

# Messenger and Visitor.

THE CHRISTIAN MESSENGER,  
VOLUME LXII.

{ THE CHRISTIAN VISITOR  
VOLUME LI.

Vol. XVI.

ST. JOHN, N. B., WEDNESDAY, AUGUST 8, 1900.

No. 32.

## Corea's Electric Railway.

Corea has now an electric line of railway of five miles in length, and it is said that the Government of the country has just closed a contract with a San Francisco firm to build an imperial highway of fifteen miles with an extension of the electric railway at one side of it, at a cost of \$1,000,000. It is not, however, to be inferred that this indicates the acceptance of modern ideas and the development of industrial enterprise in Corea. The work is being undertaken, we are told, because the astrologers declare that the spirit of the young queen who was murdered several years ago could not rest peacefully in its present cemetery. This cemetery is five miles from the king's palace in Seoul, the Corean capital, and in order to reach it speedily on the frequent pilgrimages required, a trolley line was put in operation, but was afterwards wrecked by a mob. The king has concluded to move the cemetery fifteen miles farther inland to a place which the astrologers declare propitious, and the five miles of trolley line having been rebuilt, it is to be extended to the new cemetery. The Corean tombs are said to be very elaborate and many of the monuments of colossal size, so that the removal of the cemetery is altogether a very costly undertaking for the little kingdom.

## Light on the Situation.

A good deal of light has been let in upon the situation at Pekin. Advices from Sir Claude MacDonald, the British Minister, and from other sources, show that up to July 24 the legations were holding out with supplies of food, consisting principally of rice and horse flesh, sufficient for a limited time (Sir Claude MacDonald names 10 days), that in the defence of the legations some sixty had been killed and seventy wounded, while the remainder were in good health, and the wounded for the most part doing well. It appears also that about July 17 an armistice was arranged and the attacks of the Chinese upon the legations practically ceased, at least for a time. But Sir Claude MacDonald, writing on the 24th, says: "We are surrounded by Imperial troops who are firing on us continually." The British minister urged that no time should be lost in sending relief, if a terrible massacre was to be averted. The London Times, on Thursday last, published from its Pekin correspondent, Dr. George Ernest Morrison, a despatch which, both because of its contents and because of the confidence which in England is felt in the judgment of the writer, is considered highly important. According to Dr. Morrison, the Chinese Imperial authorities have been guilty of the basest duplicity in their dealings with foreign powers. He makes mention of the despatch sent by the Chinese Government to Queen Victoria, attributing all deeds of violence to bandits and requesting Her Majesty's assistance to extricate the Chinese Government from its difficulties. This despatch, Dr. Morrison says, was sent to the Chinese Foreign Office on July 3, yet only one day earlier an Imperial edict had been issued, calling on the Boxers to render loyal and patriotic service in exterminating the Christians and compelling them to renounce their faith, while other decrees speak approvingly of the deeds of the Boxers in burning out and slaying converts and extol their leaders as princes and ministers. The Times' correspondent further says that the force besieging the legations consisted of Imperial Chinese troops under generals whose "gallantry" has been applauded in Imperial decrees. It was only after news of the victory of the allied troops at Tien Tsin reached Pekin that a less hostile spirit began to be manifested toward the legations and the Imperial decrees began to take on a different tone. It would seem evident that the result of the fighting at Tien Tsin caused conster-

nation in the Imperial palace at Pekin, and that during the past few weeks there has been some attempt on the part of the Imperial authorities to preserve the legations from destruction, and a real desire to conciliate the foreign powers. But it seems equally evident that this change of attitude has been brought about simply by fear of the results of encouraging an anti-foreign movement.

## Death of Prince Alfred of Saxe-Coburg and Gotha.

Another member of the Royal family of England has been removed by death. Prince Alfred, Duke of Saxe-Coburg and Gotha died at Rosenau Castle on Monday, July 30. It is said that the Duke was suffering from a cancerous growth at the root of the tongue, which would have caused death after prolonged suffering, but his sudden taking away appears to have been due in part, at least, to other causes, the cause of death being given as paralysis of the heart. Prince Alfred Ernest Albert, who in 1893 succeeded to the Dukedom of the German Principality of Saxe-Coburg and Gotha, was the second son of Queen Victoria and was born on August 6, 1844. After a suitable education, Prince Alfred entered the naval service as cadet in August 1858, and rose in due course to the position of Vice-Admiral in 1882. In 1862 he was offered, but declined, the throne of Greece. In 1866 he was granted by Parliament £15,000, with an additional £10,000 upon his marriage, and was created Duke of Edinburgh, Earl of Kent and Earl of Ulster. An attempt upon the Prince's life was made in 1868 at Clontarf, New South Wales, by an Irishman named O'Farrell, who slightly wounded the Prince by a pistol shot, and afterwards suffered death for his crime. In January, 1874 the Prince was married to Marie Alexandrovna, the only daughter of Alexander II of Russia. The issue of the marriage were four daughters and one son, Prince Alfred, who died last year. The succession to the Dukedom of Saxe-Coburg and Gotha, after having been declined by Prince Arthur, son of the Duke of Connaught, was accepted by Charles Edward, the young Duke of Albany, son of Prince Leopold. The young Duke still lacks five years of his majority, and the regency will be held by Prince Ernest Van-Hohenlohe-Langerburg, son-in-law of the late Duke.

## The Advance to Pekin.

An army of the allied forces in China is believed to be making its way toward Pekin with the purpose of effecting the relief of the legations. The despatches concerning the expedition give but a confused and uncertain idea of what is being done. According to a Tien Tsin despatch to the London Daily Express, the British and American forces began their advance from Tien Tsin on Monday, August 2, while the Japanese and Russians had started three days earlier. The same correspondent gives the number of troops employed in the expedition as follows: Japanese, 20,000; Russians, 10,000; British, 9,000; and the other foreign troops about 7,000; in all 46,000. A despatch to the London Times of July 31, which speaks of the movement toward Pekin being delayed, because of the American commander's unwillingness to advance without reinforcements and because of the Japanese reconnaissance on the previous day, casts some doubt upon the correctness of the statements published by the Express. It is probably true, however, that a force of Japanese, perhaps supported by a Russian force, made an advance movement early last week and encountered the Chinese in considerable force and strongly entrenched about ten miles from Tien Tsin. There seems good reason to believe that a general movement has since taken place and that the allied forces are pushing forward toward the Chinese capital, though it has been considered necessary to establish a censorship over despatches, and the world is not being informed as to what is really taking place. Naturally much anxiety

must be felt in reference to the result of this movement on the part of the allies. According to despatches received in London and Paris from Shanghai, the Chinese Imperial Government has issued an edict permitting the foreign ministers in Pekin to communicate directly with their respective Governments and providing for their removal from Pekin under military protection, whenever they wish to go. There seems to be no reason to doubt that the Imperial authorities in Pekin desire now to protect the legations and thus to avert the vengeance of the foreign powers. But the Emperor or the Empress Dowager, whichever now represents the Imperial authority in China, can of course effect nothing apart from the military, and it is a very serious question whether the preponderance of the military forces at Pekin would obey the behest of the ruler in protecting the legations in the face of a hostile force marching upon the Chinese capital. Under all the circumstances the issue of the expedition to Pekin will be watched for with great anxiety.

## The Anarchists Active.

Events indicate that the murderous spirit is at the present time unusually active among the anarchists. The assassination of King Humbert of Italy on July 29 was followed on August 2nd by a bold attempt upon the life of the Shah of Persia in Paris. A man dressed as a carpenter mounted the steps of the coach in which were the Shah and his Grand Vizier and pointed a revolver at the breast of the Persian monarch, but before he could fire the assassin's hand was caught by the Grand Vizier and he was quickly disarmed and taken into custody. The Shah is said to have acted with great coolness and courage. The would-be assassin at first refused to give any account of himself, but afterwards confessed to being Francois Salmon, a Frenchman, who has been twice imprisoned for preaching anarchy. The man Bresci, who murdered King Humbert of Italy is said to have gone from the United States not long ago. It is also reported that the plot to assassinate King Humbert was planned in Paterson, New Jersey, by Bresci and other Italian anarchists with whom he was associated. The Italian ambassador at Washington has communicated unofficially on the subject with the United States Government, and it is understood that steps are being taken to discover what truth there may be in the reports.

## South Africa.

The end of the Boer war is not yet, though it is doubtless steadily approaching. The stubborn spirit of the Boers causes them to fight on long after any hope of any advantage from continuing the unequal struggle must have departed. The result of the round up in the Bethlehem district—so far as can be gathered from the despatches—is the surrender of some 4,000 Boers with their arms, horses and equipments. General Olivier, however, with 1,500 men and a good equipment of artillery, has managed to break through the British cordon. Lord Roberts reports, in a despatch of Saturday's date, that Olivier has escaped to the hills in the vicinity of Bethlehem, and has informed Gen. Bruce Hamilton that he does not consider himself bound by General Prinsloo's offer to surrender, and intends to continue the war. He is being followed by Lt. Colonel Rundle. A despatch of the same date from Pretoria—though apparently not from Lord Roberts—states that the Boer commander, Christian De Wett, is completely surrounded near Reitzburg and it is impossible for him to escape. It is also reported that the Boers purpose to make a stand at Machadodorp, but they are said to be short of food and ammunition, and Gen. Ian Hamilton's rapid movements prevent Gen. Botha receiving reinforcements. There is no late news from Roustonburg, where Gen. Baden-Powell was reported besieged by the Boer Commander Delaney. Gen. Kitchener was sent to Baden-Powell's relief, and it is probably Lord's Roberts' purpose to keep Delaney's force from joining Gen. Botha's in the east. The present situation as a whole would seem to justify the expectation that a collapse of the Boer resistance might be expected in the very near future.

### Our Present Doctrinal Position.

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

BY REV. R. OSGOOD MORSE.

This was the topic in full upon which I was asked to write for this occasion. The treatment of the latter part of the topic must be very fragmentary. It is simply impossible for me to determine the doctrinal position of "The Fathers." They have left no books by which to determine the things they taught. The files of the Christian Messenger of fifty or more years ago are not at my disposal. Though the assignment of this topic would imply that the writer is at least a grave and reverend D. D., LL. D., yet his memory cannot carry him back to the days of "The Fathers." Just as John Calvin is misinterpreted by Theodore Beza, so the isolated utterances of "The Fathers" have doubtless been made to say things which their authors would scout. Little attention shall therefore be given to anybody's "say so" as to what "The Fathers" taught two or three generations ago.

It was little thought that equal difficulty would confront the effort to determine our present doctrinal position. But stern facts face us disputing every inch of the way over which we have tried to pass. Our leading men do not write books, they do not discuss great doctrines in the MESSENGER AND VISITOR, our association and convention sermons no longer elaborate and apply some great doctrine, our ordination councils think their duty done in saying ditto to the action of the church. There is absolutely no definite data from which to draw conclusions. If, therefore, this paper seems written from the personal viewpoint, if it does not correctly represent you, if indeed you think it more "Morsodox" than orthodox, kindly remember that you have given the writer no means by which to judge your own position.

What then is our present doctrinal position? Have we any? Do we teach anything? Despite much uncertainty, we may affirm that we do teach some things. I purpose beginning with the fundamental article of our creed, *Obedience to Christ*. We are no less true to that position today than were "The Fathers." Indeed we claim fellowship here with the grandfathers, the apostles. We may or we may not interpret the teaching of Christ differently from what the "The Fathers" did, but what we believe Christ taught we also teach. Present day interpretation of Christ's teaching takes the form of activity rather than of doctrine. We acknowledge but the one Master and his will is our law. Dr. Wilkinson, in *The Baptist Principle* has forcibly stated and admirably applied this principle to the ordinances. But, though one may have been duly baptized, yet if he does not forgive injuries he does not obey Christ, and is not a biblical Baptist. Though one may hold rigidly to biblically restricted communion, if he does not support the cause of missions he is not a Baptist, because he does not obey Christ. One may even believe in a regenerate church-membership, but if he does not seek the regeneration of the unregenerate around him he is not a Baptist; he does not obey Christ. It is Christ first. What is his will? It is that will known, then done, that constitutes a Baptist today. Not creed, but Christ; not conscience, but Christ; not Scripture, but Christ; not first doctrine, then Christ; not first creed, then Christ; not first Scripture, then Christ! It is Christ first, then Scripture, inspiration, doctrine, creed; this is the order of logic and of experience. Only Christ in us a principle of life makes Scripture, inspiration, doctrine, creed intelligible. Only the truth within enables us to understand the truth without. To this position, I believe, all our people who think would subscribe today. Thus far our present position is positive.

Obedience to Christ is our fundamental tenet. But how find the will of Christ? It is aside from my purpose to speak of the truth taught in science, history, philosophy and life. I dismiss this with the remark that as all truth is of Christ, that truth is obligatory in its sphere.

Our attention is given to Christ's will as revealed in the Scriptures. As Christ, the person, is our ultimate authority, so the word of Christ, as revealed in the Scriptures, is our rule of faith and practice. These Scriptures we accept as the Word of God. If the Word of God, then the inspired word! But let us define our concept of inspiration. This I shall do in the words of another. "By inspiration I mean such a complete and immediate communication by the Holy Spirit to the minds of the sacred writers of those things which could not have been otherwise known, and such an effectual superintendence as to those things concerning which they might otherwise obtain information, as sufficed absolutely to preserve them from every degree of error in all things which could in the least affect the doctrines or precepts contained in their writings."

Let us get three terms clearly before us,—Revelation, Illumination, Inspiration. Most of the alarm which agitates many good people would take flight if they would but learn that Revelation is the communication of

new truth from God, "Illumination" is the quickening of man's powers, to understand truth already revealed; while "Inspiration" is simply the qualifying of men to put that truth into permanent and written form.

Now, how was this done? I probably state the position of "The Fathers" when I say that they would say, by verbal inspiration—that the Scriptures are not only the Word of God, but the very words of the Spirit. Today we give a very different answer. The majority doubtless, would say, as for the fact of inspiration, I fully accept it; as to God's method in inspiration I do not know. Indeed I am unwilling to limit God to any one method in inspiration. We believe in the inspiration of the Scriptures and in every part of the Scriptures. The Bible not only contains, it is, the Word of God. But as Christ is the truth, and his inspiring Spirit is the Spirit of Truth, the Word which he has inspired has no need of special pleading. It covets the closest examination, it fears no criticism, provided that criticism be candid. We form in advance no theory of inspiration. We are content to allow science and criticism to tell us how God inspired men to write the Scriptures, or if need be, to leave it as one of God's secret things. Here, we are content to be reverent agnostics. The supremacy of Christ and not any theory of inspiration is the citadel of our faith.

And what about the authority of Scripture? Do not confound this question with that of the inspiration of Scripture. Just how "The Fathers" viewed the authority of Scripture I do not know. Was it direct or derived authority, I do not know. Today we say by just so much as the Scripture represents Christ, reveals Christ, rather than that it is Christ, by that very fact is its authority derived from Christ. We worship Christ. We do not worship a book even though that book be the Bible.

We recognize the obligation of private judgment here. We accept the Scriptures as authoritative in matters pertaining to salvation. But that authority is from God and intended to lead us to God. He has given the Scriptures as our guide to himself. They are therefore authoritative. Their authority as a rule of faith and practice has always been our formal principle. Too many of our brethren have died for that principle for us to be willing to renounce it now. Indeed, this was the formal principle of the Protestant Reformation, but Protestants, and least of all Baptist Protestants, have not the right, nor can afford, to put the formal principle above the material principle, *justification by faith*.

The Christ in whom we believe is greater and more perfect than the Bible which only speaks of him. And the obligation of private interpretation is just as important an article of our faith, and just as essential to a complete Christian life, as is the authority of Scripture itself.

Let me say over again, the Scriptures are not the original, but the reflection; not the One revealed, but the revelation of the One; not the Christ, but the witness to the Christ. I reverence the Bible as an organic and progressive account of Christ's historical work and teaching under both Covenants. I reverence it because of him, not because of itself. When he tells me that not one jot or tittle of the law shall pass away until all be fulfilled, I believe him. When I find out what he meant when he said that Moses wrote of him I shall believe that.

The inspired Scriptures derive their authority from Christ himself; and so, in spite of the human element that mingles with them they constitute "the word of the Lord which liveth and abideth forever," and they are all "able to make us wise unto salvation."

To sum up, it is our conviction that our people generally would now subscribe to the following. The Scriptures are the inspired word of God. We do not know God's method of inspiration. The Scriptures derive their authority from Christ himself, and so in spite of the human element mingled with them, they constitute "the word of God which liveth and abideth forever," and they are "able to make us wise unto salvation."

It may seem to some that I have lingered unduly in the porch of our grand doctrinal cathedral. Not so, beloved brethren! We have been inspecting the real battle ground. It is at these points that the real battle is being fought today. Some of us have some idea of how desperate is the encounter. We are fighting every inch of our way to some certainties. We are writing our creed in our own blood as well as in the blood of Christ. You shall do well to examine this ground we have roughly sketched, you shall do better to get some stakes firmly driven, lest, in the play of forces, you forget—lest you forget.

Guyboro, N. S.

(TO BE CONCLUDED NEXT WEEK.)

### Struggling and Seeking.

BY ALEXANDER MACLAREN, D. D.

"The young lions do lack and suffer hunger, but they that seek the Lord shall not want any good."—Psalm 34:10.

If we may trust the superscription of this Psalm, it was written by David at one of the very darkest days of his wanderings, probably in the Cave of Adullam, where he had gathered around him a band of outlaws, and was living, to all appearance, a life uncommonly like that of

a brigand chief in the hills. One might have pardoned him if, at such a moment, some cloud of doubt or despondency had crept over his soul. But instead of that his words are running over with gladness, and the Psalm begins, "I will bless the Lord at all times, and his praise shall continually be in my mouth." Similarly here he avers, even at a moment when he wanted a great deal of what the world calls "good," that "they that seek the Lord shall not want any good thing." There were lions in Palestine in David's time. He had had a fight with one of them, as you may remember, and his lurking place was probably not far off the scene of Samson's exploits. Very likely they were prowling about the rocky mouth of the cave, and he weaves their howls into his Psalm: "The young lions do lack, and suffer hunger, but they that seek the Lord shall not want any good."

So, then, here are the two thoughts—the struggle that always fails and the seeking that always finds.

I.—The struggle that always fails.—"The young lions do lack and suffer hunger." They are taken as the type of violent effort and struggle, as well as of supreme strength, but for all their teeth and claws, and lithe spring, "they lack and suffer hunger." The suggestion is, that the men whose lives are one long fight to appropriate to themselves more and more of outward good, are living a kind of life that is fitter for beasts than for men. A fierce struggle for material good is the true description of the sort of life that hosts of us live. What is the meaning of all this cry that we hear about the murderous competition going on around us? What is the true character of the lives of, I am afraid, the majority of people in a city like Manchester, but a fight and a struggle, a desire to have, and a failure to obtain? Let us remember that that sort of existence is for the brutes, and that there is a better way of getting what is good; the only fit way for man. Beasts of prey, naturalists tell us, are always lean. It is the graminivorous order that meekly and peacefully crop the pastures that are well fed and in good condition—"which things are an allegory."

"The young lions do lack and suffer hunger"—and that, being interpreted, just states the fact to which every man's experience, and the observation of every man that has an eye in his head, distinctly says, "Amen, it is so." For there is no satisfaction or success ever to be won by this way of fighting, and struggling, and scheming, and springing at the prey. For if we do not utterly fail, which is the lot of so many of us, still partial success has little power of bringing perfect satisfaction to a human spirit. One loss counter-balances any number of gains. No matter how soft is the mattress, if there is one tiny thorn sticking up through it all the softness goes for nothing. There is always a Mordecai sitting at the gate when Haman goes prancing through it on his white horse; and the presence of the unsympathetic and stiff-backed Jew, sitting stolid at the gate, takes the gilt off the gingerbread, and embitters the enjoyment. So men count up their disappointments, and forget all their fulfilled hopes, count up their losses and forget their gains. They think less of the thousands that they have gained than of the half-crown that they were cheated of.

In every way it is true that the little annoyances, like a grain of dust in a sensitive eye, take all the sweetness out of mere material good. And I suppose that there are no more bitterly disappointed men in this world than the perfectly "successful man," as the world counts them. They have been disillusioned in the process of acquirement. When they were young and lusted after earthly good things, these seemed to be all that they needed. When they are old, and have them, they find that they are feeding on ashes, and the grit breaks their teeth, and irritates their tongues. The "young lions do lack" even when their roar and their spring "have secured the prey," and "they suffer hunger" even when they have fed full. Ay! for if the utmost possible measure of success were granted us, in any department in which the way of getting the thing is this fighting and effort, we should be as far away from being at rest as ever we were.

You remember the old story of the Arabian Nights, about the wonderful palace that was built by magic, and all whose windows were set in precious stones, but there was one window that remained unordained, and that spoiled all for the owner. His palace was full of treasures, but an enemy looked on all the wealth and suggested a previously unnoticed defect by saying, "You have not a roc's egg." He had never thought about getting a roc's egg, and did not know what it was. But the consciousness of something lacking had been roused, and it marred his enjoyment of what he had, and drove him to set out on his travels to secure the missing thing. There is always something lacking, for our desires grow far faster than their satisfactions, and the more we have the wider our longing reaches out, so that as the wise old Book has it, "He that loveth silver shall not be satisfied with silver, nor he that loveth abundance with increase." You cannot fill a soul with the whole universe, if you do not put God in it. The greatest work of fiction of modern times, as I take it, ends, or all but ends, with a sentence something like this, "Ah! who of us has

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what he wanted, or, having it, is satisfied." "The young lions do lack, and suffer hunger"—and the struggle always fails—"but they that seek the Lord shall not want any good thing."

II. The seeking which always finds.—Now, how do we "seek the Lord?" It is a metaphorical expression, of course, which needs to be carefully interpreted in order not to lead us into a great mistake. We do not seek him as if he had not sought us, or was hiding from us. But our search of him is search after one who is near every one of us, and who delights in nothing so much as in pouring himself into every heart and mind, and will and life, if only heart, mind, will, life, are willing to accept him. It is a short search that the child by her mother's skirts, or her father's side, has to make for mother or father. It is a shorter search that we have to make for God.

We seek him by desire. Do you want him? A great many of us do not. We seek him by communion, by turning our thoughts to him, amidst all the rush of daily life, and such a turning of thought to him, which is quite possible, will prevent our most earnest working upon things material from descending to the likeness of the lions' fighting for it. We seek him by desire, by communion, by obedience. And they who thus seek him find him in the act of seeking him, just as certainly as if I open my eye I see the sun, as if I dilate my lungs the atmosphere rushes into them. For he is always seeking us. That is a beautiful word of our Lord's to which we do not always attach all its value. "The Father seeketh such to worship him." Why put the emphasis upon the "such," as if it was a definition of the only kind of acceptable worship? It is that. "But we might put more emphasis on the "seeketh" without spoiling the logic of the sentence; and thereby we should come nearer the truth of what God's heart to us is.

So that if we do seek him we shall surely find. In this region, and this in region only, there is no search that is vain, there is no effort that is foiled, there is no desire unaccomplished, there is no failure possible. We each of us have, accurately and precisely, as much of God as we desire to have. If there is only a very little of the Water of Life in our vessels it is because we did not care to possess any more. "Seek, and ye shall find."

We shall be sure to find everything in God. Look at the grand confidence, and the utterance of a life's experience in these great words: "Shall not want any good." For God is everything to us, and everything else is nothing; and it is the presence of God in anything that makes it truly able to satisfy our desires. Human love, sweet and precious, dearest and best of all earthly possessions as it is, fails to fill a heart unless the love grasps God as well as the beloved dying creature. And so with regard to all other things. They are good when God is in them, and they are ours in God. They are nought when wrenched away from him. We are sure to find everything in him, for this is the very property of that infinite divine nature that is waiting to impart itself to us, that, like water poured in a vessel, it will take the shape of the vessel into which it is poured. Whatever is my need the one God will supply it all.

You remember the old Robbinical tradition which speaks a deep truth, dressed in a fanciful shape. It says that the manna in the wilderness tasted to every man in the wilderness just what he desired, of whatever dainty or nutriment he was most wishful; that the manna became like the magic cup in the old fairy legends, out of which could be poured any precious liquor at the pleasure of the man who was to drink it. The one God is everything to us all, anything that we desire, and the thing that we need; Protean in his manifestations, one in his sufficiency. With him, as well as in him, we are sure to have all that we require. "Seek ye first the kingdom . . . and all these things shall be added unto you."

Let us begin, dear brethren, with seeking, and then the struggling will not be violent, nor self-willed, nor will it fail. If we begin with seeking, and have God, be sure that all that we need we shall get, and that what we do not get we do not need. It is hard to believe it when our vehement wishes go out to something that his serene wisdom does not send. It is hard to believe it when our bleeding hearts are being wrenched away from something around which they have clung. But it is true for all that. And he that can say, "Whom have I in heaven but thee, and there is none upon earth that I desire but thee," will find that the things which he enjoys in subordination to his one supreme good are a thousand times more precious when they are regarded as second than they ever could be when our folly tried to make them first. "Seek first the kingdom," and be contented that the "other things" shall be appendices, additions, over and above the one thing that is needful.

Now, all that is very old-fashioned, threadbare truth. Dear brethren, if we believed it, and lived by it, "the peace of God which passes understanding" would "keep our hearts and minds." And, instead of fighting and losing, and desiring to have and howling out because we cannot obtain, we should patiently wait before him, submissively ask, earnestly seek, immediately find, and always possess, and be satisfied with the one good for body, soul and spirit, which is God himself.

"There be many that cry, oh, that one would show me any good." The wise do not cry to men, but pray to God. "Lord! lift thou the light of thy countenance upon me."—Baptist Times and Freeman.

## The Restless Mania.

BY REV. GEORGE H. SMYTH, D. D.

It is worthy the most careful study of those who influence public opinion and have much to do with directing the current thoughts and sentiments of the people to notice certain crazes that take possession of the public mind at times. History is made largely of recording the rise, progress and results of these crazes. At one time it is a search for the golden fleece, at another to find a passage west to Asia or India, or the philosopher's stone, with charmed power; or the fountain of perpetual youth. The Crusade movement was a pious fanatical movement. Fashions the most nonsensical can drive three-fourths of the people mad in a larger or shorter period. Witness the skating rink, college ball games, horse racing, betting, pooling; clubs social, literary, political and religious; feminine, masculine and neuter gender clubs; old men's clubs, young men's clubs; young women's clubs,—we have not heard of the old women's club yet, but boys' clubs, girls' clubs equal in number the policemen's clubs for which they furnish a good deal of work. To speak of fashions in dress, in house-furnishing, in ways of society and even methods of business, would require a volume.

It is of the restless spirit of the age, the mania for change which dominates Church and State, business and pleasure, public and private life that I wish to speak. People get dissatisfied with existing ways of life, forms of government, religious forms and social customs, and the panacea for all defects is change, change, change. No matter how long established and their value tested by the great good accomplished, all old and existing methods must be changed. How many citizens vote each year opposite to their vote of the preceding year who can give no reason for their contradictory cause of action than the chestnut, "Well, we need a change." In the church the methods of Christian life and work are no longer accepted as worthy of confidence and earnest support. The second preaching service is either given up for C. E. S., a lecture on some secular subject. Tennyson, Whittier and Columbus crowd out Jesus of Nazareth, or it is a sacred concert, interspersed with a series of after-dinner speeches by laymen. Anything but God's appointed method for saving the world. "Preach the gospel to every creature."

Oh, no, "We need a change," and much is said about the church of the future, with its gymnasiums, dumb bells, cross bars, checker boards, card table and even Christian beer saloon! Like the old year that has to make room for the new, the cry is, "Ring out the old, bring in the new" method, "we need a change." It is needless to say that this morbid mania is the sole cause of hundreds of short pastorates which today are the shame and curse of the church, and are as much the work of pious cranks—not to say pious frauds—as was the attempt to assassinate Russell Sage and other rich men by the brood of cranks which the act of the Sage crank excited, for crankism is a most contagious disease, whether in religious or secular affairs. In doctrines, the revision of creeds, amendments to the prayer books, alterations in the liturgies, etc., all come from this restless mania which seems to find relief from all the evils that afflict the church by having "a change." A change to what? "Oh, I do not know; anything, only let us have a change." The same restless spirit is working greatly to the injury of the home. I see people living in cosy cottages, beautiful suburban houses, the very picture of comfort and domestic felicity, but before you know the house is rented or sold, the furniture stored or given away by a process they call auction, and the family is cooped up in a boarding house! The evil has penetrated deeper than the mere externals of the home, and domestic infelicities and divorces are among the sad and sickening outcome of this unhappy mania for change.

When it is evident that a change will surely be improvement, then by all means let us have it in church or state; but morbid discontent that is never satisfied and that blindly plunges from one change to another, going from bad to worse, is a curse, and is often the precursor of suicide and ruin. "Oh, the hum drum of my stupid life, the same thing day in and day out. I am tired of it, I see nothing to live for." I heard this lamentation not long ago from a young married woman, wife of a most excellent young man, mother of a most bright and beautiful boy a year and a half old, the owner of a beautiful cottage in a lovely suburb of New York, and surrounded with privileges social and religious, many and great. One would naturally have thought her one of the happiest of mortals.—Christian Intelligencer.

Count no duty too little, no round of life too small, no work too low, if it come in thy way, since God thinks so much of it as to send his angels to guard thee in it.—Mark Guy Pearse.

Our Lord does not praise the centurion for his amiable care of his servants, nor for his generosity to the Jews, nor for his public spirit, nor for his humility, but for his faith.—William Adams.

God's commandments are the iron door into himself. To keep them is to have it opened, and his great heart of love revealed.—S. W. Duffield.

## Business Principles.

We have in mind, especially, business principles as applied to religious affairs. We know the feeling that obtains as to their application to those lines of work that we dominate religious. We feel that they are in a peculiar way under the Divine direction and that they experience in a peculiar sense the Divine care. We are assured, and rightly assured, that the head of the church who is its moving power will preside over the securing of the means to provide for its work. We are told, and rightly told, that the sphere of religious operations is the sphere of faith, and that the Lord's servants in connection with these, are exempt, in part at least, from the laws that govern ordinary business. We are referred, and rightly referred, to Elijah, for example, who certainly did not exercise ordinary business principles when fed by the ravens at the brook, nor when taking shelter in the widow's cot, in which the only provision was an almost exhausted cruse of oil and barrel of meal. We are referred, and rightly referred, to the Divine Lord's injunction to the disciples to go forth to their work without providing either purse or script. We would not by aught that we shall say, abate by one jot or tittle, faith in the divine supervision or reliance upon the Divine providence. Special need will meet with special provision. In exigencies of human helplessness with absolute confidence, there may be and should be, a resort to the Divine Overseer of it all.

We are convinced, however, that sometimes we neglect to look at the other and human side. While special need will meet with special provision, as a rule ordinary prudence is to be exercised in religious matters as in those pertaining to what we denominate secular. In this, as elsewhere, the military maxim obtains "Trust in God but keep your powder dry." Have an abiding faith in the Divine supervision but look along the line of human precautions, and have, in part, the means for the carrying out of those purposes in respect to which you have that upward trust. We are convinced that many churches and some societies find themselves in straits because of the neglect of just these human precautions and this ordinary business foresight. Of course we are aware, as we have indicated, that special exigencies will arise when these ordinary precautions and means have to be set aside. But in the main we are justified in saying that faith will not pay indebtedness imprudently or rashly incurred, and that at a bank it will not be considered as sufficient collateral for a loan. We are convinced that too often in connection with religious work there is a disregard of this, which induces embarrassment and oftentimes brings needless reproach to the cause we love. We are moreover convinced that in the main, it were easier to raise funds for advanced work than to pay accrued indebtedness. We are inclined to think that in the main if in our religious operations we could make income and expenditures meet, it would be for the advantage of all concerned. This might result in diminution of the time, but we believe that it would ultimately issue in expanded work. Such a method of operations would command to a greater extent than now, the confidence of business men, and would, we are assured, remove the foundation for that slighting regard with which sometimes they consider religious work.—Sel.

## Ruskin's Bible.

The following words of Ruskin will be read with deep interest: "I opened my oldest Bible just now. . . yellow now with age, and flexible, but not unclean, with much use, except that the lower corners of the pages at chapter 7 of the First Book of Kings, and chapter 8 of Deuteronomy are worn somewhat thin and dark, the learning of these two chapters having caused me much pains. My mother's list of chapters with which, every syllable learned accurately, she established my soul in life, has just fallen out of it, as follows: Exodus 15 and 20; II Samuel 1, 5, 17, to end; I Kings 8; Psalms 23, 32, 90, 91, 103, 112, 119, 139; Proverbs 2, 3, 8, 12; Isaiah 58; Matthew 5, 6, 7; Acts 26; I Corinthians 13, 15; James 4; Revelation 5, 6. And truly, though I have picked up the elements of a little further knowledge . . . in mathematics, meteorology, and the like, in after life, and owe not a little to the teaching of many people, this maternal installation of my mind in that property of chapters I count very confidently the most precious and, on the whole, the one essential part of my education. For the chapters became, indeed, strictly conclusive and protective to me in all modes of thought, and the body of divinity they contain acceptable through all fear and doubt; nor through any fear or doubt or fault have I ever lost my loyalty to them, nor betrayed the first command in the one I was made to repeat oftenest, 'Let not mercy and truth forsake thee.'"

## The Hidden Root.

Outside an old garden wall hung a great branch covered with purple clusters of grapes. No root was visible anywhere; and those who saw it wondered how the vine grew, how its life was nourished, where its roots clung. It was then discovered that the great vine from which this branch sprung grew inside the garden. There it had an immense root, with a stem like the trunk of a tree. This one branch had pushed out over the wall and hung there, bearing in the mellow autumn its clusters of luscious fruit.

Every Christian life in this world is a branch of a great vine which grows in heaven—a branch growing outside the wall. "Your life is hid with Christ in God." We have heaven's life in us in this world. The fruits that grow upon our life are heavenly fruits.—J. R. Millar, D. D.

## Messenger and Visitor

The Maritime Baptist Publishing Company, Ltd

Publishers and Proprietors  
TERMS } \$2.00 PER ANNUM.  
          } \$1.50 IF PAID IN ADVANCE.

S. McC. BLACK - - - - - EDITOR.  
A. H. CHIPMAN - - - - - BUSINESS MANAGER.  
85 Germain Street, St. John, N. B.

Printed by PATERSON & CO., 105 and 107 Germain St.

### Evangelical Work in Rome and Italy.

A correspondent of the New York Examiner, writing from Rome over the pen name of "Profecto," gives some interesting information respecting the work of evangelical religious bodies there. Rome is of course, still in an important sense, the citadel of that religious faith which builds so much on its connection with the city by the Tiber. "To see the 500,000 inhabitants of this Eternal city and note the 350 Roman Catholic churches, makes the few Protestant chapels and workers appear insignificant." But Protestantism is making some progress worthy of note both in Rome and in other parts of Italy. The British and Foreign Bible Society, from a neat shop in a leading street, distributes the sacred Scriptures to the people of Italy to the number of 100,000 copies a year. The sales in Rome last year were 1352 Bibles, 6500 New Testaments, and 34,342 portions of Scripture.

Among the other Evangelical agencies at work in Rome is the Young Men's Christian Association, which is doing a considerable work in directing the attention of young Italians to the Christian religion. Its genial, quick-witted and devoted Secretary, is a power among those with whom he mingles, and the advantages of its pleasant and well located rooms are appreciated by some of Rome's best young men, who are thus brought under evangelical influences.

Of the Evangelical bodies, the Waldensian Church, "Profecto" says, is doing the most by far for Italian evangelization. It has a fine chapel and accompanying buildings, situated on one of the principal thoroughfares of the city. They have in Italy and out of it 100 pastors, with a membership in Italy and South America of 14,598.

The Evangelical church of Italy, founded by Father Gavazzi, has now a membership in Italy of over 2000, has a building in worth \$50,000, is expending about \$30,000 yearly in its work, has well attended schools and growing congregations, and, in spite of severe persecution, "is in a fair way to be of great use in advancing evangelical religion."

The American Methodist Episcopal church is making the largest outlay in Rome of any denomination. They have the best buildings and the finest locations. The chief building, situated on a great thoroughfare and near the Palace of the King, cost \$100,000, and has a large chapel for the Italian church, and also one for an English-speaking church. Academic and theological work is carried on here, and the apartments for teachers and students are in this building. Rev. Mr. Wright, who has lately come to the work, is taking hold of it with energy and faith, and there is promise of a great growth in the future. The Ladies' Society of the American M. E. Church have lately purchased a fine property for \$50,000 for a young woman's school which has been in successful operation for some time. It has 150 pupils, among them being representatives of the first native families of the city. There is also a boy's school with twenty-five pupils, two of whom are grandsons of Garibaldi.

The Baptists, both British and American, have also a hand in the work. "The English Baptists are carrying on their work at fifty stations with six missionaries, one woman and 13 native evangelists. They have Northern Italy—the Tuscan and Roman districts. The work in Rome is cared for by that veteran, Rev. James E. Wall, and is making substantial progress. This church in Rome has 210 members. It has five out-stations. Its Sunday school scholars number over 300. The number baptized last year was twenty-six. They are in excellent condition to make progress and are much encouraged." As to the American Baptists, "Profecto" says that the veteran, Dr. Taylor, who has been so long on the field, has the work well in hand. The Southern Baptists have extended their efforts widely over the country, their

larger field being Naples, where they have taken over the work formerly carried on by the English Baptists. In cities and towns they have 24 stations, with several out-stations, and as many ministers are serving them. Dr. Taylor has the oversight of the entire field and is an experienced general, having been engaged in this work for a generation. His devoted and accomplished daughters render him great assistance. The American Baptist Chapel in Rome is a cosy building with sittings for 200. The church is an Italian church under an Italian pastor. The congregation is made up mostly of middle class people, who seem interested and intelligent and are great singers. At Milan and at Naples the American Baptists are doing more than at Rome. At Naples the meetings are crowded and there seems to be promise of large and immediate results.

There are many difficulties in the way of evangelical work in Italy besides those of superstition, priestcraft and priestly opposition. These are religious indifference, debasing habits and the love of display, which makes the ornate forms and ceremonies of the Roman church seem so attractive as to captivate the senses of the people in spite of their better judgment. However, there are, we are told, great encouragements for evangelical effort in Italy. "The new life which Italy has taken on in nationality and in education has stirred the minds of the people and reached even the priests of Rome. There has been among them a great revival of priestly activity, while among the thinking and educated classes there has been a growing tendency to infidelity and unbelief."

### The Forgiving Spirit.

In the parable which forms the text of our Bible lesson for the current week, a great lesson is impressively taught. It is a lesson too of profound importance. Observe how much our Lord makes to depend upon the possession of a forgiving spirit. And this is not the natural spirit. Some persons, it is true, are naturally much more disposed toward forgiveness than others. Some are of a sunny and benevolent disposition, while others are naturally sullen and revengeful. But generally speaking, it is the natural disposition of mankind to hold the offended accountable and to retaliate. If one who has been wronged does not harbor feelings of resentment and revenge toward the wrong-doer, it is because he has at least some glimmering of the truth that in the sight of God he is himself an offender, who, if he hopes for mercy, ought also to show it toward his fellow man. This is a truth which Jesus very emphatically teaches here and elsewhere.

Peter's question had reference to the extent of the duty of forgiveness. How often ought an offender to be forgiven? The Rabbis had recognized the duty of forgiveness, and had named three times as indicating the limit of duty on the part of the person injured. Peter also recognized the duty of forgiveness, and he had learned enough of his Master to make him doubt whether Jesus would approve the rabbinical teaching in this matter. But if a forgiving spirit did not cease to be a virtue at the fourth offence, where was the limit, Peter asked himself. Perhaps seven times would mark the limit; but Peter does not feel sure, he will ask the Master about it, he wisely resolves, and when he propounds his question Jesus replies—"I say not unto thee 'Until seven times'; but 'until seventy times seven.'" We are not to put a narrow, arithmetical construction on these words, and understand our Lord to say that the duty of forgiveness extends to four hundred and ninety times and there ends. He means rather to say to Peter that the duty of forgiveness is without limit. Always repentance demands forgiveness, and an unlimited possibility of repentance demands an unlimited readiness to forgive.

We must not expect to find in this parable a perfect and minute illustration of a man's relations toward God and toward his fellow-men. There are many things which are altogether outside the scope of any one parable. The important thing is to discern and profit by the particular lessons it is intended to teach. There are some things which it seems clear that the parable is designed to teach. 1. That the debt which any man is asked to forgive his fellow man is a very trifling thing in comparison with that debt which God freely forgives the penitent sinner. There is nothing to indicate that the parable is not of universal application. It is not some one class of men who are bankrupt toward God, but all are in this ruined condition, and no one has any hope of redemption from that condition apart from the compassion and free forgiveness of God. 2. It is therefore base ingratitude and monstrous folly for

one whose only hope for salvation from eternal ruin is in the free forgiveness of his Creator, to refuse forgiveness to his sinful fellow-creature for a comparatively trifling offence. In the act of taking his brother by the throat he shows himself unworthy, and indeed unable, to receive forgiveness from his Lord. For, 3. it is impossible that the ungrateful and unforgiving soul shall itself truly experience the forgiveness of God. It is not merely that the Heavenly Father will not forgive the unforgiving. It is the eternal nature of things that forgiveness comes only to the penitent. God forgives the penitent, and only those who are truly penitent can receive forgiveness of God. But the heart softened by penitence toward God and a sense of his forgiving love cannot be hard, unforgiving and revengeful toward man. 4. By forgiving others then we manifest the spirit of the forgiven. And this is the return on our part that God seeks,—to receive his spirit and make it manifest in the world, to forgive even as we are forgiven. All worship apart from this is without value in the eyes of Heaven. Prayers and psalms, creeds and liturgies, all gifts, all labors, are nothing worth if not inspired by a forgiven and a forgiving spirit.

### Editorial Notes.

—Boston has realized a bright and benevolent idea in the shape of a floating hospital which makes a daily trip down the harbor with a number of sick women and children. Some of the patients are taken by the day only, but the more seriously afflicted are permitted to remain on the vessel until cured.

—On our 2nd page appears the first instalment of a paper by Rev. R. Osgood Morse, of Guylsboro, on Our Denominational Position, read before the N. S. Eastern Association at its recent meeting at Pugwash. The paper treats of an interesting and important subject in a vigorously thoughtful way, and will well repay a careful reading. The concluding portion of it will appear next week.

—It will be seen by reference to our Church News page that Pastor Ingram, of Wittenburg, Colchester County, is asking for assistance to purchase a portable organ for use in the work on his large field. Those who respond to this appeal will doubtless be assisting in a good cause. We shall be pleased to forward any amounts that may be sent to this office for that purpose, but would suggest that it would perhaps be better that the contributions be sent directly to Pastor Ingram.

—It has been asserted—and the statement has been called in question—that Lord Roberts is a Baptist. In a communication on the subject in the Canadian Baptist, Rev. S. J. Farmer cites, as evidence supporting the statement, a quotation from a letter written by D. Barrie of the Y. M. C. A., now in South Africa, to Mr. R. J. Farrell, secretary of the Ottawa Y. M. C. A., in which letter Lord Roberts is mentioned as walking along the streets of Kroonstad on a Sunday morning with his Bible and hymn-book under his arm, followed only by his tall Indian servant, and it is added—"He worships in the Baptist chapel."

—The Watchman notes that it has been discovered that the "dead line" in the ministry, of which we have heard so much in recent years, is not altogether a modern invention, and quotes from a letter written by the great Jonathan Edwards, after his forced resignation at Northampton, to his friend, Dr. Brskine, of Scotland, as follows: "I am now thrown upon the wide ocean of the world and know not what will become of me and my numerous family. I have no particular door in view. Most places in New England that want a minister would not be forward to invite one with so chargeable a family nor one so advanced in years—being 46 the fifth of last October. I am fit for no other business but study. I should make a poor hand at getting a living by any secular employment."

—Alluding to the subject of religious liberty in an article in the Homiletic Review, Dr. H. K. Carroll of New York, remarks that in the United States the attitude of the State is the same toward all religious denominations, and adds that the United States stands almost alone on that advanced ground. Dr. Carroll seems to consider that Canada and Australia are not of sufficient importance to deserve mention in this connection, for it can hardly be that Dr. Carroll is not aware that there is no established church in these countries, and that in them religious bodies, one and all, enjoy as full a measure of liberty as is secured to them in the United States.

—Rev. Frederick L. Anderson, pastor of the second church of Rochester, N. Y., has been elected to the chair of New Testament Interpretation in Newton Theological Seminary as successor to Prof. Rush Rhee, called to the presidency of Rochester. Mr. Anderson has been for twelve years pastor at Rochester. He is a son of Dr. Galusha Anderson of the University of Chicago, is spoken of as a man of unusual ability and scholarly attainments, and is believed to possess special fitness for the position to which he has now been called. It is understood that Mr. Anderson will enter upon his work at Newton in September.

—A new York despatch states that Dr. C. L. Rhodes of the Baptist Publication Society received word on Friday that all the Baptist missionaries of

Eastern message received a Missionary which it is a wholesome neighbor that some suffered of troops.

Two or Baptist Co Holyhead met Th through T morning a of the time sermons T the four se that the B such a bill The Welsh mons; alth noted for t same time day told h everything fore the h have a gre digestion i mons they like the La giving out. Your cor the second sermons. was held in pose in a n the service place. This ial of the v place. Th life was sp branched o founded so selves mot small, but its appoint preached w from the m much covet pit, about s it was in the succeed ing was in a power eve compelled the Editor publish the the Provin When we 55th of Isal Soon he w the singing singing its that was an vice were Welsh prea young men Association July 24th

The E The four British Col 17th. Afte ller, the a Hastings, c 6:14. The work in ge was a pleas The work morning. work, after come to th Pastor Mac Pleasant, V extended. D. D., of Ja of Ontario; Alexander M ins, of Cann N. S.; Bro. of Cavendish chester, N. felt at home.

Eastern Central China were safe in Shanghai. A message to the same effect, it is said, has been received at the headquarters of the American Baptist Missionary Union in Boston. There are reports, which it is to be hoped may turn out to be untrue, of a wholesale massacre of Chinese Christians in the neighborhood of Peking. The statement is made that some ten or fifteen thousands of converts have suffered death at the hands of the Chinese Imperial troops.

### From Wales.

Two or three days after we arrived home the Anglesea Baptist Convention was held at Llangfni. We came to Holyhead Tuesday evening, June 12th, the Association met Thursday morning, 14th—sessions continuing through Thursday. All business was transacted in the morning and afternoon sessions of Thursday, all the rest of the time was devoted to preaching. There were two sermons Thursday evening, and two sermons at each of the four services of the next day—ten in all. I am afraid that the Baptists of the Maritime Provinces would regard such a bill of fare, for such a short time, indigestible. The Welsh are naturally very hearty devourers of sermons; although they are not like that sister that was noted for the capacity to devour sermons, and was at the same time noted for her lack of piety, whose pastor one day told her that she was like the bog. The bog took everything in but gave nothing out; and it became therefore the home of all vileness and impurity. The Welsh have a great capacity for sermons; but their spiritual digestion is exceedingly good. What they take in sermons they give out in practical piety. They are in this like the Lake of Galilee, always kept pure because always giving out.

Your correspondent was able to attend only a part of the second day; but in that time he heard six powerful sermons. At 10 a. m., it rained hard and the service was held indoors. There was a stand built for the purpose in a neighboring field, but on account of the rain the service had to be held in the Baptist chapel of the place. This chapel was built some years ago as a memorial of the wonderful work of Christmas Evans in the place. The biggest part of his laborious and successful life was spent here. It was from Llangfni that he branched out into all parts of the island of Anglesea and founded so many Baptist churches, that are today themselves mothers of other Baptist churches. The chapel is small, but beautiful and exceedingly commodious in all its appointments. The old chapel where he himself preached with such power, is still standing about a mile from the memorial chapel. Your correspondent had the much coveted privilege of preaching in his old high pulpit, about seventeen years ago; and to a young preacher it was an inspiration that has followed him through all the succeeding years. Much of the power of his preaching was in his personality and his delivery, but there is a power even in his printed sermons that the reader is compelled to feel. I have translated a number, and if the Editor of the MESSENGER AND VISITOR cares to publish them, I shall be very pleased when I return to the Provinces, to send them for the benefit of its readers.

When we entered the chapel some one was reading the 55th of Isaiah, with the intonation peculiar to the Welsh. Soon he was done and the whole congregation joined in the singing of one of the grand old Welsh hymns. The singing itself was uplifting. To lift up the heart after that was an easy matter. The two sermons of that service were worthy of the best traditions of the past of Welsh preaching. Both preachers were comparatively young men, but had a firm grip of the truth. I left the Association feeling it was good to be there.

July 24th.

DAVID PRICE.

### The Baptist Convention of British Columbia.

The fourth annual session of Baptist Convention of British Columbia assembled at New Westminster, July 17th. After the usual devotional exercises led by Pastor Her, the annual sermon was preached by Rev. J. G. Hastings, of Emmanuel church, Victoria. Text Gal. 6:14. Theme, The cross of Christ in its relation to the work in general and to Baptist work in particular. It was a pleasing and forceful presentation.

The work of the Convention proper began Wednesday morning. The morning session was occupied in routine work, after which new pastors and visitors were welcomed to the Convention. Pastor Her of Chilliwack, Pastor MacLeod of Kamloops, Pastor Bishop of Mt. Pleasant, Vancouver. These responded to the welcome extended. Among the visitors were Rev. B. D. Thomas, D. D., of Jarvis Street, Toronto; Rev. W. Spencer, D. D., of Ontario; Rev. J. MacLaurin, D. D., of India; Rev. Alexander MacDonald, of Manitoba; Rev. W. N. Hutchins, of Canning, N. S.; Rev. J. B. Morgan, of Aylesford, N. S.; Bro. G. W. Christie, of Amherst; Bro. J. S. Clark, of Cavendish, P. E. I.; Hon. H. R. Emmerson, of Dorchester, N. B. The welcome was a hearty one and all felt at home. So many Eastern faces made matters very

homelike to the new comers. Reports from the different Boards were presented and showed general activity, and must have impressed all with the fact that the B. C. Baptists have not only a comprehensive conception of the work entrusted to them, but are determined to present an unbroken rank as they march to victory. As usual everywhere the ladies are active, zealous and progressive. Sister Smith of Amherst, N. S., was present and greatly encouraged them in an inspiring address. Their plans for the incoming year for brevity's sake may be expressed as follows, "Forward, quick march."

The financial showing in help received from the East was specially encouraging. We feel assured that if the brethren who have so generously remembered the work in this Province could go over our field of operations, witness the self-sacrifice on the part of B. C. Baptists, as well as the possibilities that lie before us, another year would record largely increased contributions. A step in advance has been decided upon in putting an English missionary in charge of the Japanese work which has been begun and so successfully carried on in the city of Victoria. A splendid chance is afforded for such work among the thousands who have flocked to our shores. A number of inspiring papers were presented by lay brothers and sisters, which were both profitable and interesting. The platform meetings were largely attended and were ably addressed by brethren of the Convention and visitors, yea, "wise men from the East." We all felt that the presence of so many Eastern friends could but strengthen the bond already binding us together even from the Atlantic to the Pacific. We would most cordially invite as many of our Eastern brethren as possibly can, to lay their plans for a visit to B. C. during the session of the Convention next year. We can assure you a welcome. Permit me to say in re the trip, that after reading a description from the pen of one with a most vivid imagination and then taking the trip yourself, you will be obliged to cry, "The half has not been told." Language cannot express the beauty and the grandeur of the trip. And the provisions of C. P. R. for tourists must satisfy even the most fastidious. Come on brethren.

The work of the Baptists has now become fixed on safe foundations. No more church debts. Pay as you go is our principle. Other denominations are rushing matters and we have our hands and hearts full to keep pace with them and maintain our principles, which we are bound to do to the extent of our ability. Permit me to say just here that if the Eastern pastors know of any of their young people or even older ones coming to B. C., you will be doing them a kindness as well as rendering us practical aid, by notifying Rev. J. H. Vickert, M. A., Victoria, B. C., of any going to Vancouver Island. Rev. T. Bishop, 349 6th Avenue, East Vancouver, B. C., of those coming to Vancouver and vicinity; and Rev. W. J. Stackhouse, Rossland, B. C., of those going to the Kootenay Country. We will be pleased to receive all addresses and either seek them out, or call the attention of near-by pastors to their presence, whereby we hope to prevent a lapse into indifference, or a union with other wide-awake bodies, which not infrequently occurs on this coast. Please preserve these addresses and give attention to the matter for Christ's sake. The Convention heard gladly the suggestion of the National Convention lately assembled at Winnipeg, in re a Central Board and a General Superintendent for the Dominion. The recommendations were unanimously adopted. The question of a universal Hymn Book for the Dominion was favorably received. The Convention adjourned to meet next year with Emmanuel church, Victoria.

TRURMAN BISHOP.

### A Word or Two About Li-Hung-Chang.

No man has cut so prominent a figure during the past thirty years in China as Li-Hung-Chang. He was first brought into European notice in connection with General Gordon, in the suppression of the Tai-Ping rebels. He succeeded his distinguished patron, Tseng-Kuo-Fan, as Viceroy of the province of Chili. As an unusual mark of Imperial confidence in his abilities he was kept in that position over twenty years. Not being subject to the common law of three years incumbency, he dared to show more than a temporary holder of the office would have done, of his progressive spirit. He busied himself with schemes for the improvement of his country. He was friendly with foreigners, at any rate so far as he could get out of them the help he needed to carry out the improvements he inaugurated. For the coal mines at Kai Ping he engaged British engineers to open and work them with foreign machinery. First a canal was dug, and then a short railway was laid, to bring the coal from the mines to the river, to be loaded on the steamships. He created a fine fleet of coasting steamers, under what is called "The China Merchants Steam Navigation Company." The telegraph was introduced by him in North China, and is now threading almost the whole empire. The embryo railway at the mines he fostered into a line to Tientsin, then on to the northeast, through Shan-Hai-Kuan, towards Moukden, then northwest to Peking, getting for it the name of "Imperial Railway." He established naval and military schools, under European

professors; had a hundred thousand troops drilled by foreign officers and armed with foreign weapons; built a navy and naval fortresses for the defence of his country. It was frequently said—and it may be with some truth—that "he has engaged foreign engineers and teachers to instruct the natives with the view of ultimately bidding all the foreigners to quit the country."

Having lived in Tientsin during all the years that he was Viceroy of the Northern Province, and until after his return from his tour to Europe and America, I can say that during his period of office no province of the empire was so well governed as Pechlii. When in other places there were riots, there was no disturbance about foreigners or missionaries in the north. With a strong hand he kept down all commotion. The merchants of Tientsin gave him a banquet when starting on his voyage to Europe, and presented him with a complimentary address. He was not even unfriendly to missionaries. He presided at the opening ceremonies of two mission hospitals in Tientsin. He and his wife also favored and helped two Medical missionaries, the late "Dr. Mackenzie and Mrs. Dr. King." The Rev. Dr. Martin, President of the Imperial University, Peking, relates the following incident which occurred in an interview he had with the great man:

"The American Chinese Exclusion Bill having newly become law, he was full of bitterness against my country. When his fire had somewhat slackened, I ventured to suggest that if he would look at home he would find a state of things not altogether creditable to China.

"What for example," I asked, "are Americans to think of those murderous attacks on foreigners of every nationality and occupation?"

"Those," he replied, "are the work of an excited populace; but the oppressions to which our laborers are subjected come from your Government, and a Government that enacts iniquity is no Government. What would you think if I should expel your missionaries?"

"I should think," I replied, "that you were turning your arms against your best friends. I should also say that you were violating a principle of Confucius which forbids you to vent your displeasure on the unoffending."

"This quotation from his own sacred book staggered him, and bursting into a laugh he said, 'I have no intention of doing anything of the kind; I only spoke of it for the sake of argument. The missionaries are good men, I know, but your code of morals is defective, as it seems to me, in one point—it lays too much stress on charity and too little on justice.'"

As a further instance of Li-Hung-Chang's regard for the protection of foreigners, I remember that when the war with Japan broke out, there was some apprehension of danger to Tientsin, and the missionaries in the interior of Chili and Shantung; danger not so much from the Japanese, if they conquered, as from the Chinese troops, should they become demoralized; because Tientsin was the great centre where the Chinese force was collected and transported by rail from there to the seat of war in Liao-Tung, or Corea.

Proclamations, however, were issued, distinctly stating that no other nation but Japan was concerned in this war, warning the people against any interference with foreign residents, and requesting all foreign residents and missionaries to remain in their places of abode, assuring them of perfect safety. Owing to Japanese ships of war moving to and fro on the northern coast of Shantung, and occasionally firing on forts in sight, there was some uneasiness and commotion among the people, and a little danger to the mission families at Ching-Chou. The English Baptists thought it desirable to remove their wives and children to Tientsin for safety, and wrote to H. B. M. Consul to ascertain if a safe conduct could be guaranteed for their families to Tientsin. The Consul presented the request to the Viceroy. His immediate response was, "Quite safe; let them come!" I was the medium of communication in this case, and forwarded the reply. They had to travel overland six days through towns and villages occupied by Chinese troops. To their surprise, at every stage of the wearisome journey they were treated with respect, and in some places, where the inns were occupied with soldiers, the captains ordered their men out of their best to accommodate the travelers, and they reached Tientsin in safety.

There is no official in China so well acquainted with European Powers and their relations with and interests in China. He has always about him men of intelligence and ability, as private secretaries and interpreters. The present Chinese minister in London, H. E. Lo-Feng-Luh, a man of eminent ability and scholarship, was for many years his secretary and interpreter in Tientsin. In promoting his schemes for the opening of the mines, and raising the fleet of merchant steamers, he enlisted the services of Mr. Yang-King-Sing, a Chinaman of wonderful genius and tact, "who was educated in a missionary school and trained to business in the great house of Jardine Matheson and Co."

As Viceroy of Canton he is still a man of great power and influence in the Empire. At the present crisis it is a great satisfaction to find that he, with the viceroy, Chang-Chi-Tung, of the two Hu provinces, as other governors of the central and western provinces, have pledged themselves to protect foreigners within their jurisdiction, notwithstanding orders to the contrary received from Paris.—J. Innocent, in the British Weekly.

## \* \* The Story Page \* \*

### The Light-House Boys.

BY MARY F. BUTTS.

You have perhaps seen a light-house with its tall tower, and its great lamp sending bright rays out upon the dark waters. Maybe you have lived in a light-house far out on a rocky, wave-washed point; or on a cliff overlooking miles of blue sea; or on an island where the breakers come roaring up to your door, and the spray is dashed by the wind against your window panes. Out in the ocean there is an immense ledge half a mile long, called The Rock. On this rock in the sea stands a light-house tower, built of great blocks of granite. Close by the tower stands the stone house of the light-house keeper. In the stone house live the keeper's boys, with their baby sister. There is no place on The Rock for a garden. There are here and there bits of earth in the little hollows, but these spots are not large enough for one fat yellow pumpkin to get a living in. Five miles from The Rock lies The Island. Just the place to raise dinners for the light-house boys is this fat, comfortable, little island. So it happened one November afternoon Mr. Lane the light-keeper, got ready to go over to The Island for supplies. As he started down the rocky way to the landing, Mrs. Lane called after him to be sure and remember the sugar and the condensed milk and the coffee.

"O papa," teased Bennie, as he tagged along at his father's heels, "won't you bring me one of Jim Tolman's kittens? They're big enough to eat fish by this time."

"I'll see," was the pleasant answer. "Don't bother now."

"And father," shouted Bob, "bring us some pop-corn; it's such fun to make cornballs cold wister evenings."

The tide was high and the sea smooth when Mr. Lane put out his dory for the catboat, which was moored a short distance from the shore. The boys waited and watched till the sail was hoisted and the little boat went dancing over the waves. Then they ran back to the light-house to help mother. Little Carrie the two-year-old sister, had been fretful the night before, and mamma had slept but little. So the boys were playing nurse for a while.

It was very pleasant in the light-house kitchen that afternoon. The cookstove was doing its best to bake something spicy and plummy; the tea-kettle sang its cheeriest song; a codfish "muddle" was gently simmering itself done. Baby Carrie sat in state on a bit of rag carpet, and her devoted servants, Bob and Ben, were building splendid light-houses for her out of pebbles from the sea-shore. So cheery was it, indeed, that nobody noticed when the breeze came blowing up from the south and ruffled the smooth blue sea into a thousand curly, foamy waves. Mrs. Lane was dozing over her sewing, when suddenly the kitchen door was blown open with a great fury and a rush of wind; the baby cried, the boys pressed close to mamma with questions about father.

The wind grew wilder the sea grew rougher. Mrs. Lane stood at the window a long time, watching for some sign of her husband's boat. At last she turned away, saying: "He won't come tonight. He knows better than to put out in such a gale. He couldn't possibly land while the waves run so high."

"And the light, mother?" said Rob.

"We must keep it," said the mother. "It is almost time to light it now."

Within an hour the night fell, and the rays from the great light began to stream over the gray, tossing sea.

The family ate their supper. Baby Carrie went off to by-low land in her mother's arms. The boys teased to sit up till it was time to trim the lamp at midnight. But the mother said: "No, no. Go to bed, and wake up bright in the morning and help keep house till father comes."

They went upstairs obediently. As soon as they were in their room, Rob said: "See here, Bennie, we must keep awake till the lamp has been trimmed. Mother was up with Carrie nearly all night. What if she should go to sleep and not wake at the right time? Father says we must take care of mother when he is away; and, Bennie, we must."

"We'll take turns telling stories," said Bennie; "and you must pinch me good an' hard when I begin to get sleepy."

It was a difficult task that the boys had set themselves. They had been busy at work or play all day long, and it took sharp pinches and very exciting stories to keep the lids from dropping over the drowsy eyes.

Rob had an inventive turn, and spun some lively yarns about smugglers, and pirates, and mutinies at sea. But, after all, the most interesting story was a true one. Mr. Lane was captain of a trading vessel for many years before he became a light-keeper. In the good ship "Baperanza" he sailed to Spain, France, England, Ireland, Italy, and even as far as Norway.

One day, when the sea was like a calm, blue, shimmering lake, the captain thought he would like to have a

bath. So, with a mighty splash, he plunged into the cool, enticing sea. Some of the sailors stood idly watching him, when somebody's bright eyes spied a terrible danger. "A shark! A shark!" was the fearful cry. A boat was instantly manned. The captain swam for his life, and was saved almost from the jaws of the greedy monster.

This story Rob told with many embellishments, and the words, "A shark! A shark!" spoken in a loud whisper in Bennie's ear, caused the little fellow to open his eyes to the widest extent.

At last the situation became funny, and the boys laughed till they shook the bed. In the midst of the fun they heard the clock strike the half hour after eleven. Then they got up, and dressed themselves very quietly. No more laughing now. They were on duty.

Downstairs they went, their shoes in their hands. Through the kitchen to the warm, cosy sitting-room. Not a sound did they hear. Could it be possible that the tired mother was asleep?

"Look!" whispered Bennie, as they reached the open door.

Ah, how glad the boys were that they had kept awake! There sat Mrs. Lane sound asleep, her knitting in her lap. The young light-keepers did not disturb her till the long minute hand of the old clock had traveled to five minutes to twelve. Then they gave her two resounding kisses that brought her speedily from dreamland. Very proud was the light-keeper's wife of her faithful, affectionate boys. All three hastened up the stairway that ran round and round up the tall tower. The lamp was trimmed, and they hastened back to the bright sitting-room, glad in the thought that the guiding-star would shine out over the pathway of the ships, till the sun came up to take its place.

After a little midnight repast, that the boys ate with great zest, the family went to bed, and slept sweetly till morning.

When the boys woke, they heard a man's voice in the kitchen, underneath their room.

"Hurrah! father's got home!" shouted Rob.

Bennie ran to the window. The storm had cleared away, and there was the light-house boat rocking on the gentle waves. In a trice, the boys were downstairs. As they ran into the kitchen, they heard the tall clock say, in sharp, clear tones, "Nine o'clock!" No wonder that the father had had time to sail over from the neighboring island. But what was that soft, little ball rolled up on the hearth-rug? Bennie made a dash for it, and soon discovered that his father had brought him the very darling kitten that a boy ever called his own.

After Bennie and Rob had eaten the breakfast that had been saved for them, they helped bring up the cargo that their father had landed on the rocks. Very interesting business was this, as well as rather hard on boys' legs.

There would be no trouble now about breakfasts, and dinners, and suppers for many a day, though boys, and especially boys living on an island far out at sea, have a very good appetite indeed.

The boys were as good at bringing wood and water, making fires, and helping in all sorts of ways, as they were in keeping awake till the lamp was trimmed. Many an hour, too, they had at their books, with father or mother for a teacher. When lessons were over, what pleasure it was to run from rock to rock, to play tag on the smooth sand when the tide was out, or to go, when the weather was not too rough, with father in the dory, to see if an unwary lobster here and there had run into the cages set for him! Though the sea stretched for leagues and leagues around the solitary Rock, and wild storms shut them in day after day, not many children in gay cities or on sunny, green farms were happier than the light-house boys.—Christian Register.

### Elizabeth's Story.

BY AMY E. HOPE.

Teddy was in bed, but Elizabeth was not. She was still waiting for her nurse to bring up her supper and undress her.

"I'll sit beside you, Teddy dearie, and tell you a nice story," said Elizabeth sweetly.

"Um," said Teddy, who was a small man of few words.

"Mamma, Lisbeth's going to tell me a story," said Teddy to his mamma.

"All right," said mamma, for she was taking a little rest before dressing for tea.

Elizabeth settled herself most comfortably beside Teddy's bed. Her little white lace-trimmed slip stuck out so stiffly on both sides of her that she resembled a dainty white flower with white petals, and a smiling face for its centre. Her hands were hidden among the folds of her dress, and her feet were tucked away out of sight on the rounds of the chair she sat in. Her story began thus:

"Well, once upon a time there was a little girl."

"Um," said Teddy, very much pleased with the beginning.

"And once upon a time there was a little girl, and her

name was Mary," continued Elizabeth. "Yes, her name was Mary—Mary Becky, I mean—and—and—she had another name, but" (and Elizabeth's eyes grew dreamy) "I can't tell that other name, because, (mysteriously) "it's a secret."

"Oh, please tell the name!" pleaded little Teddy.

"No—can't," said Elizabeth, rocking herself to and fro; "can't tell that other name because it's—it's a secret."

Teddy sat up in his little white cot and begged for the name, but Elizabeth was obdurate, and the story continued.

"And she went to a party and she wore a lovely dress, and she had on—she had on—slippers; and they were a lovely color, but I can't tell you the color; Teddy, 'cause that's another secret."

"Was the slippers red?" anxiously inquired Teddy.

"No," said Elizabeth, wagging her pretty head.

"Was they blue?"

"No."

"Was they pink, Lisbeth?"

"No—no."

Elizabeth could not tell the color of these slippers, so Teddy, after begging plaintively for a few minutes for the color, lay down again resignedly, and the story of Mary Becky went on.

"Well, she went to a party, and she wore her slippers, and she looked so pretty, and" (here Elizabeth became very mysterious) "oh! she did something naughty, only—but—and—I can't tell what she did, Teddy, 'cause that's a secret, too!"

Poor Teddy was in despair by this time, and fell to guessing wildly as to what the interesting, but slightly illusive Mary Becky might have done, but Elizabeth only became more mysterious, and fairly rolled her brown eyes with mischief. The secret story was having a most interesting effect upon her small play-fellow.

"Oh, Teddy!" she continued, "and I forgot to tell you that I couldn't tell you where she lived, this Mary Becky, 'cause that's another secret, too, and I can't tell that to anyone but my own family."

At this poor Teddy collapsed, and wept bitterly. Here was a story about a little girl who was most interesting, but whose family name, place of residence, and, in fact, everything else about her, was a most profound secret, which only Miss Elizabeth could enjoy.

"Now, dearie, don't you cry," soothed the small Elizabeth, "cause it's a really secret, all my story, and I can't tell it—really I can't."

I, who had been secretly laughing in a corner all by myself at the peculiar history of "Mary Becky," now came forward, and ended the story with a promise of a song, and began with the time-worn verses, "Once there was a little kittie, long time ago." I had to sing this song over a great many times, I can tell you, before peace was restored, and the ill effects of "Mary Becky's" story had worn away.

Finally, when I was too drowsy with the repetition myself to sing any more, I noticed that small Teddy had fallen fast asleep, so I pulled the coverings safely up over his fat arms and tip-toed out of the room, leaving my pet to dream of "Mary Becky" and her wonderful history, which always stopped and became a secret just when it was at the most interesting point.—The Examiner.

### A Missionary of Annan: A Chinese War Story.

BY PIERRE LOTI.

Translated by Katherine Head.

In the sinister yellow country of the extreme Orient, during the worst period of the war, our boat, a heavy ironclad, was stationed for weeks at her post in the blockade in a bay on the coast.

With the neighboring country, with its impossible green mountains, and its rice fields like velvet prairies, we had almost no communication. The inhabitants of the villages or the woods stayed at home, defiant or hostile. An overwhelming heat descended upon us from a dull sky, which was nearly always gray and veiled with curtains of lead.

One morning during my watch, the steersman came to me and said:

"There is a sampan, captain, that has just come into the bay, and which seems to be trying to speak to us."

"Ah, who is in it?"

Before replying he looked again through his glass.

"There is, captain, a kind of priest, Chinese or I don't know what, who is seated alone at the stern."

The sampan advanced over the sluggish, oily, warm water without haste and without noise. A yellow-faced young girl, clad in a black dress, stood erect and paddled the boat, bringing us this ambiguous visitor, who wore the costume, the head-dress, and the round spectacles of the priests of Annam, but whose beard and whose astonishing face were not at all Asiatic.

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ing in a dull and timid way.

"I am a missionary," he said, "from Lorraine, but I have lived for more than thirty years in a village six hours' march from here, in the country where all the people have been converted to Christianity. I wish to speak to the commandant and ask for aid from him. The rebels are threatening us, and are already very near. All my parishioners will be massacred, it is certain, if some one does not come promptly to our aid."

Alas! the commandant was obliged to refuse aid. All the men and guns that we had been sent to another place, and there remained on board just enough sailors to guard the vessel; truly we could do nothing more for those poor parishioners "over there." They must be given up as lost.

The overwhelming noonday hour had arrived, the daily torpor that suspended all life. The little sampan and the young girl had returned to land, disappearing in the unhealthy vegetation on the bank, and the missionary had, naturally enough, stayed with us, a little taciturn, but not recriminative.

The poor man did not appear brilliant during the luncheon he shared with us. He had become such an Animatee that any conversation with him seemed difficult. After the coffee, when the cigarettes appeared, he seemed to wake up and asked for French tobacco to fill his pipe; for twenty years, he said, a like pleasure had been refused him. Then, excusing himself, because of his long journey, he sank back on his cushions.

And to think that, without doubt, we should have to keep with us for several months, this unforeseen guest that heaven had sent us! It was without enthusiasm, I assure you, that one of us went to him to announce on the part of the commandant:

"They have prepared a room for you, father. It goes without saying that you will be one of us until the day when we can land you in a safe place."

He did not seem to understand.

"But I am only waiting until nightfall to ask you to send me to the end of the bay in a small boat. Before night you can surely have me put on shore, can you not?" he asked, uneasily.

"Landed! And what will you do on land?"

"I will return to my village," he said, with sublime simplicity. "I could not sleep here you know. The attack might be made tonight."

This man who had seemed so vulgar at first, grew larger at every word, and we surrounded him, charmed and curious.

"But it is you, father, who will be most in danger."

"That is very likely," he replied as tranquilly as an ancient martyr.

Ten of his parishioners would wait for him on the shore at sunset. At nightfall, all together they would return to the threatened village, and then, at the will of God!

And as we urged him to stay, because to go was to go to certain death, to some atrocious Chinese death, this return after aid had been refused, he became indignant, gently but obstinately and unchangeably, without long words and without anger.

"It is I who converted them, and you wish me to abandon them when they are persecuted for their faith? But they are my children!"

With a certain emotion, the officers of the watch had one of the ship's boats prepared to take him to shore, and we all shook hands with him when he went away. Always quiet and now insignificant again, he confided to us a letter for an aged relative in Lorraine, took a little French tobacco, and went his way.

And as twilight fell, we watched in silence over the heavy warm water the silhouette of this apostle going so simply to his obscure martyrdom.

We got ready to leave the following week, I forget where, and from this time on events gave us no rest. We never heard more of him, and I think for my part that I would never have thought of him again if Mounigneur Morel, Director of Catholic Missions, had not insisted one day that I write a little missionary story—The Outlook.

The North Pole—Teacher—Tommy, where is the North Pole?

Tommy—Don't know.

Teacher—You don't know?

Tommy—No'm If Peary and Nansen and all those couldn't find it, how do you expect me to know where it is?—Harvard Lampoon.

A Slight Inaccuracy.—"Mamma," said the little girl, her eyes wide with excitement. "I do believe the minister told a story!"

"Why, the idea!" said her mother. "You don't know what you are saying."

"But I do, mamma. I heard papa ask him how long he had worn chin whiskers, and he said he had worn them all his life."—Indianapolis Press.

BECAUSE God loves us, and would use us, God is not willing to leave us inactive and useless. Because the upturning of our heart soil is essential to the securing of a crop from the seed of God's planting and rearing, we have reason to rejoice and be grateful when we feel the cutting in on our own heart surface of God's plow of trial. Samuel Rutherford said, "Why should I start at the plow of my Lord, that maketh deep furrows on my soul? I know he is no idle husbandman, he purposeth a crop."—Sunday-school Times.

## The Young People

EDITOR, R. OSGOOD MORSE.

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

### Prayer Meeting Topic.

B. V. P. U. Topic.—Zeal. Luke 16:1-13.

### Daily Bible Readings

Monday, August 13.—2 Samuel 22:1-28. Song of thanksgiving (vs. 20.) Compare Phil. 4:6.

Tuesday, August 14.—2 Samuel 22:29-51. Song of confidence in Jehovah (vs. 32, 33) Compare Luke 18:9.

Wednesday, August 15.—2 Samuel 23:1-7. (8-39). The new Ruler to come. (vs. 3.) Compare Isa. 9:6.

Thursday, August 16.—2 Samuel 24. Punishment for sinful pride. (vs. 13-15.) Compare 2 Chron. 26:16, 19.

Friday, August 17.—1 Kings 1:1-31. Attempted usurpation of the throne. (vs. 5.) Compare 2 Samuel 15:1, 6.

Saturday, August 18.—1 Kings 1:32-53. Solomon crowned king of Israel. (vs. 39.) Compare 2 Samuel 5:3.

### Prayer Meeting Topic—August 12.

Zeal. Luke 16:1-13.

### THE BOOK ON ZEAL.

Passing from the consideration of the unjust steward a look into the Bible with the subject in mind, may give a scriptural teaching most helpful.

Zeal for the truth. Psalm 60:4; Jude 3

Zeal unto edification. 1 Cor. 14:12.

A call to steadfastness. 1 Cor. 15:58.

Paul's zeal. Acts 9:20; 15:26; 17:16; 20:18, 19; 20:24. Rom. 10:1; 2 Cor. 12:10; and many others.

Zeal for God's glory: Moses' willing sacrifice. Ex. 32:31, 32.

Call up the zeal of the Master, who steadfastly set his face to go to Jerusalem; who was eager to fulfil his mission. "The zeal of thine house hath eaten me up," sums up the zeal of the Lord of hosts.

You will recall the lesson of that famous cardinal's fall, as expressed in his last lament (Shakespeare: King Henry VIII.)

"Had I but served my God with half the zeal I served my king, he would not in mine age Have left me naked to mine enemies."

W. H. GEISTWEIT.

### LOOKING AHEAD.

That is what the unjust steward did; what every true man ought to do. There is much in the future we can fully determine today. Many failures today can be explained by some neglected yesterday. There is a wholesome discontent in life, that many of us might have, to the healthfulness of the present, and the certain happiness of the future. Do not think for a moment that we can earn the eternal habitations by zealous service here. But the "abundant entrance" can surely be affected by our service in the present life. Are you satisfied with being simply "saved?" That eleventh hour idea is so low a motive, so utterly at variance with every true conception of the Christian life, that I do not care to think of it. Yet there are not a few who will be simply "saved," nothing more. For one who could be more, yet will not be, there is a loss so great as to be immeasurable. Two men enter the eternal home; one is a brand snatched from the burning, saved at the last hour; the other is an aged warrior of God who has a life of service behind him, who has sent ahead many trophies of victory. Think of Paul and then of the dying thief on the cross.

"Must I go, and empty-handed?" was the cry of a dying young man, who confronted a wasted life, yet saved through the atonement of Jesus. That is a matter to think about. (The song bearing that title might fittingly be sung as a solo.)

### ALONGSIDE OF THE ENEMY.

It was on a British vessel in the Bay of Biscay. The pilot came to the admiral and said: "It will be an awful night, and there is a lee shore, and the wind is rising."

The admiral replied: "Sir, you have done your duty in pointing out the danger. Lay me alongside of the enemy."

When the morning broke, it saw the enemy's vessels captured or shattered to pieces.

When God calls you to duty, let prudence or timidity put in their remonstrance, but let you answer be, "Lay me right alongside of that hard task, that sacrifice, that danger;" and the Master will go with you into the fight. Therefore I would condense my exhortation into one sentence: Find out what Jesus Christ wants you to do, and then do it. That is a motto for every young man. That is the Christian life in brief.—Rev. L. Cuyler, D. D.

### A Shining Face.

Along the noisy city ways,  
And in this rattling city car,  
On this the dreariest of days,  
Perplexed with business, fret and jar;

When suddenly a sweet young face  
Looked on my petulance and pain,  
And lent it something of its grace,  
And charmed it into peace again.

The day was just as bleak without,  
My neighbors just as cold within,  
And truth was just as full of doubt,  
The world was just as full of sin.

But in the light of that young smile  
The world grew pure, the heart grew warm,  
And sunshine gleamed a little while,  
Across the darkness of the storm.

I did not care to seek her name,  
I only said, "God bless thy life,"  
Thy sweet young grace is still the same,  
Oh happy maid or happy wife.

Will some reader kindly give us the name of the author of these sweet lines.

### Voices from the Flowers.

BY ARTHUR C. KEMPTON.

Have you ever heard the voices of the flowers? They are among the sweetest of all the sounds that come to the human soul. Everybody looks at the flowers, but how few hear the messages that fall from the scented lips of these "prophets of fragrance, beauty, joy and song!" Someone has said: "Flowers are words which even a babe may understand,"—indeed, one must retain something of the poetry of childhood if he is to hear them speak. Wordsworth said:

"To me the meanest flower that blows can give  
Thoughts that do often lie too deep for tears."

There seems to be a natural affinity between the soul of men and those blossoms which are the souls of the plants. We are born with a love for them. The babe stretches forth its dimpled hands for the flowers and then laughs for very joy. And when those hands have been hardened with toil, and at last are folded pulseless and cold across the breast, we place calla lilies within them, like fragrant torches to dispel the darkness of the grave. The flowers are the angels of the grasses, silent messengers of God sent down from heaven to woo mankind to higher, sweeter, purer lives. They preach to us sermons which, though silent to the ear, are loud to the heart.

Mungo Park, the great African traveller, once found himself in a vast wilderness surrounded by savage beasts and still more savage men. His spirits began to fail him; hope and trust were perishing together. But at that moment the extraordinary beauty of a small moss caught his eye. Can that being thought he, who planted and watered and brought to perfection, in this obscure part of the world, a thing which appears of so small importance look with unconcern upon the sufferings of creatures formed in his own image? Surely not. And so encouraged by the silent sermon of that bit of moss, Mungo Park started up, forgetting both hunger and fatigue, and travelled forward, assured that relief was at hand; and he was not disappointed. God brought him speedy deliverance. Have you not read James Russell Lowell's Violet Song?

"I feel as weak as a violet  
Alone 'neath the awful sky—  
As weak, yet as trustful also;  
For the whole year long I see  
All the wonders of faithful nature.  
Still work for the love of me.  
Winds wander and dew drip earthward  
Rains fall, suns rise and set,  
Earth whirls, and but to prosper  
A poor little violet!"

Evidently Lowell had heard the violet's voice.

Henry Ward Beecher as a boy was cultivating flowers in a garden, when a Puritan deacon of solemn visage went by, and said: "Henry, I am sorry to see you wasting your time on flowers." Beecher said afterwards: "I wanted to say, 'If it is wasting time to cultivate flowers, why did God make them?'" While Beecher was tending the flowers, the flowers were whispering to Beecher of their Creator and his.

Dr. Kane tells us that once, in his dreary journey through the polar ice, he was so overcome by a trivial incident that he wept in spite of himself. It was when, after months of wandering amid awful frozen desolations, he came suddenly upon a little violet blooming at the base of an iceberg,—that violet told him of God's presence even in that land of death. Truly "there is no speech or language where their voice is not heard."

The sight of flowers often reminds me of what Linnaeus once said of the unfolding of a blossom: "I saw God in his glory passing near me, and bowed my head in worship." As he gazed upon the intermingled glories of gold and purple in the gorse and heather ablaze under the noonday sunlight he was compelled to kneel down in an ecstasy of tears and joy, and thank God then and there on the green turf, under the open day, for the richness of his gifts. Happy, indeed, is he to whom the flowers are thus but a veil behind which God hides his face, and through which we may hear his voice!

Tennyson learned some of his deepest truths and sweetest songs by harkening to the flowers. Even a weed growing from a bank could speak to his soul:

"Flower in the crannied wall,  
I pluck you out of the crannies,  
I hold you here, root and all, in m. hand,  
Little flower, but if I could understand  
What you are, root and all, and all in all,  
I should know what God and man is."

—In the Baptist Union.

Foreign Missions.

Received by Treasurer of the W. M. A. S. FROM JULY 23 TO JULY 31ST.

Milton, Queens county, F M, \$7.90, H M, \$5.80; Reports 30c.; to make Mrs Edward Kempton a life member, \$25; Westport, F M, \$11, H M, \$9.10; Tidings, 25c. Union Corner, F M, \$3; East Jeddore Tidings, 25c. Reports, 10c.; Bonshaw, F M, \$5; Macnaquac, F M, \$20; Yarmouth, Temple church, F M, \$25.85, H M, \$3.63; Gallecians, \$2.80; Tidings, 25c.; Reports, 40c.; Gavelton, Tusket, F M, \$2, H M, 10c.; Oxford, F M, \$11, H M, \$10.50; Halifax, 1st church, to constitute Mrs Wm Hollaway a life member, H M, \$25; Tidings, 25c.; Reports, 30c.; Port Greville, F M, \$2.75, H M, \$3.25; Cumberland Bay, F M, \$12, H M, \$13; Florenceville, F M, \$5.50, H M, \$5.50; 2nd Falls, F M, \$6; Granville Centre, F M, \$4.75; Tidings, 25c.; Torbrook, F M, \$21.45; Mrs A Baker, Miss Newcomb's salary, F M, \$1; Salem, Branch of Amherst, H M, \$7.84; Amherst, H M, \$15; Sackville, F M, \$32, H M, \$19.60; Mr Burgdorff's salary, \$1.40; Reports, 50c.; Somerset, to constitute Mrs R W Killam a life member, F M, \$25; Brookfield and Forest Glen, F M, \$27.25, H M, \$4.12; North Range, F M, \$12; Mr Burgdorff's salary, H M, \$1; Little River, Digby county, F M, \$2; special offering, F M, \$2.62, H M, \$2.53; Margaree, F M, \$12; Cambridge Narrows, F M, \$6.25; Eldon, F M, \$5.36, H M, \$5.36; Mr Burgdorff's salary, \$3.28; Tidings, 25c.; Halifax, Tabernacle, F M, \$20.75, H M, \$6.45; Nictaux, F M, \$11.50, H M, \$2.75; DeBert, H M, \$10.70; New Canada, F M, \$5; Mount Hanley, F M, \$6.25, H M, 50c.; Tidings, 25c.; St. John, Brussels street, F M, \$13, Reports 45c., H M, \$10.77; Chipman, F M, \$4; North Sydney, F M, \$16.50; Miss M M Grant, to constitute herself a life member W B M U, F M, \$25, Tidings, 50c.; Point de Bute, H M, \$17; Avondale, F M, \$12.75; Hantsport, F M, \$13.25, H M, \$2; Miss Annie Jewett, to constitute herself a life member W B M U, F M, \$25; Hebron, F M, \$14.02, H M, \$14.08; Lunenburg, Tidings, 25c.; Mill Village, F M, \$3; Wilmot, F M, \$4.50, G L M, 50c.; Clarence, F M, \$3, H M, \$1; Billtown, F M, \$17.25, H M, \$7.30, G L M, \$1. Mr. Burgdorff's salary, \$1.50; Lakeville, F M, \$2.75, H M, \$2.75; Aylesford, F M, \$23.80 to constitute Mrs. Josiah Webb a life member W B M U, H M, \$25; East Jeddore, H M, \$1; Kingston, F M, \$7.25, H M, \$7.25; Mount Denison, F M, \$9.75, Tidings, 25c.; Petricodiac, Tidings 25c.; St. John, Germain St., F M, \$23.46, H M, \$4.54; Tryon, F M, \$35.30, H M, \$1.15, Mr. Burgdorff's salary, 30c.; Boylston, F M, \$4.50, H M, \$1.60; Goldboro, F M, \$8; St. John, Main St., F M, \$13.25; H M, \$4, Reports, 60c., Tidings, 25c.; Torbrook, balance, to constitute Mrs. A Roberts a life member, W B M U, F M, \$5; Wolfville, F M, \$62.85, H M, \$4.75; Lower Canard, F M, \$17.38, H M, \$1.25; Mrs Mahew Beckwith, to constitute herself a life member W B M U, F M, \$25, Reports, 25c.; Liverpool, F M, \$9.76, H M, \$9.24; Arcadia, F M, \$4, H M, \$1; St. John, Tabernacle church, F M, \$6.50; Ludlow, F M, \$12, H M, \$3; Greenfield, F M, \$5; H M, \$5; Forbes' Point, F M, \$4.50, H M, \$4.50; Wallace River, F M, \$4; Hammond Plains, F M, \$3; Clementsvalle, H M, \$7.50; to constitute their pastor's wife, Mrs. L J Tingley, a life member W B M U, F M, \$25; Fairville, F M, \$6.75, H M, \$6.75; Elgin, F M, \$5, H M, \$1.45; Mr Burgdorff's salary, 55c.; Moncton, F M, \$30, H M, \$15; Tidings, 50c.; Dartmouth, F M, \$17.91, H M, \$4; Pugwash, F M, \$7.60, H M, \$1, Doukhobors and Galacians, 30c., Reports, 10c.; Woodville, F M, \$11.95, H M, \$1; Pleasant Valley, F M, \$3, H M, \$1; Dartmouth, in memory of Minnie Hall for Miss Newcombe to be used as she thinks best, \$25; Melvern Square, F M, \$13; River Hebert, F M, \$6, H M, \$5.07; Tidings, 25c.; Athol, F M, \$5; H M, \$3, Doukhobors, \$1, Tidings, 25c.; Halifax North church, F M, \$39, H M, \$22.50; St John Leinster St, F M, \$16; Windsor, F M, \$40, H M, \$10, Tidings, 25c.; Bear River, F M, \$7.50, H M, \$3.40, Mr. Burgdorff's salary, 50c., Reports, 20c., Tidings, 60c.; Lawrence town, F M, \$19.50, H M, \$2, Miss Newcombe's salary, \$1.50, Reports, 30c.; Mahone Bay, F M, \$11.25, H M, \$3; Middleton, F M, \$8.25; Aylesford, F M, \$6.50, H M, \$4.50; Fredericton, F M, \$24.41, H M, \$17.15, Reports, 60c.; Hilldale, F M, \$6; Kempt, F M, \$6; New Germany, F M, \$12, H M, \$20, Doukhobors, 50c.; Canso, F M, \$13; Great Village, F M, \$2.25, H M, \$1; New Glasgow, F M, \$8.

MRS MARY SMITH, Treas. W. B. M. U. Amherst, August 1, Post Office Box 513.

Foreign Mission Board.

NOTES BY THE SECRETARY.

Dr. Jas. S. Dennis in his paper on Centennial Statistics, given at the Rucmenical Conference, we get the following figures as to world-wide missions: In the total number of societies engaged in conducting foreign missions, 49 of them are in the United States, and the income of these home societies from home and foreign sources is \$5,402,048.—These societies employ 160 physicians, of whom 116 are women. They have 4,107 churches with 421,597 communicants. The total native contributions amount to \$628,717. England with 42 societies, ranks next to the United States in the number of her foreign missions. The income from these 42 organizations however exceeds the 49 in the United States by \$1,439,983. Her societies send out 139 physicians and 664 lay missionaries. They support 4,744 churches, with a total number of communicants of 278,548. The total income from 249 societies, which embrace practically all those of the Christian world is \$17,161,092. The total number of organized churches is 10993, and the total number of communicants 1,289,298. There are 14940 Sunday-Schools and 764,684 pupils. In educational advantages India leads with 34 institutions,

having a total membership of 22,084. China comes next with 12, and Japan third with 9.

"The object of missions is to give the Gospel to those who need it. If the heathen do not need the Gospel, then our human race could have done without it. If it is not a blessing to them, how can we consider it a blessing to us? If the Gospel is the sweetest message of God to man... then there is no object worthy of fixing the purpose of Christ's disciples which transcends in dignity the simple gift of the Gospel to those who need it."—Dennis.

Says one, 'I undertake to say that the only salvation and prosperity for the church of God is in the aggressive work of foreign missions.' Now this statement is either true to fact or it is not. If true, then some of us had better read over again 'our title to the mansions in the skies,' because there is a strange apathy in certain quarters along the line of aggressive work among those sitting in darkness. Think you, if the Christians in America were deeply imbued with the spirit of missions and united in purpose for the spread of the gospel of the grace of God among men, there would not be more strenuous effort made to bring the light of life to the multitudes who are without God in the world? Would there be so many divisions among the people of God in these confessedly Christian lands, and such an apparent waste of energy and strength as is sometimes seen even in this fair land of ours? e.g., Would not the two Baptist bodies of New Brunswick spend some of their superfluous energy in the endeavor to bring about such a union as would enable the united body to treble the force at present at work in heathen lands without diminishing one iota of the efficiency of the working force at home? Nay brethren, this force would be far more effective than it is at present, if such a union of aim and endeavor could be consummated. There is no message from the whole missionary force in heathen lands that comes to us so frequently and so urgently as 'Unite, unite, O people of God; for your divisions paralyze our influence and defeat our efforts. In the presence of the awful fact of heathenism, how little and how simple are the things which Christians allow to separate them from one another! You are all familiar with the answer of Lord Macaulay on his return from India, when some one tried to interest him in some minor point of difference between two religious bodies. Said he, 'I have lived too long in a country where people worshipped cows to care much, if anything for the differences that part Christians from Christians.' The more we are interested in the world's salvation and the more strenuous are the efforts which we make to reach the great mass of our fellows who live in the dark and who die in the dark at the rate of 25 or 30 millions every year, the more will we hate the sectarian narrowness which keeps men apart, for a mere word or a sentiment which involves the giving up of no principle. Let the Baptist brotherhood in these provinces get together and strike hands for a vigorous prosecution of mission work in heathen lands, for unless something like this is done, there can be no real, true, blessing enjoyed by either, for the man who knows the right and does not do it can never be in the line of receiving the highest and best good. Brethren, think on these things.

This is what a missionary writes: The work just seems overwhelming taking this city alone, and how much more so when one looks beyond to other provinces full of cities where there are no missionaries, and look beyond we must. Their destitution in the sight of eternity seems a awful and it stares us in the face. Human effort cannot compass the need; nothing short of Divine power can do it. Pray oh, pray, that we may be earnest and devoted to Him in this great work.

There is a whole missionary speech in the remark of Dr. Babcock at the Ecumenical Conference: 'You are wronging unborn children by not putting the light in the faces of their fathers and mothers.' And yet we hear it said that our people are doing about as much as they can along this line.

"Wilful Waste Makes Woeful Want."

It is as wasteful not to secure what you need and might have as it is to squander what you already possess. You can secure health and keep it by taking Hood's Sarsaparilla.

Backache—"My mother had severe pains in her side and back. She was obliged to give up work. Was persuaded to take Hood's Sarsaparilla, and soon she was able to do her work and was free from pain." Maggie Morgan, Nasarworth, N. B.



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

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR AUGUST.

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

Notice.

The annual meeting of W. B. M. U., will be held at Windsor, N. S., beginning Tuesday evening, August 21st, and ending Aug 23rd. Mrs. Dr. Gordon, of Clarendon St. church, Boston, will be present and deliver two addresses, also Madam Massé from Grande Ligne Mission, Mrs. and Mrs. Morse lately returned from India. The names of all who wish to attend this meeting should be sent to Windsor by the 9th of August, address Mrs. John Nalder, Windsor, N. S.

Travelling Arrangements to Windsor, N. S.

Delegates to our annual meeting at Windsor, will as usual procure a Standard Certificate from the agent at starting. The D. A. R. agent at Windsor when honoring certificates will mark I. C. R. tickets "good for stopping over" at Halifax until August 31st. This for those who are also delegates to the Convention in Halifax. Delegates from I. C. R. stations that do not issue through tickets to Windsor, can purchase locally to Windsor Junction or Halifax, and the agents at Windsor Junction Halifax Station and city offices, will be instructed to honor the certificates for return up to and including August 31st. A. E. JOHNSON.

After an absence of twelve years it was our privilege to meet the brethren and sisters of the Eastern Association in the old home church at Pugwash, renewing old time friendship and becoming acquainted with many of the present workers who are so grandly carrying on the work for our Master and Redeemer in this Eastern part. The meeting under the auspices of W. B. M. U. was held in the Presbyterian church, Saturday, p. m. July 14. Owing to a heavy shower the gathering was not as large as it would otherwise have been. In the absence of Miss Johnstone, the Provincial Secretary for N. S., Mrs. J. W. Manning, president of the W. B. M. U., occupied the chair. After the opening devotional exercises, Mrs. Manning read the 91st Psalm, the portion of Scripture so precious to Mrs. Hardy in her last hours. Helpful lessons were given, and most trusting reference was made to our dear departed sisters, Mrs. Hardy and Miss Gray. This was followed by a season of prayer, which led us into the heavens. The throne of grace spanned all distance, we were brought near our dear missionaries on the field, realizing Jesus was in the midst. Mrs. John Clark, the Sec'y for Cumberland, then spoke of her interest in the Missionary Societies of this county. She was obliged to lay down the work here, owing to her removal to P. E. I. Earnest words of appeal were spoken to the sisters to push the Mission cause, for in due season they would reap if they faint not. Sixteen societies from Cumberland were heard from, nine from Colchester, four from Guysboro, Antigonish, New Glasgow, nine from C. B. Three Mission Bands reported, just here there seems to be weakness. While the general character of the reports show a growing interest, yet the old wall sounded thought mostly all: "How are we to get in the large numbers of sisters who are not sharing in any part of this grand cause for Christ." This was followed by a pleasing exercise from seven girls of the Pugwash Mission Band:—"The call of Jesus." Send the light of the world to those in spiritual darkness. The thought occurred here, how many of these girls will respond to the call. Shall any of these sweet voices go tell the precious story? Who will say: "Here am I, send me." Who will say, "let me help others to go?" Then came Mrs. Manning's most interesting talk on her impression of the recent Ecumenical Conference in New York. By reading so much of the proceedings as we have in the newspapers, this living voice made the meetings very real to us, and we trust lasting impressions were made, showing the importance of the Missionary Work in this our day. Mrs. W. H. Robinson read a letter from Miss Harrison, referring to the departure of Mrs. Hardy and Miss Gray, after which the resolution of sympathy passed, and that a copy of the resolution be sent to the bereaved friends. Then closed a most helpful and profitable meeting of the Nova Scotia Eastern Missionary Aid Societies. How the work is growing. The afternoon is all too short for what should be brought before our Association Societies. Many of these sisters never get to Convention or the Annual Meeting of the W. B. M. U. Opportunities come in our Associational gatherings for presenting the cause to hosts of women and there seems to be little or no time for this opportunity. May the dear Lord make the way clear and plain how we are to enter the open doors, not only for sending the gospel, but for showing how we may do it. Pugwash, July 26. ANNIE E. MARTELL.

Vertical text on the right edge of the page, including "The I. Province of the C. the N. Halifax August to the Further the HR. Frede", "The Dartmouth the com they ar for and cording ship of f", "1. Ea Nova Sc Edward any mee own me therein.", "2. Ea the abov uting an Convent of its ow meeting tional d tributed but no more th", "3. Evc nected v mention or memb vention.", "4. Any who sha objects of any one August, one time life mem", "5. The Universi churches officio m", "We pu ment for Others c Convent sponsibili After all we will friends, Those d entertai Convent accomm boarding Rev. Z. Committed to \$2 50", "The p to secure once, an Secretary names of case a d wards de at once t gates and later than Postal tion will in time, soon eno the dally of meetin", "Delega will recee selected tion dele Commi members On bel", "15 Blac

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**Notices.**

**The Convention**

The Baptist Convention of the Maritime Provinces.—The fifty-fifth annual meeting of the Convention will be held this year in the North Baptist church, Gottingen St., Halifax, N. S., opening on Saturday, August 25, at 10 a.m. Circulars will be sent to the pastor or clerk of each church. Further announcements will be made in the MESSENGER AND VISITOR.

HERBERT C. CREED, Sec'y. of Con.  
Fredericton, N. B., July 1st, 1900.

**Convention Notice.**

The Baptist churches of Halifax and Dartmouth look forward with pleasure to the coming of the Maritime Convention. They are making every effort for the comfort and convenience of its members. According to our constitution the membership of the Convention is as follows:—

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

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

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

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

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

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

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

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

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

Committees will meet delegates and members at the trains.

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

**TRAVELLING ARRANGEMENTS**

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

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

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

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

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

Certificates for all lines good until 31st August.

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

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

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

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

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

The Quarterly Meeting of the Baptist churches of Queens County, N. S., will convene with the Baptist church of Caledonia, on August the 15th at 10 o'clock, a. m. We would invite all to attend.

S. H. FREEMAN, Sec'y.  
Greenfield, July 17th.

The Yarmouth Co. Baptist Quarterly Meeting will convene with the Chegoggin Baptist church on Tuesday, August 14th, at 10 a. m. A full attendance is urgently needed as important and interesting business will be laid before the churches of the county. E. T. MILLER, Sec'y.

\*\*\*

It is reported that last Saturday a schooner was upset by a squall off Forchu. All hands lost.

**Foreign Mission Board.**

**FAMINE RELIEF.**

Mrs J W Leaman, \$5; Mrs H C Creed, \$10; S S Brussels Street church, \$19.92; Petitediac friends, \$28; B Y P U Paradise, \$3.15; S S class Shulee, 55c; Reformed Baptist churches Grand Manan, per S A Baker, \$41.15; Prince William church, \$5.50; Upper Kingsclear church, \$2.50; Lower Kingsclear church, \$2.50; Tancook church, \$4.68; Miss L O Bancroft, \$2; Coverdale 2nd, Isalah Steeves, \$10; Fredericton, per Mrs Mary Smith, \$12.51; Mrs G G King, \$10; Mr and Mrs Edwin Crosby, \$2; May Crosby, \$1; Edwin L Crosby, \$1; Lakeville, Kings Co, S S, \$14; Central Chebogue church, \$9; Tryon friends, \$5; W M A S, Biltown, \$12; Mrs S E Brown, 50c; Mrs J C McNeill, \$1; Morristown Branch, Aylesford church, \$9.25; Mrs I B Calhoun and son, \$10; Harris Calhoun, \$5; Peter McDonald, \$1; Lizzie Churchill, \$2; \$20.21; Woman's Aid Society, Germain St church, \$8.80; Bay View church, \$3; Brussels St church, Mission Band, \$3; Woman's Aid Society, Moncton 1st church, \$4.50; Upper Gagetown church, \$10.31; South Ohio, \$10. Total \$297.82 to August 1st. Before reported, \$284.33. Total to August \$3139.15

**GENERAL.**

Emma E Estabrook, \$1; R J Nobles, \$1; In memory of E Louisa D, support of Miss Harrison, \$20; Lower Canard S S, support of Nat Halpu, \$25; Miss Marshall Saunders, \$21; Le Baron, support of Nat Halpu, \$3; Judith Crosby, \$5; Ella T Bleakney, \$15. Total \$91.

**SUPPORT OF MR GULLISON.**

Mrs A T Dykeman, \$5; Edwin L Crosby \$5; A W Nobles, \$5. Total \$15.  
J W MANNING, Sec'y.-Treas. F. M. B.  
St. John, Aug. 1st, 1900.

**Don't Attend Any Business College**

until you have seen the catalogue issued by the **Fredericton Business College**, which will be sent free to any address on application.

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W. J. OSBORNE,  
York St., Fredericton, N. B.

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

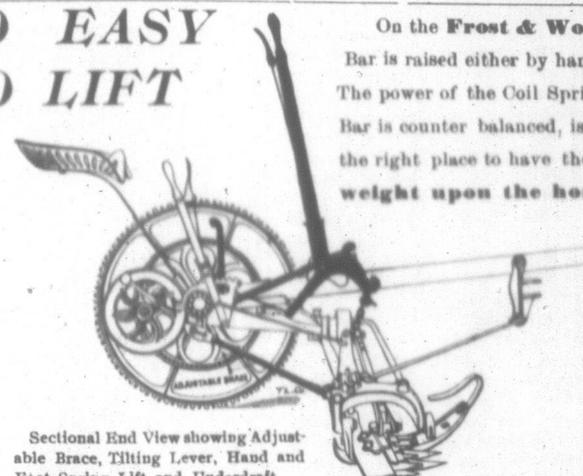
ESTABLISHED FORTY YEARS.  
THE THOS. W. BOWMAN & SON CO., Ltd.  
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Two choice 1900-model unused 60-dollar Bicycles for sale upon most favorable terms.

Anyone interested should write at once for full particulars. The price is low for cash or on easy payments.  
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H. L. McNaughton,  
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Sectional End View showing Adjustable Brace, Tilting Lever, Hand and Foot Spring Lift and Underdraft.

**The Foot Lift**

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

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**HOOD'S PILLS**  
 Remove the torpid liver, and cure biliousness, sick headache, jaundice, nausea, indigestion, etc. They are invaluable to prevent a cold or break up a fever. Mild, gentle, certain, they are worthy your confidence. Purely vegetable, they can be taken by children or delicate women. Price, 25c. at all medicine dealers or by mail of C. I. Hood & Co., Lowell, Mass.

**CANADA'S INTERNATIONAL EXHIBITION. ST. JOHN, N. B.**

Opens Sept. 10th—Closes Sept. 19th.  
 Additions have been made to the Live Stock prizes, and a Buttermaking Competition and exhibit of Cheese making provided for.  
 Amusements will, this year, be more than ever a prominent feature, including many unique and startling novelties.  
 Very cheap fares and special excursions on all railways and steamers. Exhibits on several of the main lines will be carried practically free. For particulars advertised later.  
 Exhibitors desiring space in the buildings or on the grounds should make early enquiry; and for season and special privileges immediate application should be made.  
 Premium lists and entry forms will be sent on application to

**CHAS. A. EVERETT,**  
 Manager and Secretary.  
**D. I. McLAUGHLIN,** President.

**INDIGESTION CAN BE CURED.**

An Open Letter from a Prominent Clergyman.

C. GATES, SON & CO.,  
 Middletown, N. S.  
 Dear Sirs.—Please pardon my delay in answering yours of weeks ago. Yes, I have no hesitation in recommending your

**Invigorating Syrup.**

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

Yours truly,  
 (REV.) F. M. YOUNG,  
 Pastor Baptist Church, Bridgetown, N. S.

Sold Every where at 50 Cents per Bottle.

**CANADIAN PACIFIC RY. SHORT LINE TO QUEBEC**

via MAGANTIC  
 Lv. St. John 5:45 p. m., daily, except Sunday.  
 Arr. Quebec 9:30 a. m., daily, except Monday.  
 IMPERIAL LIMITED—Ocean to ocean in 16 hours.

KNIGHTS OF PYTHIAS MEETING.—Detroit, Mich., August 7 to 9. One fare for round trip.

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

A. J. HEATH, D. P. A., C. P. R.,  
 St. John, N. B., or  
 W. H. C. MacKAY, C. P. A., C. P. R.,  
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**The Empire Typewriter**



Price \$60. Why pay \$120? It is equal to any machine in the market, and is superior to all in several important features.  
 Send for Catalog

**H. C. TILLEY, General Agent**  
 147 Canterbury Street, St. John, N. B.

It is said that an attempt was made to assassinate King Alexander of Servia on Wednesday while he was driving through Belgrade. He was shot at, but was not injured.

**The Home**

**The Stay-at-Homes.**

A feeling of pity arises now-a-days for people who must be regarded as stay-at-homes. So general is the custom to travel to sea and mountains, in summer especially that those who go wonder how anyone can habitually remain quietly at home. We cannot help believing that comparatively few stay in the same spot year after year from choice. But there are many, very many women who simply cannot go away, various reasons combining to prevent it. And, are they generally discontented and unhappy? By no means; that is where the adaptability of women comes in. This does not mean that there has been no desire, or longing, for the change that would be enjoyed as a welcome respite from the wheels of every-day duties, but it does mean that the faithful wife and mother is willing to stay in her lot and place and make the best of what is plainly her appointed way. Said one lady, whose face was the picture of satisfaction and content, as she sat on the beach at the seaside resort: "Yes, it is all doubly pleasant to me, the fresh air and the sojourn among strangers, because there were many years during which it made no difference how many went or came, I simply had to be the one to remain at my post. But while it was necessary for me to remain in just one place and go over and over the same routine of daily duties, I never thought of repining; it was my appointed way, and cares brought their compensation, and anxiety even wrought out its needed lesson."

"After all," said a good mother, who is frequently the one to stay while others go, "home is a good place to stay in, especially in hot weather." And so it is, for many easily satisfied souls. But for those who must look on the departure of others when it would be a great pleasure to venture forth themselves we would whisper a word of comfort. Your time may come. It will come, if in the providence of God it is best it should. Meantime do not let the heart grow discontented, but keep it loyal to the clear ordering of duty. Think of Longfellow's sweet words, "Stay, stay at home, my heart, and rest; Home-keeping hearts are happiest, \* \* \* To stay at home is best."

That is, while home is the appointed place.—Selected.

**Coffee Custards.**

Coffee is a stimulating, delicious flavor, especially in summer, and it is strange that it is not more generally used for flavoring custards, ice creams and other delicate desserts. To make six cups of coffee custard put a quart of rich new milk over the stove to boil. When it boils take it up, add a cup of strong, clear, freshly made coffee; pour the mixture slowly over the yolks of five eggs beaten with four tablespoonfuls of sugar, beating it all the time. Add a half teaspoonful of salt and beat it in thoroughly. Fill six cups with the custard and set them in a steamer and steam them for fifteen minutes; or, if you wish to bake them, set them in a pan of hot water and put them in a hot oven. When they are firm in the centre and delicately browned they are done. Set them on the ice.

Delmonico's coffee ice cream used to be famous among habitués of that well known restaurant. The delicious flavor of coffee was imparted to the cream by freshly ground dry coffee, not by the liquid preparation. Beat five yolks of eggs with a large coffee cup of sugar. After the yolks are well beaten with the sugar add a pint of boiling milk slowly, beating all the time. Meantime put a pint of cream over the fire; when it is boiling add two large tablespoonfuls of strong coffee ground fine. Beat the coffee and cream for two minutes, add the custard, mixing the two thoroughly together, and cover it tightly, letting it set at the back of the stove where it will cook for half an hour. At the end of this time strain the mixture through a fine strainer, fine enough to exclude all grounds of coffee, and freeze the cream. This is delicious to serve with a fruit ice.

**Notes on Washing.**

Wash black lace with rain water, to which a teaspoonful of borax and a tablespoonful of alcohol has been added to every pint. Sew cotton on a bottle smoothly and wind the lace over it. Pull out the edge and baste it down on the bottle.

Wash white lace with boiling water and borax soap, after first basting it on a bottle covered with white cotton. Let the lace dry on the bottle.

Cream tinted lace should be dipped in weak coffee water.—(For A. A. S.)

**Kerosene in Cleaning.**

Clean paint smoked by kerosene lamps with kerosene and rub it off with a fresh cloth.

Rub stoves and stovepipes which are set away in summer with kerosene.

Clean grease or rust from plain iron or galvanized iron sinks with kerosene and wash them with boiling hot soapsuds.

Clean zinc with boiling suds and polish it off with kerosene.

Rub nickel plate with kerosene.

**Raspberry Cream.**

This is properly served in little glasses such as "gooseberry fool" and soft custards were so often served in olden times. If one is fortunate enough to possess a service of old fashioned cut glass, containing custard glasses, nothing is prettier to serve in them than raspberry cream. Rub a quart of blackcap or rich ripe red raspberries through a fine wire sieve, removing the seeds. Add sugar enough to sweeten and enough whipped cream to make a rich frothy cream. Chill the whipped cream and serve the raspberry cream heaped in the glasses as soon as possible. It is a delicate, ornamental dessert and a pleasant evening dish.

**Gloom and Despair**

**GIVE WAY TO VIGOR, HEALTH AND HAPPINESS.**

An Attack of La Grippe Left the Sufferer Weak, Nervous and Enfeebled—A Victim of Insomnia and Heart Trouble.

Naturally every sick person to whom help is promised will ask, "Has the remedy been successful? Whom has it helped?" We cannot better answer these questions than by publishing testimonials received from grateful people who are anxious that other sufferers may profit by their experience. One of these grateful ones is Mrs. Douglas Kilts, of Perry Station, Ont. Mrs. Kilts says: "Three years ago I had a very severe attack of la grippe, and the disease left me in an extremely worn out, nervous and enfeebled condition. The nervousness was so severe as to have almost resulted in St. Vitus' dance. Sleep forsook me. I had had attacks of heart trouble, and the headaches I endured were something terrible. I had no appetite and was literally fading away. I was not able to work about the house and was so weak that I could scarcely lift a cup of tea. I was treated by a good doctor, but with no benefit. Almost in despair, I resorted to patent medicines, and tried several, one after another, only to be disappointed by each. I lingered in this condition until the winter of 1899, when a friend prevailed upon me to try Dr. Williams' Pink Pills, and I began taking them. From the first the pills helped me and I could feel my strength gradually returning. I continued the use of the pills according to directions until I had taken eight boxes, when I was again enjoying perfect health. My strength had entirely returned, my appetite was splendid, the heart trouble and nervousness had ceased, while the blessing of sleep, once denied, had again returned. I had gained over thirty pounds in weight, and was able to do all my housework with ease. In fact I had received a new lease of life. I believe my cure is permanent, as more than a year has since passed and I feel so strong and well that I venture to say there is not a healthier woman in this section; indeed I am enjoying better health than I have for twenty years, and this has been brought about by the use of Dr. Williams' Pink Pills. I feel that I cannot say enough in their praise for I believe they saved my life. My son has also received the greatest benefit from the use of these pills in a case of spring fever."



**Parsons Pills**  
 Doctors recommend them for Biliousness, Sick Headache, Constipation, all Liver and Bowel Complaints. They cleanse the blood of all impurities. Mild in their action. Of great benefit to delicate women. One pill is a dose. Thirty pills in a bottle enclosed in wood—25 cents; six bottles, \$1.00. Sold everywhere or sent post-paid.  
 I. S. JOHNSON & COMPANY, Boston, Mass.



**GRANGER Condition Powder**  
 FOR Impure Blood, Thick Water, Swellings, Fever, Cough, Lost Appetite, Etc.  
 USE THE RELIABLE  
**GRANGER Condition Powder**  
 FREE BAIRD COMPANY, Limited, PROPRIETORS.

**Dr. J. Woodbury's Horse Liniment, FOR MAN OR BEAST HAS NO EQUAL**  
 As an internal and external remedy.

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

**Fred L. Shaffner,**  
 Proprietor.



**Pain-Killer**  
 ALWAYS KEEP ON HAND  
 THERE IS NO KIND OF PAIN OR ACHE, INTERNAL OR EXTERNAL, THAT PAIN-KILLER WILL NOT RELIEVE.  
 LOOK OUT FOR IMITATIONS AND SUBSTITUTES. THE GENUINE BOTTLE BEARS THE NAME,  
**PERRY DAVIS & SON.**

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Send to me for your SUNDAY SCHOOL QUARTERLIES and SUPPLIES at Publishers' Prices.

Peloubets Notes on the S. S. Lessons for 1900, \$1.00.  
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Class Books, Supt. Records, Envelopes.

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



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**BIBLI**

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Lesson VIII.

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J. M. G., Box 72



## From the Churches.

### Denominational Funds.

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

WEST JEDDORR.—I baptized three persons into the fellowship of the above named church, on Sabbath, July 29th, July 30. ALLAN SPIDRELL.

IMMANUEL CHURCH.—Mr. and Mrs. Rogers of the East Onslow church were received by letter into our membership on Sabbath, 22nd. M. A. MACLEAN. Truro, N. S., July 2 o.

DORCHESTER.—The Rev. C. C. Burgess last evening tendered his resignation of the pastorate of the Dorchester church to take effect the first of November. Bro. Burgess has been pastor of the church for nearly four years and has done much good work in all the sections of the church. He and his wife and daughter will leave many friends in the community. Bro. Burgess will leave an hiatus which it is to be hoped will be speedily filled by an equally deserving minister. C. E. K. August 4th.

2ND HILLSBORO.—As it is some time since any report has been sent from this and the other churches composing the field I will send a few lines. Since my health failed but little pastoral work has been done, and the result is the churches became somewhat scattered. Bro. A. Berry, however, ministered to the Baltimore and Caledonia churches for a time with much acceptance. About the middle of June Bro. Wylie H. Smith took charge of the field and is now laboring with us. We are hoping and praying for good results from our brother's labors. His sermons are appreciated by the people here. Pray for these churches that we may be quickened into more spiritual life.

S. W. KEIRSTEAD.

LOWER STEWACKE AND MUSQUODOBOIT FIELD.—The Lord's work here is moving hopefully and therefore encouragingly. The writer came to this field in April last "determined to know nothing among men—whether in the church or out of it—but Jesus Christ and him crucified." The congregations at first were quite small but there has been a great improvement in this and other directions. The first quarter's salary was promptly paid and the friends of all denominations all over the field have been and are very kind to me and my family. The young people attend our services in goodly numbers and I am most cordially welcomed to the homes of the people irrespective of church affiliations. Have now six preaching stations, and am invited to take up others. The people all over the field are greatly interested in our singing the gospel of Jesus Christ, publicly and from house to house. My one great need is a telescope organ that the pastor could carry with him in his carriage to many places where there are none in either churches or private houses. An excellent article of the kind can be obtained for \$30, and the duty and freight would add about \$12.50 to the cost. Some friends have already contributed towards it, and \$5 is already in sight for this purpose. If, Mr. Editor, any of your readers will aid in this matter, I shall be glad if you will take charge of the contributions and forward to me when the amount needed is subscribed. We have much to be thankful to our heavenly Father, for not the least is the pleasing fact that Mrs. Ingram's health is being restored. We are looking forward prayerfully and hopefully to the autumn's work on this interesting field.

A. E. INGRAM.

Wittenberg, Colchester Co., August 1st.

BUCTOUCHE, N. B.—We are able to report blessing from this field, which of course makes us glad. The Protestant population in this part of Kent County is very small and the Baptists are few and far between. It has been my privilege to spend part of the time for about two months at this place, and have found a loving and faithful people striving under many disadvantages to serve their Master. An effort was put forth by prayer and special meetings which resulted in some confessing the Saviour for the first time, some asking an interest in the prayers of God's people and others thinking more seriously about the things of God, also some who had wandered away and become careless, returned and are now praising and serving God again. Last Sunday was a grand day with us, as the Kent County Sunday School Convention, which was so

pleasant and inspiring and largely attended was held in this place. In the afternoon three were baptized by Rev. R. M. Bynon. The beautiful scene was witnessed by a number of people of different beliefs. Others are expected to follow in the near future. Pray for us that God may revive his cause in this place. We have a good Sunday School. Although one of our faithful workers was taken to her reward last spring and another is away for the summer, the work is being faithfully and successfully carried on.

GRO. H. BEAMAN.

BOYLSTON.—I, as well as other pastors, am in receipt of stamped cards from the office of the MESSENGER AND VISITOR. It would be a serious breach of etiquette to ignore these cards, or to neglect them too long while waiting for news of general interest to report. One has been added to our membership since Deacon Morrow's report to your news column. Financially we think we are doing well. The church has again fully raised the amount asked from them for denominational objects. In addition to \$26 35 realized through a concert for "Famine Fund," two substantial payments have been made on the church debt during the convention year. The W. Aid and Mite Society has held its meetings regularly and done good work. On the 18th inst., a very successful Tea Meeting and Fancy Sale was held by the ladies, from which was realized more than \$90 above expenses, for the church debt and other interests. We are glad to be able to report good congregations, and almost perfect order and attention. Our little prayer meetings are generally characterized by a truly devotional spirit. Harmony prevails among us and we toil on together in the assurance that labor in the Lord cannot be in vain. Our people have been much enjoying, for weeks past, the visits of friends from the United States, especially that of Mrs. James Pyle of New York, whose interest in the "Home Church" continues unabated. Her quarterly and generous bank cheques, never-failing for many years past, have placed the church under deep obligation; while her kindly deeds and words among us recently will not soon be forgotten. We shall much miss her and others now about to leave us, from the prayer meetings, the congregations and our homes. R. H. BISHOP. July 31st.

GOSHEN — COUNTRY HARBOR.—The writer was privileged to spend the last Sunday in July with the churches in Goshen and Country Harbor, he having exchanged pulpits with Pastor Simpson. Lic. At Goshen baptism was administered to two happy candidates, one of whom had driven thirty-five miles to receive the ordinance. The Word was preached to an intelligent and reverent congregation, and the Lord's Supper was dispensed to the little church. The membership of this church is not large, but for devotion to Christ, loyalty to Baptist principles and unity in purpose and endeavor it would be difficult to find its superior. At Country Harbor Cross Roads, a good congregation representing all the local shades of religious faith greeted the preacher in the attractive hall used by the church. This hall is owned by our most obliging brother, Saunders Sweet, and to all practical purposes is the Baptist church. In this community too, there is a band of staunch, tenacious Baptists with a field of opportunity for promising effort. Seven miles down the harbor we had a service in the evening to which about fifty people came. This is an out-station of the Country Harbor church centralized at Cross Roads. These three sections constitute one half of the number composing the Goshen, Country Harbor group. The other communities are Aspen, Sherbrooke and Golden-ville. In Aspen a new commodious house of worship is nearing completion, thanks to the tact and zeal of Pastor Simpson. In the other two villages comfortable halls have been used, in which Bro. Simpson has preached to inspiring congregations. There is no Baptist organization in either of the two last named places, but there are in each of them a few intelligent and worthy members of churches elsewhere, nor are they afraid to fly their colors, to attend on Baptist preaching or to support the preacher. The encouraging aspect given to the work in these places is attributable largely to the good sense and wise methods of Bro. Simpson who instituted regular Baptist services in them. Attention is thus called to these particulars of this field because, by the immediate departure of Bro. Simpson to study Theology the field is pastorless, and some man may be pleased to get even such a meagre amount of information concerning it. As may be inferred from the hints given, the field is an extensive one necessitating

much driving. But a man of robust constitution will not begrudge the effort required to get from place to place as he observes the appreciation and the kindnesses which will be bestowed upon him in every community. Bro. Edwin Simpson who now leaves the field, came to it on his graduation from Acadia a year ago. It was here he did his first work in the ministry of the gospel, and that work has had the approval of Heaven and of the churches whom he served. His service was of great helpfulness to those under his care, stimulating to noble ambitions, elevated thought and worthy living. In every part of the field in which he labored may be discovered evidences of his strong, intelligent leadership—here a new church, there a circulating library, yonder a wide door for Baptist endeavor, and everywhere more respect for Baptist preaching and preachers. His fellow pastors also esteemed him highly. By his manly character, his keen intellectuality, his genial disposition and his readiness to co-operate in every bit of district work, he endeared himself to us all. We will miss him much at our district gatherings where he served us as Secretary during his stay among us. Our prayers go with him, and our hope is that in due time he will return to us in these provinces to resume the work in which he has made such a promising beginning. In closing let me ask, who will come to the field thus vacated? May the Spirit of the Master soon impel the right man hitherward. W. J. RUTLEDGE. Goldboro, Aug. 3rd.

3RD YARMOUTH CHURCH.—We entered upon this our new field of labor, 3rd Yarmouth, Carlton and Forest Glen churches, the 1st of July. We are now getting fairly well settled and ready for work. The people on the Tusket and Argyle field were very kind and appreciative. The various social and religious gatherings held at parting assured us that the most cordial feeling and good fellowship existed between pastor and people. The Sabbath school at Tusket presented Mrs. Brown with a beautiful mantle clock. A purse of money of no mean size was presented us from Tusket and also from the Canaan section of the church. I just take this opportunity to thank the friends from Canaan for the purse presented us last April, also the other presents. Our pastorate of three and a half years has been pleasant and we trust faithful. May the

Lord bless the Tusket and Argyle churches and send two good men to carry on His work there. The coming to this field was made very pleasant by the people. We cannot help but feel at home among them they are so kind. Carlton church gave us a magnificent reception. On Monday evening, July 9th, a large gathering of all denominations met in the church which was very tastefully decorated with bunting, plants and flowers, to receive us. Dea. Thomas Whlman occupied the chair and gave an address of welcome. The pastor replied, after which a programme of music and recitations was rendered. Mr. Fred Ryerson presided at the organ and gave us, as he always does, excellent music. Kindly addresses were made by Bro. Samuel Richardson, (Presbyterian,) and James Durke, (Free Baptist.) Ice cream and social intercourse was then the order of the evening, after which the meeting closed with prayer by the pastor, all feeling that a good time had been theirs. On the evening of July 14th, a similar gathering was held by the 3rd Yarmouth church in the Temperance hall at Pleasant Valley, which a committee of young ladies had beautifully decorated for the occasion. An address of welcome was made by Dea. Edwin Crosby, replied to by pastor and wife. This was followed by music and addresses by Dea. Thomas Whlman of Carlton, and Dea. N. P. Crosby, after which strawberries and cream were generously served and heartily enjoyed. Closed with prayer by pastor. May the Lord bless us as we enter upon this our new field of labor, and crown our labor with great success in winning souls and edifying the churches.

M. W. BROWN.

\* \* \*

### Cash for Forward Movement.

J. M. Glennie, \$5; Simon DeLong, \$1; Miss Ida E. Lock, \$25; Wm Phalen, \$1; H. A. Cook, \$1; W. H. Cunningham, \$5; Geo. W. Eaton, \$5; Rev. E. C. Baker, \$5. This list is smaller than our hopes. Will others kindly aid this good work.

WM. E. HALL.  
93 North St., Halifax, August 1st.

\* \* \*

What are the Advertising Committee of Acadia doing? Nothing is in any paper as far as I can ascertain. Action should be taken immediately to show good results. COM.

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ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

MCALEONY.—N. S., July 18, Chas. D. McAl both of Parrab.

ANTHONY.—W of the bride's 24th, by Rev. E. Anthony to Milton.

SANFORD.—V church, Black July 29th, W. Sanford of daughter of the Esq., of Harbo.

LAWSON.—J. Dr. Peters La D. Wetmore, Brighton, Car Jones of Kara.

STEVES.—St bert county, N D. Davidson, and Lucy E. Albert county.

SANGSTER.—C the bride's par J. Rutledge, Martha Gilie, borough county.

CAMERON.—F inst., at White by Rev. I. W. on of Goshen White Head E county, N. S.

PUBLICCOVER.—S., May 30th, h man Publicover Bertha Pearl of

HARRON.—G 30th, by Rev. J. roun and Minni

RECTOR.—SRE W. Bancroft, Ellen Spence.

BOSS.—BROWN Bancroft, Azel Brown, both of

BISHOP.—DYKE B., on 30th inst. Amos Bishop o man of Northfie

JOHNSON.—A Sunday, July 29 peacefully away was in Christ.

BARTON.—At on 28th inst., of Barton, aged 23, trusting to the fi

MCLAUGHLIN I., July 22, Don years. Leaving daughters and a children.

HOPKINS.—A drowned in Jedd with other child and Mrs. Samue

MACLEAN.—A N. B., on July 2 of Alexander M lingering illness

RUSHTON.—M at the home of Frederick H. R his age. During was an active telligent interest nomination. In to walk four mill ings and was fr Eastern, N. S., a tended for the la

CLARKE.—At 10th, Manetta Charles B. Clar county, N. S., a member of the the Paradise ar was a very consi a deep interest



**MARRIAGES.**

**MCALONEY-McALONEY.**—At Parrsboro, N. S., July 18, by Rev. D. H. McQuarrie, Chas. D. McAloney and Hattie McAloney both of Parrsboro.

**ANTHONY-WHYNOT.**—At the residence of the bride's parents, Milton, N. S., July 24th, by Rev. W. L. Archibald, Thomas E. Anthony to Lottie M. Whynot, both of Milton.

**SANFORD-VAUGHAN.**—In the Baptist church, Black Rock, Kings Co., N. S., July 29th, by Rev. E. O. Read, Starratt W. Sanford of Grafton and Jennie R., daughter of the late Nathan Vaughan, Esq., of Harborville, N. S.

**LAWSON-JONES.**—At the residence of Mr. Peters Lawson, July 11th, by Rev. J. D. Wetmore, Horatio D. Lawson of Brighton, Carleton county, to Annie A. Jones of Kars, Kings county, N. B.

**STEEVES-STEEVES.**—At Riverside, Albert county, N. B., July 25th, by Rev. F. D. Davidson, Oliver G. Steeves of Elgin and Lucy E. Steeves of Chester, both of Albert county, N. B.

**SANGSTER-GILLIE.**—At the residence of the bride's parents, July 28th, by Rev. W. J. Rutledge, B. A., Silas Sangster and Martha Gillie, all of New Harbor, Guysborough county, N. S.

**CAMERON-FELPMEAT.**—On the 30th inst., at White Head River Baptist church, by Rev. I. W. Carpenter, Dugal A. Cameron of Goshen and Lillie L. Felpmeat of White Head River, all of Guysborough county, N. S.

**PUBLICOVER-PEARL.**—At Tancook, N. S., May 30th, by Rev. Harry S. Erb, Norman Publicover of Blackford, N. S., to Bertha Pearl of Tancook.

**HARROUN-GOULD.**—At Springhill, July 30th, by Rev. J. W. Bancroft, John Harroun and Minnie Kate Gould.

**RECTOR-SPENCE.**—July 31st, by Rev. J. W. Bancroft, George Rector and Mrs. Ellen Spence.

**BOSS-BROWN.**—Aug. 1st, by Rev. J. W. Bancroft, Azel Wellington Boss and Edna Brown, both of Rodney.

**BISHOP-DYKEMAN.**—At Chipman, N. B., on 30th inst., by Rev. W. E. McIntyre, Amos Bishop of Chipman to Lina Dykeman of Northfield, Sunbury Co.

**DEATHS.**

**JOHNSON.**—At Masstown, N. S., on Sunday, July 29th, Charles Johnson passed peacefully away, aged 76 years. His hope was in Christ.

**BARTON.**—At Cumberland Point, N. B., on 28th inst., of consumption, Herbert O. Barton, aged 23 years. He died in hope, trusting to the finished work of Christ.

**MCLAUGHLIN.**—At Clyde River, P. E. I., July 22, Donald McLaughlin, aged 75 years. Leaving a wife, four sons and five daughters and a goodly number of grandchildren.

**HOPKINS.**—At East Jeddore, June 17th, drowned in Jeddore Harbor while playing with other children, Arthur, child of Mr. and Mrs. Samuel Hopkins, aged six years.

**MACLEAN.**—At Jemseg, Queens county, N. B., on July 25th, Mabel, only daughter of Alexander MacLean, aged 16, after a lingering illness of two years.

**RUSHTON.**—May 22, at Windham Hill, at the home of his daughter, Mrs. Rogers, Frederick H. Rushton, in the 84th year of his age. During his life time Bro. Rushton was an active Christian and took an intelligent interest in all the work of the denomination. In his younger days he used to walk four miles to the Conference meetings and was frequently a delegate to the Eastern, N. S. Association, which he attended for the last time at Oxford, 1899.

**CLARKE.**—At Bridgewater, Mass., Feb. 10th, Manetta Clarke, widow of the late Charles B. Clarke of Clarence, Annapolis county, N. S., aged 67. Sister Clarke was a member of the old Wilmot church, now the Paradise and Clarence church. She was a very consistent Christian, and took a deep interest in all church work. She

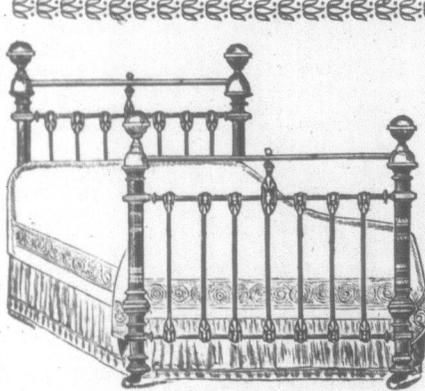
was a sister of Deacon Edward Marshall late of Bridgetown, and of Deacon Robert Marshall of Clarence, who is now the only member of a family of eleven children still living. She leaves one son, William Clarke of Bridgewater, Mass., to mourn her departure.

**BOOKHOUSE.**—At the residence of her father, Alfred Reed, July 14th, after a trying sickness, Mrs. Norman Bookhouse departed this life aged 27 years. She had for some years been a member of the Baptist church at Caledonia, and crossed over fearlessly, trusting the promises of her Lord. Mr. and Mrs. Bookhouse resided for several years at Hopewell Hill and only moved to Caledonia when Mrs. Bookhouse's health failed. Although she had never changed her membership she was like one of us, and her death is deeply regretted. Her funeral was conducted by Rev. F. D. Davidson and her remains were interred in the Hopewell Hill cemetery. She leaves a husband, father and mother and one brother to mourn.

**COOK.**—At Forest Hill Mine, Guysboro county, N. S., on July 19th, Leander Cook of Isaac's Harbor, passed suddenly away, aged 39 years. Our brother had been ailing from consumption for some time, and on the date of his death was unexpectedly taken with a hemorrhage while he was engaged in delivering goods to his customers in the community first mentioned above. Deceased had been a member of the church in Isaac's Harbor for some years and was recognized as a peaceful and conscientious Christian. Interment took place on the following Sunday afternoon in the cemetery adjoining the church in Isaac's Harbor. A large circle of relatives and friends are left to mourn. May the consolations of the gospel be received by each of them.

**LENNOX.**—At Salmon River, July 15th, Susan, the beloved wife of Thomas Lennox aged 64 years. In the year 1881, she was baptized into the fellowship of the Musquash Baptist church, by the Rev. Jos. Murray. It appears from the testimony of her Christian friends, that in her family, she was affectionate, diligent and economical. As a friend, she possessed that delicacy of mind and that candor, sincerity and faithfulness, without which true friendship cannot exist. As a Christian she was humble, modest and sincere. Her affliction was short but severe, during which she exhibited a striking proof of the power of religion. She leaves a loving husband, six children, besides many relatives. The remains were interred in the Baptist burying-ground at Musquash.

**WHEELOCK.**—At Middleton, N. S., Mrs. L. C. Wheelock passed peacefully away to her rest after a short illness, July 19th, at the home of her sister, Mrs. Isahia Dodge. Her funeral was attended by the Rev. C. W. Corey, who spoke appropriately of the "Rest that remaineth for the people of God." The interment was made in the Bridgetown Cemetery. Mrs. Wheelock was born in Cambridge, England, in Dec 1820, united with the Baptist church of Dover in early youth, and removed with her family to Bridgetown in the spring of 1847. She married Mr. Edward Crisp of Lawrence town, and it was largely due to their efforts that the church in that place was organized. She continued a loyal and faithful member to the close of her long and useful life. Her home was always open to the ministers of the gospel and any interested in the Lord's work. It was here that she conducted a successful business for 35 years, and was identified with the best life of the village during all that time. She was highly respected as a citizen and beloved in all her family relations. Some time after the decease of Mr. Crisp she was united in marriage to Deacon James Wheelock. She died triumphant in her hope in Jesus Christ, leaving her testimony to the faithfulness and love of a covenant keeping God. The family will miss her, the large circle of friends will miss her, and the church which was so dear to her heart will miss her, but we are willing to trust in God, knowing that he doeth all things well.



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**Unexpected Remembrances.**

**MR. EDITOR.**—Allow me through the columns of the MESSENGER AND VISITOR to express the heart-felt gratitude of myself and family for the kindness and true Christian sympathy manifested toward us since my health failed. We have been receiving almost constant evidence of the genuineness of the friendly relation formed in the years that are past: Friends remember us by writing letters of condolence and accompanying them with financial aid. It is true that this is acceptable to us, but we have never wanted for the ordinary comforts of life. But higher than that we appreciate the kindness thus manifested. To know and feel that where we have lived and labored we have left behind us so many true friends who do not now forget us, I may say that I was not a little surprised to receive the tangible evidence of the respect and esteem that the brethren in the Eastern New Brunswick Association have for me. May God bless and prosper them in every good work. I long to be again engaged in the Master's work, which I love above all else; but whether he permits me or not, I bow submissively to his will. Pray for me, brethren and sisters, and for my companion in life in her very sad affliction, that our faith fail not, and that we may be kept by the power of God in the trying hours of this life.

S. W. KIRKSTRAID,  
Dawson, Albert County, July 31st.

**EDITOR MESSENGER AND VISITOR:**—After over eight years' pastorate of the Newport, Hants county, Baptist church, I have received an unanimous call to the Litchfield and Parker Cove churches in Annapolis county, and have entered upon the work entrusted to me. Will all our true friends in our late charge remember us at a throne of grace. Please note change of address.

Yours in the Master's service,  
WM. W. REES  
9 Granville Ferry, Annapolis Co., July 29.

**Personal.**

Rev. J. Clark, with somewhat improved health, has removed from Westchester Station, N. S., to Fryon, P. E. I. He asks for continuance of helpful prayers, and requests that friends and correspondents will note change of address.

Rev. F. M. Young, who has just concluded a pastorate of nearly eleven years with the Bridgetown church, has accepted a call to the church at North Sydney, C. B. This is an important field, with opportunities which will both demand and reward the best service which a pastor can give.

Rev. Lew Wallace writes that he has resigned the pastorate of the church at Lawrence town, N. S., to accept the call of the Memorial church, Mechanicsville, N. Y. He will enter upon his work there next Lord's Day. We regret that, with a number of vacant pastorates in these provinces, our young ministers should be leaving us for service abroad.

President Trotter, with Revs. W. N. Hutchins and J. B. Morgan, returned from

the West last week. Mr. Morgan who spent a day in St. John gave a glowing account of the Western country. He and Mr. Hutchins extended their trip to the coast, as did also several other of the Maritime delegates. Dr. Trotter, we regret to learn, was taken ill in Winnipeg and was not able to carry out his plan of crossing the continent.

The many friends of Rev. Trueman Bishop and family, now of Vancouver, B. C., will be glad to hear that they find themselves most happily located in their new home and are much pleased with what they have seen of the West. Mr. Bishop writes us: "We have kindly memories of our labors in the East, but have so far no regret over the change to the West. May God bless and guide us all, whether in the East or West, that we may be successful laborers in the vineyard of our Lord."

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**The Farm.**

**Make the Collar fit the Horse.**

I am now attending summer institutes in Minnesota. Dr. J. C. Curryer, assistant director, gave us a talk the other day on the subject of fitting the collar to the horse's neck and shoulders. If I give the substance of what he said I think it will be helpful to many. He said the collar should fit closely on each side of neck from end to end. When the collar is pressed against the shoulders it should fit so snugly on each side that you cannot put your fingers in anywhere. At the bottom there should be just room enough so you can slip your fingers in. Of course the collar should fit, as above described, after the hames are buckled in place. Next see that the hame tugs are not attached too low, or too high, or the movement of the shoulders in walking gives too much motion, back and forward, to the collar, and is almost certain to cause soreness either at the points of the shoulders or at the top of the neck. There is a proper place for the hame tugs to draw from, but it varies on different horses. When they are attached to the hames at just the right points there will be but very little motion at the top of hames as the horse walks along. When the hame tugs are too low there will be a wearing back and forth of the hames at top. This keeps the collar twisting first one way and then the other, and often makes the top of neck and points of shoulders sore at the same time.

Some farmers when collars do not fit get sweat pads and put under them. This is a very bad practice. It softens the shoulders instead of toughening them. It has about the same effect on the shoulders of the horse that it would on your feet to wear your overshoes in hot weather. The only proper way to do is to fit the collar to the neck of the horse. To do this perfectly you need to understand how collars are made. They are fitted over a form, intended to represent the neck of the horse, when as wet and soft as water will make them. There they are left until dry. Possibly they may fit a horse, but most likely they will not. Get a collar the right length for the horse and about the right width and then throw it into a tub of water and let it soak overnight. Wipe off the water in the morning, and by means of the hame straps draw the collar up snugly to the neck of the horse from top to bottom. Then work the horse moderately through the day, letting the collar dry on his neck, and you will have a perfect fit for that particular horse. Every little irregularity of the shoulders will be fitted by the collar. If you fit a collar to a horse in the spring when he is fat, it may need soaking and refitting later on when he is worked down in flesh. If a collar is too long for a horse you may be able to use it by raising the hame tugs, but the best way if it is much over in length is to have it shortened. As a horse shrinks in flesh it is of the utmost importance that the hame straps be drawn up a little tighter, thus keeping the collar snugly up to the neck. Keep the shoulders and collar clean, and when the horse is working hard bathe the shoulders every night with water that has a little salt in it, or white oak bark tea. The writer has used this brine bath for many years, particularly in the spring when the horses were getting accustomed to hard work. That with a good fitting collar will usually prevent trouble with neck and shoulders. We bathed the neck as well as the shoulders.—(T. B. Terry, in Practical Farmer.)

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**A Source of Foreign Flavors in Butter.**

Neglected pastures are the cause of a great deal of bad flavored butter at this season. Nothing is more susceptible to foreign flavors and odors coming through the feed than milk. These flavors descend to the cream and resulting butter as natural heritages. The remedy is not to seek to eradicate them after they have become associated with the product, but with thoroughness and persistency to remove the cause. The cause is bitter and noxious herbage and fungous growth falling in the way of the grazing cow. Such herbage is

often most prominent in the middle] and late summer, when grass is on the wane, and cows then eat promiscuously what they would pass by earlier in the season.

Poisonous fungi, like toadstools, found springing up about old logs and stumps, are often eaten by cows, and result in a pernicious form of lacteal taint that is absolutely ruinous to butter flavor. The tender shoots of the black cherry when eaten by milch animals I have known to impart their characteristic bitter taste to milk and butter.

Home butter makers often condone these foreign flavors with the remark, "Oh, it's just something the cows have eaten," without perhaps thinking that the discrepancy has reduced the commercial value of the butter 50 per cent. No matter how nicely butter may be made, how crisp and fine of texture, if it does not possess a sweet, natural taste its chief value is gone. Our only remedy for insuring its sweetness, reaching back to feed origin, is to have absolutely clean pastures. Let nothing come in the way of the cow that is not wholesome grass of some variety. It will pay to begin now by going through the pastures and cutting and destroying all noxious weeds; also old logs and stumps that might harbor the growth of fungi should be piled up and burned. By this procedure a twofold benefit results—i. e., one cause of bad milk flavors is removed and more room is given for the growth of nutritious grasses in the pasture. Also weed seeds are prevented from spreading all over the farm from this too often neglected field.—(George E. Newell, in American Agriculturist.)

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**A visit to the Empress Dowager.**

Frank G. Carpenter who is now in the East, sends to The Sunday Evening Post a long article about the Empress Dowager and China, his facts having been gathered only a few days before the present troubles broke out. Two years ago the Empress Dowager had set aside all precedents and received the ladies of the foreign Legation at Peking. One who was present told Mr. Carpenter about it. Among other things she said:

"Her Majesty was dressed in a pale yellow silk gown, beautifully embroidered with flowers and dragons of the same color. She wore the headdress commonly worn by elderly Chinese women, her hair being fastened in a knot at the back just below the crown, the front of the head and a part of the forehead being concealed by a silk band heavily embroidered with pearls of a large size.

"I was struck with Her Majesty's youthful appearance. She was sixty-four, but she looked ten years younger. Her face was plump and free from wrinkles. She had a high forehead, elongated perhaps by the custom of the Chinese ladies of pulling out the hairs at the edge of the forehead with tweezers. She had a strong face and in youth must have been very pretty. During the audience she frequently smiled, and I could see no signs of cruelty with which she has been charged.

"Her Majesty made us welcome to the palace and to China. She said she was glad indeed to receive us as foreigners, and that we should be friendly with one another, for were not all of one family?

The banquet was fine, being made up of many courses and consisting of both Chinese and foreign dishes.

"After the banquet the Empress Dowager again met informally with the ladies, drinking tea with each of them in turn, and in some cases throwing her arm about one and embracing her.

"At this time she gave each lady a present of a beautiful gold ring set with a pearl as big as a marrowfat pea, three silk dresses from the royal looms and a set of two dozen combs. Throughout the whole audience she was exceptionally gracious, and her manners were as polite and affable and at the same time as dignified and ladylike as could be those of any Empress of Europe."

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

It is also an indisputable fact that all the above makes of Wheels are surpassed by none and equalled by few in Design, Material, Equipment, Finish, Durability and Easy Running Qualities. They all still retain their distinctive features that have made them so popular with the riding public, and to these features will be found added many improvements for the present season that will tend to make cycling more of a pleasure than before. Agents for these wheels will be found in every Town and County of the Maritime Provinces.

CANADA CYCLE & MOTOR CO., LIMITED.

The largest Bicycle Manufacturers under the British flag.  
Maritime Provinces Branch,  
54 King Street, St. John, N. B.

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of this "Ad." who intends buying an Organ we would say—Be sure and write us. Why? Because we sell the best organ (The Thomas) on the most reasonable terms, as thousands of our customers can testify. Catalogue sent free on application.

**JAS. A. GATES & Co.**  
MIDDLETON, N. S.

**WEDDING INVITATIONS.**

Wedding Invitations, Wedding Announcements, etc., in the very latest style and at lowest prices.

**2 Packs Visiting Cards for 50c.** put up in neat telescope boxes with name in steel-plate script, postpaid. Less than half price.

**PATERSON & CO.,** 127 Germain Street, St. John, N. B.

News Summary

Rev. Dr. Potts reports the Methodist twentieth century fund as nearly \$900,000.

Two new school buildings are being erected at Glace Bay, one of four departments, the other of two.

D. R. Cummings, of Bridgetown, and formerly of New Glasgow, has been appointed to the position of Scott Act Inspector for Sydney with a salary of \$500.

The men on the Toronto street railway want twenty cents an hour. They now get 16 2-3 cents. There is some probability of a strike if the company does not give way.

Another attempt has been discovered and prevented to blow up the Welland canal. 100 lbs of dynamite were found at a point where the experiment was to have been made.

The servant girls of Watertown, N. Y., have organized a union. They demand shorter hours, and more afternoons off. They make the hours from 7 a. m. to 7 p. m., and the wages \$4 to \$5 a week.

Four hundred men in the C. P. R. shops at Winnipeg struck Friday. Two hundred and seventy-four were discharged Tuesday on account of dull times, and the balance went out Friday evening through sympathy.

Wednesday's storm did over \$1,000,000 damage to the growing crop of broom corn in Illinois. From one end of the district to the other the corn is lying on the ground as flat as though a heavy roller had passed over it.

At Canso, N. S., Wednesday, three young men were drowned. Arthur Hurst, John Horn and Clyde Roberts went out in a small sailboat jigging squid, and while returning home the boat was struck by a squall and sank with all hands.

Lightning struck the cupola of the Florence hotel on the Bedford road, Halifax, on Wednesday, fracturing the cupola and otherwise damaging the hotel. At Georgetown, P. E. Island, Daniel McMillan was instantly killed while working in the field.

Work on the Nova Scotia Steel Company's coke ovens at Sydney Mines is progressing favorably, and before the end of the year the finished article will be used at their Ferrona works. Twenty-five ovens will be erected, a hundred men and fifty teams being employed in the work.

In 1894 Geo. Mitchell, baker, doing business on Brussels street, made an assignment to a city merchant, and paid forty-five cents on the dollar. Since then Mr. Mitchell has pursued his business with greater success and is now paying his creditors the remaining 55 per cent., thus settling in full.

A. J. Balfour in the House of Commons Thursday moved an address of sympathy with the Queen on the death of the Duke of Saxe-Coburg and Gotha, and paid a tribute to the late Duke's ability in naval affairs. Lord Salisbury moved an identical address to the House of Lords, and also eulogized the Duke's work for the English navy.

The Canadian Electric Light Company, which has just harnessed the falls of the Chaudier River, is arranging to sell its surplus power to a new pulp company to be established at Chaudiere. The stock in the pulp company to be offered pro rata to the shareholders in the Electric Company. It is stated that over 2,000,000 cords of pulp wood is very close to this site, and hence this new firm should be able to do a large and profitable business.

The advertisement of the Toronto Bible Training School will be found in another column. The Canadian Baptist says that since its opening in 1894 this institution has been wonderfully prospered. Seven of its students have been at work among the Indians in different parts of the Dominion; thirty-five have gone forth as missionaries to India, Japan, China, Armenia, and Africa; and still larger numbers are definitely employed as pastors, evangelists, Y. M. C. A. Secretaries, Bible women, and in other departments of Christian service in Canada and the United States.



Ask the girl who has tested it.

Ask any one who has used Surprise Soap if it is not, a pure hard soap; the most satisfactory soap and most economical.

Those who try Surprise always continue to use it. SURPRISE is a pure hard Soap.



A \$1.00 Cyclometer for 48c.

Those who know say that the Burdeck is the Best. It is waterproof and dust-proof, weighs 1 oz. and is handsomely Nickel plated. Can't be beat for accuracy, simplicity, durability and womanship. Sample sent to any address for 48 cents. Agents wanted. Address—EASTERN SUPPLY CO., Dept. M. Box 99, Halifax, N. S.

Emergency Food

There is nothing equal to WOODILL'S GERMAN

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

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

WHISTON'S COMMERCIAL COLLEGE

The advertisement of the Toronto Bible Training School will be found in another column. The Canadian Baptist says that since its opening in 1894 this institution has been wonderfully prospered. Seven of its students have been at work among the Indians in different parts of the Dominion; thirty-five have gone forth as missionaries to India, Japan, China, Armenia, and Africa; and still larger numbers are definitely employed as pastors, evangelists, Y. M. C. A. Secretaries, Bible women, and in other departments of Christian service in Canada and the United States.

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Highest Endorsements. FREE SAMPLES for the Asking. K. D. C. Co., Limited, New Glasgow, N. S., or 127 State Street, Boston.

DYKEMAN'S

THREE ENTRANCES

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HANDSOME BLACK LACE DRESS SKIRTS worth \$4 for \$1 50.

A very large number of these skirts have just been put on sale. The manufacturer has made more than he could sell at the regular price in his selling season. Our offer brought them and they go to you at just the price of the making. Not the least important part of the offer is the dressy appearance of the skirts. They have the touch of real elegance without being burdensome. They are light and airy for summer wear, as stylish as you would like for any occasion. You can be comfortable and well dressed at the same time. With the price \$1.50 it means that the buyer is \$2.50 in pocket. These skirts have an underslip of fine white sateen with black figure or strip, covered with rich and very lacy black fish net, the whole combining to make a very attractive and handsome for dressy wear. Can be had in lengths from 38 to 44 inches, waist bands from 23 to 28 inclusive. Very stylish cut, inverted box pleat back.

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

F. A. Dykeman & Co.

Don't Forget

Our Clothing is cut in price to clear before August first.

Men's Suits as low as \$3.00 Youth's Suits as low as \$2.50 Boys' Suits as low as \$1.25 Children's Suits as low as 50c.

New and stylish Gents' Furnishings. Hats, Caps, Trunks and Valises. All must go.

FRASER, FRASER & CO.

FOSTER'S CORNER,

40 and 42 King Street, St. John, N. B.

WHEELER'S BOTANIC BITTERS

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

TORONTO Bible Training School 110 COLLEGE STREET.

Evangelical and Interdenominational. Prepares Christian men and women for Mission Service at home and abroad. Two years' course of study. Seventh Session Opens September 18, 1900. New building. Free tuition. Last year 62 were enrolled in the Day Classes, and 106 in the Evening Classes. For Catalogues and all information address the Principal, REV. DR. STEWART, 128 St. George Street, Toronto.

The tourist travel to Cape Breton and Newfoundland is a record breaker, the str. Bruce alone carrying 500 per week, while the Florida is doing a very satisfactory business.

The War in South Africa

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

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THE CHRIST Vol. XV

Bryan and Stevenson.

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