the sweetness or the terrors of material things, these two great heroes of the Old Covenant, out of sight the strongest men in the old Jewish history, steady themselves by one thought,—God lives, and I am his servant.

For that phrase, "before whom I stand," obviously means chiefly "whom I serve." It is found, for instance, in Deuteronomy, where the priest's office is thus defined: "The sons of Levi shall stand before the Lord to minister unto him." And in the same way, it is used by the Queen of Sheba's wondering exclamation to Solomon, "Blessed are thy servants, and blessed are the men that stand before thy face continually."

So that the consciousness that they were servants of the living God was the very secret of the power of these men. This expression, which thus started to their lips in moments of strain and trial, let us see into the very inmost heart of their strength. These two great lives, which fill so large a space in the record of the past, and will be remembered forever, were braced and ennobled thus. The same grand thought is available to brace and ennoble our little lives, that will soon be forgotten but by a loving heart or two, and yet may be as full of God and of God's service as those of any of the great of old. We too may use this secret of power, "The Lord liveth, before whom I stand."

What thoughts then which may tend to lift and invigorate our days are included in these words? The first is surely this—Life is a constant vision of God's presence.

How distinct and abiding must the vision of God have been, which burned before the inward eye of the man that struck out that phrase! Wherever I am, whatever I do, I am before him. To my purged eye, there is the Apocalypse of heaven, and I behold the great throne, and the solemn ranks of ministering spirits, my fellow servants harkening to the voice of his word. No excitement of work, no strain of effort, no distraction of circumstances, no glitter of gold, or dazzle of earthly brightness, dimmed that vision for these prophets. In some measure, it was with them as it shall be perfectly with all one day, "His servants serve him, and see his face,"—action not interrupting the vision nor the vision weakening action. To preserve thus fresh and unimpaired, amidst strenuous work and many temptations, the clear consciousness of being "ever in the great Taskmaster's eye," needs resolute effort and much self-restraint. It is hard to set the Lord always before us; but it is possible, and in the measure in which we do it, we shall not be moved.

How nobly the steadfastness and superiority to all temptations which such a vision gives, are illustrated by the occasions, in these prophets' lives, in which this expression came to their lips. The servant of the Heavenly King speaks from his present intuition. As he speaks, he sees the throne in the heavens, and the Sovereign Ruler there, and the sight bears him up from quailing before the earthly monarchs whom he had to heed, and in connection with whom three out of the four instances of the use of the phrase occur. How

small Ahab and his court must have looked to eyes that were full of the undazzling brightness of the true King of Israel, and the ordered ranks of his attendants! How little the greatness! how tawdry the pomp! how impotent the power, and how toothless the treats! The poor show of the earthly king paled before that awful vision, as a dim candle will show dim against the sun. "I stand before the living God," and thou, O Ahab, art but a shadow and a noise. Just as we may have looked upon some mountain scene, where all the highest summits were wrapt in mist, and the lower hills looked mighty and majestic, until some puff of wind came and rolled up the curtain that had shrouded and hidden the icy pinnacles and peaks that were higher up. And as that solemn white Apocalypse rose and towered to the heavens, we forgot all about the green hills below, because our eyes beheld the mighty summits that live amongst the stars, and sparkle white through eternity.

My brethren, here is our defence against being led away by the gauds and shows of earth's vulgar attractions, or being terrified by the poor terrors of its enmity. Go with that tallman in your hand. "The Lord liveth, before whom I stand," and everything else dwindles down into nothingness, and you are a free man, master and lord of all things, because you are God's servants, seeing all things aright, because you see them all in God, and God in them all.

Still further, we may say that this phrase is the utterance and expression of a consciousness that life was echoing with the voice of the Divine command. He stands before the Lord, not only feeling in his thrilling spirit that God is ever near him, but also that His word is ever coming forth to him, with imperative authority. That is the prophet's conception of life. Wherever he is he hears a voice saying, This is the way, walk ye in it. Every place where he stands is as the very holy place of the oracles of the Most High, the spot in the innermost shrine where the voice of the god is audible. All circumstances are the voice of God, commanding or restraining. He is evermore pursued, nay, rather upheld and guided by an all-embracing law. That law is no mere utterance of iron impersonal duty,—a thought which may make men slaves, but never makes them good. But it is the voice of the living God, loving and beloved, whose tender care for his children modulates his voice, while he commands them for their good. He speaks because he loves: His law is life. The heart that hears him speak is filled with music.

Ahab and Jehoram, and all the kings of the earth, may thunder and lighten, may threaten and flatter, may command and forbid, as they list. They and their words are nought to him whose trembling ears have heard, and whose obedient heart has received a higher command, and to whom, "across the storm," comes the deeper voice of the one true comforter, who alone it is a glory absolutely to obey, even "the Lord, before whom I stand." People talk about the consciousness of "a mission." The important point on the settling of which depends the whole character of our lives, is—Who do you suppose gave you your "mission?" Was it any person at all? or have you any consciousness that any will but your own has anything to say about your life? These prophets had found one whom it was worth while to obey, whatever came of it, and whosoever stood in the way. May it be so with you and me, my friend! Let us try always to feel that in the commonest things we may hear the command of God, that the trifles of each day—trifles though they be—vibrate and sound with the reverberation of his great voice; that in all the outward circumstances of our lives, as in all the deep recesses of our hearts, we may trace the indication and rudiments of his will concerning us, which he has perfectly given us in that gospel which is the law of liberty, and in him who is the gospel and the perfect law. Then quietly, without bluster or mock heroics, or making a fuss about our independence, we can put all other commands and commanders in their right place, with the old words, "With me it is a very small matter to be judged of you, or of man's judgment; he that judgeth me, and he that commandeth me, is the Lord." In answer to all the noise round about us we can face round like Elijah, and say, "As the Lord liveth, before whom I stand." He is my "Imperator," the autocrat and commander of my life; and him, and him only will I serve. What calmness, what dignity that would put into our lives! The never-ceasing boom of the great ocean, as it breaks on the beach, drowns all smaller sounds. Those lives are noble and great in which that deep voice is ever dominant, sounding on through all lesser voices, and day and night filling the soul with command and awe.

Then, still further, we may take another view of these words. They are the utterance of a man to whom his life was not only bright with the radiance of a Divine presence, and musical with the voice of a Divine command, but was also, on his part, full of conscious obedience. No man could say such a thing of himself who did not feel that he was rendering a real, earnest, though imperfect obedience to God. So, though in one view the words express a very lowly sense of absolute submission before God, in another view they make a lofty claim for the utterer. He professes that he stands before the

Lord, not for his service, watching to be guided by his eye, and ready to run when he bids. It is the same lofty sense of communion and consecration, issuing in authority over others, which Elijah's true brother in later days, Paul the apostle, put forth when he made known to his companions in shipwreck the will of "the God, whose I am, and whom I serve." We may well shrink to make such a claim for ourselves when we think of the poor, perfunctory service and partial consecration which our lives show. But let us rejoice that even we may venture to say, "Truly I am Thy servant;" if only we, like the psalmist, rest the confession on the perfectness of what he has done for us, rather than on the imperfection of what we have done for him; and lay, as its foundation, "Thou hast loosed my bonds." Then, though we must ever feel how poor our service; and how unprofitable ourselves, how little we deserve the honor, and how impossible that we should ever earn the least mite of wages, yet we may, in all lowliness, think of ourselves as set free that we may serve, and lift our eyes, as the eyes of a servant are towards his Master, to "the living Lord, before whom we stand."

Such a life is necessarily a happy life. The one misery of man is self-will, the one secret of blessedness is the conquest over our own wills. To yield them up to God is rest and peace. If we "stand before God," then that means that our wills are brought into harmony with his. And that means that the one poison drop is squeezed out of our lives, and that sweetness and joy are infused into them. For what disturbs us in this world is not "trouble," but our opposition to trouble. The true source of all that frets and irritates and wears away our lives, is not in external things, but in the resistance of our wills to the will of God expressed by external things. I suppose we shall never here bring these wills of ours into perfect correspondence with his, any more than we shall ever, with our shaking hands and blunt pencils, draw a perfectly straight line. But if will and heart are brought even to a rude approach to parallelism with his, if we accept his voice when he takes away, and obey it when he commands, we shall be quiet and peaceful. We shall be strong and unwearied, freed from corroding cares and exhausting rebellions, which take far more out of a man than any work does. "Thy word was found, and I did eat it." When we thus take God's command into our spirits, and feed upon it with will and understanding, it becomes, as the psalmist found it, the "joy and rejoicing of our hearts;" Elijah-like, we shall go in the strength of that meat many days. The secret of power and of calm is—yield your will to the loving Lord, and stand ever before him with, "Here am I, send me."

We may add one more remark to these various views of the significance of this expression, to which the last instance of its use may help us. Here it is: "And Naaman said, I pray thee, take a blessing of thy servant. But he said, As the Lord liveth, before whom I stand, I will receive none."

The thought, which made all Elijah's life bright with the light of God's presence, which filled his ear with the unremitting voice of a divine law, which swayed and bowed his will to joyful obedience, chilled and desecrated his desires for all earthly rewards, "I am not thy servant. I am God's servant. It is not your business to pay my wages. I cannot dishonor my Master by taking payment from thee for doing his work. I look for everything from him, for nothing from thee."

And is there not a broad general truth involved there, namely that such a life as we have been describing will find its sole reward where it finds its inspiration and its law? The Master's approval is the servant's best wages. If we truly feel that the Lord liveth, before whom we stand, we shall want nothing else for our work but his smile, and we shall feel that the light of his face is all we need. That thought should deaden our love for outward things. How little we need to care about any payment that the world can give for anything we do! If we feel, as we ought, that we are God's servants, that will lift us clear above the low aims and desires which meet us. How little we shall care for money, for men's praise, for getting on in the world! How the things that we fever our souls by pursuing, and fret our hearts when we lose, will cease to attract! How small and vulgar the "prizes" of life, as people call them, will appear! "The Lord liveth, before whom I stand," should be enough for us, and instead of all these motives to action drawn from the rewards of this world, we ought to "labor that, whether present or absent, we may be well-pleasing to him."

Not the fading leaves of the victor's wreath, laurel though they be, not the corruptible, things as silver and gold, whereof earth's diadems and rewards are fashioned, but the incorruptible crown that fadeth not away, which his hand will give, should fire our hope, and shine before our faith. Not Naaman's gifts but God's approval is Elisha's reward. Not the praise from lips that will perish, or the hollow wealth of dying fame, but Christ's "Well done, good and faithful servant," should be the Christian's aim.

May we, brethren, possess the spirit and power of Elias?—the spirit in that we know ourselves to be the servants of the living God; and then we shall have some measure of his dauntless power and heroic unworldliness! Still better, may we have the spirit of him who was the servant of the Lord, diviner in his gentle meekness than the fiery prophet in his lonely strength! Make yours the mind that was in Christ, that you too may say, "Lo, I come, in the volume of the book it is written of me, I delight to do thy will yea. Thy law is within my heart."—Selected.

From California to Nova Scotia.

TO EDITOR OF MESSENGER AND VISITOR:—Again it is the happy privilege of myself and wife to find ourselves among kindred loved ones in this part of our native province. We left our California home some two weeks ago, purposing to make a somewhat extended visit on the old homeland soil. Our journey hither was by the longest way round, having travelled by rail some 1,500 miles up the Pacific Coast to Vancouver, B. C., thence across the continent to Halifax, the total mileage summing up to over 5,000. Of necessity so long a journey is somewhat fatiguing; but this is partially overcome by the ever constant stimulus which one experiences in witnessing such an untold diversity of scenic splendor, as we pass through picturesque regions, first along the shores of the Pacific to San Francisco, next over the celebrated Sbastia Route to Portland, Oregon, then amid vast water-stretches and huge snow-capped mountain peaks, everywhere visible from Tacoma to Seattle, then after riding along the shores of Lake Union and Washington, looking with pleasure on their sparkling waters and many large lumber mills, we enter vast forests of timber and gaze with admiration on those stately red-fir many of which tower heavenward, upwards of 150 feet and some of them, we were told, were of sufficient diameter to yield 25,000 ft. of boards.

After a continuous sojourn of some 8 years in the land of our adoption since we last stepped on Canadian soil, we were enthused with a peculiar consciousness of birth-right privileges as we disembarked at Vancouver to tarry some 60 hours to await the departure of the Imperial Limited. Our first impressions of this Western terminus of the C. P. R. system, far exceeded our expectations, and as on the following day we visited some of the massive public buildings and noted the many evidences of rapid growth in this city of only a few years, our early surprise grew into amazement. Vancouver has already obtained an enviable record as a leading emporium for Oriental and Alaskan commerce. We were pleased to meet among the enterprising men of this city, Mr. C. Rand, of Rand Ross, and Silas Fader, whom we had known only a few years ago as boys in our Nova Scotia public schools. From information obtained by a brief interview with Rev. Dr. Roland Grant, pastor of the First Baptist church and others, we were gratified to learn that our denomination is already creditably represented in Vancouver by three wide-awake progressive churches.

At 1:30 o'clock, p. m., on Saturday the 21st inst., we boarded the Imperial Limited with renewed tickets for Halifax for a continuous trip from ocean to ocean. In referring briefly to impressions of this transcontinental trip we feel like verifying the statement of a correspondent of the Pall Mall Gazette, to the effect that "No man who has not travelled over this great Canadian highway can legitimately claim to have seen the finest scenery that the world offers." In brief we can scarcely conceive of the possibility of anything grander or more stupendous than the sights witnessed from the observation-car in that part of the Rockies described by Whympster as 'fifty or sixty Switzerlands rolled into one.' On either side are massive, towering peaks, many of which are covered with the beautiful snow. Anon we gain glimpses of the crystal waters falling in cascades from some dizzy heights issuing from deep gorges filled with snow. Turbulent mountain streams add the roar of their waters to the tumult of our train, as it rolls over a tortuous route through the folds of the mighty Rockies. Crossing the 'Great Divide' we bid adieu to the waters flowing to the Pacific and find ourselves companions in travel with those flowing towards Hudson Bay. As an evidence that we are eastbound we now discover our watches are just one hour slow—the difference of time between Pacific and Western Divisions. As we descend to and linger at Banff station we learn that we are in the vicinity of the "Carlebad of America," and "amphitheatre of scenic glory," "Lakes in the clouds."

An humble consciousness therefore of our limited supply of English superlatives admonishes us to be mute. Our progress eastward now becomes more rapid as we descend into the beautiful valley of the Bow and approach the vast prairies of Western Canada, from which were garnered last year 110,000,000 bushels of grain. Here as Californians we are subjected to a notable transition. Instead of almost perpetual sunshine and a consequent absence of verdant plains—the rain-clouds hover over us, and on either side of us are vast stretches of grassy plains and growing wheat-fields with unmistakable evidences of recent abundant rains.

On we glide passing many new and rapidly growing cities, tall and massive elevators and flouring-mills indicating the market centres for grain. At Brandon we reluctantly say good-bye to two lady friends whose genial company we have enjoyed all the way from California. Winnipeg, called the 'half way house of the continent,' (why not Canada's Chicago?) is reached just as the last rays of twilight vanish from the Western horizon—10 o'clock, p. m. After crossing the Red River of the North we are glad to seek repose in sleep. Early on Wednesday the sparkling waters of Lake Superior greet our vision

along the north shores of which we journey for hundreds of miles, tarrying briefly at such points as Fort William and Port Arthur on Thunder Bay, places of historic, as well as, sportive interest not only to Canadians but to pleasure and health-seekers generally. As we glide along down the valley of the Ottawa for hundreds of miles there are many things to remind us of our early rural home-life in Nova Scotia, and thought centres on boyhood reminiscences. Arriving at Ottawa near mid-day we scan with considerable eagerness the many saw-mills and factories for which this city is famous; and the promptings of early patriotic pride compel us to look with admiration on the stately Government buildings which are picturesquely situated and come into full view as our train moves from Union to Central station. Leaving this capital city of the Dominion where several of our companions in travel had left us, interest begins to centre more in destination than in jettings by the way. Homeward bound is our watchword. The scenes along the St. Lawrence are familiar. Novelty yields to indifference. Our appetite for scenic splendor is satiated. We are in a mood now to welcome rest and quiet among the friends of our youth. Home again! amid cordial welcomes and we are thankful.

Berwick, N. S.

P. S.—Our friends who are readers of the MESSENGER AND VISITOR will please note that our present address is Berwick. C. A. W.

Child Conversion.

BY S. H. SAUNDERS, D. D.

Two facts demand the careful consideration of this subject by our churches.

First, that a regenerate church membership is a Cardinal doctrine with Baptists. Second, that children are taken into full membership in our churches.

The former demands full proof of conversion on the part of all candidates for church ordinances and fellowship. By many it has ever been doubted that regenerate life is provable, especially in its early periods, even in adults. This originates its certainty in child life, as a very doubtful question. And yet to be consistent with the standard of church membership which we have adopted, we must record a decision in the case of every candidate presented for membership with us.

Then again we are confronted with the dogma of the purity and piety of childhood, which appears to find pretty strong support in "except ye turn and become as little children ye cannot enter the kingdom." The necessity of regenerate childhood is therefore to be considered, that children may be admitted to membership in our churches consistently with our creed.

Without tarrying on this last question we may accept as conclusive the consensus of all evangelical churches on this doctrine. Ritualistic bodies, as well, put emphasis on the necessity of regeneration in infancy, by the practice of infant baptism.

POSSIBILITIES.

The vast and valuable possibilities of a regenerate child life are year by year commanding the thoughts and efforts of Christian workers, with ever increasing authority; yet the most intelligent and devoted are standing but upon the margin of this great spiritual enterprise. The churches of the living God are ordained of him to carry on this work. The call to the rescue of the young from the powers of hell is as old as the oracles of God; and is renewed from generation to generation by the imperative commands and commission of the risen Christ. The marvelously uplifting spiritual life and power of the Holy Spirit continually urges Christian laborers in this direction. This work is worthy of the supreme love and sacrifice the Godhead has devoted to it.

Secular life in perspective is dull and uninteresting if the child is not in the centre of the picture, as is the Child Jesus among the doctors in the temple. What darker shadow can hang upon the family than the child under demoniacal control, as is pictured by the nobleman's pathetic pleadings for his son? What brighter sunshine of joy for the family than the marvelous cure by the man of Nazareth? What factor in the Commonwealth can more surely blast the hope of its success than the neglected illiterate childhood of its people, and the sure crop of dissipated youth and manhood it produces?—

In the wealth of nations a first class manhood takes highest place. This is the product of a well bred and carefully cultured child life. So it is scarcely in our power to overestimate the importance of the child in the fight that is on for good or evil.

THE HOW OF CHILD CONVERSION.

The regeneration of the child can, as nothing else can, put the young or old life on the side of righteousness. Because of this all religionists are anxious to put the child in right relation to the church, even to the use of artificial and foolish inventions of men to accomplish this end. Shocked and scandalized by this farcical play of religious ceremonials upon the child, Baptists have been tempted to neglect the best means available for the conversion and culture of the young. The objective point

in this great work is a pure clean life—a pure clean character. We may make the last first in order. A pure fountain only sends forth a pure stream.

The entire conflict centres in the child's heart. He who holds this fort controls the whole territory. In this work there is a large place for human effort; but to accomplish the product of a pure heart the Divine hand must be on the work. The birth from above must be experienced by the child, its parents and teachers if the best results are to be attained. The Divine ordaining for the child is Jehovah himself to give the new life, and for his servants to lead its tottering footsteps in ways of righteousness. This fixes the Christian character. This qualifies for church membership and the duties of regenerate life. This new life in Christ and this Christian culture will also best qualify the young for a citizenship most favorable to the commonwealth.

THE PROOF OF CONVERSION.

The proveniency of conversion in childhood must not be doubted by our churches. For, as we have said, if evidence of this cannot be recorded, then there is no place for children in the church of Christ. It is well known that the best record our churches can make in this connection is fallible; but the fact that a record is made of our fellowship of every candidate for baptism is sufficient to demand proof of conversion.

Then our expectancy of infancy and childhood should be reasonable. That infants cannot make the confession voiced in baptism is quite sufficient to guide the church in its duties to them. That the child in quite early life can qualify for baptism is not hard to determine. All the fruits of the spirit may be abundant in childhood. In regenerate life the affections are captured. The love of God is shed abroad in the heart by the Holy Spirit which is given unto us. In very early days unquestionable expression of this love may be given to the church and declared to the world in the ordinance of baptism.

In early life the will is much in evidence, and the purposes of young life most readily recognized, and to be guided in the right way.

PREPARATION IN THE CHURCH FOR THE BORN IN CHRIST.

In all well conducted families careful preparation is always made for the coming member of the household. Every want is anticipated. A happy, healthful, growing life is planned for the child and lovingly labored for. "The household of faith" has in the family a type of her duties and responsibilities, as well as an illustration of one of the chief purposes of her organization. When our churches are suitable homes for young members—which alas, they now frequently are not—when they afford the best opportunities for spiritual culture, labors, and growth, then the New Testament ideals of a church will be more nearly approached, and the lamentable lapses of spiritual life, which we now so frequently lament, will be quite unknown to us.

Vacation Time.

I see the girls, in many a group,
Go chatting down the winding slope;
I hear the boys' wild laugh and shout,
O'erjoyed that school is now let out
For glad vacation time.

I turn and tread those rooms again—
Made bright by memories—and then
I wonder—will they come once more,
Those happy forms just past the door—
After vacation time!

Dear boys and girls may you return
Happy again to live and learn!
With no regrets to fill your heart,
Nor tears from burning eyes to start!
Found in vacation time.

Life's school now waits to take you in;
Lessons not told in books begin;
Hearts hard or softer, 'tis your choice;
Then list' your Master's quiet voice,
In sweet vacation time.

Ah teachers! these have been your care—
Leave them with God—they're safest there.
Your faithful labors gain His smile
Whose tender voice says—"Rest awhile,"
Now, in vacation time.

ANNIE E. FITCH.

He that gathered much had nothing over, and he that gathered little had no lack.—Ex. 16: 18.

Foul avarice has here received a mighty blow
And staggering falls. No just excuse has it to grow,
For those who gather little now are still supplied;
While grasping hands are checked, and cruel greed denied.

Where fancied wants grow thick along the path of greed,
A little, with God's blessing, satisfies thy need.
Greed's treasured hoard shall be by rust and moth destroyed;
Content shares hers, twice blessed, with thankfulness o'erjoyed.

Gather, with grateful heart, thy little every day,
So shalt thou find it fresh each morning on thy way;
And envy not thy brother, as his pile grows high;
E'er noon—his need supplied—the rest shall waste and dry.

God's compensating purpose runs through all our lives,
Greed, hindered, reaches not the goal where faith arrives.
ANNIE E. FITCH.

Messenger and Visitor

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The Foreign Work Worthy of Our Best.

When a man of distinguished ability has been led to devote himself to the work of Foreign Missions, expressions of regret are sometimes heard in respect to the loss involved therein to the churches at home. But it may well be asked—Has it not meant gain rather than loss to the churches of Christian lands when their men of richest intellectual and spiritual endowments have heard and obeyed the divine command which sent them far away to the heathen? When Saul was converted he had a great desire to preach the gospel to his own people in Jerusalem. But a voice came to him in the Temple as he worshipped—a voice which the apostle could not disregard—saying—"Depart, for I will send thee far hence to the Gentiles." It is doubtless true, as someone has said, that as a missionary to the Gentiles, Paul did more even for his own people than he could have done if he had remained in Judea. And how incomparably greater and more valuable has been the impression made upon the Christian world, and especially upon their own denomination, by such men as William Carey and Adoniram Judson than could ever have been made by them if they had remained in England and America. Concerning Judson, the late Dr. John A. Boardman has said: "If he had stayed at home he would have been a very useful Congregational minister, in New England, in the Old South church or somewhere, or a very useful Professor in a New England College, but I never should have heard of him in my youth. Now, Adoniram Judson is the great electric light that shines all over the world." This is true. Few things in the history of the Baptist denomination in America have so touched the religious imagination of our people or so strongly stirred their spiritual life as the story of the lives and labors of Adoniram Judson and those heroic Christian women who successively shared his lot, as the pioneer Christian missionary to Burma. How many a Baptist mother has given her son the name of Adoniram Judson as that which among all names of current or recent history seemed most suggestive of Christian heroism, and how many of the men so named by their mothers are to be found on the roll of our Baptist ministry to-day! And what is true of Carey and Judson in the respect noted, is true also of many other men in our own and in other communions, whose names, by reason of the distinguished talents they have consecrated to the Foreign Mission cause and the beneficent results which have attended their labors, have become household words in Christian lands. The pioneers of modern missions to the heathen, doubtless stood forth somewhat more prominently and in proportion to their ability and devotion exerted a profounder influence upon the Christian world than do their successors. But if the work of Foreign Missions does not appeal so strongly as it once did to the imagination of Christian men and women, if there is in it less of romance, less of wonder and mystery and undefined expectation, its appeal to Christian faith and love and devotion are not less powerful to-day than in the past, and the influence of every true and devoted missionary is not lightly felt in the churches which send them forth. Our own missionaries in India are touching and influencing our churches at home more widely and in many respects more powerfully than they could have done if they had remained here among us, and in proportion as those missionaries are strong, heroic and Christlike have they power to inspire such qualities in those whom their influence reaches. It is a long and strenuous warfare that must be waged

with the forces of heathenism ere India shall be won for Christ. The best men we can send and the largest number of them are needed in the assault upon a false system so powerfully entrenched. But it will not impoverish us to send the best we have. The more and the better we send, up to the measure of our ability, the larger will be the measure of blessing for the churches at home.

The N. B. Southern Association.

The Southern Baptist Association of New Brunswick met in its twenty-third annual session with the Tabernacle Church, St. John, on Saturday, July 5. The meetings of the Association were preceded by a rally of the Young People's societies connected with the Association on Friday evening, Rev. Alex. White of the Main St. church presided. The meeting was opened with the reading of the Scriptures, and prayer by Rev. W. Camp of Sussex. There were addresses by Rev. C. Burnett of the Leinster St. church and Rev. H. H. Roach of the Tabernacle. Mr. Burnett spoke of the origin of the B. Y. P. U., its principles and development, and urged personal responsibility and effort in order to preserve and extend that which had been secured.

Mr. Roach spoke of the Bible Workers' Conference at Northfield, Mass., its work and its value for the training of Christian workers.

Another meeting of the B. Y. P. U. was held at nine o'clock Saturday morning at which Rev. H. H. Roach presided. The officers for the year were elected as follows: President, Rev. A. White, St. John; Vice-President, Rev. H. S. Shaw, Hampton; Secretary, Mr. H. D. Creed, St. John; Treasurer, Miss Maud Stillwell, St. John. The reports from societies reporting were read by Rev. Mr. Burnett.

The Association met at ten o'clock, Rev. B. N. Nobles presiding. After some time spent in devotional exercises, the Association entered upon its business. The delegates were enrolled and officers elected for the year as follows: Rev. W. Camp, Moderator, Rev. C. W. Townsend, Secretary; Miss Briggs, Asst. Secretary; Rev. Dr. Manning, Treasurer. The remainder of the morning session was devoted to the reading of letters from the churches.

At the afternoon session, after devotional exercises, some time was given to the reading of letters from the churches. The report on Home Missions was then presented by the secretary of the Board, Rev. B. N. Nobles. The report showed that eighteen mission fields had been served for the whole or a part of the year by fourteen pastors and six students, under whose labors there have been 61 additions to the churches by baptism, not including the additions on Rev. M. P. King's field where a considerable number have been baptized, but the information for a definite statement was not at hand. The mission churches have contributed \$2,701.69 to the support of their pastors and \$300.78 to denominational work. Rev. I. B. Colwell labored earnestly and faithfully a part of the year as general missionary, and having resigned to re-enter the pastorate, has been succeeded by Rev. A. H. Hayward, who has been appointed to the work for six months. The work of the students who served in connection with the Board is well spoken of. The receipts from all sources for the year have been \$1465.56, which, with \$93.56 on hand at the beginning of the year, makes \$2459.12. The disbursements have been \$1917.70; leaving a balance in the treasurer's hands of \$541.42. The report was taken up and considered clause by clause. In reference to the abandonment of the St. Francis field, indicated in the report, questions were asked as to the reasons for this step, and it was replied on behalf of the Board that in view of the very small number of Baptist families on the field and the fact that other denominations were holding the ground, the Board had not felt justified in continuing to occupy the field at so large expense when other fields which promised larger results were calling for assistance. On the invitation of the Moderator, Rev. I. B. Colwell spoke briefly in respect to his work as general missionary. He had endeavored to do faithful work, but the apparent results he felt had not been encouraging. The Moderator spoke from his own knowledge of good results which had attended the labors of Mr. Colwell as general missionary. After some further discussion the report was adopted.

The report of the Committee on Foreign Missions was presented by Rev. Dr. Manning. The report referred to the great extent and need of the Mission field and the consequent responsibility on our part and to the encouraging results which have attended the labors of our missionaries. There are nearly 500 Telugu church members, and 77 were baptized last year. It further noted the methods employed by the missionaries, the encouraging movement among the Savaras and the needs of the work in men and money.

Rev. J. Coombes inquired as to the reasons of Rev. I. D. Morse's withdrawal from the work, and expressed regret that this should occur after the missionary had acquired the language and should be in a position to do its best work. Dr. Manning explained that Mr. Morse's

resignation was entirely on account of the condition of his health which was such that, to the great regret of both Mr. Morse and the Board, it seemed quite out of the question at the present for him to return to India. Dr. Keirstead spoke feelingly of the trial of our faith in this matter. We must not however be surprised or discouraged if we are called upon to meet difficulties and make sacrifices in this matter. Christianity demands sacrifices. It is the law of the development of God's kingdom on earth.

The remainder of the session was given to the reading of letters from the churches.

SATURDAY EVENING

was devoted principally to a platform meeting in the interests of the Northwest Mission work and Education. The speakers were Rev. F. W. Patterson of Winnipeg and Dr. Keirstead of Acadia College.

In a strong and eloquent address on lines similar to that of which some account was given in the report published last week of the Central Association, Mr. Patterson presented the cause of the Northwest, and was heard with deep interest.

Dr. Keirstead spoke first of the different departments of our educational work at Wolfville, showing that the Academy and Seminary, in their general character, their equipment, teaching staff and the courses of instruction they afford are eminently worthy of the patronage of the Baptist people of these Provinces. In speaking of the College Dr. Keirstead discussed with great force and eloquence the true ideal of the higher education and the grounds on which Baptists hold that it should be under distinctly religious and denominational auspices. Fundamental in the faith of Baptists is the new life begotten of the Holy Spirit through the gospel of the grace of God. The renewed being is to be educated, developed to its utmost, and its development should be under the influence of the same divine light and power by which the new life was begotten.

On Sunday morning Dr. Keirstead preached at the Tabernacle to a large and deeply interested congregation, taking as his theme, The Sons of God.

At three p. m. the annual sermon before the Association was preached by Rev. R. M. Bynon, Rev. B. N. Nobles, presiding, and Rev. J. H. Hughes assisting in the service. The preacher took for the foundation of his discourse I John 5: 11, 12. "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son hath not life." The divisions of the discourse were, I The total depravity of the natural man. II Salvation all of Sovereign Grace. III The Believer's Security. IV These Doctrines a Mighty Incentive to Service. The preacher delivered his message with great earnestness and forcefulness and was heard with deep interest.

At the evening service Rev. C. W. Townsend proclaimed the gospel with power to a full house.

MONDAY.

The Association resumed business at ten o'clock on Monday. The draft of a Bill which it is proposed to bring before the Provincial Legislature and which provides for the incorporation of Baptist churches in New Brunswick, was read to the Association by Rev. W. E. McIntyre. The Western Association, Mr. McIntyre said, had given favorable consideration to the Bill and it was now brought before the Southern Association for its approval. After some inquiry as to the meaning of certain provisions, the Bill was approved by the Association. The reading of letters from the churches was then continued and concluded.

A committee appointed on Saturday in reference to the conditions of membership in the Association reported through Dr. Manning, to the effect that no copies of the Constitution of the Southern Association could be found, but that the Constitutions of the Eastern and Western Associations did not recognize ministers as being *ipso facto* members of the Association, but only such as were delegated by the churches. The Committee considered it probable that the same conditions of membership obtained in the Southern Association, but were without definite information in respect to the matter. Rev. J. H. Hughes said that in the early history of the Association, ordained ministers had been admitted as members in their own right, and he thought it was not a courteous or desirable thing to exclude from membership ministers who had grown old in the service and were no longer pastors of churches. This view was concurred in by others. Rev. W. E. McIntyre said that he had at home a complete file of the minutes of all the Associations, and he would, if the Association wished, ascertain what information they might contain on the subject and communicate it to the clerk. This offer was gladly accepted and the Moderator and the Clerk were appointed, with Mr. McIntyre, a committee on the subject.

Revs. J. H. Hughes and B. N. Nobles and Dea. J. S. Titus were appointed a committee to enquire into the standing of Rev. William Bluet in the denomination. It was reported that Mr. Bluet was now living in the United States and had connected himself with another religious body there. The committee considered the matter and reported that information was lacking on which to base any definite report to the Association.

Reports were called for from the Committees on Sunday Schools and Temperance, but neither the chairmen of these Committees nor any reports from them were at hand. These subjects were accordingly deferred to a later session. The Circular Letter was also called for, but without response.

The report on Education was read by Rev. W. Camp. This report embodied facts in reference to the work of the institutions at Wolfville, which have been noted in connection with the reports on this subject from other Associations. It strongly emphasized the value of our denominational schools and warmly commended them to the sympathy of the churches. Rev. A. H. Lavers commended the report. He was glad to observe that it indicated no sympathy for the proposal for consolidation of the Maritime Colleges. Baptists have reason to be proud of their schools. They are essential to the denomination's welfare and should be liberally supported. Rev. J. Coombes coincided with these views.

The afternoon session opened with a short devotional service led by Bro. P. C. Reid, (Lic). On the resumption of business the Revs. Long and Phillips of the Free Baptist body were heartily invited to seats in the Association, a courtesy suitably acknowledged, the former especially expressing the wish that a closer union of the two bodies might soon be effected, a sentiment which was apparently strongly approved by all the delegates. The report on Sunday School work was read by Dr. Manning, and quite generally discussed, the union Sunday Schools and union Sunday School Conventions coming in for some severe criticism. The Temperance report was read by Rev. R. M. Bynon, and adopted. This contained strong recommendations in respect to church membership and the use of intoxicants, as well as in respect to prohibition.

In the absence of a formal report Rev. A. White gave a comprehensive and soul stirring address on the subject of Systematic Benevolence, which was listened to with great pleasure, and let us hope with a corresponding degree of profit.

The report of the Nominating Committee was read by Rev. A. H. Lavers, and adopted. The members of the Home Mission Board for next year are as follows: Rev. B. N. Nobles, J. H. Hughes, W. C. Goucher, A. White, W. Camp, C. Burnett, and Bros. R. G. Haley, J. B. Titus and Samuel Flewelling. The matter of writing the circular letter came up for some discussion, the suggestion being made that a general circular letter for the province might be feasible, which might make it possible to have it published in the MESSENGER AND VISITOR. Another suggestion which found more favour was that each Association have its own letter, and that one of these be published each year, each Association having its turn in course.

The report on Denominational Literature, written by Moderator Camp, was read by Rev. R. M. Bynon and adopted with little discussion. It emphasized strongly the advisability of patronizing the Baptist publications for Sunday School helps and Sunday School libraries. The MESSENGER AND VISITOR also as the organ of the denomination in these provinces received unqualified approval and hearty commendation. The matter of the general conduct of the sessions of the Association came up on a motion to appoint a committee to take the matter into consideration and report at the next annual session as to what modifications would serve to make more practical and helpful the work of the Association. The Moderator, Dr. Black, Rev. A. T. Dykeman, Rev. A. White, Rev. C. W. Townsend, Rev. B. N. Nobles and Dr. Manning were appointed as a committee.

The report of the Committee on Resolutions was read by the chairman, Dr. Keirstead. In addition to the usual votes of thanks, etc., the following resolution was agreed to with great heartiness:—

"Resolved that this Association express its high appreciation of the services of the Rev. J. D. Freeman, rendered to the denomination during his eight years of ministry in this province; that we assure Bro. Freeman that he will carry to his new field of labour the esteem and Christian affection of his brethren in these provinces; and that we shall hope the coming years may crown with much success his able and devoted ministry." The report contained also a resolution that in view of the importance of the young peoples' work a place should be afforded in the Association records for the statistics of this work.

The session on Monday evening was devoted to the interests of Missions, Rev. H. H. Roach presiding. Before the programme of the evening was taken up a little unfinished business was concluded. On motion by Dr. Keirstead a vote of thanks was passed to Rev. R. M. Bynon for the Associational sermon preached on Sunday afternoon. A resolution also adopted commended the 20th Century Fund. A committee consisting of Revs. C. Burnett, H. H. Roach, and A. White were appointed to have charge of the Young Peoples' work in the Association.

The Clerks were instructed to obtain the statistics of non-reporting churches for insertion in the Year Book, and a vote of thanks for past and prospective services was extended them.

The first speaker of the evening was Rev. I. B. Colwell who described from personal knowledge the conditions prevailing on some of our Home Mission fields, and the experiences of some of the mission pastors. He was followed by Rev. J. W. Brown, Ph. D. of Havelock, who painted in no uncertain colors the contrast between what we are doing and what we ought to be doing in Home Mission work in this province. The last speaker was Rev. A. H. Lavers, of St. George, N. B., who eloquently set forth the need of our Foreign Mission work, and the claims of the perishing upon the sympathy and beneficence of our churches.

The Baptist Convention of Manitoba and North West Territory.

The annual Convention recently held in Winnipeg was by all odds the most interesting the writer has yet attended. One might dwell on the addresses which, from the opening one by President W. C. Vincent to the closing words from Supt. Stackhouse were vibrant with conviction, determination and hopefulness. But the Convention is before all a business body, and I shall concern myself in this report mainly with that which concerns the progress of the Lord's business in the West.

As the Convention was held before the close of the statistical year, the complete returns could not be presented, but will be published later.

The chief interest centred in the reports of the Supt. of Missions and the Principal of Brandon College.

The work has prospered. The whole field has shared the prosperity.

Nothing rejoices the Convention more than to mark the blessing which has attended the labors of our missionary among the Telugus, Mr. Davis. Baptists in the West have a wide horizon without leaving their prairies, but they have determined to keep the wider horizon of the world's field. The full reports will show not only the support of missionary family and native helpers in India, but also contributions to Bolivia and Grande Ligne. When we appeal to you for help in home missions we are not unmindful of other needs, and the 4000 resident Baptists of the West look forward to the day when they too shall be able to man a foreign field. In the meantime we have some foreign mission work right at hand which God has thrust upon us. The evangelizing of the heterogeneous mass of foreigners—many of them debased—nearly all steeped in superstition or formalism, is a problem which concerns not only the Kingdom of God and the salvation of souls, but also the safety of our nation. In this work we can report some progress. The German work shows an increase of membership from 696 to 920.

Scandinavian work has received large blessings. The work among Galicians and Icelanders while on a smaller scale and slower in numerical results, is in a promising condition. The Indian work has never been in quite so satisfactory shape as at present. The following letter written by a full-blooded Indian woman to Missionary Sharpe, will interest many. The writer was converted and baptized at our mission. She died in the absence of the missionary, hence the letter. The letter is as she penned it in regard to spelling, etc.

"Rev. R. W. Sharpe and wife.

Brethren, just a few lines before my departure to you and all your family. I am very glad to tell you God as shown me the Place where he has a home Prepared for me through Jesus Christ to be with him forever and ever. What a blessing to be with God and Jesus Christ and my little children. Also tell the blessing that I have to all my Brethren that I bid them good bye. Good bye to all, may God keep you all. Your loving sister in Jesus. EMILY HENDERSON."

Of the English work I will not speak in detail. Some of the older fields are taking on new vigor, notably Regina and Moosejaw in Assn., which in past years have suffered much by constant migration of members. Several fields whose existence has for some time been precarious have got on a firmer basis. Six churches have been organized. Eight buildings dedicated, the aggregate value of which is \$20,000. Let me remark that in a number of cases the cash expenditure on these chapels is little more than the value of the material. A great deal of the work is done by voluntary labor. In many cases the work stands for self-sacrifice. In one instance two men left their plows idle in the furrows two week that their chapel might be ready for the visit of the Supt. That means something in this land where all depends on early seeding. I know a case where a family (from Yarmouth Co., N. S.,) could not give a cent to the new chapel, but gave \$70 in hard labor. The husband working on the building, the wife cooking for the workmen. One of the greatest needs is a larger edifice fund.

One of the most encouraging phases of the work is the financial showing of the churches. The number of self-sustaining churches is but 15, with 73 mission churches. The total resident membership was last year 3925. The average contributions for missions only was \$1.71 per member, a total of \$6716. In addition considerable amounts were paid to the college on building fund.

The total income of the Boards was \$18,195, of which \$6789 came from Ontario and Quebec, and \$2,573 from Maritime Provinces. There is a

DEFICIT

of \$5000. This has arisen not from enlarged work, but reduced support from the East. Brethren, if this reduction stands for a permanent policy, the Northwest Home Mission Board might as well go out of business. The Western work cannot yet support itself. The majority of the members are in home mission churches, and working hard for self support, but the vastness of the country means large fields and comparatively small membership. Eventually these fields will be thickly settled and the churches become strong in membership. Till then they require assistance. But suppose that 72 mission churches became now self-sustaining, the West still calls for your help. The superintendent reports 50 towns and villages and 100 localities in all where our work should be opened at once. Our 72 pastors should be doubled today to do justice to the opportunities before us. And this work is not ours only, it is yours. The country is yours. Your sons are coming west. Baptist families have lived here for years without seeing a Baptist missionary. Your Canadian civilization is being imperilled by the advent of thousands who know no God but mammon, who have no regard for the Lord's Day, and who in many cases scarce regard the outward decencies of morality.

The population of the Northwest has been increased by 60,000 in the last 12 months. Is this a time to talk of retrenchment? Yet retrench we must unless help comes soon—unless there is promise of much larger support from the churches of the East. It is the boast of the Presbyterian church that nowhere are her sons and daughters in the west left beyond the reach of the ministry of their church. It is our shame that almost nowhere in the west have Baptist settlers been able to hope for the sight of a Baptist missionary until they could pretty nearly support him. The result: multitudes of one-time Baptists and children of Baptists in the other churches, while the Baptist church planted five or ten years behind the times, struggles on in weakness where it might have been strong. And if history is not to repeat itself you must come to our help, and come now! Opportunities are slipping away every week. I heard Bro. G. J. C. White say at the Convention, that the best home mission proposition he had ever seen had not long since slipped away. It was a chance to be first on the ground in a new town in South Alberta. He wrote the Board, but there were no funds on hand and a deficit in view.

If space permitted, the Brandon College report would greatly interest many. A few items. The attendance for the year was 146, an increase of 33 1/2 per cent. over previous year. Of these 22 have the ministry in view. The first regular class in theology has been organized. The college sent a class of 5 for the B. A. exams of the Provincial University. All were successful, and their average standing was considerably higher than that of the whole University class. The provincial papers are set and examined by professors in the other denominational colleges which are affiliated with the University. The marked success of our students was therefore in spite of a considerable handicap.

NOTES.

Superintendent Stackhouse has travelled 25,000 miles at an expense of \$137.

Yorkton church is situated almost in the heart of Manitoba and the Territories. It is 150 miles eastward to the nearest Baptist church, 200 miles southward and 600 miles westward.

Bro. D. G. McDonald still preaches three times on Sunday and is fresher on Monday morning than any young man in our ranks. He has a knack for setting a weak cause on its feet and the Board is able to utilize his gifts.

Pioneer Alex. McDonald takes second place in energy to few younger men. He has just established himself on a comparatively new field—one of the growing towns of Northern Alberta with out-stations covering thirty miles.

The two eldest sons of the late Alex. Grant are among our student pastors. The youngest son of Rev. Augustus Freeman is another.

The Maritime Provinces are well represented in such men as Supt. Stackhouse, Pastors Mellick, Vincent, Litch, G. J. C. White, Herman, H. D. Bentley, Prof. H. P. Whidden and others. We have room for a few dozen more of the same stamp—and don't forget a few thousand dollars to help support them, that we Maritime men need no longer blush when the treasurer's report is read. C. B. PHARMAN.

Roland, Manitoba.

How apt we are to forget that though clouds overcast our sky, the sun still shines, that behind those trials and afflictions which are "but for a moment," lies the blessing most needed. He is his own interpreter, and he will make plain what seems dark and mysterious now. In his own good time he will deliver. Never despair. Perhaps it is to make trial of our faith, that we are tried, or to show us our dependence upon a higher power for support in trials. The world offers no hope, it cannot satisfy the soul that has "tasted of the powers of the world to come."—Mrs. A. C. McPherson.

* * * The Story Page * * *

Bensie's Wonder-Morning.

BY MARY HOWELL WILSON.

"Cook-a-doodle doo! Time to get up!" crowed the White Rooster. "Rise and get to work," he added severely, after an instant's pause.

The farmer's wife opened her eyes quickly. "Indeed, I must get to work," she thought. "So much must be done this busy day!"

She dressed rapidly, then knocked at Ben's door. "Yes, mother," answered a sleepy voice. "Come, laddie," she said. "You and I have some work to do." And, almost before the words were said, Bensie was out of bed.

Little Sue was almost dressed before mother reached her door, and Baby Boy crowed his delight when he was lifted from his crib.

No wonder the children were glad to waken on such a bright, sunny morning. The birds were holding a morning concert; the spiders had spread the finest lace work all over the lawn. Mother Nature had scattered diamond dew-drops over the lace, and now called the children to admire her handiwork.

Bensie and Sue hurried out of doors to breathe the fresh, sweet air, and delight in the glorious morning. Ben didn't express his feelings in words; but he turned handsprings just from pure happiness, while Sue danced around the garden, exclaiming over the new flowers that were opening their eyes for the first time that morning.

Ben didn't stop to play very long; for he was father's "right-hand man," and had chores to do in the farm-yard. Down the path he hurried, whistling so cheerily that Mr. Blackbird at once set up a rival performance which nearly split his little throat.

Suddenly Ben stopped, and bent down to examine a flower which grew by the garden path—a tiny flower which shone out like gold from the surrounding grass. "I never saw a flower like that before! Guess you'd better go home to mother, and get yourself named." And the blossom was carefully fastened in Ben's buttonhole.

A few steps further and Bensie's brown eyes discovered a small bird on the ground.

"Hey, you poor little chap!" laughed Ben. "Tumbled out of the nest? Well, stop your squawking. I wouldn't hurt you. Guess you and I will pay a visit to the old folks at home." And up the tree went Bensie Boy to put the nestling back in the little brown bird-house.

Then something so surprising happened that Ben nearly fell out of the tree in his astonishment; for he actually heard Mother Bird say: "Oh, what a relief to get you home, dear Twitter. Ben, you are certainly the best boy."

"Oh! why! Jimmy!" gasped Ben, slipping down the tree to tumble on the ground in his surprise.

"Ben, my man," he said to himself sternly, "this will never do. You must be dreaming. Get up and go about your work. A boy of thirteen ought to know that birds can't talk."

He hurried on until he reached the barn-yard gate.

Mother Hen was clucking and scratching away inside; but, when she saw Ben, she came hurrying toward him, calling loudly: "Hurry, neighbors! Come, chick, come! Here is Ben without breakfast." Before Ben could recover from his surprise, all the hens came screeching. "O Ben! Thanks, thanks! You shall surely have some fresh eggs to-day."

Ben dropped down on the ground by Mother Speckle, and addressed her earnestly.

"See here! will you please tell me, ma'am, why you can talk to-day when you never could talk before?"

All the chickens burst into a loud cackle of laughter, but not another word could Ben get out of them. Ben scattered their corn, and then went on to the barn, feeling greatly perplexed.

He was greeted thus by Madam Cow as the stable door opened: "Bensie, bring me some nice, sweet hay, and you shall have good milk to-day, enough for baby and little Sue, father, mother, and Bensie, too."

"Coo, coo!" said the soft-voiced doves, circling round his head. "Bring some corn for our breakfast, do. Bensie we are waiting for you."

Ben began to think this great fun. "I tell you," he exclaimed, "I'm going to see if my dear old Dobbin is in this talking business, too. He'll tell me what has happened to all of you."

Off went Ben to the horse's stall. Putting his arms around Dobbin's neck, he gave him a great hug, crying as he did so,—

"Say, old fellow, can you talk too?"

"I always could talk," remarked Dobbin, quietly leaning over to nose around Ben's pocket. "Have you any sugar, little master?"

"Yes, here's a lump; and now tell me why didn't you ever talk to me before?"

"I have, a great many times," answered Dobbin, "but you didn't understand me. The reason you hear this morning is because of that flower you are wearing."

"This flower!" exclaimed Bensie, much surprised, drawing it from his buttonhole to gaze at it.

"You see," said Dobbin, confidentially, reaching over Ben's shoulder after a whisp of hay, "this is Midsummer Day. Any boy who has never in all his life been cruel to a bird or animal may find the good-luck flower to-day; and, as long as he wears it, he can understand our language. I always knew you were a good boy, Bensie; and I'm not at all surprised at your finding it."

"Hurrah!" shouted Ben. "This is surely fine. I must hurry and feed the rest of the animals, so I can run home to tell Sue."

"Good-bye," said Dobbin, with a kind nod; and Mother Cow stopped munching her breakfast to say "Good-bye, Ben; you surely deserve the good-luck flower."

"I wonder what the pigs will have to say," Ben thought, with a little chuckle. It was all such fun!

"Uff, uff!" called the pigs as he drew near. "Hurry, Ben! We pigs are growing impatient."

"Stop crowding," grumbled one. "Give me room," squealed another. And all shouted, "Hurry!"

"I declare, I've never been hustled so in all my life," laughed Ben. "Everything says 'Hurry!' How Sue will laugh!"

Work finished, Bensie ran home; but, when he reached the farm-house, his wonderful flower was gone.

"I must have dropped it," he said, going back to search for it; but, look as he might, he could not find it; and he had only his story of the morning's adventures left.

Mother and Sue exclaimed at it; and even Baby Boy crowed and laughed over his bowl of milk, as if he enjoyed the tale.

"I tell you," said Ben, that night, "I mean always to be as good as good to birds and animals. Who knows but I may find the good-luck flower again?"

"At any rate," said mother, fondly, "if you keep on being my good, kind Ben, you will be a brave, good man; and father and I would ask no better luck than that."

"You'll make a good farmer, Ben," called father from the porch where he was resting from the day's work; "for a good farmer always looks after his farm-yard friends."

"Hurrah for 'Farmer Ben,'" laughed the happy boy; and Sue cried, "I know, Bensie dear, you'll find the good-luck flower again; for you're the kindest boy in all the world."—Christian Register.

* * * The Lesson of Love. * * *

Once upon a time there lived a little girl whom everybody petted because she was so beautiful. She had whole rooms full of toys, drawers and closets full of lovely clothes, servants who ran to gratify all her wishes, and so much money that she could not begin to spend it.

But little Nolita was not happy, and she made every one around her miserable. She would slap her playmates and snatch her toys away, if they did not play just as she wished, and was as rude and saucy to grown people as a child could be. No one corrected her, because she was so pretty, so daintily dressed, and so rich. Every day she grew more selfish and fretful, until at last the good fairies in pity took the case in hand.

After some consultation, one night they covered little Nolita's beautiful face with a dreadful wolf-mask, which had great glaring eyes and cruel red jaws.

"Now," said the fairy queen, sadly, "little Nolita must wear this wolf-face until some one loves it away!"

In the morning, when Nolita awoke, she found everything changed. The servants who had humored every whim now fled from her, taking with them all her treasures, and leaving only one blind, deaf and dumb old woman to care for her. The friends, who had petted her when she was beautiful, did not come near her. Her playmates screamed and ran whenever she came in sight.

At first Nolita was very angry, and cried for hours; but no one approached to pacify her. She cried all one day and all one night, no one coming to comfort her. So it went on, until at last she began to think of the naughtiness that had brought her so much evil, and resolved to be good and gentle.

But no one believed in little Nolita now. No one gave her any credit, although she tried hard to be kind. Before, no matter what naughty thing she did, people petted and praised her just the same. Now, no matter how sincerely she tried to be good, she got only cold looks and few words. She gave all her toys away to the children she had been used to play with, but they were afraid of her. No child dared to let little Nolita come near to play with her.

Months and months slipped away in loneliness. At last Nolita cried out in despair:

"It is no use! I can never make people love me;

but, if only they would let me love them, I would be happy!"

As these words fell from the wolf-lips, a sudden brightness came into the room. It was the smile of the fairy queen whom Nolita could not see; and a voice as soft as the south wind spoke low in her ear:

"You can love them, although they do not know. Help others, when they do not see you, little Nolita."

So, when all was dark, little Nolita began to go about softly from house to house to find if there was something she could do to "help." Many a piece of work left unfinished was found completed the next morning by the busy housewife, who smiled and said the brownies had never been so kind before. Little children found on their pillows the things they had longed for. They always thought they were gifts of the good fairies. When the babies cried in the dark, a gentle hand rocked the cradle and a low voice sang them to sleep again without waking their tired mothers.

And so, at last, Nolita began to be happier. One night in her rounds she found a little crying child whose father and mother were dead. It was sitting alone in the dark doorway of the silent house. Nolita took the little girl with her to her own home. All the night she tended her; but in the morning she called the blind old woman to care for her for fear that the baby, too, would be a little afraid of her.

No one claimed the baby girl, and she became Nolita's. Nolita made her clothes and prepared her food; but she had the blind old woman tend her in the daytime, and only came and stayed with her in the night. The child grew fast, and learned to laugh and clap her hands when the darkness came; for she loved Nolita best.

"It is because she cannot see me," said Nolita, quietly to herself. "She would never let me touch her again if she once saw my ugly face."

One dark midnight there came a dreadful storm. The lightning blazed every second, and the thunder crashed as if it would split the heavens. The poor little baby awoke frightened, and sat up in bed, calling and reaching out her arms. But Nolita did not dare to go near her when the lightning made the room so bright.

So Nolita ran to call the deaf old woman, but she could not waken her.

The little girl's cry of terror sounded still more pitiful. The poor little thing was half-dead with fright.

"She cannot be more afraid of me than of the storm," said Nolita; and she went softly to the little bed, calling the child's name. With a cry of rapture the baby sprang into her outstretched arms and clung to her neck, patting the hairy cheeks with one soft little hand and kissing the red wolf-mouth again and again. The thunder still crashed and the lightning scattered its awful brightness; but the child cuddled down in Nolita's arms, and fell asleep to her singing.

In the early dawn Nolita laid the little girl down, and went to call the blind old woman. But, as she went past the mirror, she had a wonderful glad surprise. The wolf-face was gone! The baby lips had kissed it away. Nolita was seven times as beautiful as before. The first ray of sunshine rested like a crown on her soft hair. But she did not think of her beauty. She thought only of the dear little girl.

"O baby, baby," she cried, "now I can be with you all day; and we will be so happy!"

The baby awoke as Nolita came in, and stretched up her hands with a glad little laugh.

Then all the joy-bells in fairyland began to ring, and that day the good fairies came once more to Nolita's home, and they brought back all her wealth and all her friends; and Nolita was happy ever after, for she had learned the Lesson of Love.—Bertha E. Bush, in Little Folks.

* * * The Dangerous Door. * * *

"O Cousin Will, do tell us a story; there's just time before the school-bell rings," and Harry, Kate, Bob, and little Peace crowded about their older cousin until he declared himself ready to do anything they wished.

"Very well," said Cousin Will; "I will tell you about some very dangerous doors I have seen."

"Oh, that's good!" exclaimed Bob. "Were they all iron and heavy bars, and if one should pass in, did they shut and keep him there for ever?"

"No; the doors I mean are pink or scarlet, and when they open you can see a row of little servants standing all in white, and behind them is a little lady dressed in crimson."

"Why, that's splendid!" cried Kate; "I should like to go in myself."

"Ah! it is what comes out of those doors that makes them so dangerous. They need a strong guard on each side, or else there is great trouble."

"Why, what comes out?" said little Peace, with wondering eyes.

"When the guards were away," said Cousin Will, "I have known some things to come out

The Young People

sharper than arrows, and they make terrible wounds. Quite lately I saw two pretty little doors, and one opened and the little lady began to talk very fast like this, 'What a stuck-up thing Lucy Waters is! and did you see that horrid dress made out of her sister's old one?'

'Oh, yes,' said the other little crimson lady from the other door, 'and what a turned-up nose, she has!' Then poor Lucy, who was round the corner, ran home and cried all the evening.

'I know what you mean!' cried Kate, coloring; 'were you listening?'

'Oh, you mean our mouths are doors!' exclaimed Harry, 'and the crimson lady is Miss Tongue; but who are the guards, and where do they come from?'

'You may ask the great King. This is what you must say: 'Set a watch, O Lord, before my mouth; keep the door of my lips.' Then he will send Patience to stand on one side and Love on the other, and no unkind word will dare to come out.'—Selected.

What Do You See When You Shut Your Eyes?

I was strolling one day in a city park, when I passed a very pretty girl about ten years old who was sitting, with a brother a little younger, on a seat beside the path. It was in the autumn, and they had been gathering acorns, and they had in their hands some of the very longest ones I had ever seen. Some of the nuts were nearly, if not quite two inches long, and as they were only partially ripened, the green and the bronze blended together in the coloring so that they were very beautiful. I paused a moment to admire them, and as the little girl looked up in my face, I said, "How long they are; I never saw any quite so fine!" She smiled back happily in return, and said, "Yes, they are. We gathered them back there under those trees."

I strolled on down the path and came up under the trees from another direction, and was poking my cane about, gathering some of the acorns, when, hearing a little rustle behind me, I looked up, and there was the pretty young girl I had seen a few moments before resting by the path.

"Oh!" she exclaimed, "are you gathering acorns, too?" I replied, "Yes; I have some little folks of my own at home."

"Have you a little girl?" she asked.

"Yes; I have a little girl, but she is not so old or large as you are."

"Well, then," said she, "you must take these acorns, for I am too large to play with them now."

"No," I replied, "you must keep them, and I will hunt up some of my own."

But she urged, and I saw she was going to be grieved if I did not take them, and so I said, "Will it make you happier if I take them?"

"Oh, yes!" she said, eagerly. "If you take them, when I go to bed to-night I will shut my eyes, and see your little girl playing with them, and then I will be so glad that I gave them to you for her."

What a pretty thought it was the little girl had, and what a nice thing it is to do some act of kindness every day, so that when we shut our eyes at night we can remember somebody whom we have made happy that day. If one can do that every day of their lives, they will have a glorious road to look back over when they get old.—S. S. Advocate.

"If All My Ships Came Home."

If all the ships I have at sea
Should come a-sailing home to me,
Ah! well, the harbor would not hold
So many ships as there would be,
If all my ships came home to me.
If half my ships came back from sea
And brought their precious freight to me,
Ah! well, I should have wealth as great
As any king that sits in state,
So rich the treasure there would be.
If half my ships now out at sea,
Should come a-sailing home to me,
Ah! well, the storm clouds then might frown,
For if the others all went down,
Still rich and proud and glad I'd be
If that one ship came home to me.
But if that ship went down at sea
And all the others came to me,
Weighed down with gems and wealth untold,
With honor, riches, glory, gold,
The poorest soul on earth I'd be,
If that one ship came not to me.
O skies be calm. O winds blow free,
Blow all my ships safe home to me.
But if thou sendest some awrack
To never more come sailing back,
Send any, all, that sail the sea,
But send my love ship home to me.
—Ella Wheeler Wilcox.

A Rainy-Day Game.

Little folks often find it hard work to amuse themselves indoors on a rainy day, and the old games lose their attractiveness. Did you ever try to keep a feather flying about the room without touching anything? It is plenty of fun, but tires you out before long. Each one is provided with a fan, not too large, and the feather is fanned about, but must not be allowed to touch any object or to land on the floor. If there are enough players they can be divided into two sides. Any one who fans the feather against an object or the wall must join the opposite side, and when the skirmish is over the winning side is the one having the least number of players.

EDITOR, J. W. BROWN.
All communications for this department should be sent to Rev. J. W. Brown, Havelock, N. B., and must be in his hands at least one week before the date of publication.

Daily Bible Readings.

- Monday.—Pressing on to perfection of knowledge. Hebrews 5:12-6:12.
- Tuesday.—Becoming fullgrown men in Christ. Ephesians 4:1-16.
- Wednesday.—Jesus grew in wisdom and in favor with God and men. Luke 2:40-52.
- Thursday.—Turning away from infidelity, look for the fulfilment of God's promises and grow in grace and knowledge. II Peter 3:1-18.
- Friday.—In contrast with those who are "ever learning and never able to come to the knowledge of the truth," let us hold fast the inspired Word of God. II Timothy 3:1-17.
- Saturday.—Obedience an organ of spiritual knowledge. John 7:14-18.
- Sunday.—Praying to know that which passeth knowledge. Ephesians 3:14-21.

Prayer Meeting Topic—July 20.

Means of Growth. Hebrews 5:12-14; 6:1-3.
Meditating on God's Word.

Some read the Word of God from a sense of duty; not so the psalmist, for his delight was in the law of Jehovah. He did not snatch up the roll of the law and read a few verses merely to ease his conscience. He hid the precious words in his heart, in order that he might meditate sweetly on them while engaged in his daily labor, and in the night watches he still devoutly pondered the golden sayings of the inspired Book. Pious meditation is almost a lost art in our busy country, and the decay of this gracious habit will partly account for the irreverence sometimes seen in professing Christians. We must lead an intellectual life if we would keep to the front in business and professional life; in like manner we must meditate on divine things if we would attain to a full grown Christian manhood and womanhood.

THE WORD BUILDS UP.

God gave us the divine library of sixty-six books for that very purpose. What student of the Bible has not felt the tonic effect of constant contact with the Scriptures? It enriches the blood and furnishes ozone for the entire system. Better than all drug-store prescriptions for promoting health are pure air and water and wholesome food. God's Word is like his air and water—a perpetual delight and a never-failing tonic. The believer is made holier and sweeter in heart and life by drinking long and deep at this fountain. A promise of God is like a whiff of pure morning air through an open window, and at night it is indeed a pillow on which the weary head may rest and dream of paradise.

PREVIOUS PROMISES TRANSMITTING THE HUMAN INTO THE DIVINE.

The process is two-fold: sin is eradicated and the image of God, which sin always mars and blurs, is restored through the Holy Spirit. Meditating on words from God, we become like him in thought and purpose. We enter into vital fellowship with the Father and the Son. No chemistry of earthly origin can transform the coarse, degraded nature of sinful men into the image of the holy God. Education can never reach so high; the regenerating Spirit of God uses the Word as a means to produce repentance, faith and sanctification. We need the Spirit's help if we would understand and assimilate the message of God to our souls. He inspired the holy men who wrote the various books of the Bible, and he must illumine its pages for all who would become partakers of the divine nature.—John R. Saupey, in Baptist Union.

He Had No Money.

By ROBERT M. VAN KIRK.

The pleasure-seeking, fun-making, amusement-vending spirit of the age, which estimates a man's worth by his power to entertain, sometimes finds an illustration in the unconscious actions of children.

In a small New England city upon the advent of spring, with its warm sunshine and soft breezes, the sound of the inevitable organ-grinder was heard, and the children on a certain street were thrown into a whirl of excitement one day, not by the music alone, but by a monkey in fantastic red costume, with his tricks and antics put to good account by his master. The hard-earned and still harder-saved pennies were coaxed from many a hand to find a safe place in a monkey's pocket. But an hour later both monkey and music were only memories in the minds of the children.

Not long afterwards another hand-organ was heard, and the children made a mad rush in the direction of the sound. One of the younger ones also ran for his penny, but was stopped by an older and wiser brother with the remonstrance: "Here, George, you don't want to give that fellow your money; he hasn't any money!"

If that Italian organ-grinder really supposed he was furnishing the highest form of entertainment for the average American small boy, that remark must have rudely disillusioned him, and made him understand that he could not for one moment compete with the man who had a monkey. He discovered also that his audience was willing to pay for their entertainment provided it suited their tastes, which were exceedingly discriminating. It was not the æsthetic but the comic side of their nature that must be appealed to, and therefore the man with the monkey had an immense advantage over his competitor who only had his music box.

Does not every serious minded person who aims to serve the higher needs of human nature, meet with an experience not unlike that of the organ-grinder, finding the public unwilling to remunerate him because he has no monkey to make them laugh? The public speaker is sure of getting an audience, such as it is, if he will bring on his monkey to pander to the taste for the ludicrous. Even the preacher of the gospel can draw a crowd if he will be funny, or odd, or antic, or fantastic, or in some way make people laugh. The popular crowd will not pay the actor who brings to them the tragedies of Shakespeare and stir their souls with the serious phases of life, but will wait till the comedian comes on with his monkey, and on him they will cheerfully bestow their money. The writer of books finds he must appeal to the instinct for amusement if he would meet a large public demand. He discovers that the great body of readers will not pay for that which makes appeal to the higher nature. The monkey must exhibit himself if their pockets are to be emptied.

The young people of this generation must choose the master whom they will serve. They must decide whether they will play the part of the circus clown or the king's jester on the one hand, or minister to the soul's vital needs on the other. If they are willing to cheapen themselves to gratify the tastes of the thoughtless multitude which runs to see the antics of the monkey, they will have their reward. If, however, they resolve to give only their best to the world, their lives' noblest product, they must make up their minds that their service will be rendered only to an elect company, the few choice spirits who appreciate the real and serious things of life.—Baptist Union.

Illustrative Gatherings.

SELECTED BY SOPHIE BRONSON TITTERINGTON

Suggested Scripture: I Pet. 2:2, 3; I Cor. 3:1, 2; Eph. 2:21, 22; Eph. 4:14, 16; II Pet. 3:18

There never did, and never will, exist anything permanently noble and excellent in the character which is a stranger to the exercise of resolute self-denial.—Walter Scott.

When in your hard fight, in your tiresome drudgery, or in your terrible temptation, you catch the purpose of your being, and give yourself to God, and so give him the chance to give himself to you, your life, a living stone, is taken up and set into that growing wall. Wherever souls are being tried and refined, in whatever commonplace and homely ways, there God is hewing out the pillars for his temple.—Phillips Brooks.

'Tis first the true, and then the beautiful,
Not first the beautiful and then the true;
First the wild moor, with rock and reed and pool,
Then the gay garden, rich in scent and hue.

'Tis first the good and then the beautiful,
Not first the beautiful and then the good;
First the rough seed, sown in the rougher soil,
Then the flower-blossom, or the branching wood.
—Bosar.

Be what you ought to be; the rest is God's affair. It is for him to know what is best.—Amiel

Walking with patience where the way is rough,
Resting in quiet when the storm is nigh,
Knowing that love divine is strong enough
To bear me up as weary days go by;
Trusting that sorrow is but love's disguise,
And all withholding but another way
Of making the richer by what love denies—
So grows the soul a little, day by day.

Do you want spiritual power? The foot of the ladder is on the earth, but its top is in heaven. Climb! Do you say, "It is high, I cannot attain unto it?" Read the first chapter of the Acts of the Apostles. Then to your knees! Look up. Turn your back upon the bad past. Surrender utterly to God. Lose your will in his. Plead the promises. Believe, believe, believe! Claim the pentecostal gift. Receive ye the Holy Ghost!

Whenever a wise man makes a mistake it teaches him something.

Build thee more stately mansions, O, my soul,
As the swift seasons roll!
Leave thy low vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven, with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea.
—O. W. Holmes.

Foreign Mission Board

W. B. M. U.

"We are laborers together with God."

Contributors to this column will please address MRS. J. W. MANNING, 240 Duke Street, St. John, N. B.

PRAYER TOPIC FOR JULY.

For our Home Mission work in these Provinces, that the students may be greatly blessed in winning souls. For the officers of the W. B. M. U. and the Conventions.

Notice.

The W. B. M. U. Convention will be held at Hebron, Yarmouth Co., N. S., commencing on Tuesday evening, the 19th of August until the evening of the 21st. Will the W. M. A. S. please appoint their delegates early and not leave it until the August meeting? In filling out your reports please give the names of all your members called away during the past year by death, that they may be remembered at our Memorial Service. If you have already sent your reports please send a post card to your Provincial Secretary giving this information.

There are many of our county secretaries, officers of the W. M. A. S., leaders of Mission Bands and pastor's wives who want to attend this Convention and who would be greatly benefited by it, who I fear cannot go on account of the expense. Will you not see that your W. M. A. S. send some of these? A very little from many will never be missed, and you will reap a rich reward in the increased knowledge these will bring back to you and the consciousness of giving them this great pleasure and blessing. It is most difficult to successfully carry on this mission work unless the workers come into personal contact frequently and hear the plans for future work discussed. Pray most earnestly that these meetings at Hebron may be seasons of great blessing. Further information later.

The W. M. A. S. of Western N. S. Association, held their meeting at Port Maitland. Mrs. T. A. Blackadar, Director for that Association, presided. There was a large attendance and a number of verbal reports from Societies. Many of them very encouraging. Most all the churches in Yarmouth Co. have W. M. A. S. and Mission Bands. Mrs. M. W. Brown read a paper on Mission Band work which was most profitable. Mrs. Miller told of work among the Telugas. Miss Hume sent an excellent paper. A letter was read from Miss Blackadar to the women of the Western Association that was much appreciated. Much sympathy is felt and many prayers are going up to the Great Physician for Miss Blackadar's speedy recovery. The Banner Society is Port Maitland, who reported twenty-one new members during the past year.

A resolution of sympathy was sent to Mrs. Shaw, whose husband died so suddenly during Association. Also to those Societies who had lost President and Secretary by death. The meeting was a most interesting and profitable one and we hope much good will result from it.

Charlottetown.

The annual meeting of the W. M. A. Societies in connection with the meeting of the P. E. Island Association was held in the Central Christian Church, Kent St. Mrs. Spurr, Prov. Sec'y., in the chair. Devotional exercises were led by Mrs. John Clark Tryon. An address of welcome to the delegates and visitors to the annual gathering was given by Mrs. G. P. Raymond of Charlottetown. Reply by Mrs. C. P. Wilson of Cavendish. A few words of welcome to the wives of Pastors coming to the Island since last meeting were spoken by Mrs. A. P. Browne, of North River. Response was made by Mrs. Miner, Mrs. Wilson and Mrs. Calder. Reports from Societies came next. These told about the same old story of success here and failure there but we trust that the summing up at close of Convention year may show at least the same amount raised as last year. "Come over and help us," was beautifully rendered by three young ladies. Mrs. Miner read an excellent paper on Mission Band work.

The report on Mission Bands was given by Mrs. Brown, Supt. of Bands for the Province. This report showed increased interest in this important branch of our work. Mrs. Trotter of Wolfville, and Miss Mary C. Davies, our former Prov. Sec'y., were present and spoke earnest and helpful words. Miss Martha Clark, returned missionary, addressed the meeting for a few minutes. Needless to say our dear sister was well received. Being one of ourselves we were all delighted to see and hear her again. Words of regret were spoken and fervent prayer was offered for our dear afflicted sister, Miss Blackadar, of whose illness we had just been informed. The needs of the Home Mission Board were ably presented by Rev. David Price, of Yarmouth. Collection \$5 20.

A. A. WADMAN, Sec'y. Pro tem.

The W. M. A. S. of Southern Association held their meeting on July 5th, in Brussels St. church, St. John. Mrs. J. W. Manning presided and several prayers were offered. Scripture reading, 121 Psalm. The six W. M. A. S. and Mission Bands of St. John reported good work done during the year, also Fairville, Hampton and St. Stephen Mission Bands. Regret was expressed that all the Societies and Bands in the Association did not send reports if their delegates could not attend. This is a little thing to do, but it means much to the interest, progress, and intelligent carrying forward of this work. Financial statement of Mission Bands in Southern Association was read and discussed. Paper prepared by Mrs. H. F. Waring on Mission Studies, was read by Miss Ollie Golding. Map exercise on the Telugu Mission, reviewing the work done by our Mission Bands the past year was given by Mrs. J. J. Gillies. A very interesting paper was read by Miss Caldwell. Letter from Home Mission Com., read by Mrs. Vaughan. The meeting closed by singing and prayer.

Amounts Received by W B M U. Treasurer.

FROM JUNE 26TH TO JULY 8TH.

North Brockfield, F M, \$ 2; Alexandra, F M, \$8 93. H M, 50c; Hartland, Tidings, \$1; Homeville, Tidings, 25c; Murray River, F M, \$1.50, H M, \$3 50; Port Medway, F M, \$3.50; St John, Leinster St., Lewflets, 60c; Canning, F M, \$11, H M, \$1 75; Acadia Mines, F M, \$2, H M, \$2.60; East Point, F M, \$19 25, H M, \$11.81. Grande Ligne, \$5 Reports 30c; Isaacs Harbor, F M, \$6 67; Port Elgin, F M, \$9; Mill Village, F M, \$3.30; 2nd Kingsclear, F M, \$8; Chester Basin, F M, \$5; Laconia, Tidings, 24c; Sackville, F M, \$37, H M, \$10; Sackville, to constitute Mrs Thomas Hicks a life member, H M, \$25. Reports, 85c; Bonshaw, F M, \$9, H M, \$4; Hillsboro, Salem Branch, F M, \$5, H M, \$3; North River, Westmoreland Co., F M, \$7, H M, \$5; to constitute Miss Emma A Smith a life member, F M, \$25; Avlesford, coll, Central Association, \$6 23; Macnascac, F M, \$20; Bedeque, F M, \$13 35, H M, \$19. N W M, \$2.50; Greywood, F M, \$2.

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

Amherst, P. O. Box 513.

NOTE.—Will the person who sent the P. O. Order for \$6 drawn at Greenville Centre, kindly tell me where the money is from and for what object.

TREAS.

New Books.

JAMES CHALMERS; HIS AUTOBIOGRAPHY AND LETTERS, By Richard Lovett, M. A.

This book will doubtless be accorded a place among standard missionary biographies. The subject of it was a man of unique and remarkably forceful personality and profound devotion to the work to which his life was given. After reading this story of his life, the words of the publishers will not seem extravagant when they say that Chalmers was one of the great missionary heroes of his time. His experiences were in many respects similar to those of John G. Paton, but while Paton's life has been preserved—miraculously as it might well seem—from the fury of the savages whose salvation he has sought, Chalmers, after many marvellous escapes, at last fell a victim to the ferocity and cannibalism of New Guinea savages. James Chalmers was a Scotchman, born in Ardriehalg, Argyllshire, in 1841, the son of a stone-mason. As may be easily imagined, he was not nursed in the lap of luxury, and the simple, rugged experiences of his early years helped to prepare him for the trials and hardships of his missionary life. Though somewhat delicate as a boy, he attained a robust manhood, growing up tall and strong of limb, with a great liking for adventure and always rather attracted than repelled by a dangerous situation. He had at first thought to enter the Presbyterian ministry, but was led to enter upon preparation for missionary work in connection with the London Missionary Society,—and studied at Chestnut College. Chalmers was not distinguished by intellectualism. He was large bodied and large hearted, but never distinguished himself as a student. His exuberant physical life frequently found vent in practical joking and adventures in his student days, but his love of fun and adventure did not prevent the development of a rich spiritual nature and constant devotion to the great work of his life. The first ten years of his life as a missionary were spent on the Island of Rarotonga, where he had much success in dealing with the natives, and acquired experiences of great value to him when he came to enter upon work for the more savage tribes of New Guinea and the adjacent islands. Chalmers left an autobiography of a rather sketchy and incomplete character, which has been made the backbone of this biography. Free use has also been made of his letters. He must have been a man of peculiarly strong and winsome personality. "He fascinated the common sailors on a British man-of-war; he could hold the gun-room table spell-bound by the hour; he drew out the sympathetic side of men of science; he could thrill huge assemblies, and he was never happier than when in the company of little children." Robert Louis Stevenson knew him, loved him and wrote of him as "the most attractive, simple, brave and interesting man in the whole Pacific." Above all things Chalmers was a missionary, not counting life or health dear in the service of the gospel to the benighted and savage New Guineans. His great strength of body and intrepidity of soul, in the providence of God, carried him through many a peril, but the time came at last when, having visited a part of the island occupied by a particularly fierce tribe of savages, he, with a brother missionary, fell a victim to their savage thirst for blood, and James Chalmers laid down his life on behalf of those for whom he had so freely given his best.

—Published by Fleming H. Revell Company, Toronto. Price \$1 50 net.

VILLAGE WORK IN INDIA. By Norman Russell of the Canada Presbyterian Church, Central India.

The book is happily described by its alternative title—"Pen Pictures from a Missionary's Experience." It is written in a sprightly and interesting style, and the reader is both entertained and instructed. The author has the happy faculty of descriptive discourse, so that he seems to take his readers with him as he goes from place to place and makes them see with his eyes as he explores the highways and byways of Indian life. He brings the landscape and the street, the mountain and the plain, with all their beauties and their horrors into vivid reality. Mr. Russell has found the Magic Lantern a very useful instrument in presenting the gospel to the people of India. It strongly attracts all sorts and conditions of people, from the haughty Brahmins to the timid hill-men who are sometimes drawn out of their jungles to watch the magic pictures. The pictures also help them to remember the Scripture stories which they are used to illustrate. "No means," says Mr. Russell, "has proved so successful for gathering large crowds nor as powerful in holding their attention and fixing the gospel stories in their minds." The work is to be heartily commended as a valuable and interesting addition to missionary literature.

—Published by Fleming H. Revell Company, Toronto. Price \$1.00 net.

Horton Academy.

Dear Mr. Editor:—I am now in the midst of my annual tour in the interests of Horton Academy, and take this opportunity of soliciting the aid of all interested in the institutions at Wolfville. It would be of great assistance if all knowing of possible students would send me names and addresses. Letters addressed to me at Wolfville will always reach me.

It should be remembered that Horton Academy supplies the best preparation for Acadia College. The curricula of the two institutions are complimentary. The Academy also provides a transition between the home and the comparative freedom from restraint of university life.

For young men not contemplating a college course there can be no doubt that the discipline of a year or two in a residential school is highly beneficial. Such a school is a world on a small scale. There boys learn self-control and lose eccentricities which would operate against them in the fierce competition of life.

Boys preparing for dental, medical or applied science school, or for the civil service examinations will find unexcelled opportunities at Horton Academy. The Manual Training Course, for which the school has an excellent equipment, will be found very beneficial to those contemplating medicine, engineering or other professions in which manual or mechanical dexterity are a *sine qua non* of success.

The Business Course supplies thorough instruction in the essential branches of a commercial education. Typewriting and stenography are taught by a competent teacher. The opportunity of taking studies outside the business course is an advantage not offered by the ordinary business college.

The prospects of a large attendance for the next academic year are very bright.

Yours very sincerely,

H. L. BRITAIN.

Wolfville, July 9th.

A Boy's Religion.

The late Henry Drummond said to a company of boys, "Boys, if you are going to be Christians, be Christians as boys, and not as your grandmothers. A grandmother has to be a Christian as a grandmother, and that is the right and beautiful thing for her; but if you cannot read your Bible by the hour as your grandmother can, or delight in meetings as she can, don't think that you are necessarily a bad boy. When you are your grandmother's age you will have your grandmother's religion."

Now there is a great deal in the above for a boy to take to heart, for some boys have the idea that they will be expected to put aside most of their propensities if they take upon themselves the duties of Christian boys. This is a mistake. No one expects, no one wants them to give up the natural rights and feelings of boyhood. They are not to be in the least grandmotherly or grandfatherly, but they are to be happy in the way that God intended all youth should be happy.

One of the truest-hearted Christian boys I know is also the merriest. No one would think of calling him "grandmotherly." He reads his Bible, too, and goes regularly to church, to Sunday-school, and to prayer-meeting.—Ex.

Scrofula

What is commonly inherited is not scrofula but the scrofulous disposition.

This is generally and chiefly indicated by cutaneous eruptions; sometimes by paleness, nervousness and general debility.

The disease afflicted Mrs. K. T. Snyder, Union St., Troy, Ohio, when she was eighteen years old, manifesting itself by a bunch in her neck, which caused great pain, was lanced, and became a running sore.

It afflicted the daughter of Mrs. J. H. Jones, Parker City, Ind., when 13 years old, and developed so rapidly that when she was 18 she had eleven running sores on her neck and about her ears.

These sufferers were not benefited by professional treatment, but, as they voluntarily say, were completely cured by

Hood's Sarsaparilla

This peculiar medicine positively corrects the scrofulous disposition and radically and permanently cures the disease.

The Messenger and Visitor

Is the accredited organ of the Baptist denomination of the Maritime Provinces, and will be sent to any address in Canada or the United States for \$1.50 per annum, payable in advance.

REMITTANCES should be made by Post Office or Express Money Order. The date on address label shows the time to which subscription is paid. Change of date is a receipt for remittance, and should be made within two weeks. If a mistake occurs please inform us at once.

DISCONTINUANCES will be made when written notice is received at the office and all arrearages (if any) are paid. Otherwise all subscribers are regarded as permanent.

FOR CHANGE OF ADDRESS send both old and new address, and expect change within two weeks.

From Halifax.

A monument to the Nova Scotia soldiers who fell in Africa during the late war in that country has been erected in the open space at the north end of the Province Building. It has been the dream of many that this spot and the corresponding one at the south end of the building should be graced with statues of the late Hon. J. W. Johnstone, Judge in Equity, and of the late Hon. Joseph Howe. Some funds for a statue of the latter have already been secured but not sufficient to erect a monument worthy of the poet, patriot, statesman. The outburst of loyal sympathy evoked by the Boer war put into the shade the intended honors to their departed statesmen and gave place to the fine statue referred to above. In Halifax it is an open secret that the funds for this and other objects have been secured by the tact and enterprise of William Dennis, manager of the Halifax Herald. This came in from school children in the city and all over the Province, and others. Thousands of them in years to come on visiting Halifax will look upon this stately monument, the top of which is a soldier of colossal size holding his rifle in a horizontal position at arms length above his head. Raising money in this way for such a purpose was the skillful device not only to honor the fallen soldiers but to inculcate loyalty especially among the youth of the land. Mr. Dennis raised for this purpose \$6,500.00. The Legislature has made a grant of the balance to make up \$10,000.00, the cost of the monument. This monument is the first one of the kind erected in Canada.

A feeling of bereavement comes unbidden, especially upon the senior members of the denomination while reading the account of the departure of so many noble men who of late have left us to join the general assembly in the church of the first born. Tearfully and sympathetically we have read the well deserved tributes to the precious memories of A. F. Randolph, C. B. Whidden, D. F. Higgins, J. W. Bars and H. H. Crosby. Somewhat earlier a peer of these beloved brethren, A. C. Roblox of Yarmouth went to his rest above. Now that they are gone, we are reminded of the mine of wealth which the denomination has in their noble characters, useful lives and sacred memories. A. J. Ledbetter of Brookfield, and Samuel Freeman of Milton, although not so prominent in denominational work, were eminently useful in their spheres as deacons in their respective churches and constant supporters of denominational enterprises, and deserve to be classed with the other names referred to.

Those who have been connected with the governing Board of Acadia College are qualified to testify to the excellent service rendered of late years by Mr Whidden and Mr. Crosby in that Board. It is well known that long years ago Mr. Bars was pre-eminently useful in this sphere. Although Mr. Randolph did not usually attend the meetings of the Board, his sympathy and generous support were always assured.

In the removal of Professor D. F. Higgins, Ph. D., the denomination has lost one of its greatest men. In September, 1854, the writer first met him in the freshman class at Acadia College. From that

time until he passed away, I have known him intimately and from knowledge directly gained, hold the belief of his extraordinary gifts and noble character. In the meetings of what was known as the Halifax University, where the foremost educationists of the city and county discussed at length the important question of the higher education, Dr. Higgins frequently expressed his own opinions—which were heard with great respect and deference by all the members of the body. One of the members, after frequently hearing Dr. Higgins, said to the writer that Dr. Higgins, in his opinion, had but one in that body who could be regarded in any way as his superior. He had in a high degree native insight, perception, ability to analyze closely and keenly, to reason with exactness and power on subjects great and small, and to form opinions independently and so hold the positions taken from which it was impossible for him to recede, whatever might be the opposing forces.

I witnessed his exercises when converted to God in the spring of 1855, a time in which many others gave their hearts to the Lord, among whom were the late Rev. Henry Vaughan of St. John and Dr. Theodore Harding Raad. The professor Dr. Higgins then made, he honored and adorned until the day of his death. Thank God for the talents, life, character and friendship of this good man, not alone for what is in the past, but also for what is in store in the future.

Reporter has viewed with interest what has taken place publicly in the matter of the union of King's College with Dalhousie College. About two thirds of the governors at Kings at a meeting held at Windsor, voted in favour of it. The alumni of Kings at the same time, voted against union. At the Nova Scotia Synod held in Halifax, the lay members of that body had a majority for union. The clergyman, however, voted against it. In the New Brunswick synod, a vote against union was carried. In case union is perfected, it seems to be the plan of Kings to retain her charter, move her divinity school to Halifax, suspend her right to grant literary degrees and, if possible, appoint one professor on the Dalhousie staff. I see by the city papers, however, that the Episcopal ladies of Halifax have had a meeting, devised a plan for coming to the rescue of Kings in her financial distress and have appealed to the Episcopals of the Maritime Provinces to contribute means for saving their venerable institution from starvation and death—that is, the literary part of it. It may turn out to be a repetition of a part of the history of Acadia College. In 1842 when Joseph Howe entered upon a campaign to do away with all the Colleges in the Province and have in their place a state university in the city of Halifax, the Baptist women came to the rescue and made substantial contributions toward the cost of erecting the first College building. Professor Chipman took the products of their busy hands, transformed them into building materials and had them wrought into the building. Acadia College was then only four years old. Kings is now more than a hundred years old. It was, when Acadia College was four years old that Father Theodore Seth Harding at the Association in Yarmouth in a burst of eloquence electrified the packed audience in Old Zion. Said this venerable minister, "The institution, under the evident and peculiar blessing of God, has gone on and flourished. Like Moses in the bushrashes it must be preserved. The child must live. It is the child of Providence, and who can destroy it?"

Mr. Howe was defeated by the election of 1843 and the child of Providence survived and still survives. Nine years after this, when referring in the House of Assembly to the great college political battle of 1843, Mr. Howe said, "Johnstone gained his majority. You may withdraw your public money; but there will be more socks and mittens knit on the hills of Wilnot, more tubs of butter made, more fat calves killed, and more missionary travellers sent through the country and Acadia College will still stand on the hillside in spite of the withdrawal of the grant and no free college be opened."

If the Episcopal women shall be seized with the spirit that took possession of the Baptist women of that day, it will be a difficult matter to take Kings from her hill top in Windsor, move her to Halifax and marry her to Dalhousie. Dalhousie is showing commendable zeal in the matter of enlargement. To this end it is suggested that \$200,000 be raised. A school of mining is the first object to be sought. The rich men of the country have the means in their pockets to establish such a school.

It is gratifying to see that Dalhousie has at last, appointed a professor of geology and mineralogy, a department in which Acadia College has been strong for more than twenty years past. REPORTER.

JUDGES FOR THE ST. JOHN EXHIBITION.

Mr. F. W. Hodson, the Dominion Live Stock Commissioner has elected the following Judges for the St. John Exhibition:—Horses—Dr. J. Hugo Reed, Guelph, Ontario. Beef Cattle—Prof. Geo. E. Day of the Ontario Agricultural College, Guelph, Ontario. Dairy Cattle—Mr. W. W. Ballantyne, Stratford, Ontario. These gentlemen are admittedly among the best experts in their respective lines in America.

Notices.

Delegates to Maritime Convention.

The Committee of Entertainment request that all constitutional delegates to the forthcoming Convention at Yarmouth, (See Year Book p 6 Art III), who desire entertainment, send their names to the undersigned as soon as possible, and not later than Aug. 5th. Delegates to the Maritime W. M. A. S. and B. Y. P. U. who expect the Committee to provide free entertainment for them must be also regular Convention delegates. Those who desire the Committee to secure accommodation for them at hotels or boarding houses should write at once. Through the month of August, Yarmouth is usually crowded with tourists, hence the Committee will not be responsible for the entertainment of any delegates whose names have not been sent in before August 6th. Postal cards with location and instructions will be sent to all whose names arrive in time. In case a delegate is appointed who afterwards decides not to come, he will please notify the undersigned at once. On behalf of entertainment Com.,

I. H. GOUDKY, Chairman.

Box 184, Yarmouth, N. S.

"The New Brunswick Baptist Eastern Associational S. S. Convention will meet in connection with the Association at Dorchester. Blanks of statistics are being sent out to all the schools, but if any school is overlooked please advise at once.

WILLIS C. NEWCOMB, Sec'y.

Hopewell Cape N. B.,

N. B. Eastern Association.

This Association will convene with the Baptist church at Dorchester Corner on Saturday the 19th day of July next at 10 a. m. The churches are requested to send their letters to the undersigned Clerk not later than July 5th. Delegates who have purchased one first class ticket and received a Standard Certificate at place of purchase, will be returned free over the I. C. R. and Salisbury and Harvey R. R. Those who travel over the N. B. and P. E. I. and the Elgin and Havelock R. R. will be entitled to return ticket free on presentation of a certificate of attendance. Those crossing the Ferry at Hopewell Cape will receive round trip ticket for one fare.

F. W. EMERSON, Clerk.

Moncton, N. B., June 19th.

Will all delegates to the Eastern Baptist Association, to be held at Dorchester, July 18, send their names at once to Pastor B. H. Thomas, Dorchester.

B. H. THOMAS.

THE TWENTIETH CENTURY FUND \$50,000.

Will subscribers please send all money from New Brunswick and Prince Edward Island to Rev. J. W. Manning, St. John, N. B.

All in Nova Scotia to Rev. A. Cohoon, Wolfville, N. S.

At the Home Mission Board meeting convened in Yarmouth Sept. 10, a provisional committee of the Board was appointed to take charge of the work hitherto carried on by Bro. Cohoon, until such time as his successor could be obtained or a permanent satisfactory disposition of his work be arranged. Correspondence upon all Home Mission questions should be addressed to me during this provisional arrangement. Any correspondence forwarded to me, will be immediately submitted to the members of the committee.

W. F. PARKER, Sec'y. Prov. Com.

Yarmouth, P. O. Box 495.

P. S.—I would like it to be understood that I have nothing whatever to do with the finances of Home Missions. Do not send any money to me, but to A. Cohoon, Wolfville, N. S. who is still Treasurer of Denominational Funds for Nova Scotia, and he will see that the Home Mission portion reaches our Treasurer in due time. This will save trouble and prevent mistakes.

W. F. P.

The Canadian ministers are delighted with their kindly, genial reception by the Prince and Princess of Wales at the royal dinner at St. James Palace last night. The prince and princess recalled many incidents of their Canadian tour with manifest delight.

50 DAYS!

Or thereabouts till THE GREAT EXHIBITION, ST. JOHN, N. B.,

30th August to 6th September, 1902.

Each past day has marked some distinct development, some bright plan thought out or accomplished; some unique feature decided upon; some special attraction selected or secured;—and every effort tending strenuously towards one end, viz.: the production of the Best All-Round Show ever seen in the Maritime Provinces.

Fruit-growers, Stockmen and General Farmers are displaying an interest far exceeding that of any previous year.

Industrial Exhibitors are coming forward from all parts, and Working Machinery will be a great feature.

In addition to the Dominion Expert Judges of Live Stock, Mr. George H. Clark, Chief of the Seed Division Department of Agriculture, Ottawa, will assist in the judging of agricultural products, and also deliver Illustrated Lectures in connection with Seeds Sold in Canada, Seed Selection, etc., a feature of vital interest to farmers.

PRIZE LISTS.—A few of these still remain. Parties who have not yet secured a copy should send in their applications at earliest opportunity.

FLOOR SPACE in the Industrial Buildings is now largely taken up. Intending exhibitors will do well to make their arrangements at once, so as to save disappointment.

Special cheap excursions from everywhere.

R. B. EMERSON, W. W. HUBBARD, Acting President, Mgr. and Sec'y, St. John, N. B.

DEFEATED THE BICYCLIST.

"Go and hitch up the ostrich" is not at all an absurd command on an ostrich farm. There these great birds are often harnessed to a carriage, and make fairly good substitutes for horses. Although they cannot draw a heavy load, their speed is a recommendation.

At Jacksonville, Fla., there is a bird named Oliver W., that can run a mile in two minutes and twenty-two seconds. His owners claim that he is more satisfactory than a horse, because he eats less, never shies at anything, never runs away, and goes steadily at a good pace without laziness or fatigue.

This particular ostrich appears to like his work. When the little carriage is brought out, he comes running toward it at full speed, with both wings spread out, ready to have the harness put on.

On one occasion a cyclist tried to pass Oliver W. on a long, smooth stretch of road. He came up behind the carriage, thinking to get ahead and escape the dust. Oliver W. thought differently. He threw his head high in the air, gave a flap with his wings, and went forward with a speed that astonished the cyclist. Putting forth more effort, the latter made another attempt to pass the ostrich, but the faster the pedals of the bicycle moved, the faster sped the long legs of the bird.

It so happened that the cyclist had a record as a fast rider, and to be distanced by an ostrich was not to his liking. For two miles he tried to pass his feathered rival, but was then obliged to give up the race, defeated.

Some fast horses have tried conclusions with Oliver W., who seems to like nothing better than testing their speed, starting slowly, to make them think it easy to distance him, and then gradually increasing his pace.—Kind Words.

It is too clear that the rapid extension of this system of saloon drinking is threatening the very life of the community; that it is producing a physical and moral pestilence more deadly, in the deepest sense, than any other plague which stalks the infested cities of the east; that it is bringing great masses of our working classes into a self-imposed bondage, more complete and more degrading than slavery itself; that it is not only filling the present with unspeakable misery and vice, but blighting the prospect of labor for the future.—Prof. Goldwin Smith.

FAVORABLY KNOWN SINCE 1826. BELLS HAVE FLOWNED \$5,000. BIRTH SCHOOLS & OTHER PUREST BEST GENEALOGY & CO. GENEALOGY WEST-TROY, N. Y. BELL-METAL. QUINER, E. & CO. CATALOGUE & PRICES FREE.

THERE IS NOTHING LIKE K.D.C. FOR NERVOUS DYSPEPSIA. HEADACHE, DEPRESSION OF SPIRITS, STOMACH AFFECTIONS, AND PILES. Write for them. K.D.C. Co., Ltd., Boston, U.S. and New Glasgow, Can.

THE
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HALIFAX, N. S.,

That excellent training school in AC-
COUNTING, STENOGRAPHY and
TYPEWRITING, Re-opens

September 2, 1902.

Send for full particulars to

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FOND'S EXTRACT**



COOLS, COMFORTS AND
HEALS THE SKIN, ENA-
BLING THE MOST TEN-
DER FACE TO ENJOY A
CLOSE SHAVE WITHOUT
UNPLEASANT RESULTS.
Avoid dangerous, irritat-
ing Witch Hazel prepara-
tions represented to be "the same
as" Fond's Extract, which
easily sour and generally
contain "wood alcohol," a
deadly poison.

Fredericton
Business College

Does Not Close

During the Summer Months. You may
enter at any time. TEACHERS should
take advantage of our Summer Session.

Year Book containing full particulars
sent free to any address on application.

—ADDRESS—

W. J. OSBORNE, Principal.
Fredericton, N. B.

Joggins Coal

This FIRST CLASS COAL

can be purchased by the Cargo in
ROUND RUN of MINE and SLACK
sizes by communicating with P. W.
McNAUGHTON, at 20 Orange St.,
St. John, or Joggins Mines, N. S.
We guarantee the quality to be of the
best for steam purposes.

CANADA COALS & Ry. Co., Ltd.
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You May Need

Pain-Killer

For
Cuts
Burns
Bruises

Cramps
Diarrhoea
All Bowel
Complaints

It is a sure, safe and quick remedy.

There's only one PAIN-KILLER.
PERRY DAVIS'.
Two sizes, 25c. and 50c.

Wanted Everywhere

Bright young folks to sell Patriotic
Goods. Some ready, others now in pre-
paration in England.

Address to-day the

VARIETY MF'G CO.

SHERIFF'S SALE.

There will be sold at Public Auction on
Saturday, the thirtieth day of August, A. D.
1902, at twelve o'clock, noon, at Chubb's
Corner (so called), in the City of Saint John,
in the Province of New Brunswick, all the
right, title and interest of William Chittick,
in and to all that lot, piece and parcel of land
described in the deed thereof to the said
William Chittick from one Edward Thompson
and wife as— Situate in the Parish of
Musquash, on the westerly side of the Dipper
Harbor road, beginning at the big gravel
hole, thence west, north and east to the said
Dipper Harbor road, containing one acre, to-
gether with the buildings thereon. The
same having been levied on and seized by me
under our execution issued out of the Saint
John County Court against the said William
Chittick at the suit of James H. Gould.
Dated this twenty-second day of May, A. D.
1902.

ROBERT R. RITCHIE,
Sheriff of the city and County of St. John

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

The Home

CREAMED CABBAGE.

Cut a cabbage into quarters, put in boll-
ing water and cook until tender, add two
tablespoonfuls of salt; make a white sauce
with one tablespoon of butter melted, one
tablespoon of flour, stir together until
smooth; add three-fourths of a cup of
milk, half a teaspoonful of salt and a little
pepper; turn cabbage into colander and
chop it rather coarse; mix it with the
sauce, serve hot.—Ex.

STUFFED EGGS WITH SARDINES.

Boil six eggs twenty minutes; when
they are cooled take of the shell; cut the
eggs in half lengthwise; remove the yolks,
rub six sardines to a smooth paste, mix
with the yolks, also rubbed smooth; add a
little lemon juice, salt and pepper; fill
each half with this mixture and put the
halves together; serve on lettuce leaves.
To stuff eggs with anchovies rub the
anchovies smooth or use anchovy paste
with the eggs; add seasoning same as for
eggs with sardines.—Ex.

BROILED SARDINES.

Drain one can of sardines from their oil;
lay them on a broiler, place over the fire,
and when they are heated thoroughly lay
two sardines on each square of nicely
toasted and buttered bread.—Ex.

LEMON JUMBLES.

Cream half a cup of butter, add one cup
of sugar, one beaten egg and four table-
spoonfuls of milk; add to this one cupful
of flour, the juice of one lemon and a little
of the rind and one teaspoon of baking
powder; the dough should be rather stiff;
roll out, cut and bake.—Ex.

POTATO PUFF.

To one cupful of cold mashed potatoes
stir in one teaspoonful of melted butter,
beating them until very creamy; the more
they are beaten the more delicate and light
they will be; beat the whites of two eggs
until very stiff; add to the potatoes half
a cupful of cream, salt and pepper to taste;
then add the beaten egg; turn this into a
buttered baking dish and bake in a moder-
ate oven for fifteen minutes; it will puff
and be very delicate.—Ex.

EGG BISCUIT.

Sift two level teaspoonfuls of baking
powder, one teaspoonful of sugar and half
a teaspoonful of salt into one pint of sifted
flour; then rub in two level tablespoonfuls
of butter; beat one egg until quite thick
and add to it half a cupful of milk; make
a hollow in the flour and pour the milk
and egg in it; mix with a spoon; the
dough should be soft, if not, add a little
more milk; toss the dough on a floured
board; roll out one-third of an inch thick;
cut with a biscuit cutter and place in a
slightly floured pan and bake fifteen
minutes in a quick oven.

CARAMEL CAKE.

Cream one-third of a cupful of butter;
add to it one cupful of sugar, then two
cupfuls of sifted flour; alternating with
half a cupful of milk; then add three
teaspoonfuls of baking powder and the
whites of four eggs; bake in greased jelly
cake pans in a quick oven ten minutes.—
Ex.

FILLING FOR CAKE.

Put one and a half cupfuls of brown
sugar in a pan; add one cupful of cream
and one tablespoonful of butter; let this
simmer thirty-five minutes; flavor with
one teaspoonful of vanilla; spread be-
tween layers and on top of the cake;
maple sugar may be used in place of brown
sugar for a change.—Ex.

COCOANUT ROCK CAKES.

Grate half a pound of cocoonut; add to
it one cupful of granulated sugar; beat the
whites of three eggs to a stiff froth and
very carefully mix the cocoonut and sugar
with it; drop on buttered paper in small

lumps; bake in a slow oven thirty min-
utes.—Ex.

MEXICAN KISSES.

Take the square or round marshmallows;
stick a toothpick just a little way in each
marshmallow; then dip each one in a
glace made by boiling one cupful of sugar
and half a cupful of water until it turns
amber; rest them on a slightly buttered
marble slab or platter; before they are
cold remove the picks.—Ex.

FILLING FOR CAKE

Add to the whites of two eggs one-fourth
cup of milk and stir with this enough con-
fectioner's sugar to make an icing to
spread over the cake; flavor with vanilla
and spread between layers and on the top
of cake when cold.—Ex.

SOUR CREAM GINGERBREAD.

Beat together two eggs, half a cup of
granulated sugar and half a cupful of
molasses; add three-fourths of a cup of
thick sour cream, with two level teaspo-
onfuls of soda dissolved in it; heat thoro-
ughly; sift into the mixture two tablespoonfuls
of flour, one tablespoonful of cinnamon;
beat until smooth; bake in a moderate
oven in a greased pan half an hour.—Ex

PRUNE PUDDING.

Beat till thick two eggs; add to them
one pint of milk and flour enough to make
a thick batter; wash ten prunes dry and
flour them; stir them into batter and beat
in one teaspoon of baking powder; turn
this into a buttered mould; steam two and
one-quarter hours; serve with butter and
sugar or with wine sauce.—Ex.

WHIPPED CREAM DRESSING.

Beat the yolks of two eggs until thick;
add a little salt, pepper and two table-
spoonfuls of vinegar; place the bowl over
hot water; stir the mixture until it
thickens; remove from the fire; when
cold add half a cupful of cream whipped
stiff, adding a little at a time.—Ex.

ONIONS A LA CREME.

Boil several Spanish onions in several
waters; when nearly tender pour off the
water, add two teaspoonfuls of butter and
half a cupful of cream; rub one teaspo-
on of flour in a little cold milk; add it to the
cream and onions; stir carefully so as not to
break the onions; add salt and pepper to
season; cook until onions are tender.—Ex

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In the hot weather the little ones suffer
from bowel troubles, are nervous, weak,
sleepless and irritable. Their vitality is
lower now than at any other season.
Prompt action at this time often saves a
valuable little life. Baby's Own Tablets is
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promptly cure, and give sound, refreshing
sleep. The Tablets should be in every
home where there are little ones during the
hot weather months. Mrs. P. Ferguson,
105 Mansfield street, Montreal, says: "I
have found Baby's Own Tablets the best
medicine I have ever used for children.
My baby was attacked with dysentery and
was hot and feverish. I gave him the
tablets and they promptly cured him. Be-
fore this he had been rather delicate but
since using the Tablets, he has been much
better in every way. I can sincerely re-
commend the Tablets to all mothers with
siling children."

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absolutely free from opiates and harmful
drugs. Children take them readily, and
crushed to a powder they can be given to
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Brockville, Ont., or Schenectady, N. Y.

"The colleges seem to be pretty well
provided for," observed the confidential
adviser and man of business. "Haven't
you something else in mind this time?"
"Yes," said the philanthropic million-
aire. "I have been wondering of late if
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lost, B.B.B. will restore you to the
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life.

LOOKING ONWARD.

BY MRS. R. R. DUNBAR

Oft we can only hold within
The shrine of memory those we love;
But though time fails sweet hours to win,
Fond ties may be renewed above.

Life's mysteries we slowly learn,
At their unfoldings, day by day;
'Neath boundless Powers, we soon discern
That futile aims must fade away.

The great Supreme is all in all,
And heaven outlives all other worlds,
In wealth more dear than jasper walls,
Or streets of gold, and gates of pearl.

For Oh, 'tis where love culminates,

The Finisher we there behold,

It's sweetness nevermore abates,

It's tender fervor ne'er grows cold.

And on and on there'll ever be,

The bloom and fruit of dearest thought;

And, through angelic ministrals,

Will blend the praise for ransoms
bought.

Thus, life is Time's fulfilled behest,

As God hath given, and we may know,

Through joy, or pain, the perfect rest,

A loving Saviour can bestow.

—Sel.

Examinations for the Royal Academy of
Music and Royal College of Music of Eng-
land, conducted by McGill University,
have just been concluded with the follow-
ing successful Maritime Province pupils:
Pianoforte, senior grade, Hilda M. Binyav
of Windsor, N. S., first honors; Annie S.
Fraser, of Charlottetown, P. E. I., fifth.

We look at our neighbor's errors with a
microscope, and at our own through the
wrong end of the telescope. We have two
sets of weights and measures; one for
home use and the other for foreign. Every
vice has two names, and we call it by the
flattering and minimizing one when we
commit it, and by the ugly one when our
neighbor does it. Everybody can see the
hump on his friend's shoulders, but it
takes some effort to see our own.—Dr.
McLaren.

The Sunday School

BIBLE LESSON.

Abridged from Peloubets' Notes.

Third Quarter, 1902.

JULY TO SEPTEMBER.

Lesson IV. July 27. Exodus 32:1-6, 30-25.

WORSHIPING THE GOLDEN CALF.

GOLDEN TEXT.

Thou shalt have no other god's before me.—Ex. 20 : 3.

EXPLANATORY.

1. THE CAUSES OF DISOBEDIENCE.—Vs. 1. There were two causes of the Israelites' sin. The first was the prolonged absence of Moses. 1. AND WHEN THE PEOPLE SAW THAT MOSES DELAYED TO COME DOWN OUT OF THE MOUNT. It was an absence of forty days (Ex. 24 : 18), on the most important of all errands, communion with God. Joseph Parker well asks, "Do we love solitude? Do we ever go up for our marching orders? It is our habit to shut out the world and keep it far below us that we may have every day some five minutes at least with God?"

The second cause of disobedience was the people's longing for idolatry, which Moses' absence gave them a chance to gratify. In pursuit of this desire, THE PEOPLE GATHERED THEMSELVES TOGETHER UNTO AARON. Then went to Aaron, Moses' brother, because Moses had left him (and Hur) in chief command during his absence (Ex. 24 : 14.) AND SAID UNTO HIM, UP, MAKE US GODS. "Rather, make us a god." The word is plural *Elohim*, used everywhere to denote the one God.

Such were the true causes of the Great Disobedience.—Impatience and faithless discouragement at Moses' absence, and a longing after the easy religion and base ceremonies of idolatry. The people, however, were ashamed to own the real causes, so they spoke as follows: FOR AS FOR THIS MOSSES. Here was a man so great that every national deliverer since then has been called "the Moses of his race" he is absent only six weeks, and his people sneer at him, "this Moses!" Truly it requires a hero to give due honor to a hero. THE MAN THAT BROUGHT US UP OUT OF THE LAND OF EGYPT You would think this would have been an argument for their grateful regard, but men of mean spirit hate their benefactors, just as the Jews hated Christ. WE WOT (know) NOT WHAT IS BECOME OF HIM. "Here is this Moses, who has already got himself lost; how shall he guide two millions of people?" If you want to sin, the silliest excuse will satisfy you.

II. THE GREAT DISOBEDIENCE.—Vs. 2, 6. 2. AND AARON SAID UNTO THEM, BREAK OFF THE GOLDEN HARRINGS. Doubtless, a part of the "spoil of the Egyptians" obtained when they left Egypt (Ex. 12 : 35, 36.) WHICH ARE IN THE EARS OF YOUR WIVES OF YOUR SONS. "Harrings are worn in the East almost as much by men as by women." AND BRING THEM UNTO ME. Possibly "Aaron thought to save them from breaking the first commandment by joining them in a breach of the second." Or, very likely, he expected to thwart their desires by imposing hard conditions. It was the mis-

take weak men are continually making,—trying to hoodwink the devil. Moses would have come out boldly with a thundering No!

3. AND ALL THE PEOPLE BRAKE OFF THE GOLDEN HARRINGS WHICH WERE IN THEIR EARS. The sequel shows that some refused to join in the sin, but the great majority—generally speaking, all—gladly consented.

4. HE... FASHIONED IT WITH A GRAVING TOOL. Many scholars translate this "collected it (the gold) in a bag." The engraving might have been done after the image was cast, or it may have reference to carving the wooden mold or image into or over which the molten metal was poured. The worship in Egypt of sacred live bulls (Apis at Memphis especially) may have suggested, this calf, or it may have been a memory of the worship of bulls in Chaldea, the ancient home of the Hebrews, where the bull idols, winged and with human heads, symbolized God's strength, wisdom, and omnipresence. MADE IT A MOLTEN CALF. A little later, when Moses was hot against Aaron for this sin, Aaron made the paltry excuse, "I cast it into the fire, and there came out this calf" (vs. 24.) as if he would have Moses believe a miracle had been wrought. Moses knew too well, by his own experience, that the gods of Egypt worked no miracles.

How we imitate Aaron "I didn't break it," says the child, "it broke itself." So when a young man of evil life loses his health, he talks sadly of mysterious providences, and says nothing about his dissipation. So when a lazy man fails in business, he scribbles his bankruptcy to competition and "business complications." Phillips Brooks once said: "We are all ready to lay the blame on the furnaces. Everywhere there is this cowardly casting off of responsibilities upon the dead circumstances around us."

AND THEY SAID, THESE BE THY GODS, O ISRAEL. Rather "thy god," as before. The idol was proclaimed as an image of the true God, as if the people would break the second commandment, but not the first. But they had broken the first commandment in their hearts, and soon went on to worship the idol as God (I Cor 10 : 7; Acts 7 : 41; Psal. 107 : 19.) WHICH BROUGHT THEM UP OUT OF THE LAND OF EGYPT. One would think that the very utterance of these words would have turned the people back to gratitude and obedience to God. What a chance here for Aaron to have reminded the people of all that Jehovah had done for them.

5. AND WHEN AARON SAW IT (this.) Saw in what light the people viewed the image. HE BUILT AN ALTAR BEFORE IT. Never think, when you take a start in idol-worship, that you will stop there. The idol must have an altar. The altar must have an offering. The whole must have a temple. Every sin is self-perpetuating. Begin to love money more than God, and the great idol of mammon will soon make a temple of your life. AND AARON MADE PROCLAMATION, AND SAID TOMORROW IS (shall be) A FEAST TO THE LORD. God was still to be worshipped, but under the form of a calf, and with the impure rites of a pagan religion. Probably Aaron thought he was very shrewd in "his saving for God what he could of honor and reverence.

6. AND THEY ROSE UP EARLY ON THE MORROW. The idol-worshippers, the mammon-worshippers, rise early, and we, too, must rise early to succeed with "our Father's business," to get time for prayer and Bible study and a useful, active life. AND OFFERED BURNT OFFERINGS. The burnt offering was a completely consumed sacrifice, and signified absolute surrender of what was worshipped. AND THE PEOPLE SAT DOWN TO EAT AND TO DRINK, AND ROSE UP TO PLAY. "They ate of the remains of the peace offering," the burnt offerings being wholly consumed. The "play" was not merely singing and dancing, but in all idol-worship it included, also, the most indecent revels.

III. INTERCEDING FOR THE DISOBEDIENCE.—Vs. 30, 34. 3. AND IT CAME TO PASS ON THE MORROW THAT MOSES SAID UNTO THE PEOPLE, YE HAVE SINNED A GREAT SIN. Not all the guilty, therefore, had been slain, but only the leaders in the idolatry. And Moses meant for the others to understand that, though they were spared, they were still beneath God's dread displeasure. AND I WILL GO UP UNTO THE LORD PERADVENTURE I SHALL MAKE AN ATONEMENT FOR YOUR SIN. "Already the holy mystery of atonement was moving between man and God." The entire New Testament is foreshadowed in this sentence! "What is the future," Moses implied, "so long as we have it is dreadful past? How can we do better, till we have got clean from this wrong-doing?" That is the word which every sinner needs.

31. AND MOSES RETURNED UNTO THE LORD, ON MOUNT SINAI, AND SAID, OH, THIS PEOPLE HAVE SINNED A GREAT SIN.

"The Scriptures deal but sparingly in such interjectional phrases as the present, and wherever they occur they indicate the most profound emotion in the speaker." No one should be able to look calmly on a sin.

32. YET NOW, IF THOU WILT FORGIVE THEIR SIN.—"Supply after the word 'sin,' 'well and good,' 'I am content,' or some such phrase. Similar instances of omissions due to strong emotion will be found in Dan. 3 : 15; Luke 13 : 9."

AND IS NOT, BLOT ME. I PRAY THEE, OUT OF THE BOOK WHICH THOU HAST WRITTEN. "The phraseology is in illusion, probably, to the custom of having the names of a community enrolled in a register, and whenever one died, of erasing his name from the number."

33. AND THE LORD SAID UNTO MOSES, WHOSOEVER HATH SINNED AGAINST ME, HIM WILL I BLOT OUT OF MY BOOK. "The soul that sinneth it shall die," men still say (Ezek. 18 : 4.) and they ask how the death of a sinless Christ can help us out of that dilemma. It is answered by Christ's great heart of love and sympathy, that took upon itself, in Gethsemane and on the cross, all our sins, and prepared for them such an atonement as no mere man, not even Moses, could possibly furnish. As the Mount of Beatitudes interpreted the law of Sinai, so this great problem of Sinai was solved by Calvary.

34. AND GO, LEAD THE PEOPLE UNTO THE PLACE OF WHICH I HAVE SPOKEN UNTO THEE. At the burning bush (Ex. 3 : 8) God had told Moses where he was to lead the Hebrews. BEHOLD, MINK ANGEL SHALL GO BEFORE THEE. Some celestial subordinate, and no longer God himself. Read in Ex. 33 how Moses won from God a renewed promise of his personal presence. NEVERTHELESS IN THE DAY WHEN I VISIT, I WILL VISIT THEIR SIN UPON THEM. "The weary waiting in the wilderness for forty years may have been a part of the punishment." The Jews have a tradition that at least one ounce of the powder of the golden calf has been mingled in each of the later calamities. God knows when to punish.



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A LIFE IN PERIL.

STORY OF A GIRL SAVED BY A NEWSPAPER ARTICLE.

She Suffered from Headaches, Dizziness and Night Sweats—Her Friends Feared She was Going into Consumption.

From L'Avenir, St. Jerome, Que.

Among the thousands of young girls who bless Dr. Williams' Pink Pills for safely carrying them through that most perilous period of their lives when they step from girlhood into the broader realm of womanhood, there is none more enthusiastic than Miss Gabrielle Thomas, a young lady known to most of the residents of St. Jerome, Que., and greatly esteemed by all her acquaintances. To a reporter of L'Avenir du Nord, Miss Thomas said: "From the time I was fourteen until I was eighteen years of age my health was very bad. I was very weak; had no appetite and could do no work. At night I perspired greatly and frequently slept but little. I suffered from headaches, dizziness and could scarcely move about without becoming breathless, and I finally reached a stage when my friends feared I was going into consumption. I was under the care of doctors, but their treatment did not help me. I then tried several advertised medicines, but with the same poor results and I had come to think I could not get better. One day I read in a newspaper the statement of a young girl whose symptoms were almost identical with my own, who was cured by the use of Dr. Williams' Pink Pills. I then decided to try this medicine and have reason to bless the day I did so. I had only used the pills a few weeks when I began to get better, and in a couple of months every symptom of my trouble had disappeared and I was as strong and healthy as any girl of my age. I have since always enjoyed the best of health and I shall be glad indeed if my experience proves helpful to some other suffering girl."

The happiness of health for both men and women lies in the timely use of Dr. Williams' Pink Pills, which act as a nerve tonic and supply new blood to enfeebled systems. They have cured many thousands of cases of anemia, "decline," consumption, pains in the back, neuralgia, depression of spirits, heart palpitation, indigestion, rheumatism, sciatica, St. Vitus' dance and partial paralysis. But substitutes should be avoided if you value your health; see that the name "Dr. Williams' Pink Pills for Pale People" is on every box. Sold by all dealers or sent post paid at 50 cents a box or six boxes for \$2.50 by addressing The Dr. Williams' Medicine Co., Brockville, Ont.

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Take a cold sponge bath, dress leisurely and sit down to a breakfast of Grape-Nuts and cream, a little fruit and a cup of Postum Food Coffee. Don't fear, you won't starve; on the contrary, that "Lordly feeling" will take possession of you by lunch time.

Grape-Nuts is a concentrated food and contains as much nourishment as bulky body heating food like meat, potatoes, etc. Its crisp daintiness will appeal to your palate and the result is a very marked difference in the temperature of the body and the certainty of ease and perfect digestion.

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Experience and experiment in food and its application to the human body has brought out these facts. They can be made use of and add materially to the comfort of the user during the hot weather.

Look through the receipt book in each Grape-Nuts package for delicious puddings, entrees, salads and desserts.

From the Churches.

Denominational Funds.

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

The Treasurer for New Brunswick and Prince Edward Island, to whom all contributions from the churches should be sent, is Rev. J. W. MANNING, St. John, N. B.

PARADISE AND CLARENCE.—We baptized eight on the 15th ult, and five on the 29th. Gave the hand of fellowship to seventeen during the month. Work going on quietly as usual. Social services always interesting. E. L. STEEVES.

CANNING, N. S.—On May 1st I entered into pastoral relation with the Canning and Perreux churches. The people have shown me great kindness. The services are well attended and the prospect for advancement is encouraging. Last evening we welcomed into the membership of the Canning church two excellent sisters, Mrs. Samuel Meek and Mrs. Whitney Harris. These sisters have been faithful workers in the churches from which they have come to us and we are confident that they will greatly strengthen our band of workers in this community. I. A. CORRETT.

TABERNACLE, HALIFAX—I closed my work as pastor of the Tabernacle May 15th, but continued in charge until July 1st. On Tuesday evening, July 1st, at the close of a festival and entertainment, our friends of the Tabernacle presented Mrs. Schurman and me with an address which made kindly mention of their appreciation of our work and assuring us of their regret that we were to leave them. The address concluded with the presentation of a silver pudding dish to Mrs. Schurman, and a half set of the Cambridge Bible to me. For these farewell expressions we feel very grateful to the friends of the Tabernacle. G. W. SCHURMAN.

P. S.—I have engaged to supply for the New Glasgow Baptist church during July and August. G. W. SCHURMAN.

WOODSTOCK, N. B.—Sunday, July 6, was a big day with the Albert St. Church. At the suggestion of a live finance committee, the pastor asked the congregation in the morning for \$375.00 to pay a note and some other floating liabilities which have been burdening the church for some time. It was unexpected by the people. There was a magnificent response, and \$383.00 ranging in sums from \$50 to \$1 was enthusiastically given. This was increased at the evening service to \$413.60. It is expected the amount will soon reach more than \$500.00. June 22, two Sundays previous on Young People's Day, \$62.85 was contributed by the young people as their special offering to wipe out the church debt. A class in Sunday School raised \$16, and the women at their newly organized Sewing Circle over \$12. Thus within a few weeks the church has raised on floating indebtedness \$513.60, with more to come. During the month of January \$300 were raised above the regular current expenses at a Roll Call. Since the beginning of last November the church has raised above the regular current expense account to free herself from the fetters of debt over \$687.00. A small payment will soon be made on the mortgage, and there is every reason to believe that within nine months it will be wiped out. There has been a most marvellous response by the people. Many say July 6 was the red letter day for the Albert street Baptist church. It is of God, and to him be all the praise. Z. L. F.

PARADISE AND CLARENCE, N. S.—Some time has elapsed since we have made any report in your columns. Our pastor is not one of the men to make public his work—though faithful in all branches of work for the Master. The Associational year just closed was not one of ingathering to the church, but we feel truly thankful that every organization of the church has been well sustained. The attendance at all our services has never been better, and more than a usual interest has been manifested all over the field. Early in May the interest in the social services at the Hall in East Clarence began quietly to deepen, and a few special services were held. It

was our pastor's privilege to baptize the following candidates on June the 8th:—Iva Fluke, Nina Fluke, Effie Ramsey, Addie McPherson, Winifred Banks Lennie Baker, Myrtle Fritz and Ralph O'Neil. And on June 29th, we again visited the baptismal waters and Mary Beals, Huldah Ramsey, Nellie Elliott, Rvangeline Elliott and Burton Brown obeyed the Master's commands. We also received by letter, Des. J. C. Kempton, Robbie Kempton, Susie Kempton and Bessie Charlton, who are valuable additions to our work. We have great reason to thank God and take courage as there are still others inquiring the way. Pastor E. T. Steeves is an up-to-date man and takes a firm grasp of everything that tends to develop the interests of the church. Under his hand great improvements have been made all along the line, during his five years pastorate. The general feeling is that we have just reason to be proud of our pastor, and we deeply regret to report that he placed his resignation before the church at the annual meeting on the first of May, and in order to preserve the training of the church it was reluctantly accepted to take place in six months. Should he leave us the church which secures him as its pastor will get a workman of whom they will have no reason to be ashamed, and our prayers shall follow him for God's blessing on his work wherever his lot may be cast. S. N. JACKSON, Church Clerk.

Carleton, Victoria, Madawaska Quarterly Meeting.

The Carleton, Victoria and Madawaska Baptist Quarterly Meeting convened with the Bloomfield Baptist church, Good's Corner, Carleton county, Tuesday afternoon, June 10th, 2 o'clock p. m. Rev. B. S. Freeman, Moderator, led the devotional service. The following churches were represented: Bloomfield, Centerville, Avondale, South Richmond, Richmond and Hodgdon, Tobique Valley, Woodstock. Interesting reports were heard from the delegates. In the absence of the secretary Pastor C. N. Barton was elected pro tem. Pastor C. N. Barton led the Evangelistic service in the evening. Preaching from Matt. 10: 32, subject, "Confessing Christ." Pastor Charles Stirling of Tobique Valley led the devotional services Wednesday morning. This was followed by an excellent paper, subject, "The unused forces in the church," by Pastor Fash of Woodstock, many of the brethren taking part in the discussion. The sisters of the W. B. M. Union conducted the services in the afternoon. President Mrs. Wm. Saunders of Woodstock presiding. We all enjoyed the president's address. Mrs. B. S. Freeman of Centerville read an excellent paper, subject, "History of Telugu Missions." Addresses were delivered by Revs. Z. L. Fash, Jos. Cahill, A. H. Hayward, C. N. Barton. Music was furnished by the choir. Two sisters of Centerville sang a duet.

The quarterly sermon was preached in the evening by Rev. Joseph Cahill of Jacksonville. Subject, "Sin against the Holy Ghost" followed by an evangelistic service.

The next session will be held with the Union Corner Baptist church in September.

The amounts sent in by the churches and collections, \$24.59. Thus closed one of the best Quarterly Meetings held in Carleton county.

The brethren and friends of Good's Corner "spared no pains" to make the delegates and friends feel "at home," they succeeded admirably. Ministers, delegates and people living near were "interested" hence the reason for such large congregations.

C. N. BARTON, Sec'y.-Treas. pro tem.

P. S.—The reason why this report of Quarterly Meeting was not sent in before, was on account of being exposed to smallpox on June 16th. I have escaped the disease. Praise God? C. N. BARTON.

GOVERNOR SNOWBALL OPENS THE SHOW.

Lieut. Governor Snowball has accepted the invitation of the St. John Exhibition Association to open the Exhibition on Saturday evening, August 30th.

Denominational Funds, N. S. FROM JUNE 11TH TO JULY 5TH, 1902.

Jordan Falls church, \$9.82; Mrs E H Howe, Freeport, \$5; Glace Bay, \$3.90; Bass River, B Y P U and S S, \$65.38; do special, 75c; 1st church, Halifax, \$31.31; B Y P U do special, \$75; Mabou \$15; Margaree, \$14; Brazil, \$5.57; Deerfield and Pleasant Valley, \$16.28; Port Medway, \$9; Hillburn, \$2.24; Amherst, \$50; New Annan district meeting, \$6.01; Port Greenville, \$10; New Minas, \$3; North Brookfield, W M A S, to make Mrs J H Balcom, life member, \$25; Nictaux \$8; 2nd Hammond's Plains, \$3; Somerville Branch, Kempt church, Hants, \$3.25; 2nd Digby Neck, \$5; Cambridge, \$3.20; Little Hope, \$4.30; Tatamagouche, \$3; Western Association, \$27.02; Brookville, Kempt church, \$4.33; Cambridge Section, \$6.63; Newport, \$3; Freeport, \$7; Bay View, 1; Port Hillford, \$27; 2nd St Margaret's Bay, \$1.0; Queensport, \$6; Whitehead, \$3.10; Cole Harbor, \$2.20; Mill Village, \$10; Shubal J Dimock, Newport, \$30; River Hebert, \$45; Springhill, \$24; Amherst, S. S. \$18.68. Total \$639.17. Before reported \$7705.69. Total to date \$8344.86.

REMARKS

As will be seen by the above the total receipts to date amount to \$8344.86. This is somewhat better than last year at this date, but we must receive \$6650 in the few days that remain to make up the \$15,000 aimed at.

We have sent out statements to all the churches that have not made up their assignments, showing the amount expected from them and the amounts received. While doing this we have felt again and again how easily the \$15,000 could be raised if all would take hold of the work heartily. While some churches are doing nobly, others that are able to raise large amounts are doing but little.

The books must close on July 31st. Brethren let us make the best of the few days that remain to make the amount as large as we can.

A. COHOON, Treas. D. F., N. S. Wolfville, N. S., July 7th.

Personal.

Friends of the Rev. A. H. C. Morse who for some months a few years ago was acting pastor of the Brussels St. church, St. John, will be glad to hear that he is being blessed in his work at Corning, N. Y. Mr. Morse writes us that since coming to Corning two years ago, he has received 200 into the membership of the church, nearly all by baptism. On July 6 he gave the hand of fellowship to eleven, and at the close of the service baptized two more. Every month there are conversions.

At a largely attended business meeting of the German St. Baptist church, St. John, a unanimous call was extended to Rev. G. O. Gates, D. D., to become for the second time their pastor. It is not known as yet what answer Dr. Gates will make. Should he decide to return he will meet with a hearty welcome not only from his church and congregation, but also from the workers in this province.

Twentieth Century Fund.

Hartland Sunday School, \$3.60. Andover—Rev Chas Henderson, \$2.50. Jacksonville—Mrs Elizabeth Corbett, \$5. Bedeque Sunday School, (P. E. I.), \$1.65. Sackville W M A S C (In Mem), \$5.

Uigg Sunday School, (P. E. I.), \$2. Hillsboro 3rd—Mrs Chas McLaughlin, \$1. Sheffield 2nd Sunday School, (Little River), \$3. Hopewell—Mrs Bert Brewster, \$1; Miss Alice Peck, \$1; Flora Russell, \$1; Edna West, \$1; Mrs John Russell, \$1; G. O. M Russell, \$3; Henry Stiles, \$2; S S (Hill), \$6.56; Lower Cape, \$4.40; Total, \$20.46. Aroostock Junction Sunday School, per J Bridges, \$5. Andover—Mrs Chas Henderson, \$1; Mrs D Reid, \$1; Rev R W Demings, \$3; Rev Chas Henderson, \$2.50; Total, \$7.50. Havelock—Head of Ridge Sunday School, \$2.25. Forest Glen, West Co—Fred DeBow, \$5. Elgin 1st Sunday School, \$5.35. Brussels St—C J Stammers, \$5. Leinster St—E L Rising, \$12.50; H Dean Creed, \$3; Total, \$5.50. Sussex—Joshua Prescott, \$25; Mrs Hawkins, \$5; Gordon Mills, \$10; Mrs Sherwood, \$1; Collection, 3re; Total, \$38.31. R. L. R. Wm Bennett, \$1; Albert Burger, 50c; Total, \$1.50. Germantown—Mr and Mrs Geo Berryman, \$2.50; Mrs Sol Fillmore, 50c; Total, \$3. Harvee—Miss Laura Reid, \$1; Hattie Turner, \$1.25; Mrs S T Steeves, \$5; Total, \$7.25. Salsbury—Mrs R T McCready, \$1. Woodstock—Mrs Geo H Saunders, \$2. Upper Newcastle Bridge Sunday School, \$4.13. New Salem Sunday School, \$3.05. North River Sunday School, West Co, \$4.60. Lower Newcastle Sunday School, \$3. Hopewell—G V Peck, \$5. Total, \$160.65. Before reported, \$1637.97. Total to July 4, \$1798.62. J. W. MANNING, Treas. St. John, July 4.

LITERARY NOTE.

"HOME NURSING."

We have before us a copy of a new publication, entitled "Home Nursing." The object of the book is to give practical instructions how to take care of the sick by the inexperienced. In training schools for nurses, instructions are of course given in all matters of this kind, but let any woman ask herself, "Could I give a bath to a person in bed without wetting the clothing, or change the undersheet while the bed was occupied?" and she will smile at the seeming possibility; yet when she is shown, she will wonder why she did not discover the right way herself.

In this little book practical instructions are given for the performance of all necessary offices pertaining to the sick. The knowledge of any of them is not taken for granted, and the writer has tried to do it in such a plain, simple manner that no one need mistake the easiest way.

A sample copy of this valuable book can be had upon application to the publishers, Davis & Lawrence Co., Lawrence Co., 64 Grand St., New York City, enclosing to them 5c. in stamps or coin to pay the expense of mailing and stating the name of this paper.

At Amherst, Friday, Edward Rmbred died, at the age of seventy-three years, from a stroke of paralysis. He leaves a widow and five children.

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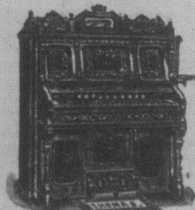
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MARRIAGES.

FLOWER-TOMPKINS—At Grafton, Carleton county, N. B., June 19, by Rev. J. Z. I. Fash, Adwin Flower, Grand Lake, N. B., and Ida D. Tompkins, Grafton.

MUSHERO-HALLETT—At Woodstock, N. B., July 4, by Rev. Z. L. Fash, M. A., John E. Musher, Fredericton, N. B., and Mrs. Emma Hallett, Rockland, Carleton county, N. B.

KILLAM-KILLAM—At the Baptist church, Middleton, N. S., Harding Killam of Weston, Kings county, was united in marriage to Bessie E. Killam of Somerset, Kings county.

POND-HOVEY—At Ladlow Baptist church, June 18th, by Pastor M. P. King, Herbert L. Pond to Ada J. Hovey, both both of Ladlow.

LANE-GOGGIN—At Elgin, N. B., July 5, by Pastor H. H. Saunders, John W. Lane to Mabel Goggin, both of Elgin, Albert County, N. B.

FRIARS-HAYWARD—At Goshen, Albert County, N. B., July 9, by Pastor H. H. Saunders, Douglas Friars, of Sussex, to Mabel Hayward, of Goshen.

CALDER-FRASER—At the Baptist parsonage, Campbellton, N. B., by Rev. J. W. Keirstead, B. A., Harvey Calder, of Metadedia, to Bertha Fraser, of Moores Settlement.

PARENT-JEWETT—At the residence of the bride's parents, July 2, by Rev. Geo. Howard, assisted by Rev. T. A. Blackadar, D. Edwin Parent, of Queensbury, to Etta B. Jewett, of Keswick Ridge, York Co.

WILSON-LAVIGNE—At Campbellton, N. B., July 7, by Rev. J. W. Keirstead, B. A., Edward Wilson to Elizabeth Lavigne, both of Campbellton.

GRANT-JEWETT—At the residence of the bride's parents, June 18, by Rev. G. O. Howard, Jacob L. Grant to Ida M. Jewett, All of Macnquack, York County.

DEAL-GEIZER—At the home of the groom, Hubley Settlement, July 9, by Rev. J. Allan Spidell, Edmond Deal to Mrs. Margaret Geizer, of Hackett's Cove. All of Halifax County.

WILLIAMS-GODDARD—At the Baptist parsonage, Sussex, on the 11th inst., by Rev. W. Camp, William Williams, of St. John, to Ella Goddard, of Millstream, Kings County.

RITTER-PRIOR—At the parsonage, Centreville, N. B., July 9, by Rev. B. S. Freeman, Albert Ritter, of Blood field, to Evelyn Prior, of Godt's Corner.

JACKSON-FLEMING—At the home of the bride's parents, "Burnside," Sackville, N. S., on Wednesday, July 2, by the Rev. A. P. Logan, assisted by Rev. G. O. Gates, D. D., Alice Mary, youngest daughter of Alexander Fleming, Edinburgh, Scotland, (now of H. M. Customs, Halifax,) to Rev. Chas. Wilfred Jackson, B. A., B. D., of Liverpool, N. S., now pastor Baptist church, Bellows Falls, Vt.

DEATHS.

FERRIS—At Wiggins Cove, N. B., July 5, Mary Ferris, aged 87 years. She leaves three brothers and one sister to mourn their loss.

MYLES—At his home at River Side, on the Restigouche, June 27, James Myles, aged 62 years, passed peacefully to his heavenly rest. Last year he was baptized into Christ and until his death lived a humble, happy Christian.


KEDDY—At Paradise, Annapolis Co., July 3, in the 54th year of her age, Mrs. Daniel Keddy, wife of Mr. Daniel Keddy

of Paradise, N. S. Sister Keddy was born in Kempt, Queens Co., in 1848. She professed Christianity and became a member of the Kempt Baptist church in her early life. She was an earnest, quiet Christian worker, consistent in all things and revered by all who knew her. For upwards of twenty years Mrs. Keddy was matron at Chipman Hall, Wolfville, and the hundreds of students who graduated during her stay in Wolfville are living witnesses of her motherly kindness. She endeared herself to their hearts by her thoughtfulness for their welfare, and her readiness at self-sacrifice on their behalf during sickness will never be forgotten by them. She was a faithful wife and a good worker in all Christian causes. The last few years of her life were spent in wearying sickness, which was borne with Christian fortitude. In the midst of all her pain she realized all was well with her soul, and died sweetly trusting in her Saviour. At her own request a short service was held at the home of her sister, Mrs. David Baxter, Maitland, at which two of her favorite hymns were sung. The remains were then taken to Kempt and funeral service was held in the Kempt Baptist church, which was filled with sympathizers. Pastor Bruce D. Knott preached from the text "And the last enemy that shall be destroyed is death." The deceased was a daughter of the late Deacon Jacob Kempton and a sister of the late Rev. Joseph Kempton. Two brothers, Deacon Chipman Kempton and Mr. Beron Kempton, two sisters, Mrs. David Baxter and Mrs. Gordon Potter, survive her. Much sympathy is felt for the bereaved husband and relatives.

CROSBY—The Hebron Baptist church has had removed from its membership one of its most faithful and efficient supporters in the death of Dea. H. H. Crosby. Because of a long illness this event of June 21st was not unlooked for. The message to come up higher was gladly responded to—the Messenger was calmly met—all was well—all was arranged for—at eventide there was light; and all this as the natural termination of a well-spent Christian life—a sensible manhood, preceded by the rich experience of the love of God in the heart in his childhood. Not more harmonious are the songs of heaven than is this earthly life of ours and the heavenly life to come, as the Holy Spirit dominates them both. This fact found more than ordinary expression in the life of Brother Crosby. By industry, economy and careful forethought he was able to accumulate a sufficiency of this world's goods. As an outcome of the grace of God in his heart, the glory of God and the welfare of men were planned for and worked for. Institutions and enterprises having these ends in view found in him a friend and supporter. From his early days he was an abstinence and prohibitionist. In church and Sunday School he did efficient service, being a deacon of the one and the superintendent of the other many years. One of his last acts was to bequeath to the Hebron Baptist church one thousand dollars, the income of which is to supply normal instruction for the teachers of the Sunday school. In the exercise of faith in God our brother found the purpose and equipment for a wise and loving fatherhood in his family; as well as for all the responsibilities of good citizenship. He lives in the happiest memories of his household, and the highest respect of his fellow citizens. As a governor of Acadia University he studied carefully its interests. As a director of a local bank he commanded the confidence of the institution. An aged mother mourns in his departure the death of her first born. The dear wife of his heart, for long years an invalid, receiving his tenderest care, now sits in the dark shadows of widowhood, awaiting a happy reunion in "the better land." He is survived by five sons, Luman R., pastor-elect of the Baptist church of Crystal, North Dakota, Edward H., of Hartford, Conn., Henry S., of Hebron, Frank R., of the Department of Finance, Ottawa, and Norman LeRoy, of the office of the Provincial Engineer, Halifax, and by two daughters, Frances, the wife of C. T. Whidden, of Cooperstown, North Dakota, and May, the wife of Dr. Alfred P. Rogers, of Fall River, Mass. His second daughter, Leonette, the wife of O. C. S. Wallace, Chancellor of McMaster University, Toronto, died only nineteen days before the death of her father.

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In Memoriam.

A memorial service was held for Bro. C. B. Whidden, on Sunday the 6th inst, in the Baptist church at Antigonish. The Pastor, Rev. W. H. Robinson, presided and conducted the service, introducing the speaker, President Trotter of Acadia College and Rev. S. B. Kempton. A very large audience listened with deep interest to the addresses delivered. These dwelt at some length upon the noble life and consistent Christian character of the deceased. Like Barnabas of old, "he was a good man, and full of faith and of the Holy Ghost." The death of such a man, while a cause of sorrow to all who knew him, and of grief to those who will miss him, from the intimate associations of life, furnishes also ground for devout gratitude, and gratulation. All should be grateful for the life he lived, and that it was prolonged to such a completion. The evening had come and he entered upon his rest. For the Christian death is but the entrance upon a fuller life. The service throughout was marked by a spirit of deep solemnity and devotion. Very evidently Brother Whidden commanded the fullest respect and esteem of the entire community in which he lived from his childhood.

GENTLEMEN.

A few years ago, a gentleman, going through a crowded part of the city of Glasgow, noticed a pale-faced little boot black waiting for a job. Touched by the delicate look of the child, he thought he would give him the blacking of his boots to do. Accordingly he gave the little fellow the signal. The boy at once crept lamely toward the gentleman, and as he pulled himself along was nimbly supplanted by another boot-black, who was immediately at the gentleman's feet and ready to begin.

"What's this for?" said the gentleman to the intruder, somewhat angrily.

"It's a' right," said the newcomer, brightly. "Jamie's jist a wee while oot o' the hospital, and the rest o' us takes turns about o' brushin' for him."

Jamie smiled pleasantly by way of assuring the gentleman that his comrade's story was true.

The gentleman was so gratified by this act of brotherly kindness that he gave Jamie's friend a whole shilling for his work, telling him to give a sixpence to Jamie and to keep the o' her sixpence himself.

"Na, na, sir," quickly replied the little hero, giving the shilling to Jamie and hurrying from the spot. "Na, na, sir; name o' us ever takes any o' Jamie's shilling."—Young Evangelist.

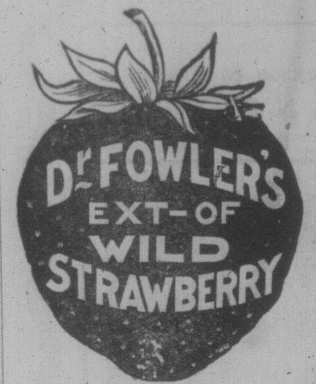
When a weary, selfish heart comes to the Saviour, the Saviour meets his needs by saying, "Take my yoke upon you." "But, Lord, he is tired and weary already; another yoke will crush him." No, no; he has just been carrying himself, and himself only, and that is the heaviest of all loads, heavier than any man can bear. But strange it is, that if he adds another burden, his own burden will become light. That is the mystery of grace, that the burden of a selfish man are lightened by adding more. "Take my yoke upon you." And what yoke is that, Lord? "The yoke of other people's needs—the burdens of the blind and the deaf, and the lame and the lepers—the burdens of other folks' sorrows—put them on thy shoulders—take my yoke upon thee—increaseth thy burden, and thy burden shall become light, and instead of weariness thou shalt find rest."—J. H. JOWETT, M. A., in Apostolic Optimism.

A great demonstration in favor of home rule in Ireland, says the Sydney correspondent of the Times, took place on Monday in the town hall there. Speeches strongly advocating home rule were made by several members of Parliament. It was resolved that a fund be established to aid the Irish parliamentary party to continue the struggle and that M. Redmond, the Irish parliamentary leader, be requested to send a deputation to Australia. Arrangements were made to hold a representative Irish-Australian convention in Sydney.

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A. COHOON, Sec'y Ex. Com.
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ARE YOU WATCHING?

A young lady, whose parents had died while she was an infant, had been kindly cared for by a dear friend of the family. Before she was old enough to know him, his business took him to Europe. Regularly he wrote to her through all the years of his absence, and never failed to send her money for all her wants. Finally, word came that during a certain week he would return and visit her. He did not fix the day nor hour. She received several invitations to take pleasure trips with her friends that week. One of those was so pleasant a nature that she could not resist accepting it. During her trip he came and inquired as to her absence, and left. Returning, she found this note:

"My life has been a struggle for you. Might not you have waited one week for me?" More she never heard and her life of plenty became one of want.

Jesus has not fixed the day nor hour of his return, but he has said, "watch" and should he come to-day, would he find us absorbed in thoughtless dissipation?—*Epworth Herald.*

AVOID UNKIND SPEECHES.

Aren't there some times in your life when everything seems to go wrong, no matter how hard you try to have them go right? Those are the trying days when you want to blame all the trouble on the way you got out of bed, the morning, or on other people, instead of looking the matter squarely in the face, and saying: "It's one of my exasperating days, and if I can only keep my temper until night comes, to-morrow will be different."

Words may be forgiven, but they are not feeling quite well, or the pettish, annoying little action which you indulge in simply because you are nervous or worried doesn't do you one bit of good, and makes everybody around you uncomfortable; and long after the words have been uttered or the deed done the memory will rankle and burn, and you will wish that you had held your tongue and your temper before you got into such a scrape. Remember this the next time you feel put out by the world in general.—*Ex.*

BIRTHPLACE OF "ROCK OF AGES."

"Rock of Ages, Cleft for me," the greatest of modern hymns, had its spiritual birthplace in a barn. About the year 1756 a bright lad of sixteen, the son of Major Toplady, was taken by his widowed mother to visit some relatives in Ireland. During this visit at the hamlet of Codymain an earnest layman was holding evangelistic services in a barn for the benefit of the surrounding peasantry. The young lad, August Montague Toplady, was attracted to the place by curiosity. The homespun preacher's text that day was: "Ye who sometimes were far off are made nigh by the blood of Christ." Up to that time the boy had been a stranger to the great salvation, but the plain discourse led him to Jesus. He was converted that day, and the sermon which led to his conversion in the end gave to Christendom the matchless hymn, "Rock of Ages."—*Ex.*

THE SERIOUSNESS OF LIVING.

Some people seem never to have any serious thought of life. They think only of amusement and never get beyond the airy surface of things. But to one who thinks deeply life in not all a round of empty pleasure. A traveller who tarried several days at Antwerp describes the effect which the bells in the great tower had upon him. Every-quarter-hour they rang out on the air their sweet notes, in soft melody, which fell like a delicious rain of music dropping from the heavens, as tender and as holy as the song of angels. Then at the full hour, amid their shower of liquid notes of silver, there rang out the solemn strokes of the great bell, with iron tongue, deep and heavy; and these heavy tones filled him with a feeling of awe. As he listened, hour after hour, to the chimes, the tender melody of the smaller, sweeter bells reminded him of the mercy and love of God, and the solemn undertones that broke on his ear at the end of each full hour, spoke of the awful themes of justice, judgment and eternity.

So it is that every thoughtful person is impressed in reading the Scriptures. Their usual tone is mercy. Love rings everywhere, like the notes of angels' songs. But here and there, amid the words of

divine tenderness, comes some deep note, telling of justice, of wrath against sin, of the awful judgment day. It is the same in life. The flow of the common day is gladness. There is music everywhere. Flowers bloom. Love lights its lamp in our path. Then suddenly there breaks in, amid the merry laughter, a tone deep and solemn, which fills us with awe. Life is not all gayety. Even now its undertone is serious. We should be thoughtful. Eternity lies close to time. The momentous things of judgment are hidden only by a thin veil of mist.—*J. K. Miller, D. D.*

A FATHER'S EXAMPLE.

BY CHARLES C. KARLE.

Often, but not too often, do we hear of the abiding influence of the mother's life and example in the lives of the boys who go from home into the busy world, but too seldom is the inestimable value of the father's influence extolled. With inexpressible gratitude for all that mother represents, the father is the boy's ideal of a man, and stands as the head of the household and the unit of society. A noble father, upright, honorable, conscientious in all the relations of life toward wife and mother and children in the home, in business and social engagements of unswerving integrity, just and self-controlled, honored in all the community in which he dwells, is a silent but irresistible power in deciding the character of his sons. Never can they forget that they are the children of such a father. While the love of mother will keep them tender, the example of father will make them noble.—*The Standard.*

NO MILLENNIUM TILL JESUS COMES

BY THE LATE C. H. SPURGEON.

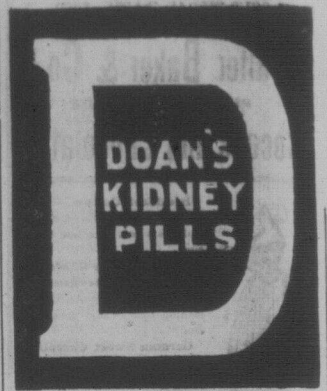
Paul does not paint the future with rose color; he is no smooth-tongued prophet of a golden age, into which this dull earth may be imagined to be glowing. There are sanguine brethren who are looking forward to everything growing better, and better, and better, until at last, this present age ripens into a millennium. They will not be able to sustain their hopes, for Scripture gives them no solid basis to rest upon. We who believe that there will be no millennial reign without the King, and who expect no ruler of righteousness except from the appearing of the righteous Lord, are nearer the mark. Apart from the second advent of our Lord, the world is more likely to sink into a pandemonium than to rise into a millennium. A divine interposition seems to me the hope set before us in Scripture, and, indeed, to be the only hope adequate to the occasion.

A GOOD BOND.

A devoted family of the Society of Friends had lost all their property, and were almost penniless. The wife was sad indeed, and almost ready to despair; but her husband was cheerful. The wife was almost ready to "curse God and die." She was astonished at the coolness with which her husband met his lot; so she asked him one day: "Husband, how is it you bear this trouble so well? It almost crushes me to earth." "Why, wife, we are not quite so bad as you imagine. We have a bond left which we can draw upon in case of need, for it is fortunately 'on demand.'" "Why, husband, what bond do you mean? I thought we had lost all." "Oh, no. Here is the bond," and, opening the family Bible, the good man read: "I will never leave thee nor forsake thee." "Call upon me in the day of trouble; I will deliver thee and thou shalt glorify me." His wife rejoiced: "Do you call that a bond?" "Yes," he replied, "it is a great deal surer bond than some of those we have lost. They failed us in our hour of need, but this never will." If Christian people would always take this bond view of the Bible promise, they would be spared much anxiety and distress.—*Ex.*

The mind's phonograph will reproduce a bad story while life lasts, whether we wish it or not. Its deadly echo will haunt us forever. Physicians tell us that every particle of the body changes once in about seven years; but no chemistry, human or divine, can entirely expunge from the mind a bad picture. Like the paintings buried for centuries in Pompeii, without the loss of tint or shade, such an evil picture is as brilliant in age as in youth.

That which poor imprisoned Queen Caroline Matilda, of Denmark, wrote on her chapel window, ought to be the prayer of all—"Oh, keep me innocent!—Make others great!"—*Success.*



Are a sure and permanent cure for all Kidney and Bladder Troubles.

BACKACHE

is the first sign of Kidney Trouble. Don't neglect it! Check it in time! Serious trouble will follow if you don't. Cure your Backache by taking

DOAN'S KIDNEY PILLS.

CONSUMPTION

MUST BE CHECKED.

If you have this disease or any symptoms of it, use PUL-MO.

A FREE SAMPLE BY MAIL to every sufferer. PUL-MO is sold at \$1.00 per large bottle, and 15 cents for small size. For sale by all druggists or direct. THE PUL-MO CO., TORONTO, ONT.

THE PEACEFUL RIVER.

Flow on, sweet river, gently flow,
Thou symbol of life of peace,
Thy quiet waters breathe release
From life's tempestuous sea of woe.
The waterfowl upon thy breast
Float idly as a dreamer's boat,
And when the sunset tints the West
And the robin sings his evening note,
Still thou proceedest on thy way,
Till in the days of yet to be,
The waters that we see to-day
Flow out into the boundless sea.

O, Thou who all my life hast crowned
With tender mercies, grant, I pray,
That as I drift, from day to day,
Upon life's river, seaward bound,
The waters may as peaceful be,
Calmed by the Spirit from above,
Until I reach the boundless sea
Of Thy eternal Life and Love.

—Henry Sider.

WHY WE BELIEVE THE BIBLE.

Why, then do we believe this Bible? Because it has been handed down to us by our fathers? No, no. Because the church has authoritatively ordered us to believe it? Not at all. Because experts in scholarship have declared it sufficiently safe to believe some parts of it? Nay verily. Because it purports to be a revelation from God? By no manner of means. Then upon what does this Bible rest for its ultimate authority over the hearts of men? Because the fruits of this word of God have been such as they are. That is the simple, final test. Sinful and sorrowing men have come to this word of God and have found the way of forgiveness and peace. They have been transformed from an old evil life to a new and beautiful life of righteousness. The cross of our Lord Jesus Christ which stands in the midst of it, illuminates it everywhere, and has again and again proved to be the power of God unto the salvation of men. The quality of its perennial fruits commends the Bible to us, and judged by its fruits there is no other such book in the world. This book we believe because the fruits of it have been utterly beneficent. This book we believe because it has been dynamic in revolutionizing lives. This book we believe because in it we find the vision of God, of a redeemed and rejuvenated society. We believe it not because of its canonicity, not because the ages have accepted it, not because men hold it before us and say, You must believe it or perish, but we believe it because in our own hearts and in our own study of human history we have found that its fruits are of God. It is the supreme test to which every society, every church, and every school must submit.—*N. E. Wood, D. D.*

This and That

WORRYIN'.

Come, John, let's set a while beneath this tree, And talk the matter over, you and me. The mightest neighbor lives a mile from here, So we can think aloud without no fear. Of course, we know the Lord ain't fur away; But then he'll listen friendly, I dare say. And p'raps a few stray angels are around; But they won't trouble no one, I'll be bound.

So if I tell you we're alone, you see, We're 'bout as much alone 's we orter be. Well, John, you set to worryin' night and day, Cos all creation seems t' have gone astray.

The times is out of j'int, that's what you think; The chasm's there, and we're just on the brink.

Wisdom are dyin' out, and honest men So scarce they're only met with now and then.

The old religion's kind o' lost its grip; There's too much love, and not enough of whipp.

To sum it up, the world is headed wrong; The right's afraid, and evil's awful strong.

Now, John, I think you make a big mistake, If God ain't noddin' need you keep awake?

John, God's right here a-watchin' things, you know; And if he's patient can't you, too, be so?

Why don't you let him run this world alone? He doesn't need your arm to prop his throne.

So long as he is at the helm, my friend, You're certain sure to reach your journey's end.

No use to worry, though the waves run high; No use to worry, though the rocks are nigh.

The Capten's wide awake, and knows what's best; So all you've got to do's to be at rest.

The man who does each day the duty given Ain't never more than a stone's throw from heaven;

And true religion every soul will fill That listens as God whispers, "Peace I be still."

-G. H. H., in N. Y. Independent.

DAVID AND GOLIATH.

A Little Shot Put Old King Coffee Out of Business.

When medicine fails, they sometimes send sick people away to another climate for their health. Sometimes the climate does it, but more often they stumble on the proper food to take, and then get well.

A lady in San Diego tells of a friend who left her home each December, for the past two winters, to go to Cal. for her health. She says: "Almost all of her time was spent in visiting the doctor and sitting in a big chair and watching the clock to note the time for her next dose of medicine. Nervousness was her principal trouble, and with others of kindred nature made life for her a burden.

On the occasion of her last visit, I begged her to give up the use of coffee, and use Postum Coffee. She replied that she could not stop coffee. I said no more at the time, but the next morning at breakfast, I passed her a fragrant, steaming cup of Postum, making it as it should be made. After that, I had no more trouble, and my friend drank no more coffee. But the most surprising part of the experience was the change that soon came over her.

We began to notice it within less than a week. In less than a month, her nervousness had left her, and in three months, she was a new woman in face, figure and health. I had not dared to hope for so much benefit, although I had been greatly benefited myself by Postum, but coffee to her system was simply poisonous, and I believe that is the case with many others. She returned to her home in December, and was married in less than two months after. She never fails to give credit to Postum for her health or thanks to me for teaching her how to make it properly, and well she may, for Postum has done for her what travel, doctors and medicine failed to do." Name given by Postum Co., Battle Creek, Mich.

NOW AND THEN.

GRANDSON. Now I wonder, excuse my impertinent tongue, Had you ever went anywhere when you were young;

For you couldn't recline in a plush-covered chair And be rapidly carried with ease anywhere While the train hurried on over mountain and dale

To the trumpet of steam and the drum of the rail; And you couldn't sit down on a trolley-car seat

And be jiggled and jerked through the length of the street; And the glorious wheel, like a bird on the wing—

You had not even heard of the wonderful thing, So I often have wondered, and wished I could know,

If you ever went anywhere, how did you go?

GRANDFATHER.

Well, boy, I know Old times were slow. One trip this way, Mid-week market day;

Go out, catch Bill, Warm side of East Hill; Hitch up. Take time, Load up: Cheese prime;

Eggs, fresh; butter, sweet; All packed, clean, neat. Get in, sit square, John, here; Ruth, there, Good-bye; huddup, Bill!

Long road, up-hill; One hour, three miles; John speaks, Ruth smiles.

Fresh breeze, pure air, No coal smoke there. Grass, green, mountain, high; Cool brook runs by.

Road now runs down, By and by reach town; Sell produce; buy rice, Tea, dress, nails, spice.

Start home, sun low, Old Bill better go. Cows milked, stars peep, Soft bed, sweet sleep

Slow times—but then, Good women, strong men.

-John Mervin Hall.

THE USE OF TOBACCO.

The world is fast becoming a vast meeting-house for smokers and chewers. Tobacco is their idol. They worship at its shrine. Puffing, snuffing and spitting are their principal acts of devotion.

But this tobacco-worship is highly injurious. An English physician, investigating the effect of smoking on boys, took for his purpose thirty-eight boys, aged from nine to fifteen, and carefully examined them.

In twenty-seven he discovered injurious traces of the habit. In twenty-two there were various disorders of the circulation and digestion, palpitation of the heart, and more or less taste for strong drink.

In twelve there were frequent bleeding of the nose, ten had disturbed sleep, and twelve had slight ulceration of the mucous membrane of the mouth, which disappeared on ceasing the use of tobacco for some days. The doctor treated them all for weakness, but with little effect until the smoking was discontinued, when health and strength were soon restored.

A gentleman, it is said, once asked the celebrated Abernethy if he thought the moderate use of snuff would injure the brain.

"No, sir," was Abernethy's prompt reply, "for no man with a single ounce of brains would ever think of using snuff."

One of the poisonous elements of tobacco is called nicotine. When separated from the other elements of the weed it is as deadly as arsenic. Two drops of it applied to the tongue of a cat will cause death within fifteen minutes.

This poison men and boys take into their mouth and keep it there. At first it makes them sick, but they soon rally from this early effect, and afterwards die only by inches.

Tobacco injures the mouth, the teeth, the stomach, the intestines, the liver, the heart, the veins, the arteries, the muscles, the nerves, the lungs, the voice, the five senses of hearing, seeing, smelling, tasting, and feeling, is the cause of eighty diseases and fully twenty thousand deaths in the United States every year.

It intoxicates and irritates the mind, and weakens the reasoning powers. It blunts the moral sense and hurts the religious influence. Socially, the habit is unclean, disagreeable, and very expensive. There is not one good reason why a boy, or a man, either, should ever touch tobacco.—Michigan Christian Advocate.

ABSTINENCE FOR OTHERS.

"We base our objections to intoxicating wines as well as whiskey or gin, on the essential nature of alcoholic beverages. We oppose the use of intoxicants because terrible experience shows that the use inevitably tends towards abuse. We oppose the drinking-usages in toto, because they are not demanded by any necessity, and yet involve infinite perils; because alcoholic beverages (we are not talking of medicines) are not a proper and needed nutriment, supply no strength or permanent warmth, and work infinite harm to thousands where they can possibly help a single one. We do not need to quote any of the Bible warnings against wine as a mocker, or as containing the adder's sting; if the Bible were silent, we can discover enough arguments against intoxicants in the very laws which the Creator has written upon the human body.

"In dealing with the question of abstinence from an intoxicant, we must keep in mind that it is not a merely negative article, about whose use or non-use one may toss up a copper. The essential nature of intoxicating beverages, as tending to kindle depraved appetite, as tending to provoke excess, as tending to inflame the brain, and in possessing a subtle influence to enslave those who use them—this nature of the article itself must be taken into the account. We do not pretend that every one who drinks an occasional glass of wine becomes a drunkard. But we do affirm that every one who drinks wine throws the whole weight of his influence in favor of the drinking-usages which do make the drunkards.

"A glass of intoxicating wine is not an 'innocent beverage' in the same sense that a glass of milk or a glass of water is innocent. No one can reasonably be asked to abstain from either of these latter beverages for the sake of his neighbor. They have no tendency to inflame bad appetite, no tendency to breed excess, no tendency to disorder the brain, no tendency to get fatal mastery over both body and soul. If wine and whiskey (for some American wines contain twenty per cent. of alcohol) did not contain these dangerous qualities, how could they make my weaker brethren 'stumble?' If not essentially dangerous to others, why should I be asked, by any law of charity, to abstain from their use? It is not enough for me to intrench myself in selfishness and say, 'My wine-bottle does me no harm.' My wine-bottle is my voluntary contribution to the drinking-usages of society, which are hurling millions into eternal damnation! Can that wine-bottle be pronounced 'innocent?' No! No!"—Rev. Dr. Cuyler, in The Homiletic Review.

THE SUCCESSFUL ONE.

The man who sees in life the opportunity to express himself in the largest terms, who after ascertaining what faculties he has determines to develop them to the highest possible efficiency, who is capable of seeing the sweetness and joy that lie all about him, who, being proud, does not allow his body or mind to be defiled, he is the one who obtains the big rewards, the big successes.—Oppenheim, "Mental Growth and Control."

MESSRS C. C. RICHARDS & Co. Dear Sirs,—While in the country last summer I was badly bitten by mosquitoes—so badly that I thought I would be disfigured for a couple of weeks. I was advised to try your Liniment to allay the irritation, and did so. The effect was more than I expected—a few applications completely curing the irritation, preventing the bites from becoming sore.—MINARD'S LINIMENT is also a good article to keep off the mosquitoes.

Yours truly, W. A. OKR, Harbor Grace, Nfld., Jan. 8, 1898.

Mica Axle Grease advertisement featuring an image of a horse and the text: "In every town, and village may be had, the Mica Axle Grease that makes your horses glad."

It Pays To Get the Best. I am not acquainted with, nor do I know by reputation (excepting two veteran Gurney writers), a single rapid and accurate writer who is not a Pitmanic follower.—FRANK D. CURTIS, Official Stenographer, U. S. Circuit Court, New York.

INVESTMENTS.

SAFE—PROFITABLE. STOCK—with 6 per cent dividend DEBENTURES—drawing 5 per cent interest DEPOSITS—taken 4 per cent interest allowed 4 1/2 per cent accumulating rapidly SAVINGS STOCK Accumulating rapidly LOANS Made on favorable terms. THE SUN SAVINGS AND LOAN COMPANY Confederation Life Building, Toronto W. VANDUSEN, AMBROSE KENT, PRESIDENT. VICE PRESIDENT. W. PEMBERTON PAGE, MANAGER.

PURE GOLD Jelly Powder advertisement with decorative border and text: "PURE GOLD Jelly Powder Joyfully, Quick, flavored with PURE GOLD EXTRACTS always true to name AT YOUR GROCERS."

CHURCH BELLS advertisement with image of a bell and text: "CHURCH BELLS Chimes and Pells, Best Superior Copper and Tin. Get our price, McSHANE BELL FOUNDRY Baltimore, Md."

BELLS advertisement with text: "BELLS Made of Steel Composition for Churches, Chapels, Schools, &c. In tone like Bronze Metal Bells but at much less cost. Catalogue sent free. THE OHIO BELL FOUNDRY, Cincinnati, O."

Over 40 Years advertisement for Woodill's German Baking Powder with text: "Over 40 Years—Ago the Manufacture of—WOODILL'S GERMAN BAKING POWDER was commenced. It has held against all competitors and today is unexcelled. Could you desire stronger recommendation?"

News Summary.

The Prince and Princess of Wales will reside in Dublin a portion of each year.

It is said that subject to the approval of King Edward's physicians the coronation will take place August 9.

Three prisoners made their escape from the county jail at Amherst, Friday, by sawing away the bars of a window.

An unsuccessful attempt was made at low water on Friday to pump out the steamer Cumberland at Boston.

Fire on Friday completely destroyed the planing mill, wash, door, and blind factory of Brennan & Sons, Hamilton, Ont. The loss will likely exceed \$100,000; said to be well insured.

All the state apartments of St. James Palace were utilized on Thursday night for the reception given by the Prince and Princess of Wales to the distinguished colonial visitors now in London.

The Canadian rifle team shot a match with the New Zealand and Natal teams on Thursday under Kalopore cup conditions, and took second place. The New Zealanders won by nineteen points.

The minister of marine and fisheries, Ottawa, received a cable complaining of illegal fishing in the St. John River. The matter was referred to the inspector of the district.

The departmental store of T. H. Pratt Co., at Hamilton, Ont., was burned out Thursday. The stock was valued at \$65,000, is at total loss and the building is damaged to the extent of \$7,000. Grafton & Co.'s clothing store, adjoining the Pratt building, lost heavily by water damage. All were well insured.

It is said that the iron ore property at Barrochols (C. B.), purchased by the Dominion Iron and Steel Company from Rev. Father McPherson a short time ago, has been pronounced by experts one of the best iron ore properties as regards both quality and quantity ever discovered in this section of America.

The Montreal Street Railway Co. has voluntarily raised the pay of its conductors and motormen ten per cent., effective on July 1. Men with over two years' service receive an advance from 15 cents to 16 1/2 cents per hour, and under two years' service from 14 2/7 cents to 15 1/2 cents. Eighteen hundred men are affected.

The minister of marine and fisheries has issued a statement which shows that the total extent of the damages wrought by the recent storm to property and fishing interests on the coasts and in the outer waters amount to \$750,000. Making allowance for property that has been partially recovered, reports show that the loss will reach \$500,000.

The International Iron Moulders' convention at Toronto has voted \$1,000 for the striking coal miners, to be paid if President Mitchell decides to call for help from other labor bodies. The Southern States delegates proposed a resolution to exclude negroes from membership. This the northern delegates opposed. Debate on the resolution was postponed.

Those interested in the West Virginia coal fields claim that the strike is virtually a thing of the past. Seven carloads of miners from East Virginia and North Carolina arrived in the fields Tuesday and immediately went to work, many of them being old miners returning. The labor leaders assert on the other hand the critical stage has not arrived there yet.

The most important news of the week has been the resignation of Lord Salisbury, the first announcement of which was made in the daily papers Monday. Persistent rumors have been in circulation that his resignation would take place immediately after the King's coronation. The Rt. Hon. A. J. Balfour has been called upon by the King to form a new Cabinet. Speculation is rife as to what place the Hon. Joseph Chamberlain will fill in the new administration.

The Earl of Onslow, under secretary for the colonies, presided at the Empire coronation banquet in the Guild Hall, London, Friday night. The company of over 600 persons included the colonial premiers, the Indian Princes and other distinguished visitors now in London. The chairman referred to the colonial conference now being held in London as being more likely to confirm the principle of free trade than to tend in the direction of protection. Sir Wilfrid Laurier made a speech in which he dwelt upon the development and prosperity of the Empire. Prime Minister Barton, of Australia, said to attempt to establish an imperial Zollverein based on the entire freedom of exchange in the products of each portion of the Empire was, at this stage, utterly impossible.

A sad death occurred on the Prince Rupert at Digby, Friday, a few minutes after she arrived from St. John. Gordon Peck, aged thirty-two, who belongs on the Annapolis side of Bear River, was returning home from a hospital in Portland, Me., suffering with consumption. The deceased leaves, besides his parents, three brothers and several sisters.

The coronation bazaar, which is probably the biggest affair of its kind ever held, was opened by Queen Alexandra in London on Thursday. The bazaar was held under a temporary structure covering 150,000 square feet in the Botanical Gardens, Regent's Park. It was in aid of the hospitals for sick children. More than 5,000 tickets, at a guinea each, were sold in advance.

A gang of men employed on the Quebec docks discharging freight cars for the Leyland line cargoes, went out on strike on Wednesday in sympathy with the ship laborers. The ship laborers' strike so far has been a very quiet one. The authorities, however, evidently feared trouble, and 25 policemen were marched down and put on duty at the Leyland sheds on Wednesday.

When the coping stone fell in London on Thursday, crushing to death Miss May Strathy, daughter of Edward W. Strathy, of Lachine, Quebec, the unfortunate lady was walking with Mme. Delacherel, who was injured. Queen Alexandra sent the following message of sympathy: "Please convey Her Majesty's deep sympathy to the sufferers, and, if possible, express to the relatives of the lady who was killed Her Majesty's distress and sorrow at this lamentable event."

The Maritime Winter Fair will be held at Amherst on the 16th, 17th and 18th December next. In recognition of the enterprise displayed by the citizens of Amherst, the Maritime Stock Breeders' Association, has entered into a contract to hold the Winter Fair annually at that town for the next ten years. The town of Amherst has commenced the erection of a building which will house the whole of the live stock exhibits, and provide seating accommodation for 3000 people where the judging will take place, and the ring lectures be delivered. This building will cost \$10,000. The educational features of last year will be accentuated; and with the improved facilities afforded by the new building, should attract to Amherst every one interested in the live stock development of the country.

A story which comes from the Eskimo country of the far north by the way of Chicago, of the murder of Audrie and his party by Eskimos, may be received with a large grain of salt. The story is to the effect that two years ago, at a place just north of Fort Churchill, a party of Eskimos saw Audrie's balloon alight on the snow and three men emerged from it. The Eskimos out of curiosity approached and as they did so one of the Audrie party fired a gun. This the natives interpreted as a challenge to battle, and falling upon the explorers killed them all. This very improbable yarn is given ostensibly on the authority of a Rev. Dr. Ferries of York Factory.

The case of Benj. D. Green and John E. Gaynor, whose removal from Canada to the state of Georgia for trial on charges of misappropriation and embezzlement of over two million dollars in connection with river and harbor improvements at Savannah, Ga., has been sought for some time by the United States, will take on a diplomatic phase in a few days, when Secretary Hay communicates to the British government the view of the officials of the department of justice that the Canadian authorities are pursuing an "extraordinary and unwarranted course in the case."

The text of the official announcement concerning the coronation of King Edward was issued from the Earl Marshal's office and is as follows: "The King's medical advisers state that His Majesty's progress has been more speedy and less complicated than was at first anticipated. His Majesty's constitution has played a conspicuous part in bringing this about. If the present rate of progress is maintained, and if no complication arises, the King's medical advisers are of the opinion that His Majesty will be able to undergo the fatigue of the coronation ceremony on a day between the eighth and twelfth of August. The exact date will shortly be announced. The procession through London, which was to have taken place the day following the coronation, is cancelled." The general outline of the programme of the procession to Westminster Abbey, the route to be followed, etc., will not be changed, but the pageant will be shorn of some of its intended magnificence. The King may be removed to a yacht next Tuesday.



An Object Lesson

to the average housewife is the ease with which washing can be done when Surprise Soap is used.

It is a pure, hard soap which means to the economical housewife that it goes further than other soaps.

It is therefore a money-saving soap.

For best results follow the directions on wrapper.

St. Eroix Soap Mfg. Co. St. Stephen, N. B.

Try an investment of \$100.00 in a British Columbia Coal Company. Write for prospectus. A. W. BELFRY & CO., Rooms 40 and 41 Royal Ins. Building, Montreal.

Another Testimony TO THE MERITS OF GATES' MEDICINE!! They cured when Hospital Treatment failed. Black River, January 4, 1902. Messrs. C. Gates, Son & Co., Middleton, N. S. Dear Sirs.—Not long ago I had a severe sore on my leg, which became so troublesome that I was obliged to go to the hospital at St. John. After remaining some time, however, I left no better, notwithstanding the careful treatment there received. Your agent here, Mr. R. Power, then asked me to try GATES' MEDICINES. I began a course of your Bitters and Syrup to purify my blood, and made external applications of your NERVE OINTMENT and ACACIAN LINIMENT to the sore. When I had used 6 bottles of Syrup, 26 boxes of Ointment and 2 bottles of Liniment the soreness had entirely disappeared from my leg, which was completely healed except a very small spot. I feel very grateful for the wonderful cure thus effected, and I certainly think your medicines "can't be beat." Yours truly, JAMES SCRIBNER. If you wish to have pure blood, which is the basis of good health, try GATES' MEDICINES. Sold everywhere. Manufactured only by C. GATES, SON & CO., Middleton, N. S.

INDICESTION CONQUERED BY K.D.C. IT RESTORES THE STOMACH TO HEALTHY ACTION AND TONES WHOLE SYSTEM. Mr. Chamberlain's illness is delaying a colonial conference. Sir W. Laurier and other premiers are, however, conferring among themselves with a view to adopting a united position in discussing trade, defence and other questions with the British ministers.

COWAN'S PERFECTION Cocoa. It makes children healthy and strong.

Why? THE ST. JOHN'S COOL SUMMERS Because St. John's Cool summers, our elevated position open to the sea breeze, our airy rooms with 21 feet ceilings and perfect system of ventilation, we do not know what hot weather is. There is, therefore, no better time than just now for taking either of our courses of study. No vacations. Students can enter at any time. Send for catalogue. S. KERR & SON, Oddfellows' Hall.

do you not get our prices on that Printing you think of having done ? The facilities we possess are such as to place us in a position to simply defy competition on any description of Printing whatsoever ! PATERSON & CO. Printers and Publishers, 107 Germain Street, St. John, N. B.

RED ROSE TEA Is composed solely of the pure and delicious teas of Ceylon and India.