

# Messenger and Visitor

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## Apples in Ontario.

Writing of the apple crop in Ontario, particularly in the central counties of the Province, Mr. J. A. Aiken, a special correspondent of the *Toronto Globe*, says: "The apple crop is by no means an easy one to estimate. Last fall most of the published estimates were quite astray, and I have no hesitation in saying that those predictions of a light apple crop already published for this year are also in error. I have not found a poor apple crop anywhere in Ontario. In places it is light, but not so in any large section. The total crop in the Province will be considerably above the average in quality and quantity. There is a heavy crop of fall apples reported uniformly. Of the winter varieties there will be a big supply. D. L. Simmons, one of the earliest buyers and largest shippers, estimates the crop to be as large as usual. Back from the lake the yield is not so large, for the farmers do not cultivate apples so thoroughly, yet on the whole there is likely to be a large output. The acreage in apples is increasing each year, and more farmers are going into the apple business and making it the chief source of income."

## Goldwin Smith on Home Rule.

A letter of Professor Goldwin Smith's written to a friend in Dundee, Scotland, regarding the reconstruction of the Liberal party in Great Britain has lately been published. Professor Smith alludes to the question of Home Rule and says that question must be settled. "Better downright separation," he says, "than the perpetual presence in the British parliament of an unassimilated and politically hostile body, playing on the balance of British parties and distracting British councils for its own ends." Professor Smith, as is well known, decidedly rejects the Gladstone scheme of Home Rule for the settlement of the difficulty. "The proposal to give Ireland a Parliament of her own, and at the same time, a representation in the British Parliament to control it in her interest, though it passed the House of Commons, will not bear discussion. Not less untenable, though less monstrous, is the proposal to take the United Kingdom to pieces in order to supply materials for a Federation. Disestablishment and reform of the Land laws, had they been carried earlier, might have sufficed to extinguish disunion. But it seems that in the course of the long struggle there has been developed a spirit of Irish nationality for which, unless Ireland is to be ruled by force, some satisfaction will probably have to be found. An Assembly of some kind, held not at Westminster but at College-Green, may be required to satisfy the Irish heart. Perhaps as safe a situation as any might be an annual session of the Irish members of Parliament at Dublin for legislation on purely Irish questions, subject to ratification by the United Parliament at Westminster in which the representation of Ireland would continue as at present. Such a solution might not be altogether free from difficulty or danger, but a solution of some kind must be found. The British Parliament cannot be left in its present state distracted and dragged on by the Irish vote." It is not surprising that Dr. Smith feels some apprehension that his proposal of an Irish Parliament meeting in Dublin under the conditions he mentions is not free from difficulty or danger. If he believes, as he has said, that to create "a vassal Parliament" in Ireland would be almost certainly to "set on foot a struggle for legislative independence" it is difficult to see why an Irish Parliament so subject to authority as that he suggests would not have as much effect in promoting a struggle for legislative independence as would a system which guaranteed a much larger measure of home rule.

## Trade in Great Britain.

In its financial supplement of August 1st the *London Times* says: "The grain trade is firm but not excited. Prices have hardened, but not much if any more than sixpence per quarter. There are increasing complaints of the harvest prospects, not only in our own islands, where probably the wheat yield will this year make a low record, but practically in every country on the continent, none of which has entirely escaped the harmful effects of the great drouth. It was, therefore, most welcome news that the American prospects were less depressing than a short time ago; that Canada would harvest a record crop, and that India, Australia and Argentina were all favored with plenty of moisture to bring on the new crops. A preliminary estimate of

the world's wheat crop brings out a total deficit on the last year of only about 11,500,000 quarters, and one hopes that the harvest results on the continent may justify the estimates which are, according to present accounts, certainly too optimistic." The cotton trade in Great Britain, the *Times* says, is in a healthy condition. The wollen industry everywhere is passing through its dead season, and business in raw material is at a low ebb, but prices are firmly maintained. Iron and steel reports are of a varied character, but as a whole are not discouraging.

## Scheelite.

A discovery of Scheelite in the Willow Creek region of Cariboo, B. C., which may prove to be of very considerable value, is reported. The discoverers are Johnson and Fry, gold miners and prospectors of Ashcroft, and the deposit is said to be a very rich one. Scheelite, which was named from its original discoverer, H. W. Scheele, a Swedish chemist, is a very valuable mineral. It is the mineral from which tungstic acid is manufactured, is used in the manufacture or development of steel and is said to have the effect of making fourteen cent steel worth sixty-four cents. Hitherto the only place in the world where Scheelite was obtainable has been in northern Australia.

## Russia and Port Arthur.

According to Mr. Perceval Gibbon, St. Petersburg correspondent of the *London Daily Mail*, the Russians have an almost superstitious feeling in regard to Port Arthur, so that the fall of the fortress would so dishearten them in respect to the issue of the war that they would gladly welcome the efforts of any friendly power to bring about peace. "There is superstition in their view," says Mr. Gibbon, "but not superstition alone. Port Arthur to Russia, so far as street patriotism and fire-side statesmanship go, is what Gibraltar is to Britain; and its fall would be much more than a dreadful calamity to Russian arms,—it would dismay and abash the nation, carry it out of its bearings and altogether alter the tone in which the uncomprehended and underestimated war is treated." The blame for such a disaster as the fall of Port Arthur would not, Mr. Gibbon believes, be apportioned to individual men or a body of men, but would be attributed to the principle of autocracy. "When great destinies are at stake something you may call Providence ordains that the judges of public men, the people in the mass, shall be clear-eyed, and if the inviolacy of Port Arthur is to prove a fraud deliberately imposed on the people, the adherents of tyranny will be called to answer for the deception, will be judged, and, in the end, as surely as the processes of nature, will be condemned." Recognition of the possibility that Port Arthur may be taken has disposed the Russians, as Mr. Gibbon thinks, to look toward their western neighbors for friendly intervention, if their apprehensions should be realized. When a short time ago there was a half-credited report that the stronghold had fallen there was "a flutter of thought toward Germany." There is also a perceptible movement to conciliate British opinion. "It is not easy to quote instances of it, but it is very plain to the resident here and particularly so to the humble correspondent who is the conventional scapegoat of the nations he belongs to. There is a new cordiality and a new and delightful submissiveness in the big, haughty man behind the walnut wood desk. One is invited to see this and that for oneself, to aid one in concluding that after all it is a better and more comfortable thing to be a moujik than any other kind of peasant. "Russia is not as black as she is painted. Tell your readers so," is what they say in effect. A pleasant mannered officer put the thing to me in a nutshell quite recently:—"Russia cannot change," he said. "Our system is immemorial. But others can change us if our ministers had courage to invite them. Now, with this war going all wrong, an invitation of some kind seems inevitable. The Japanese cannot march across Asia and take Moscow, and therefore they cannot beat us to a standstill, and it is clear we cannot beat them. So there will be a good deal of gratitude to spare for any power that will bring this war to an end—at almost any price. If they only knew that!"

## The Telephone.

A new invention reported from Copenhagen is the "telegraphone" which is described as "a telephone which talks of itself." That is to say it will save a message which has come

in your absence and repeat it to you when you return. The inventor is Herr Paulsen, an electrical engineer of the Danish capital. The use to which the telegraphone is put is described as follows: A telephone subscriber wishes to leave his office for a time, yet is anxious that he shall not miss any messages which may come while he is gone. He switches the telegraphone to the telephone, and on his return looks at a dial on the former contrivance. There is an indicator on the dial, and if this has moved he knows at once that someone has called him up. He sets it in motion and it repeats the message word for word as clearly and distinctly as it was originally uttered. . . . Herr Paulsen is also credited with having invented an electrical apparatus by which he can set in motion, without wires or connection of any kind, the keyboard of a typewriter. Up to the present he has been able to set the typewriter in motion at a short distance only. He places his apparatus in one room and his typewriter in another, and by working the keys of his instrument he sets the typewriter in motion. Having thus discovered the principle, it is believed that its successful application to long distances is only a matter of time and experiment.

## The Remnant Prevails.

A decision rendered by the Imperial Privy Council last week has produced consternation in certain ecclesiastical circles in Scotland. In October, 1900, a union was consummated between the United Free Church of Scotland and the United Presbyterian Church. A comparatively small minority of the Free Church of Scotland refused to enter the union. This remnant claimed to be the Free Church of Scotland and held, accordingly, that in it were vested the legal right and the property of the Free Church. This claim was contested in the Scottish courts, and the claim of the remnant was disallowed. But the case was finally taken to the Privy Council, with the result that the judgment of the lower court was reversed and the comparatively small minority of the Free Church, consisting for the most part it is said of Highland ministers and their congregations, are declared to be the rightful possessors of Church funds amounting to about a million pounds sterling and of Church property to the value of many millions. The case, it appears, turned chiefly if not wholly on the question of adherence to the principles and creed of the Free Church. The remnant contended that the majority in uniting with the United Presbyterian Church surrendered the principle of State establishment, which the original Free Church maintained, and virtually surrendered as their creed the Westminster Confession, and that accordingly those who remained outside the union constituted the Free Church as it existed prior to 1900. The majority of course contended against these claims, but the majority of the law lords of the Privy Council did not recognize the validity of that contention. Under all the circumstances it seems evident that it would have been a wise course to have sought legislation in the first place authorizing the act of union. The *Montreal Witness* speaks of the decision of the Privy Council in the case as "astounding" and concludes an interesting article on the subject as follows: "What will follow cannot but prove interesting to the whole world. The case has been pronounced upon by the last court, which has decreed the most stupendous confiscation since Henry VIII. relieved the monks of their landed accumulations. Henry did it in the name of the nation, and in the interests of the nation, however ill, he used his acquisitions. But this, if the despatches do not mislead us, takes enormous property belonging to a national body and bestows it on a trifling remnant, incapable of using it for the purposes for which it was contributed, which purposes and uses were in no sense to the public hurt. These objectors had, we think, a fair right to their share, but certainly to no more. There is no further legal appeal, unless it be to the high court of Parliament. A similar question which arose over the coalition of the Presbyterian churches in Canada was dealt with by an act of Parliament. Something must certainly be done in this case as Scotland will certainly not submit to so gigantic a wrong."

—In Taylor's "Virginia Baptist Ministers" we are told that "one William Crocker had conceived such malignity to the Baptists that he used to say he would rather go to hell than to heaven, if going to heaven required him to be a Baptist, but afterward by converting grace, he was saved and became a pious Baptist."



## "East Point" P. E. I. Baptist Church.

BY WM. McVEAN.

Published by request of P. E. Island Association.

Over ninety years ago some of the first settlers of this place left their native homes in Scotland and emigrated to this fair Isle of the Gulf. They were soon joined by others who too left the "land of the heather." Here they had to clear away the trees of the forest and make homes for themselves. They had to toil hard and endure great privations, eating their bread with the sweat of their brow. Their religious sentiments were not those of Baptists, for we find that most of them had been sprinkled in their infancy. This practice was continued by them till the year 1823, when by this time they seemed to understand the Scriptures more perfectly, and allowed their infant children to grow up to years of understanding. They had not many of the gospel privileges which we enjoy in this our day, they were few and far between.

After a time we find some of the pioneer ministers of the gospel visit this eastern part of our Island. Here the people had no regular house of worship, yet we find them ever ready to meet in their dwelling houses, barns, etc., to attend the preaching of God's word. The seed of the kingdom thus sown was destined to bring forth fruit. We find the first fruits manifested were in the cases of two neighboring women, viz. Mrs. John Kennedy and Mrs. James McDonald. They are anxious about their soul's salvation, have no one to talk to them and point them to Jesus, who alone can heal the sin sick soul. Mrs. Kennedy proposes to go on a journey on foot to Lot 48, that she may have a talk with the late Rev. Alex. Crawford and hear him preach, hoping that he may show her the way of salvation more clearly. Mrs. McDonald tries to persuade her not to attempt the journey; but finding Mrs. Kennedy is fully bent on going, she volunteers to accompany her.

They leave their homes and begin the long and tedious journey, at times they have to travel through the forest with only a blazed foot path to follow. The first evening they get to North Lake, after having quite an experience in a thunder storm, having had to take shelter under a large tree. They remain over night at the home of the late Jas. Baker, Sr. Next day they follow up the north side till they reach St. Andrews, here they are kindly and hospitably entertained at the home of the late Bishop McEachern. The third day they reach their journey's end.

After spending a few days at Lot 48 with Christian friends, and hearing Mr. Crawford preach, they decide to return to their homes. Mr. Crawford proposes to accompany them to East Point. He procures a horse, and while two of them ride on horseback the other follows on foot, and so on alternately. When they reach Three Rivers after much hardship and fatigue, one, Mr. McLearn, who has a sail boat, kindly offers its use and his own service in bringing them to the port of their destination.

Next day they set sail, with a propitious breeze; they glide along nicely till near Souris, when they encounter adverse winds, and a storm compels them to seek shelter in Souris harbour.

The following day, the storm being past, they weigh anchor, wind favourable, they arrive safely in port; and our heroine women are welcomed home. Mr. Crawford finds that the Master has a work for him to do, souls need to be saved. Mrs. Kennedy and Mrs. McDonald are rejoicing in having found the pearl of great price, and are fully decided in following the Saviour in the ordinance of baptism. They find even those near and dear to them are opposed to their taking such steps, saying they should be a disgrace to their families if they should do so. All such persuasions were in vain. They are baptized by Mr. Crawford at South Lake. They go on their way rejoicing and are anxious that others should come and make their Saviour their Saviour too.

Shortly after this, Rev. Joseph Allan, an Evangelist visits this place. His labours are blessed, and a number of those who afterwards became the constituent members of this church are baptized by him.

Mrs. Kennedy and Mrs. McDonald rejoice in seeing their husbands converted, their prayers being answered. When asked, if they were now satisfied, their answer was, no, how can we, while there is one around us out of Christ. Prayers ascended and mercy drops fell. The heralds of the Cross visited the place from time to time. New born souls rejoiced and willingly followed their Master so the number of baptized believers increased.

On Saturday, Jan 6, 1832, at a meeting held to consider the propriety of building a house of worship, an agreement was made with the late Donald McDonald and John Stewart, signed in the presence of the late Alexander Fraser, for a plot of ground whereon to build said edifice, and also a burying ground, with road from the main post road to said piece of ground. It was then unanimously agreed that a suitable building be erected. Sixteen took shares while others contributed according to their means.

This was quite an undertaking for our forefathers. None of them had much of the riches of this world. They had to toil and struggle hard in order to secure a scanty living. Yet they had a will to work, and where there is a will, there is always a way. Timber was more plentiful then, than it is now. Though there were no saw mills to saw the timber into boards, shingles and other kind of

stock required, yet we find the people knew how to use the broadaxe, the pitsaw, the poudaiger and a few carpenter's tools which they had brought from Scotland. Little we know of the hardships and disadvantages which they had to encounter; but we know perseverance overcomes many difficulties. After one year and six months the building is finished and ready for the worship of God.

Here we would record the death of Mrs. James McDonald. She did not have the pleasure of seeing this house of worship completed, for God took her home to be forever in that upper mansion, singing the praises of him who had redeemed her with his blood. Her mortal remains are the first to be buried in the new cemetery. A wooden slab is erected at the head of the grave, the letters of the inscription being cut with a pen-knife and painted white, the work of Mr. Williams, a school teacher. In our young days often we stood at the grave and read the inscription. There we felt as if the silent sleeper spoke with an audible voice while we read the verse thus copied.

"Remember friends as you pass by  
As you are now, so once was I;  
As I am now, so you must be,  
Prepare for death and follow me."

On Friday, July 12th, 1833, the East Point Baptist church was organized in this place by the late Revs. John Shaw and Samuel McLeod. The names of the constituent members were as follows, viz. John Kennedy, Mrs. J. Kennedy, James McDonald, Duncan Stewart, Mrs. D. Stewart, Duncan Robertson, Mrs. D. Robertson, John McGregor, Mrs. J. McGregor, Mrs. McVean, (widow,) Alexander McVean, David McVean, James McVean, Alexander Fraser, Alexander Cameron, Mrs. A. Cameron, Mrs. Lorimore and Mr. Bishop. Deacons and other church officers duly elected and installed in office. Preparations for the coming Sunday were attended to, David McVean is dispatched to Souris for wine to be used at the Lord's table.

Sunday, July 14, 1833, was a "Red Letter" day for the East Point church. Their church edifice was dedicated to the worship of God. The pulpit was filled by Revs. John Shaw and Samuel McLeod. A sermon being preached, the dedication prayer offered, the church for the first time surrounded the Lord's table in commemoration of His dying love.

We have now the people meeting in their house of worship which we will call No. 1. The men sat on the north side of the house for the south side was given over to the women. Small boys sat with their mothers, and it was a "red letter" day when the small lad was graduated to the men's side of the house. The poor were not forgotten, for we find a collection box was provided and placed in a conspicuous place near the door, into which the people dropped their offering. This box was opened at stated times and divided among the needy.

July 21st, 1833. Six are added to the church by baptism. Rev. J. Shaw became pastor of the church, giving part of his time here while he gave the other part to the church at Three Rivers, making his regular preaching tours. He had to travel on horseback, no roads for carriages, and worse still, no carriages for roads. He knew nothing of the comfort and pleasure of riding in the covered carriages of the present day. Through storm and sunshine, all alike, he seldom or ever failed to fill his appointments. Through his preaching many were being blessed who will be as stars in his crown of rejoicing on that great day.

A number of the pioneer ministers of the neighboring provinces visited this place from time to time preaching the gospel, their labors were blessed, the church revived, her cords lengthened and her stakes strengthened.

In the summer of 1843 the Gaelic people who understood the English imperfectly, complained of the existing practice of preaching so much in English, whereupon, (at a meeting called for the purpose) it was unanimously resolved that the first weekly service after the pastor's return, be in Gaelic; and to continue in Gaelic and English alternately during the week when on the South Side, preaching always in English at North Lake. On Sunday to speak the English at the forenoon service, and at the Lord's table to make use of the English first and the Gaelic last, and on the next Sunday to use the Gaelic first and the English last at the Lord's table, and so on in turn.

In the summer of 1850 the late Rev. Edwin Clay, M. D. spent some few weeks with us in conjunction with our pastor holding special meetings. The church was revived and sinners were converted.

In the summer of 1857 Revs. David McKeen and Wm. Hall visited us, when a number were converted and became followers of Christ.

At a Quarterly Meeting of the churches held here Feb. 20, 1863, Revs. M. P. Freeman, M. Roes and Pastor Shaw were the only ministers who attended. At the evening meeting Mr. Freeman preached from Hosea 10: 12, "It is time to seek the Lord." On Sunday forenoon he preached from Jer. 17: 9, "The heart is deceitful." In the afternoon Mr. Ross spoke from Gen. 4: 10, "What hast thou done?" On the following Tuesday evening Mr. Freeman spoke from Matt. 7: 13, 14. Next day Mr. Freeman and Mr. Ross left here for Uigg Baptist church where they held special meetings which are blessed in the conversion of sinners and additions to said church. The good seed sown here, was followed by the ingathering of precious souls and reviving of the church.

Dec. 21, 1837, a public meeting was held at this date to

consider the propriety of building a larger and better house of worship. After the matter had been fully discussed it was unanimously resolved that the building be 33x48 ft. Work to go on, as ways and means are being provided, so that when completed, there would be no debt on the house. Thirty-six enrolled their names as shareholders.

The following winter, scantling, boards, shingles, etc., are provided. After the cold blasts of winter are past and the warm days of summer are come, the masons and carpenters may be seen at work. The building thus begun (though slow yet sure) soon assumes shape and goes on steadily, till at last, after six years in building, it is finished. Church Edifice No. 2.

Feb. 14, 1864, this is the last Sunday in our old house of worship; the day being fine a goodly number attended. Our pastor being absent, it devolved on the late Deacon A. Fraser to take the lead of the meeting, as our good Bro. A. Scott senior was also absent, being on a mission to St. Peter's Bay. Bro. Scott for many years displayed much talent in the preaching of the Gospel both at home and in other fields. At the aforesaid meeting Dea. Fraser took for his text John 17: 24. Spoke very affectingly, the tears running down his cheeks while he entreated sinners to flee from the wrath to come.

Monday evening would have been our regular weekly prayer meeting, but for the sake of having Bro. Scott at the meeting, it was postponed till the following evening, Feb. 16, 1864, when Mr. Scott gave a good report of the Master's work, where he had been. We enjoyed the meeting very much. Here we were met for the last time in our old place of worship, where prayers had often been offered at a throne of grace, and showers of blessing descended. Here we often found it good to wait on the Lord. Here for over 30 years the watchmen on the walls of Zion shunned not, to warn sinners to flee to the "City of Refuge." Now we leave our old house of worship No. 1, and repair to our new one No. 2.

Sunday, Feb. 21, 1864, at this date it had been arranged that our Pastor Rev. J. Shaw and Rev. J. Davis of Charlottetown would be at the opening of our new house of worship. But owing to a heavy snow storm, they failed in getting here. The people being assembled, no ministers having arrived it devolved on Dea. Fraser and Bro. Scott to take charge of the services as they had been wont to do. Prayer and praise are now lifted up to the Master of assemblies. The dedication prayer is offered by Bro. A. Scott. In the afternoon Sunday school, attendance 50 scholars.

On the following Sunday Feb. 28, 1864, our pastor is with us. A prayer meeting is held in the forenoon. In the afternoon preaching by pastor, who is the first to occupy the pulpit of our new house of worship, text John 4: 24, which was divided into three parts, viz. "The Object of worship, the worshipper and the worship."

Sunday, Mar. 6, 1864, preaching in the forenoon by pastor, text 2 Cor. 5: 20, last clause. After which the ordinance of the Lord's Supper was administered.

Sept. 3, 1874, Rev. D. G. McDonald an evangelist under the H. M. Board visited this church and held a series of revival meetings. The text of his first sermon was "Ask and ye shall receive." The meetings continued over six weeks. A wave of revival grace swept over the whole community north and south. It was a time of refreshing, over eighty were added to the Church by baptism and four restored.

Nov. 16, 1874, our pastor, Rev. J. Shaw, having tendered his resignation some months previous to this date now urged upon the church to relieve him of his charge, when it was unanimously resolved that his resignation be accepted and a donation of one hundred dollars presented to him. During his pastorate of over forty one years, two hundred and ninety members were added to the church. Mr. Shaw died in the summer of 1877. Church without a pastor for nearly two years, when Rev. J. A. Gordon settled here, Sept. 24, 1876 and after a pastorate of over four years resigned Oct. 18, 1880. Additions to church during his pastorate were forty five.

Oct. 9th, 1881. At this date Bro. R. B. Kinlay settled here as pastor and was ordained to the gospel ministry. Dec. 27, 1881. After a pastorate of nearly four years he resigned Sept. 13, 1885. Twenty eight additions to church.

Bro. A. A. McLeod accepted the pastorate of this church June 27, 1886, and was ordained a Minister of the gospel Sept. 30, 1886, resigned his charge June 1st, 1887.

Rev. R. H. Bishop became pastor Sept. 2nd, 1887, and remained with us for nearly five years. During his pastorate thirty eight additions to church.

Bro. A. C. Shaw, lic began his labors with us May 11, 1894, and was ordained to the work of the Gospel Ministry, Nov. 13, 1895 and resigned his charge Aug. 9, 1896. Twenty-eight added to church roll. Rev. E. A. McPhee settled as pastor Oct. 18, 1896 and remained with us till June 30, 1900. His ministry was blessed, twenty-one added to church membership. Rev. J. W. Gardner began his pastoral work Oct. 15, 1900, during which time eleven have been added.

During the seventy years of the history of the East Point church, 205 names were enrolled on the Church Record during the years we worshipped in our first meeting house, and 293 while in our second, making a total of 498 to present date Dec. 6, 1903. Seventy-six of our church members died during the last forty years.

The deacons of our church who have gone home, are as



follows. Alex. Fraser senior, ordained to office in 1833, died Sept. 17, 1869. Duncan Robertson, senior, ordained to office in 1833, died Jan. 3, 1875. John Stewart ordained in 1835, died March 14, 1875. Robert Fraser, ordained Aug. 19, 1877, died March 13, 1900. Alex. Robertson, ordained Mar. 2, 1873, died Feb. 22, 1899. The present deacons are Alex. Scott, senior, ordained Mar. 2, 1873. Theo. S. Robertson, Alex. Scott junior and Wm. McVean ordained Oct. 13, 1889. John E. Robertson and John McVean ordained Oct. 29, 1899.

Names of clerks, Dea. Alex. Fraser filled the office during the time from July 12, 1833, till Jan. 1, 1867, followed by Duncan Robertson, junior, who died Mar. 16, 1877, and on April 2, 1877, the present Clerk, Wm. McVean was duly elected and installed. Of those who once were members of this church, and gave themselves to the Ministry of the Gospel we would here, make mention of Rev. Edward Anderson who was among some of the first students at Acadia and afterwards laboured in the neighbouring Republic. Rev. H. Morrow also a student of Acadia, now Missionary at Favo, Burma. Rev. John A. Ford pastor of Houlton Maine Baptist church; and Rev. Henry G. Millick now in Manitoba.

Dec. 6, 1903, this day our new church edifice No. 3, is set apart for the worship of God. Dedication sermon preached by Rev. J. C. Spurr, text I Chron. 9: 27.

### Divine Amelioratives.

A WEEK-NIGHT MEDITATION.

BY REV. J. H. JOWETT, M. A.

"Sleeping for Sorrow."—Luke 22: 45.

"Sleeping for sorrow." Is it not a very strange conjunction? One would have thought that wakefulness and sorrow would have been associated, and that sleep and sorrow would never have found communion. But here is sorrow passing into sleep! As though sorrow itself contains a gracious opiate which lulls and subdues into slumber. As though God had determined that every distress should carry a certain palliative in order that we might be burdened beyond measure. When sorrow becomes very intense it induces sleep. A Divine ameliorative is at hand, and the strain of the galling burden is lightened. They say in the North that there is never a nettle that has not its companion dock. The dock supplies the opiate for relieving and destroying the sting of the nettle. And so I wish to speak of these Divine amelioratives which the good Lord has appointed for reducing the burdensomeness of grief, and for making the daily sorrow tolerable.

THE AMELIORATIVE OF SLEEP.

What a wonderful minister is the genius of sleep! When our bodies are tired out, and the nervous force is almost spent, and we feel ourselves wearied and "down," what a hotbed is provided for irritableness, and doubt, and despondency and despair! A tired out body offers a fertile roorage to all manner of mental ailments. Many a man in the evening time feels that life is very colorless and juiceless, and this sense of the sombreness and dullness arises from a body which has temporarily lost its spring. And then comes sleep! During the hours of sleep our gracious God comes and refills the exhausted lamp, and in the morning the touchiness and irritableness and tastelessness have all gone, and we face the new day as man renewed. The Lord has been near with his gracious palliative of sleep and the oppressiveness of the passing day has been removed. Then how frequently sleep acts as a gracious opiate when we are inclined to make precipitous vows! Something has happened and we hastily resolve upon hasty action. But some discreet and experienced friend says to us, "Sleep on it." And the influence of the one night's sleep scatters our rash resolve like morning mist. Have we not recently been told of a great minister who, in some moment of impatience resolved upon sending his resignation to his deacons, but he took the council of his wife to "sleep on it," and the resignation was never sent. God's gracious gift came in the meantime, and the storm-tossed mind and heart were laid to rest.

And what a wonderful servant is this same sleep in the time of bereavement! I have frequently known a widow in the very first day of her widowhood, when the body of her husband was scarcely cold, pass into a deep and refreshing sleep. "I have had the best night's sleep I have had for many months," and this was the first night of bereavement! "Sleeping for sorrow." It is a wonderfully gracious providence of our God to mingle this Divine opiate with our sorrows, and to put us into a quiet and restoring sleep. "He giveth his beloved sleep."

THE AMELIORATIVE OF TIME.

What a healing minister we have in time itself. The old proverb tells us that time brings roses. And a still older proverb, coming up from the days of the old Romans, tells us that time is generally the best doctor. The new railway cutting is a great red gash in the green countryside, but time is a great healer and restorer, and day after day the bald, bare place is being recovered with fern and grass and wild flower, until at least the ugly cutting harmonizes with the colors of the surrounding landscape, and the gash is healed. And time works a similar history with human life. A cutting injury is done to me. I think I can never

forget it. The wound is deep, the rankling is sore. But time takes the thing in hand, and little by little, and day by day, the healing process is continued, until at length the open wound is closed, and I wonder how I could have been so silly as to make so much stir about it. And we all know what time can do even for the sharp pangs of a great bereavement. In the first dark and cloudy day it seems as though no light will ever fall upon our path again. "I shall never laugh any more." Oh, yes you will! Time the Lord's ameliorative, will begin to minister to the broken spirit, and however incredible it may now appear some day the smiles will come back in the blanched cheek, and the mouth will be filled with laughter. Perhaps it is that, as the days go by, time turns a beautiful memory into an alluring hope. We not only feel the season behind us, but the pulling power of the age that lies before. Let us never forget when we are counting our blessings to thank God for the glorious ministry of gracious time.

THE DIVINE AMELIORATIVE OF WORK.

May we speak of work as one of the Lord's servants appointed by him to subdue the distresses of life, and to mitigate its pangs? How frequently it happens that the needful work that is required to be done immediately after a death is a gracious helpmeet to the spirit. We have had to be busy about the funeral, and even that bit of business is a minister of rest. We say of one another, "It's well she had so much to do." Goethe's mother said of her son, "My son, when he has a sorrow puts it in a poem and so gets rid of it." We cannot all put our griefs into poems, but it is amazing how much of them we can put into work. And so it is well for us to look upon work as a signal token of Divine Providence and Fatherly love and grace. He has appointed us to work, and the work has been ordained for our eternal good. "Cursed is the ground for thy sake," yes but the cursing of the ground was for the blessedness of man. In cursing the ground God blessed the race. When God cursed the ground he made it essential that man should work. The curse is only a restraining of the natural energies of the earth, in order that man should co-operate and bring the hidden things to fruition. God made work compulsory in order that man might regain his lost Eden. To lose his Eden, and then to have no work, would have made the alienation too grievous to be borne. The compulsory work was the decree of eternal love. And therefore I am not surprised when I turn to the New Testament to find how great was Paul's fear of indolent Christians. The early believers gave up their ordinary work and passively waited for the coming of their Lord. Now Paul knew that, in the time of stress, and persecution and tribulation, to have no work would be to take sides with the enemy. Therefore let no man abide in the calling wherein he was called. Let every man go on working, for he will find in his work an ameliorative in his sorrows. To cast aside work is to deprive oneself of the means of grace. A doctor quite recently in my hearing, said to a man who was inclined to become a little morbid and depressed, "Go out and weed your garden." The weeding of the garden was the smallest part of the hour's work; while the man was weeding the garden he was also extracting weeds from his own heart and life. Let us thank God for work.

THE DIVINE AMELIORATIVE OF SERVICE.

I distinguish between work and service. Work is primarily for our own profit; service is primarily for others. And therefore I speak now of labor expended in another's good, and in this kind of service I say there is a grand ameliorative in the griefs and distresses of life. It is an amusing thing to watch the new color which our sorrow assumes when we go out to minister to others. The rawness goes out of our own wound while we are dressing the wounds of our neighbor. Our own pang is lessened when we seek to take the pang out of another's soul. "I felt as though my heart would break, so I just got up and went out to help a poor body who I knew was in need." Yes, and while she went to bring comfort to her needy sister the heart's-ease came into her own soul. This is the beautifully gracious way of our God. We can go out with a broken heart to minister to other broken hearts, and a cooling balm is applied to our own feverish pain and fears. Along these lines we can all make bold and immediate experiment and you may depend upon it you will find that in this kind of service there is buried a gracious opiate which deadens the sense of our own sorrows and makes it possible for us to endure them. All these are Divine amelioratives, the gracious ministers of God, and I would that we might more frequently remember them when we seek to tell the story of his mercy and grace. Let us think of them as the angels of the Lord, appointed by him to do us service in the dark and cloudy day. "He shall give his angels charge concerning thee, to keep thee in all thy ways."

### Two Large Examples, With Lessons.

BY J. B. GAMBRELL.

When Phillip the Second came to the throne of Spain, he came to the greatest empire then in the world. It looked as if Spain would rule the world, and that was in the Spanish mind, just as it is in the Russian mind today to dominate all Asia, and, later, the world. It was an hour for much Spanish congratulation which degenerated into national vanity and conceit. The monarch fell under the bad

influence of the current feeling, if, indeed, he did not lead it. He decreed that no Spanish youth should leave Spain to study abroad, and no teacher should be imported into Spain. This decree was based on the conception that Spain had nothing to learn from abroad. It was that spirit of pride which goes before a fall, a spirit so deep and all-pervasive that till this hour it dominates the Spanish mind.

When Phillip decreed the insulation of the Spanish mind, he laid an ax to the root of all Spanish greatness. It was as if a man put an iron band around a growing tree. Either the tree, by its growth, would burst the band, or the tree would die, not all at once, but surely, little by little. With Spain the inevitable happened. The nation did not burst the band, but decay began at once. Through weary centuries national decay has marked the course of that once powerful people. Her colonies have fallen away from her like dead limbs from a failing tree. The last were Cuba, Porto Rico and the Philippines. Little is left that depicts a laggard nation. Her people walk in a vain show, hugging to their bosoms ideals long since outgrown.

Spain fell by taking a wrong mental attitude toward the larger world of truth she counted herself to have attained. She scouted truth not home found or developed. Her attitude was a facing in. She practiced involution, not evolution. Having a wrong mental attitude, she could not learn. Her dismal history of bigotry, arrogance, intolerance, persecution, priestcraft—all of it—had its taproot in her mental attitude, unfriendly to the wide world of truth. As a man thinketh in his heart, so is he. People individually and collectively are as they think. Phillip the Second wrought the ruin of Spain when he faced Spain in. This is a large example of the working of a principle.

Let us take another example, looking the opposite way. Fifty years ago Japan was insulated along with Corea and China. Her people were not allowed to go abroad. Her emperor, representing the oldest dynasty in the world, reversed Phillip's policy and Japan's too. He faced his people out by giving them a new mental attitude towards universal truth. The brightest of the youth of the empire were sent abroad to learn. England, Germany, America and France received relays of Japs of both sexes. They came feeling their mission to be torch-bearers. Nor did Japan stop at this. She brought to her great national university the most eminent teachers of the world, and paid them salaries which would create an uproar in America. She imported men to reconstruct her whole civilization, putting everything on the best known basis. She saw that her ships were out-classed, and forthwith set about constructing her present up-to-date navy. Her army was reconstructed throughout. Her armaments were of the best. Her public school system was organized to reach every boy and girl in the empire. Missionaries were welcomed. The mental attitude of Japan is: "We are doing the best we know, but if you know better tell us."

What has been the result of this new attitude? Ask Russia. But the world knows. Hardly ever was there such an awakening. The Japs are the leaders of a third part of the world. A new life thrills the nation from its ancient thrones to its utmost borders. Her people are standing flooded with the sunlight of a new and glorious life. From peasant to prince, there is enlargement, and an all-conquering spirit of achievement. The whole people are assimilating to higher ideals, and Japanese greatness is written in letters of light, as across the vault of heaven.

Now for some lessons. No greatness is possible without a proper mental attitude. This comes with tremendous force to Southern Baptists. The South has been badly envired for fifty years. The effect of environment has told on Southern thinking. With respect to the Negro, we have been in a defensive attitude. With no intention of entering the domain of politics, I feel nevertheless constrained to say that our strenuous president has done the South and the nation a grievous wrong by reviving the race question. The whole South needs to face out and blend harmoniously in the national life. This is the need of Southern Baptists. In some way our young people, for their own enlargement and for what they can do, ought to face out, and feel their responsibility for the spiritual life of the whole country and the world. Two thirds of the Baptists of America can't be shut up to one-third of the people of this great country in their thinking and efforts. We must face out.

The same lesson is good all along the line. The church which faces in will follow Spain to the shades of death. The association which lives for itself will die to itself. The preacher whose thoughts and efforts revolves around himself and church will circle in and come to a dead standstill at the centre.

These lessons ought not to be lost on our people. If our boys and girls think great thoughts, they will be great men and women. If every Baptist in Texas could feel that he or she belongs to a great army of conquest, which is to reach every spot of the globe and bring the lost tribes of earth to the obedience of faith our churches would rise gloriously into strength and world-wide usefulness. Our supreme task now is to bring our people to a right attitude toward the whole world.—Baptist Standard.

Get holy principles, and thou shalt get the pinions of an angel, which shall bear thee above all clouds and storms of earth, into the sunshine and calm of eternity.—Dr. Thomas.



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### WHAT THEY STUDY AT ACADIA.

The students at Acadia have the opportunity of learning not only "the best that has been thought and written in the world" in the courses of literature, but what has been done in the long ages since man became a pilgrim on the earth. To say that this is a great opportunity is merely to state a commonplace. With reverence we turn back to the beginnings of great movements and trace their progress through successive stages. And when man's life in organized institutions is followed by the eager student it seems almost as if the long past ages live again and as if he lives in them. So universal, though so limited apparently, are the elements of man's life. History, they say, is philosophy teaching by example. To learn what the life of the great nations has been out of which the present has come is to obtain knowledge that should readily pass into wisdom. The enlargement of mind and the cultivation of judgment gained by a study of the judicial Hallam, the glowing pages of Macaulay, and the scholarly portraits of Freeman may well be coveted by the young man who desires to know what has been in order to know what is and what will be.

Then there is the related subject of constitutional history and the topics embraced in the affiliated law course. The titles seem dry and abstract but the books dealing with the subjects, as in the courses of general history, are to the earnest reader more absorbing than tales of fiction. To trace the legislation of one empire in its various changes is to obtain glimpses both into the nature of government and the struggles for stability and progress characteristic of all times, especially of our own day. The principles embodied in statute and the men in places of authority are indicative of what the people think worthy of reverence. The study of history and of law should prove an education of conscience.

Related to the department of history in that of economics in which they study the nature, production and distribution of wealth, the relation of wealth to the development of the higher life of the people, the various forces that affect the social condition of "the masses and the classes." The topics are very numerous and occupy a prominent place in all Universities. At Acadia the student is directed into the paths of enquiry pursued by the ablest thinkers in these questions of the time. The bearing of history and economics on the preparation for good citizenship and the criticism of public movements is at once apparent.

The courses in Philosophy include the study of Logic, Psychology, Metaphysics, Ethics. These studies into the nature of mind come as near to the study of reality as man can reach. An ancient sage said "On earth there is nothing great but man and in man there is nothing great but mind."

In Psychology the relation of mind to matter is examined. In Metaphysics the laws of mental life, the conditions of spiritual existence are discussed. In Ethics both the philosophical principles and the rules of conduct pass under view.

These courses enable the sincere student to judge "what things are most worth." Philosophy is itself "the Science of the Sciences" and far as man can obtain skill for living, it is the art of arts, the art of living.

The great subject of religion, and especially of the Christian religion, comes directly in sight through all the studies of philosophy. "What is man?" "Whence did he come?" "Whither goes he?" are questions that every student must ask himself—"What is the good thing?" "What is the best?" "What is the essential?" are inquiries that must meet him at every turn, and he can scarcely help hearing a voice saying: "Choose well. Your choice is brief and yet endless."

### THE BAPTIST WORLD CONGRESS.

The Baptist Union Council of Great Britain has, according to "the Baptist Times and Freeman" unanimously and enthusiastically decided to hold a Baptist World Congress in London in June or July, 1905, provided the proposal receives the cordial approval and support of the Baptist Unions throughout the world. The recommendations of the council are as follows:—

To adopt the title of "Baptist World Congress," and

that the aim be to arrange for a congress of representatives of the Evangelical Baptist Unions throughout the world.

2. That the Congress be held in June or July of 1905.

3. That the central place of meeting shall be the City Temple, London, other larger buildings being secured as the committee may determine.

4. That the arrangements shall be under the direction of a United Committee to meet in London composed of representatives of the Baptist Union and Baptist Missionary Society, and with consultative members of other Unions throughout the world.

5. That, while it is impossible to give any undertaking of hospitality to all, the Committee shall endeavour to secure entertainment for all foreign representatives wherever it may be found necessary.

6. Subject to it being found practicable, to arrange for the transaction of the necessary annual business of the Baptist Union and of the Baptist Missionary Society.

7. That a resolution be introduced by the Autumn Assembly proposing that the Spring gatherings shall not be held in April, 1905, as usual but that at some time during the Baptist World Congress there shall be a meeting of ministers and delegates for the purpose of executing the business usually taken at the Spring Assembly.

8. That the representation, so far as the Baptist Union of Great Britain and Ireland, etc., is concerned, shall be as usually provided for at the Spring Assembly, but with regard to all other Unions, no limit shall be placed upon the number, but that all who are accredited by their respective Unions shall be regarded as members of the Congress.

9. That the discussion of the relation of baptism to Communion and Church membership shall be excluded from the platform of the Congress.

10. That the general programme shall be under the direction of the Joint Committee, and no subject shall be introduced without the sanction of that committee.

11. That we endeavour to arrange for the formation of a joint fund to provide for the expenses of the representatives of persecuted Baptists who attend the Congress.

12. That the Baptist Union endeavour to raise a Guarantee Fund of £1,000 to cover the expenses of the Congress.

Our readers will see from the above that the movement for holding a Baptist World Congress, which has been discussed for many years, is about to take definite shape. The Baptist Union has yet to pronounce on the subject, but as the Council generally determines the action of the Union, (as we understand), it may be assumed the Baptists of Great Britain will approve the holding of the Congress under the conditions thus stated. Should the Baptists of United States concur no doubt the Congress will be held.

The undertaking is a large one. It has difficulties and will involve much labor and expense. But to say this is not to condemn it—things human are supposed to cost, as far as they are in the world of economics, in proportion to their value. The largeness and expensiveness of the proposed enterprise may, therefore, be its recommendations.

1. Is there need for such a Congress? What good end will it serve? It may be said that it will bring representative Baptists together and will affirm and increase the unity of sentiment and belief of the denomination. No doubt our Congregational polity makes more necessary continuous discussion of principles if we are to have unity of action in our work of spreading the Gospel. No action could be taken that would bind the churches or the organizations represented, but the moral effect of the discussions would be stimulating and unifying.

2. Is such a gathering possible? It may be said that Baptists in the United States are able to send their best men for such service. Many of them visit England frequently and could arrange their visits so as to attend the congress. A limited number from Canada might be sent.

3. It will be observed that the questions of Baptism and the Lord's Supper in relation to church membership are to be excluded from the programme. *The Baptist Times and Freeman* says: "The second point we have to urge is that this conference must have as its prime object to demonstrate our essential unity as one holy church throughout all the world." That is to say, we must avoid questions, some of them of real importance, on which there is a wide and conscientious difference of opinion. We refer especially to the question of the relation of Baptism to the Lord's Supper and church membership. Many of our churches in Yorkshire, Lancashire, and Wales, and we suppose the majority of the American Baptists, are strict communion. On this subject, therefore, a Pan-Baptist conference must take up the same position as our own Baptist Union—one of strict and absolute neutrality." This restriction of discussion of subjects closely related to the church and its constitution and life will eliminate the distinctively Baptist element from the Congress and make it what the *Freeman* desires it to be, largely a Missionary conference. "Any Pan-Baptist Conference must be largely missionary unless it is to belie our noblest traditions. Just as General Booth brought native representatives from every land in which the Salvation Army is at work so at our World Conference the Baptists from every land must be represented by native delegates. It will be such an object lesson on the value and results of missionary labor as the world has never seen, and the expenditure of labor and money will be repaid a hundredfold in the quickened interest and sympathy of all our churches. Among these foreign

delegates though perhaps not coming strictly under the head of missionary enterprise we hope care will be taken to bring over representatives of the Stundists and any other foreign Baptists who are suffering persecution for conscience sake."

4. It will be seen from the recommendations of the Council above quoted that the Congress is to be arranged and virtually managed by the Baptist Union of Britain. If it is to be in any true sense, however, a world Congress, it must be conducted on a broad basis and the speakers must be from all parts of the Baptist world. To make it a meeting conducted by English Baptists and at which Baptists from abroad shall be merely spectators, as was practically done at the "ecumenical" session at Edinburgh in 1901, would deprive the gathering of any "world" character.

### THE COMING MEETING AT TRURO.

Next week brethren from churches of these provinces and visitors from other districts will meet in Truro, N. S., to transact the business of convention. Our information indicates that the attendance will be large; we trust also that the tribes will go up to worship, to meet their Lord and to rejoice with one another in the privilege of service for him who died for them and lives to intercede for them. May their fellowship be sweet. For this let each attendant pray, and let each see that one of them brings only "sweetness and light."

The Convention met in Truro in 1879. C. F. Clinch was President, the annual Convention sermon preached by Rev. W. P. Everett, was an epoch making deliverance for it contained the suggestion which, on recommendation of a committee composed of Dr. G. E. Day, John March, and Rev. D. G. McDonald, formed the basis of the "Convention Scheme" of which so much has been said and by which we believe so much has been done to promote benevolence and efficiency in the work of the denomination. It has been changed and modified to suit new conditions; but it has given somewhat of stability to our finances and provided for expansion in giving.

The annual report of the Board of Governors of the College began thus: "The ceremonies connected with the opening of the new College Building, took place in the spacious College Hall, on Wednesday, June 4th at 3 p. m. The Hon. Dr. Parker occupied the chair. Prayer was offered by the Rev. G. M. W. Carey, A. M. of St. John. The report of the Building Committee was read by J. W. Bigelow, Esq., Secretary, who followed the reading by explanatory remarks. After further remarks by the chairman, addresses were delivered by the Rev. Dr. Cramp, Rev. Dr. Crawley, Rev. I. E. Bill, and T. H. Rand, D. C. L. The proceedings were closed with prayer by the Rev. Dr. Tupper." Seventy-two students, "the largest number on our records at any one time" received instruction in the College during the year. "In the theological department there were twenty students."

Among the speakers on Foreign Missions at Truro were San Ah Brah, Rev. J. McLaurin, Rev. D. H. Miller, D. D., Rev. I. H. Porter. Among the brethren present, who have "crossed the bar," were Dr. Welton, Dr. DeBlois, Stephen Selden, William Falkner, Lyman Walker and others of like precious faith.

In 1879 Rev. J. E. Goucher was pastor of the church. His period of service, in which his gentle spirit and evangelical zeal and faithful preaching did so much for the spiritual life of the church, the town and the surrounding country, continued many years. He retains the high regard and affection of his brethren in the ministry and of the denomination.

Now there are two churches in Truro, served by two able men, Rev. W. N. Hutchins, M. A., pastor of the Prince Street Church, with which convention meets, and Rev. M. A. MacLean, M. A., pastor of Immanuel Church. The above recital of facts suggests many things. So many of the brethren who were then among us are forever absent. This says in no merely formal way: "Work while the day lasts." It also suggests encouragement "The God of our Fathers" lives and therefore He works, with His own as well as for them.

Our story is one of progress; not rapid but substantial progress, and success obliges. Because He has been an help let us rejoice under the shadow of His wings. Let our souls follow hard after Him. Go to Convention in your best spirit: go in the name of the Lord.

### INFLUENCE AND AUTHORITY.

"Some bodies of men have authority and little or no influence; some have much influence and no authority. Better to have influence without authority than authority without influence." Just so. Our Associations and Conventions have no authority over the churches. They do not receive a member into the Baptist body. They cannot exclude a member from the body. But they have a lot of influence.

So with individual members of the church. Some of them are always in office, and yet they have little influence. Some are seldom or never in office and yet they are the conscience, so to speak, of the church. No one need say because he is not the head he is not of the body. Better have a good influence without office than to hold office and not have a good influence.



To have influence one must be near to Jesus—The wire must be near the source of the current if it is to conduct the electric force, and the man must be near enough to Christ to catch the spirit of his Master if he is to bring help to his fellows. At the last Supper one of his disciples was nearest to Christ; leaned on the bosom of his Lord. So it is at every observance of the Supper. So it is every day. Some member of the church is nearest to Jesus. Who is it? Perhaps the pastor; perhaps some weary woman who only dares to touch the hem of His garment, but who hears His comforting words: "Daughter, thy faith, (not thy finger) hath saved thee, go in peace."

But to have influence one must also be near his fellows—near to what is highest and best in them. Detachment from the low, the gross, the present is a source of strength, for it helps to attachment to the divine. But attachment to men in their struggles for truth and duty is a condition of influence.

Get right with God that you may receive his power; get right with your fellow men that you may impart that power.

### Editorial Notes.

—Mr. Joseph Richards, late Treas. of Grand Ligne Mission, died at Montreal, July 27th.

—A card from Truro informs us that there will be a large attendance at the annual meeting of the Baptist Convention of the Maritime Provinces which open on August 20th.

—"Of one thing, however, there need be no doubt. The Presbyterian Council of 1904 took as high ground on the authority and inspiration of the Scriptures as any body of men that ever met."—Knoxonian in Presbyterian.

—The Passive Resistance Movement is entering on another stage of development. Not content with selling the goods of the Resisters and with sending them to prison the authorities are beginning to deprive them of the right to vote. The Freeman says:—

—The Canadian Baptist reports revivals in various churches in Ontario. The Queen St. church, St. Catherine's has received over one hundred members since April 1st. We are led to receive reports of revivals in our own churches. May such reports be multiplied.

—It is announced that from August 14th to about Sept. 12th, there will be held at Northfield, Mass., a series of Post-Conference Addresses on Bible themes. The speakers will be Dr. G. Campbell Morgan, the eminent English author and Evangelist, Rev. Hugh Black, the well known Scotch theologian of Edinburgh, and Rev. F. S. Webster, Rector of All Souls church, London.

—The following statement is suggestive. Why should Nonconformists submit to discrimination against them in educational matters when their record can be thus stated?—"The President of the English Baptist Union, in his opening address, calling attention to the growth of the Free churches in England, said: "Three hundred years ago "they were one in thirty of the religious population of the country; a hundred years ago, one in eight; today one in two; and in fifty years they would be two to one, or rather by that time their witness to liberty would be crowned with success, and the Anglican church, freed from the bondage of state, would unite with the Free churches in every conflict for righteousness and truth."

Simultaneously with the resolution of the National Passive Resistance Committee that, as Passive Resistance is based on conscience, we must risk the loss of our votes as well as of money or comfort, comes the announcement that fifty six resisters have been disfranchised at Scarborough. The overseers refused to distract or take steps to recover the unpaid rate, and contented themselves with warning the defaulters that their names would be removed from the register unless the rates were paid before July 20. A few paid or their friends paid for them, but the great majority held firm, among them being eight Free Church ministers, an ex-alderman, an ex-town councillor. In the present condition of the political world it is a much more serious thing for a Non-Conformist to lose his vote than to have his goods distrained upon, but the National Committee is undoubtedly right. Passive Resistance is based on conscience and can take no account of consequences. The greater the hardships and loss involved, the more certain and the more complete will be the removal of the injustice against which we protest.

—Elsewhere in this paper will be found a series of resolutions having reference to advanced steps in Sunday School work, adopted at the recent meeting of the N. S. Central Baptist Association. Unfortunately the MS. was mislaid after it reached this office, otherwise the resolutions would have appeared some weeks ago. As the approaching Convention at Truro is to be asked to take action upon the matters embodied in the resolutions we call special attention to them here, in order that delegates may give attention to the proposals to be offered and be prepared when the time for action comes. It will be seen also from these resolutions that the holding of a Summer School has not

been forgotten. We understand that one difficulty in the past has been that the members of the Sunday School Board have been residents of districts so remote from one another that co-operative action has been practically impossible to the Board. The suggestion of the Central Association that the Board should be centrally located so that meetings can be conveniently held, seems to be wise, and the Convention will do well to act upon it in appointing the Board for next year.

### Manitoba and N. W. Convention.

The annual gathering of the above body was held this year from June 27th to 29th at Portage la Prairie. The splendid ornamental trees of this town give shade and beauty to the streets and reminds one of an eastern town when he walks through the broad avenues. In its commercial architecture however it is superior to eastern towns of like size. The Baptist church is an excellent brick structure. In its appointments it is superior to any other of the convention. It was built during the pastorate of brother H. H. Hall who for eight years labored successfully at this point. The church is now under the pastoral care of Rev. Neil Herman another of Acadia's sons.

The attendance at convention was in the vicinity of 300 delegates. The first session was devoted to the S. S., the home and the B. Y. P. U., addresses being delivered on these subjects by pastors D. G. McDonald, C. W. Corey and C. B. Freeman. At the election of Dr. A. P. McDiarmid as president, Pastor Litch, retiring, made a splendid address on "Forgetting the things that are behind"; This was followed by the convention sermon by pastor John McNeil. The sermon was thoughtful, reverent, and inspiring. The spirit of the preacher as well as his talent is such that those who heard him would have no hesitation in saying the Baptist pulpit of Canada has reason to rejoice that it has such a preacher.

The reports of superintendent Stackhouse and the treasurer H. E. Sharpe indicated a year of record breaking prosperity. The total receipts were \$21855.95. Of this, Ontario and Quebec contributed about \$8000, the Maritime Provinces about \$2855, and the local churches of the convention \$10756.03. This last amount is about \$3000 in excess of last year. It represents \$2.15 per member of these local churches for missionary purposes. (The membership at the beginning of the year was 5000.) Nor has the growth been merely financial, but thousands have been added to the membership during the year, the total being now 6500. Thirteen new churches have been organized making in all 114 churches. One of the newly organized churches is a Russian church, the first in Canada. Pastor Harkness of Emerson has resigned his charge to give himself wholly to Galician work. There are 45000 of these people in the country and very little gospel work has heretofore been done among them.

The Indian work under the care of Jeremiah Clarke and wife is in a prosperous condition. Teaching and manual training as well as preaching is being done by these devoted workers and their associates. A house of worship has been built at St. Peter's Reserve, and 6 have been added to the membership making in all 85. Collections of \$197 have been made by the people at St. Peter's. The Indian work is an important work and the faithful earnest service which Maritime people who know brother and sister Clarke may be easily assured is being done, merits the most liberal support of their mission work. It would be a most fitting thing if some of the friends and churches knowing these works, would send them some good cheer in the form of direct offering for their work. The needs of their work is great, their privations are very great. Mrs. Clarke does not see the face of a white woman as companion on the field. Send them a message of cheer!

A paper presented by W. A. McIntyre is well worth reading. Its matter is of very vital significance to our churches and its conclusion was a strong plea for the unification of our Canadian Baptist work. The paper was so favorably received that the convention requested that a standing committee for promoting unity among the various provinces be appointed and this committee was requested to secure the publication of Brother McIntyre's paper in our various denominational papers. The committee consists of Brothers W. J. Stackhouse, W. C. Vincent, and W. A. McIntyre.

The last address on the programme was delivered by pastor Vincent, on "The Baptists and union." The address was strong and forceful in its conception, and presented as it was in a calm easy manner, it produced a fine impression, the salient points of the spiritual church of the New Testament were presented indicative of the unity of God's plan which is not of the human conception. The address will probably be published in pamphlet form.

"The N. W. Baptist" will hereafter be enlarged to a 12 page semi-monthly paper at \$1 per year. The enlarging sphere demands the extension of the paper. Every fruct of the great field makes a demand for enlargement of every department of the work. This is a great day of opportunity of Canadian Baptists.

The impression these brethren in Convention makes on a stranger is that they are an honest earnest, intelligent, broad minded, brainy lot of Christian men and women thoroughly alive to the interests of the Baptist cause. Pastor Long of St. John was present at all the session as a

visitor. Judging from his impression as expressed at one of the meetings, he will have something to say of Baptist men and work on his return to the east.

As a recent correspondent noted the Acadia element in the convention is quite marked. You might well imagine yourself not far from the Baptist Mecca of the Maritime when looking over the representatives present at Convention Stackhouse, Litch, brother and sister Mellick, Freeman, McDonald, Vincent. There are others of the Maritime province among the most faithful workers in the convention who were not able to be present, it is to be marked however that all appear in convention not as Acadia or McMaster, Maritime or Ontario elements.

There seems to be an entire absence of the sectional spirit in this western work. It matters little where you come from. There are more men from Ontario than from any other province, and more of them are wanted. The fact that so many of the men on the programme happened to be Acadia men as brother McDonald pointed out is indicative of the absence of the sectional. No fine provincial balance requires to be observed, it appears. We seem to stand on Canadian soil here and in fact the limits do not even seem to be measured with Canada. This broader spirit of national Christian brotherhood is throbbing here and it will make itself tell in a larger unification of Canadian Baptists work. "Why not, is not this yearning for greater internal spiritual unity, and what it promises as to a larger unification of Canadian Baptists, the natural reply to the question raised in conjunction with the present popular interdenominational movement. "What of the Baptists and organic union?" C. W. COREY.

### Notes from Kings Co., N. B.

One of the most striking features of Kings County is the number and beauty of its hills. There are rivers and streams and, of course, valleys, but the hills seem to be numberless and of all shapes and sizes. From Studholm Hill, near Apohaqui, the view to Sussex, down the Kennebecasis, and up the Millstream is quite commanding. From Bull Moose Hill, near Belleisle Station, one sees river and hills and valleys that are captivating by their combination of strength and form. From Keirstead Mountain portions of Queens and Albert and perhaps other counties are visible. The sides of some of these mountains are clothed with the primeval forest that has a beauty with which no collection of trees of man's planting can compete.

One cannot help wishing that these portions of our once unbroken forest might be preserved from the woodman's axe. In older countries they are reforested, but their orchards are a "beggarly array" of stunted shrubs in comparison to the kingly trees of a hundred kinds that still cover some of our hills "like the shadow of God," as Ruskin says.

Among the people there are evidences of thrift and growth. Along the railway, towns like Sussex, Apohaqui, Norton and Hampton steadily advance. Not many years ago, for instance, Apohaqui was known as a station in the woods. Now it is the commercial centre of a rich farming district, has the bustle of a busy village, is equipping itself with the institutions necessary to the completeness of modern life. It has two churches, Methodist and Free Baptist Rev. Mr. Currie is the minister of the Free Baptist Church in this region. At Apohaqui he has at present among his hearers the Hon. George E. Foster and family. Mr. Foster's boyhood days were spent at Collina where he taught school for a time. He has a summer residence at Apohaqui, on the bank of the Kennebecasis, where he spends a few weeks each year. Mr. Currie's field includes Apohaqui, Lower Millstream, Keirstead Mountain, and Snider Mountain. He is a faithful and efficient minister and his labors are much valued. Few men have so good an opportunity for direct and lasting influence for Christ as the faithful minister of a country church.

The people listen to the Gospel and receive it into good and honest hearts. And many of them will retain their faith through the seductive fascinations of city life into which they will pass.

Over this part of the country the late Rev. Edmund Weyman, Elden John Perry and other ministers of the Free Baptists ministered a generation ago.

The recent revival in the Baptist church at Collina has given new courage and strength to the brethren there, who have with praiseworthy zeal kept the name of Christ before the people. The baptism of seventeen persons in a beautiful pool on the farm where seventy years ago the late Rev. Elias Keirstead and the late Deacon William Keirstead with their families lived, was of special interest to the community. There these two men went with their young wives, when the inhabitants were few, the roads scarcely passable, schools and meetings not available.

With untiring industry they subdued the forest and built up homes. They established a prayer meeting and a Sunday school. After some years they organized a church which has been of untold blessing to the community. These brothers with their wives, after witnessing a good confession of Jesus Christ, have entered upon their reward in heaven. But their work goes on. Nine of the seventeen baptized were connected with families of these two brethren who were faithful in their houses. The first members of the church live no longer here, and others who believed through their word have also died. Their loss is felt. The church cherishes the memory of Rev. S. W. Keirstead and Frank M. Kelly, M. A. It is bound to the denomination by the work of Rev. E. W. Kelly, M. A., in Burma and Rev. J. B. Gannon, M. A., in New Brunswick. The Rev. W. C. M. P., whose incessant labors extend over Penobscotus and Sussex, cares for the interest at Collina with much wisdom ability and success. When necessary he seeks assistance. His selection of Evangelist Beatty for work at Collina proved to be helpful in every way. May blessings attend our churches and their ministers.



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

### Reminiscences of a Temperance Worker.

(BY MRS. G. S. REANEY.)

My doctor was as kind as clever, and altogether unsparring of pains when the comfort and well being of a patient were concerned.

"Can you help me by any suggestion?" he asked one day, having given me some painful details of a case in which he was much interested. "A 'Home,' I am sure, is out of the question. My patient's family would never agree to spare her, and do not see quite how she could leave home for some weeks to come. Her condition, physically, is as serious as it can be, but mentally—well, she is penitent and reasonable, and I believe much might be done at the present moment if only a definite plan could be depended upon."

While the doctor spoke I felt strangely weighted with the grave importance of the opportunity, as he described it. His patient—a lady—was just recovering from delirium tremens.

"Do you believe in prayer?" I asked, I fear somewhat abruptly.

"Of course, I do," he replied.

"Then will you kneel down with me and we will ask God to give us the suggestion you are so anxious for?"

"No, no—think I will leave you to—get that matter settled yourself," he replied, a little nervously. "I will look in later in the day and hear the result."

Thus left to myself I asked—nay, more, I claimed the promise to be "guided into all truth"—and quite naturally thought took shape, and when, a few hours later, the doctor returned I had a distinct plan to lay before him. A lady friend of mine, skilled in good nursing and kind as capable, should be asked to come to our aid. She should take up her position in the home as a special nurse. In the morning (that day was Sunday) I would wire for her to come to us. I happened to know she was available, having recently heard from her, and she had mentioned the desire for work of some kind.

"Remember," I said, "The suggestion must come from yourself to the patient, and you will kindly explain the lady will be paid—this will put matters at once upon a business footing."

"Well, if your friend agrees let me see her in the morning, and I will be able to give you up-to-date news of my patient."

And looking really relieved the doctor hurried away. The next day brought my friend to me and very quickly we had an interview with the doctor, who after looking at her most earnestly for a moment or two, said:

"Ah! you are one of Mrs. Reaney's kind, I see! You'll do!"

A word of encouragement which did much to strengthen my friend in the difficult task she was undertaking.

The rest came easily enough. Calling upon the lady patient I was at once admitted to her room (my friend remaining below). Her doctor had prepared her for the visit. She listened most courteously to my proposal, which was this—that knowing her to be specially ill I had brought a friend to remain with her for a while. I knew she would be glad of just such a nurse, and I felt sure that God would bless the means used for her permanent recovery.

A few tears were shed as the poor sick woman said—  
"I am so weak. Oh! I do want to be—to be better; all round better."

This was a moment in which to speak earnestly of the strength which is made perfect in weakness; and I felt fully the responsibility of the opportunity.

Then the new nurse friend was introduced to her patient, and I had an interview with the family.

"I want your help; while we try to benefit your beloved 'invalid,' will you do all in your power to aid our plans? The stimulant which I see upon the sideboard must be banished. Each one of you must please promise for the present at least no strong drink must come into the home—or, in any way be used. It will help to clear the atmosphere from 'longings' if your invalid knows you are all for her sake total abstainers."

"Certainly, certainly," all agreed, and forthwith began to assure each other how easy it would be to forego the use of stimulants—until it was suddenly remembered that a not too strong 'father' needed his whiskey toddy to induce sleep at night—and in his case there must be an exception.

"I think I can meet the difficulty," I said at once. "I have a famous receipt which I often give for toddy—an effectual charm in introducing sleep."

"Oh! please give it," said the one on whose behalf we were discussing plans and I explained:

"Slice a lemon and place in a tumbler, put to this one or two lumps of sugar and gently pour over some boiling water. Sip with a teaspoon the concoction as hot as it can be taken."

"Why, that is just the way I make my toddy," exclaimed the gentlemen, gleefully, "only you forgot to mention the whiskey."

"Oh, my toddy needs no whiskey," I replied laughingly, "it is sipping something very hot which induces sleep, and lemon water is as nice as anything else."

At this there was much merriment, but I had no difficulty in extracting a promise to try my plan and to secure a temperance household.

The next few days brought me grave anxieties. Would my friend find the task she had undertaken too difficult? Would the family find it easy to make good their promises re the stimulants?

But as time went on I had only success to record, and many and repeated mercies to count up. The 'Temperance toddy,' too, was pronounced to be an unqualified boon!

The plan succeeded fully, and out of it grew a suggestion which has given tone and color to much work of a kind since. Why should not special cases—invalids through the mania for alcohol—be induced to admit into their homes for a time cultured, earnest Christian women, whose sole aim would be to bring in the sick room new interests, new topics of conversation, new hopes and expectations? Why should not the Christian and cultured give themselves to the work? How many gentlewomen in the truest sense of the word would find work for Christ of this character, full of the larger outlook of useful and responsible activity!

After all the plan in many cases would work better than withdrawing a patient completely from home life, and removing to new surroundings, seeing the time must come when a return home might mean going back to old struggles and temptations. For such, a battle gained on the very scene of trial would mean added strength for future encounter.

I feel inclined often to plead for my sister women who I've to-day in 'cultured idleness'—Study up this great Temperance question that knowledge may beget experience and train yourself for work on the lines which the reminiscence I have given here suggest, that the happy privilege may be yours to win some sorrowfully afflicted one from paths of intemperance to sobriety.—Temperance Record.

### \* \* \* \* \*

### The Story of Boxer.

"Boxer" was a bird dog or was destined to be one when he grew up. As yet he was just a big funny-looking, anxious-to-please, lovable puppy. Uncle Ted said he would be worth a hundred dollars after he was trained; and Uncle Ted ought to know, for he had as many dogs as the old woman who lived in the shoe had children. Only Uncle Ted knew what to do. There never was a man, Ben and Laura thought, who was as clever as Uncle Ned.

He never would have left Boxer at grandma's, only a telegram came very suddenly, calling him away.

"Take good care of the dog," he said the last thing, and Ben and Laura with one voice answered, "We will!" They were delighted to think of having such a dear, ridiculous puppy to play with. Uncle Ted had left him chained to a post, but they begged their father to let the poor fellow loose.

"Why, yes," said papa, laying aside his paper. "The farm is big enough to hold him, I guess; and even if he does get into mischief, I think we can manage him."

When Boxer saw them coming, he wiggled and frisked till his tail almost touched his head.

"Wuf! Wuf!" he barked in his funny puppy way, which was to say, "Let me loose! Let me loose! What's the use of being on a lovely big farm if you have to be hitched to a post by a stupid old chain?"

You should have seen him when he heard the chain drop! He bounded off, and then back again, upset Ben in comical excitement, leaped up to give Laura a kiss, and there is no telling what he might have done next if he hadn't caught sight of some chickens scratching away in the flower-bed.

R-rwuf! And in a twinkling he had chased the last one out.

"Deary me!" ejaculated grandma, from the window. "If we had a dog as smart as that, my sweet peas might have a chance to bloom!"

"He wasn't thinking of sweet peas," chuckled papa. "It's just because he's a bird dog. He'd chase anything with feathers till he's trained, if it were only an old stuffed owl!"

The children listened with respect and admiration, for papa knew almost as much about dogs as Uncle Ted.

They had a delightful afternoon with Boxer and he "begged off" so when they took him back to the post that they, decided to leave him loose.

Next morning there were seven little green goslings missing at feeding-time. They found them at last, scattered along at the edge of the pond—all dead!

"Oh, dear!" wailed the children, distracted between grief for the goslings and pity for the guilty pup in the punishment that was sure to overtake him. "Why did not we chain him up? Oh, what will papa do?"

What papa did do was to pack up the goslings and ar-

range them in a pile, with their poor limp necks all drooping all one way. Then he sent for Boxer.

"Naughty dog!" he said sternly, pointing to the goslings. "Bad, bad dog!"

Then he whipped him.

Poor Boxer. He looked at the goslings, and he looked at papa, and if there ever was a penitent puppy, it was he. His brown eyes shone with tears, and he licked papa's hand and whined so sorrowfully that it was all the children could do to keep from throwing their arms about his neck and telling him not to feel sad any more—that it didn't matter, anyhow.

There could not have been a better dog than Boxer was that day. The family thought him a more wonderful creature than ever. He seemed so delighted whenever he pleased any one, and was so heart-broken when he blundered, that no one really had the heart to scold him very much.

So that night they let him loose again, convinced that the lesson had been learned.

Next morning before breakfast he came bounding up joyfully to papa.

"Wuf! Wuf!" he said as expressively as if he had said, "Come with me! Come everybody!"

Everybody came. Boxer frisked along proudly at the head of the procession, and led them straight to the duck pond.

"Wuf! Wuf!" he barked again. "Just see how I did it this time!"

There on the bank were seven little dead goslings, arranged neatly in a pile, with their bills all pointing one way!

"Well, I never!"—began grandpa. But papa suddenly stooped over and patted Boxer on the head.

"Good doggy!" he exclaimed in a queer, shaking kind of voice. And then, "Don't you see what he's done? He thought I whipped him all because he didn't put them in a pile! Good doggy. Yes-sir-ee! Nice old fellow!"

"Wuf!" barked Boxer, wagging almost double for joy.

It is doubtful if any of the goslings would have lived to become geese if Uncle Ted had not come that afternoon to take Boxer home. And the next time he visited the farm he was much too wise a dog to chase barn yard fowls of any kind.—St. Nicholas.

### \* \* \* \* \*

### A Backward Traveler.

(BY MRS. EVA WILLIAMS MALONE.)

He has six legs, like all insects; but only one pair do him much good, and these are the two hind ones. Strange to say, he can't go forward at all; but when he wishes to move from one place to another, he drags himself slowly about backward. What do you think of that? We've all tried going backward, and I dare say would pronounce it just the very next thing to not going at all. Mr. Ant-Lion has never confided to me his views on the subject; but, never having gone any way but backward, he would perhaps have a great contempt for us foolish folk who walk straight ahead. So you see Dame Nature, always wise as kind, has taught this little fellow, who really is not much larger than a pea, other ways of getting a living.

You know Mr. Ant-Lion is one of those creatures who are not yet developed, but are on their way to being something else. Some day he will weave a little house about himself, tuck himself snugly in, go to sleep, and when he wakes up he won't be a grub any more, but will spread his wings and will be Mr. Myrmelion Immaculatus, at your service. Don't you think a name like that is enough to put a little grub to sleep and to want him to remain a grub always? Nevertheless, he will remain an ant-lion for a short time only, and then he will be a little fly—not a house-fly, but another species.

The question for him now, while he is in the grub, or larval state, is: "How can I get my living? I can't travel, except on two hind legs, and they will only drag me backward." So this is what he does. You see he has a nice flat head, that makes a pretty good shovel, and he is not at all lazy if he is slow. He finds a soft, sandy place, and he sets to work to dig him a pit where he can trap his game. He drags himself around and around, and shovels the sand out with his mouth and head. Then he begins and goes around again just as before, only inside of the first circle; so he continues getting his circle smaller and deeper. When it is to his notion, he goes down under the soft sand at the bottom, but remembers to keep that useful mouth of his poked warily up through the sand. By and by some poor little ant or other comes along, no doubt in search for his dinner, too. Over he tumbles into the treacherous pit. "sip!" go those sharp nippers of Mr. Ant-Lion; and if the little creature ever gets out, it is almost a miracle. If the trapped insect tries to scramble up the sides of the pit, the plotter under the sand wriggles and twists so that the loose sand will tumble him back again.

Even when confined in a small box of sand, the ant-eater



still makes his pitfall for catching unwary stragglers. As he cannot go forward, and goes backward with such slowness and difficulty, the ant-lion seems to feel that he must resort to these methods in order to live at all. And so strong is that marvelous thing called instinct that even when a captive and given all the flies and ants he can consume, if he has the sand, the ant-lion will still build his pit.—Children's Visitor.

### How a Quarrel Begins.

Once upon a time said a farmer to his wife, "Suppose we keep a buffalo."

"Very good," said the wife, only it were wise to count up the necessary cost before buying it. If we get a buffalo we must get a peg to tie her to."

"Yes," said the farmer, "and a rope to tie her with."

"And a cask to feed her in."

"And a blanket to keep her warm."

"And a pail to milk her into."

"And a churn."

"And a butter paddle, said the wife, "and I think that is all, except that we might get a second pail so that I might give my mother half the buttermilk."

"What!" shouted the farmer, "you feed your mother on my buffalo's buttermilk!"

"And why not, pray? If my mother hadn't fed me, you would have had no wife to churn your buttermilk for you!"

"And a good thing that would have been for me. If my mother hadn't been inveigled into promising me to you—who knows I might have married a princess!"

"Well, since you are so grieved you got me instead of your grand princess—who couldn't milk a buffalo if you had her—I'll go back whence I came!"

Then in their overmastering anger the couple scold and shout both together, neither wanting to hear what the other is saying, until they are purple in the face, the veins of their necks standing out like whip-cord, and at last the throat of each "sit down" as the picturesque Hindustani idiom has it—and refuses to work longer. Then the husband, still whispering, because he has no voice with which to talk, goes out to his ploughing. The wife, also whispering, gathers together a bundle of clothes, and goes away to her mother's house. There she abides for the space of three months.

When the wife's brothers see that so long a time has elapsed, and that the farmer has not come in contrition begging his wife to come home, they realize that the matter is serious, and that something must be done, or their sister will be left on their hands, and the "face" of their family will be "black" before the whole world. So, arming themselves with a stick apiece, they go to the farmer's house. Failing to find him there, they go to his field, and find him working among the corn. Then they fall upon him, and beat him soundly, saying:

"Your buffalo has ruined our fields!"

"Impossible," says the farmer, "since I have no buffalo."

"No buffalo! Why, our sister, you said, fed our mother on your buffalo's milk. So it must have been your buffalo that ruined our fields, and we want satisfaction."

"But I have no buffalo."

"Indeed," say the brothers, "you have, for it is your buffalo who for the past three months has been feeding at our expense. Come, take her away."

So the farmer goes and gets his wife, and indeed he is glad enough to have her help again. And the wife is glad enough to get back without having had to apologize. Therefore, it is a lesson to both.

So the quarrel is cured—until next time—Hindu Folk-Lore.

### An Engineer's Story.

"Yes, indeed, we have some queer little incidents happen to us," said the engineer, as he puffed his oil-can about and under his machine. "Queer thing happened to me about a year ago. You'd think it queer for a rough man like me to cry for ten minutes, and nobody hurt either, would you? Well, I did, and I can almost cry every time I think of it. I was running along one afternoon pretty lively when I approached a little village where the track cuts through the streets. I slacked up a little, but was still making good speed, when suddenly, about twenty rods ahead of me, a little girl, not more than three years old, toddled on to the track. You can't even imagine my feelings. There was no way to save her. It was impossible to stop, or even slack much, at that distance, as the train was heavy and the grade descending. In ten seconds it would have been all over; and after reversing and applying the brake, I shut my eyes. I didn't want to see any more. As we slowed down my firemen stuck his head out of the cab window to see what I'd stopped for, when he laughed and shouted at me: 'Jiu, look here!' I looked, and there was a big, black Newfoundland dog holding the little girl in his mouth, leisurely walked toward the house where she evidently belonged. She was kicking and crying, so that I knew she wasn't hurt, and the dog had saved her. My firemen thought it funny and kept laughing but I cried like a woman. I just couldn't help it. I had a little girl of my own at home."—Chicago Herald.

## The Young People.

EDITOR

A. T. DYKEMAN

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

### Officers.

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

### Our Aim

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

### Important Notice.

There will be a business session of the Maritime B. Y. P. U. in the vestry of the First Baptist Church, Truro, on Saturday morning, Aug. 20th at 9 o'clock. Officers for ensuing year will be elected.

Young People's Societies are asked to select their delegates from those appointed by the church. Kindly send names of such delegates to the undersigned as soon as possible. This year less than one half dozen societies have forwarded their per capita of one dollar or more to the Treasurer. Postage, etc., cost something. "A word to the wise is sufficient."  
G. A. LAWSON, Sec'y Treas.  
Bass River, N. S., July 28, 1904.

### Prayer Meeting Topic—August 14th.

THEME: Obeying When Obedience is Hard. Genesis 22: 1-8.

### HOME READINGS.

Monday—The Fiery Furnace. Daniel 3: 8-30.  
Tuesday—A Call to Suffering. Acts 9: 1-16.  
Wednesday—Obedience when Threatened. Acts 4: 13-21.  
Thursday—A Queen Sorely Tested. Esther 4: 10-52.  
Friday—Unwilling to obey. Mark 10: 17-22.  
Saturday—Friends making the Way Hard. Acts 21: 1-14.  
Sunday—Obedience Unto Death. Phil. 2: 5-11.

I. There is a moral difficulty connected with our lesson that has given rise to many perversions and misunderstandings. It may be stated very briefly. Granting the fact that God did not intend Abraham eventually to kill his son Isaac, was it right for him to issue a command that is so repugnant to the natural instincts of love, mercy and justice? One of the best solutions of the difficulty is given by H. E. Ryle in Hasting's Bible Dictionary.

(1) We are tempted to assume that in the patriarchal narrative the voice of God is an audible, external communication. But then, as now, God speaks in different ways, and by conscience most directly. The question put by Abraham's conscience was whether his complete trust in God extended even to the readiness to surrender "his only son," it was in the truest sense a word of God to Abraham.

(2) It is well to bear in mind the imperfect development of the moral conscience in that remote period. Human sacrifice was frequently practiced in Semitic tribes. If the worshipper of other Semitic deities were ready to sacrifice their firstborn to their gods was Abraham to be behind Assyria, Ammon and Moab in devotion!

II. THE EXPERIENCE OF ABRAHAM WAS NOT AN ISOLATED ONE. WE ARE FREQUENTLY CALLED UPON TO OBEY GOD WHEN OBEDIENCE IS HARD.

(1) Obeying God sometimes means loss of popularity. It is an easy thing to do the popular thing to speak the popular doctrine. The real test comes when a man is called upon to do something or say something that will bring down upon him the reproach of society and alienate his best friends. Such a test came to our Lord in the crisis at Capernaum. See John 6: 60-70.

(2) Obeying God sometimes involves the sacrifice of some long cherished ambition. Life is full of such sacrifices and concrete cases will readily suggest themselves to the reader. It happens again and again that a young man or young woman is called upon to abandon a college career in order to provide for one to whom they are bound by the ties of blood.

(3) Obedience to God will sometimes bring us into conflict with those we must love and cherish. Read Matt. 10: 35-39.

### III. THE VALUE OF OBEDIENCE

(1) It is a test needed to sift the chaff from the wheat, the false from the true. It is the great crisis in life that tests the Christian faith. Read Matt. 7: 25-29. We are tested in the use of the talents to see if we are fit to rule over ten cities.

(2) Obeying when obedience is hard not only tests but it develops. Read James 1: 2-4, Heb. 12: 11, "The fire doth not only discover which is true gold, but makes the true gold more pure."

### IV. LESSON FROM THE SCRIPTURAL NARRATIVE.

(1) A lesson of consecration. All that we have and value most highly belongs to God and should be dedicated to him.

(2) A lesson of obedience even when obedience is hard.

(3) A lesson of trust in the moment of deepest gloom Abraham could say "God will provide."

PERRY J. STACKHOUSE.

### Illustrative Gatherings.

(Selected by the Editor.)

### THEME: OBEDIENCE.

To obey is better than sacrifice and to hearken than the fat of rams. 1 Sam. 15: 22

True obedience knows no delays. Jerome.

Obedience without fervency is like a sacrifice without fire. God deserves the flower and strength of our affections. Watson.

When obstacles and trials seem  
Like prison walls to be,  
I do the little I can do,  
And leave the rest to thee. F. W. Faber.

We do not properly and fully obey God, except by following his command however it may be opposed to our way of thinking. John Calvin.

Let the ground of all the religious actions be obedience; examine not why it is commanded, but observe it because it is commanded. True obedience neither procrastinates nor questions. Francis Quarles.

### Characteristics of Obedience.

- Obedience should be
- (1) Active. Col. 3: 8, 10.
  - (2) Personal. Rom. 7: 22-3: 31.
  - (3) Sincere. Psalm 71: 6, 1 Tim. 1: 5.
  - (4) Affectionate. 1 John 5: 19, 2 Cor. 5: 14.
  - (5) Conspicuous. Phil. 2: 15, Matt. 5: 16.
  - (6) Universal. 2 Peter 4: 5, 10.
  - (7) Perpetual. Rom. 2: 7, Gal. 6: 9.

—Ruck.

### Daily Thoughts.

Monday.—The years of God are full of satisfying; each soul shall have its turn; it is his good pleasure to give us the kingdom.—Mrs. A. D. T. Whitney.

Tuesday.—A sense of perfect peace with God is the grandest thing in the world to travel through life with—Exchange.

Wednesday.—What I have done for God is worthy of nothing but silence and forgetfulness; but what God has done for me is worthy of everlasting and thankful memory.—Bishop Hall.

Thursday.—Write it on your heart that every day is the best day of the year.—Emerson.

Friday.—Faith is the sacrifice of the understanding to God; repentance the sacrifice of the will.—Jeremy Taylor.

Saturday.—With the day the light, with the road the strength to tread it.—Samuel Johnson.

Sunday.—Jesus Christ today is risen  
And o'er death triumphant reigns;  
He hath burst the grave's strong prison,  
Leading sin herself in chains.  
—Martin Luther.

### Death Swallowed up in Victory.

1 Cor. xv. 54.

There was once a famous cape reputed to be a fatal barrier to navigation. Of all those whom the winds or the currents had drawn into its waters, it was said that none had reappeared. A bold navigator determined to surmount the obstacles. He opened the route to the East Indies, acquired for his country the riches of the world, and changed the Cape of Storms into the Cape of Good Hope. So Christ has proved himself death's conqueror, and made the grave to be the gate to life for us—Christian Age.

### There is a God.

BY ELIZABETH GALLOP PERKINS.

There is a God. Each starry seal  
In heaven's band of night  
From age to age makes mute appeal  
For him who gave it light.

There is a God. Each perfect blade  
That lifts its shining face  
Upon the morning hills has made  
Confession of his grace.

From ocean-cave to mountain-thorne  
Creation kneels devout:  
All, the human heart alone  
Acknowledges a doubt.

Yet where between earth's faithful sod  
And heaven's holy span,  
Is so revealed the face of God  
As in the heart of man?



Foreign Missions

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR AUGUST.

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

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

Notice.

The usual travelling arrangements have been made. Be sure and secure certificates from the office where you purchase your tickets so that you may have them signed at Convention and free of charge.

Convention of W. B. M. U. meets in Halifax First Baptist church Aug. 17-18.

Executive meeting 15th.

W. B. M. U. TRAVELING ARRANGEMENTS FOR THE W. B. M. U. DELEGATES.

The usual Railway arrangements have been made for Delegates attending the W. B. M. U. at Halifax, Aug. 16-18. Delegates who have purchased first class tickets will be entitled to a free return ticket, by the presentation of a standard certificate, secured with the ticket, and signed by the secretary of the Union at Halifax, providing there are ten or more traveling by rail, over all railway lines, except the C. P. R., who ask for 100 or more with standard certificates.

By the courtesy of the I. C. R., Delegates from P. E. I. can get through tickets. All Delegates coming from the east and north, intending to attend the Maritime Baptist Convention at Truro, will purchase their tickets with standard certificate to Truro, and then get a ticket with standard certificate at Truro for Halifax.

A. C. MARTELL, Sec'y W. B. M. U.

PROGRAMME FOR W. B. M. U. CONVENTION HELD AT HALIFAX FIRST BAPTIST CHURCH AUG. 17-18.

Meeting of the Executive Tuesday, Aug. 16th, afternoon and evening.

WEDNESDAY MORNING.

- 9 a. m.—Registering and receiving badges
- 9:30—Prayer and Praise Service led by Mrs. D. Freeman.
- 10—Convention opened, Roll Call of delegates, appointing Committees, etc.
- 10:30—Reports of Provincial Secretaries. New Brunswick, Mrs. M. S. Cox; Nova Scotia, Miss Emma Hume; Prince Edward Island, Miss Wodman.
- 11:30—Report on Literature, Miss Eva McOrman. Lunch and Social in church parlors.

WEDNESDAY AFTERNOON.

- 2:30—Prayer Service led by Mrs. W. E. Hall.
- 3—Address of Welcome. Reply.
- 3:15—Treasurers Reports. W. B. M. U., Mrs. Mary Smith; Mission Bands, Mrs. Ida Crandall.
- 4—Presidents Address.
- 4:15—Greetings from Sister Societies. Reply.
- 4:30—Paper on United Mission Studies, Mrs. J. C. Redding.
- 4:45—Lesson from Lux Christus taught by Miss Allan.
- 5:15—Home Mission report, Mrs. W. King.
- 5:30—Link, Mrs. J. A. Bator; Tidings, Mrs. D. Hutchinson. Social and Tea in church parlors.

WEDNESDAY EVENING.

- Opening Exercises.—Addresses, Mrs. W. E. McIntyre, Mrs. Corey, Mr. Gullison, Representative of Grand Ligne. Special Music by Choir of First Baptist church.
- 9:30—Prayer Service led by Miss Addie Cogswell.
- 10—Memorial Service led by Mrs. Chubbuck. Names read of those members of W. M. A. S. who have been called to higher service during the year. Solo "No sorrow there" by Miss Steadman.
- 10:30—"Round Table" on Our Foreign Mission field led by Mrs. L. D. Morse.
- 11:30—Appointing Officers, etc.
- 12—Lunch.

THURSDAY AFTERNOON.

- 2:30—Praise Service led by Mrs. Fred Young.
- 3—Reports from Mission Band Superintendents. Nova Scotia, Mrs. P. R. Foster; New Brunswick, Miss Clara Colpitts; Prince Edward Island, Mrs. A. F. Bruue.
- 3:30—"Work among our Juniors in Mission Bands" by Favia Allen.
- 4:15—Estimates and Unfinished Business.
- 5—Open Conference on the Home side of our Mission work by Mrs. T. Blackadar.

THURSDAY EVENING.

7:30.—Opening Exercises. Addresses, Miss Alberta Parker; Mrs. Gullison, Mr. Corey, Representative of the North West. Special Music.

MONEYS RECEIVED BY THE W. B. M. U. TREASURER.

FROM JULY 29 TO AUG. 2.

N. E. Margaree, F M, 6 35, H M, 4 00; Melvorn Square, F M, 9 50, balance to support Bible woman and constitute Mrs. Abbey Spinney a Life Member, 16 50, Tidings, 25c, Reports, 15c; Weymouth, F M, 11 00 H M, 3 00; Yarmouth, Deerfield and Pleasant Valley, F M, 4 75, H M, 1 50 Indian work, Manitoba, 7 30, Tidings, 25c; Hebron, F M, 20 00, H M, 6 92, Reports 20c; St. John, Germain St, F M, 40 00 H M, 25 00 to constitute Mrs. Burdette a life member, F M, 25 00; Maacan, F M, 3 50, H M 3 50; River Herbolt, F M, 2 00, balance to constitute Miss Lalia Symes a life member, F M, 11 25, H M, 9 75; Pugwash, F M, 6 06, H M, 1 53, Tidings 25c, Reports, 15c, leaflets 60c; Chipman, F M, 31 72; River Herbolt, leaflets 36c; Truro, Immanuel church, F M, 14 00, H M 8 00; Chester, F M, 12 00, H M, 10 00; Chester Basin, F M, 2 00; St. John, Tabernacle church, F M, 4 50, H M, 1 50; Maonaquac, Reports, 15c; Salisbury, F M 6 00, Tidings, 25c; Milltown, F M, 15 75, H M, 2 26; Lakeville, F M 6 25, H M 2 00, Port Maitland, F M, 23 50; Yarmouth, Zion church F M, 19 00; Bridgetown, F M, 11 00; Lawrencetown, F M 1 00; Torbrook, F M, 30 70, H M, 4 77, to constitute Mrs. W. G. Holland a life member, F M, 12 50, H M, 12 50; Lower Aylsford, toward Rev. R. E. Gullison's salary, 34 72, H M, 6 75; Fredericton, F M, 54 00, Reports, 30c, Tidings, 25c; St. John, Main street, F M, 24 50, H M, 3 25, Reports 1 00, Tidings 25c; Halifax, North church, F M, 32 45, H M, 7 95, to constitute Mrs. David Baker a life member, H M, 25 00; Milton, F M, 2 95, H M, 95c; St. John, Brunseis street, F M, 4 00, N B H M, 4 71, Mrs. Samuel Robinson, H M, 9 00, Reports, 40c, Tidings, 25c; Liverpool, F M, 13 50, H M, 18 25; North Sydney, F M, 32 50, H M, 13 50; Hillsdale, F M, 7 25; Portapique, F M, 9 50, H M, 2 00; Linden, H M, 25 00; West Onslow, F M, 2 00; Bridgetown, F M, 3 00, Tidings, 25c; Halifax, Tabernacle church, F M, 32 00, H M, 12 50, Mrs. Millington's class Savara Mission 2 50, Tidings, 25c; Wolfville, F M, 20 00, H M, 9 00; Dartmouth, F M, 25 50, H M, 5 50; Sheriff Logan, Amherst, N. W. M., 2 00; Clementsvale, F M, 10 00, H M 6 00; Summersville, F M, 7 97, H M, 3 58; Windsor, F M, 21 00; Charlottetown, F M, 43 26, H M, 29 80, Tidings 50c, Leaflets 60c, Reports, 45c; Albert, F M, 1 52, Ohio, F M, 11 75, H M, 94c; North Temple, F M, 6 70, H M, 94c, Tidings, 25c, Reports, 30c; "Friend of Missions," 25 00; 1st Sable River, F M, 8 00, H M, 5 00; Gavelton, F M, 2 25; Hopewell Hill, F M, 9 75, to constitute Mrs. Elizabeth Sterrett a life member, F M, 12 50, H M, 12 50, Tidings, 25c, Reports, 15c; Salem, Cun Co, F M, 13 00, H M, 9 72, to constitute Mrs. Sophia Tuttle a life member, F M, 12 50, H M, 12 50; Grace Bay, F M 10 00, H M 4 46; Great Village, F M 1 00; New Germany, F M 9 45, H M 3 00; to constitute Miss Maggie J. Barsa a life member, H M 25 00; Mahone Bay, F M 15 00, H M 6 00; Elgin, F M 10 00; Jacksonville, F M 2 25; Woodstock, F M 10 00, H M 4 48; Reports, 10c, Moncton, towards Miss Clark's salary 47 00, H M 7 00; Acadia, F M 11 50, H M 9 02; Tidings 25c; Bear River, H M 2 35; N W 1 00; West Onslow and Belmont, F M 1 85, H M 2 50; Reports, 10c; Woodville, F M 10 00; H M 3 50, to constitute Mrs. Sarah E. Brown a life member, F M 12 50, H M 12 50; Reports, 5c; Pearsau 5th church, F M 8 00; Cheverie, F M 2 00; St. John, support of native preacher J. O. Oxford, F M 19 00, H M 3 90; Springhill, F M 2 00, H M 8 00; Port Williams, F M 2 00; to constitute Mrs. Henry Congden a life member, H M 25 00; Reports 55c, Tidings 25c; Amherst, F M 56 62; Leaflets, 2 57; Seal Harbor, F M 3 20; Reports 10c; Halifax, 1st church, F M 39 00, H M, 29 00; to constitute Mrs. Jeremiah Fraser a life member F M 25 00; mite Society, Chicacole Hospital, 11 00; a friend, C. Hospital, 10 00; Reports 50c; Tidings, 25c; Bear River, H M 5 07; Windsor, F M 37 00; Centerville, Carl. Co., F M 12 86; H M 8 39; Coll. Asso. meetings, New Brunswick, 3 75; Dorchester, F M 10 50; Parrsboro, to constitute Mrs. F. M. Young a life member, F M 12 50; H M 12 50; Centerville, Digby Co., F M 5 00; Long Creek, F M 3 00; Canso, F M 10 00, H M 4 00; Bear River, F M 12 00; balance to make Mrs. Alexander Crowe a life member H M 4 20; Tidings 25c; Falkland Ridge, F M 1 00

MARY SMITH, Treas. W. B. M. U. Amherst, P. O. Box 513.

W. B. M. U. QUARTERLY STATEMENT, JULY 31ST, 1904.

	F. M.	H. M.	Total
Rec'd from Nova Scotia W. M. A. S.,	\$2091.54	867.80	\$2959.34
Rec'd from New Brunswick W. M. A. S.,	804.94	204.56	1009.50
Rec'd from P. E. Island W. M. A. S.,	177.47	68.96	246.43
Rec'd from Mission Band Treasurer,	1069.29	348.11	1412.40
Rec'd from Annual Reports,			9.05
" " Tidings,			18.45
" " Leaflets,			6.48
" " Donations,			29.50
" " Asso. and special Collections,			62.44
	Dr.	\$5804.19	
Paid Treas. F. M. Board,	\$2168.75		
" N. W. Mission,	560.00		
" Indian work,	160.00		
" G. L. Mission,	275.00		
" H. Mission, N. S. & P. E. I.,	470.00		
" " New Brunswick,	295.00		
printing Tidings and Leaflets,	33.75		

Pro. Sec. New Brunswick,	4.00
" " P. E. Island,	.81
" " Nova Scotia,	7.11
Blank forms,	8.50
Postage, drafts, discounts,	6.12

\$3944.04

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

Amherst, Aug. 1st, 1904.

Acadia Notes.

Principal DeWolfe of the Seminary and Principal Sawyer of the Academy are busy with a voluminous correspondence relative to students for their respective departments next year. Principal DeWolfe has an unusually large list of applicants. Principal Sawyer is also meeting with good encouragement. As the vacation was nearly half gone when he was appointed to his new and responsible position it is particularly desirable that the friends of the Academy should earnestly co-operate in directing boys and young men towards that institution, and should furnish the Principal with likely names. Correspondence is solicited by the Principals of both the institutions. Calendars will be promptly furnished on application.

A voluminous correspondence is also in progress in behalf of the College, and so far prospects are very bright with respect to the number of new students who will be entering in October. The new illustrated calendar is being widely distributed. Copies have been sent recently to the Baptist ministers of the three provinces. If by any miscarriage any minister has failed to receive a copy, a card stating the fact will promptly secure one.

With each calendar several copies of the supplement relating to the new Science Course have been enclosed. We are particularly anxious that the pastors and other friends of the college should inform themselves respecting these new courses, and should pass the information on to those who will be benefited by it. The new courses are two in number, one a four years' course leading to the degree of Bachelor of Science, the other an Abbreviated Science course without degree. The circular issued as a supplement to the calendar explains the necessity for these new courses, presents the courses in outline, states the matriculation requirements, and announces the terms on which these courses have become affiliated with the department of Applied Science of McGill University.

The B. A. course, as truly to-day as ever before, offers the sound course of preparation for all men looking to the so-called learned professions—the Ministry, Law, Medicine, Teaching—and for all those having in view Politics, Literature, Journalism, or any of the general callings in life. Great changes, however, have been in progress during recent years. The spirit of research has been intensely active, and men have come into possession of much new and important knowledge especially in the department of the natural sciences. The application of this knowledge to the development of the practical arts and sciences, has given a great impetus to technical studies, and the field of opportunity for service in Civil, Mining, Mechanical, and Electrical Engineering, and similar pursuits has been greatly widened. Large numbers of young men are now looking, and will continue to look towards life-service in one or another of these departments of Applied Science.

All this has necessitated some change in educational methods. It has become necessary to modify the college course proper to such an extent as to give the student, whose purposes are towards the field of applied science, the opportunity to shape his college course in relation to these ultimate purposes. On the other hand it is incumbent upon educational leaders to guard against the implication that a student looking towards Applied Science can afford to ignore the need of liberal culture, and to rush into his technical studies slightly trained and narrowly educated. Acadia University is seeking to meet the new situation in the best possible way with a view to the highest good of the students. The method, as I have said, is fully explained in the supplement to the new calendar.

One of the most valuable assets of Acadia is the active sympathy and co-operation of the ministers and other friends who are in immediate touch with the young life throughout the country. We bespeak an especially active co-operation at this juncture, as we seek to inaugurate the wider range of service for the college. An illuminating and timely word to a young man feeling his way into the service of life may be of inexpressible value. Let our friends speak the word and put the young people in touch with us.

Wolfville, Aug. 6th.

THOMAS TROTTER



**OUR TWENTIETH CENTURY FUND,**  
\$50,000.

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

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

Rev. J. W. WANNING, St. John, N. B.  
Field Secretary,  
Rev. H. F. ADAMS, Wolfville, N. S.

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

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

There will be, D. V., a meeting of the Board of Governors of Acadia University in the vestry of the Baptist church, Prince St., Truro, on the 18th of August, at 7 30 p. m.  
S. B. KEMPTON, Sec. B.  
Dartmouth, July 26th, 1904.

**DELEGATES TO MARITIME CONVENTION.**

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

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

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

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

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

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

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

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

**THE MARITIME BAPTIST HISTORICAL SOCIETY.**

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

members of this society be present at this meeting.

The names of the members will be found on page 30 of the year book.

J. W. BROWN, Sec'y.  
Hopewell Cape, July 8.  
**THE CONVENTION.**

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

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

HARRIET C. CAREY, Sec'y of Convention.  
Fredericton, June 21.

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

E. M. SIPPRELL,  
President of the Board of Directors

**BAPTIST MARITIME CONVENTION.**

**TRAVELLING ARRANGEMENTS.**

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

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

Cumberland Railway & Coal Co. will issue at all stations on its line except between Spring Hill Mines and Spring Hill Jct.

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

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

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

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

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

The New Jerusalem Baptist Church extends an invitation to Baptist and other ministers and any other persons that can make it convenient to come and see our repaired house of worship and give us help with cheering words and be-evolent acts. On Sunday August 21st morning meeting 10.30 o'clock the rededication services will be continued through the day as may be appointed at the first meeting.

ISAIAH S. WEBB, Clerk.

**WESTMORLAND QUARTERLY MEETING.**

To be held in the Boundary Creek Baptist Church on Tues. & Wed. August 16th & 17th, '04.

**PROGRAMME.**

Tuesday, p. m. 7.45—Devotional Exercises, Led by Rev. L. H. Crandall 8.10—Quarterly Sermon, Rev. E. L. Steeves, Evangelistic Service, Rev. B. H. Thomas.

Wednesday, a. m. 9.30—Devotional Exercises, Rev. E. B. McLatchy, 10.00—Reports from Churches, 10.30—Routine Business, 11.00—Missionary Sermon, Rev. N. A. McNeill.

Afternoon, 2.30—Devotional Exercises, Rev. F. P. Dresser, 3.00—Address, Home Mission Outlook, Rev. W. E. McIntyre, 4.00—How to meet the outlook, Rev. D. Hutchinson, 4.30—Discussion.

Evening, 7.45—Devotional Exercises, Rev. I. M. Baird, 8.10—Foreign Mission Outlook, Rev. H. Y. Corey, 8.40—How best to meet the present Emergency, Rev. Dr. Brown, Evangelistic Service, Rev. Milton Addison.

BYRON H. THOMAS, Secy. Treas.

**CONTRIBUTIONS TO ANNUITY FUND.**

Germain St. church, St. John, 11 47; St. George church, per Otty Kennedy, 8 00; J W Frail, 5 00; Port Medway church, J W Daley 2 00; Mahone Bay church, J E Lantz, 4 75; A MacMillan, 2 00; E C Simonson, 5 00; West Port church, Rev A Cohoon, 4 45; Fall River church Rev A Cohoon, 1 00; Mrs A A Paint 5 00; Miss Ida Parker, 2 00; Mrs Murphy, per Rev C H Day, 5 00; Barrington church per Mrs McLean 2 05; Lewis C. Dimock, 100 00; C H Harrington, 200 00; Rev P R Foster, 4 40; One interested, 2 00.

E. M. SAUNDERS.

**TO EXTERMINATE FLIES.**

Scientists having proved that the common house fly is responsible for the spread of some of the most deadly diseases, it becomes the duty of every house keeper to assist in exterminating the little pest.

Many contrivances have been used for the purpose, including fly traps of many kinds, sticky paper, and different makes of poison, but although all will kill some flies there always seems to be as many left as ever. There is only one really effectual way to kill them all, and that is Wilson's Fly Pads, being sure to follow the directions carefully. One ten cent packet of Wilson's Fly Pads has been known to kill a bushel of flies, and a few pads properly used will kill all the flies in any room in a few hours.



**HOMESTEAD REGULATIONS**

Any even numbered section of Dominion Lands in Manitoba or the Northwest Territories, excepting 8 and 16, which has not been homesteaded or reserved for public wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section of 160 acres, more or less.

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

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

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

The term "vicinity" used above is meant to indicate the same township, or an adjoining or cornering township.

A settler who avails himself of the provisions of clauses (3) (3) or (4) must cultivate thirty acres of his homestead, or substitute twenty head of stock, with bullocks for their accommodation, and have besides 50 acres substantially fenced.

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

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

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

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

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You get 16 Ounces of the best Indian and Ceylon Tea that a thorough knowledge of the tea business can produce.



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**Boils, Scrofula, Eczema**  
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**MILBURN'S  
HEART &  
NERVE  
PILLS**

**HAVE** you been smoking a good deal lately and feel an occasional twinge of pain round your heart? Are you short of breath, nerves unhooked, sensation of pins and needles going through your arms and fingers? Better take a box or two of Milburn's Heart and Nerve Pills and get cured before things become too serious.

As a specific for all

heart and nerve troubles they cannot be excelled. A true heart tonic, blood enricher and nerve re-

newer, they cure nervousness, sleeplessness, nervous prostration, smoker's heart, palpitation of the heart, after effects of la grippe, etc.

Price 50c. per box or 3 boxes for \$1.25 at all druggists, or will be sent on receipt of price by

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**A GUARANTEED CURE  
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## The Home

### SUNSHINE.

Some persons are like the human heart, inasmuch as they sprinkle rest and kindness and heart's ease all through their daily tasks. They weave a bright thread of thankful happiness through the web and woof of life's pattern. They are never too busy to say a kind word or to do a gentle deed. They may be compelled to sigh betimes, but amid their sighs are smiles that drive away the cares. They find sunbeams scattered in the trail of every cloud. They gather flowers where others see nothing but weeds. They pluck little sprigs of rest where others find only thorns of distress. Like the human heart, they make much of the little opportunities presented to them. They rest that they may have strength for others, they gather sunshine with which to dissipate the shadows about them. The grandest conception of life is to esteem it an opportunity for making others happy. He who is most true to his higher self is truest to the race. The lamp that shines brightest gives the most light to all about it.—Good Cheer.

### A CORSET COVER.

A good many girls make their own corset covers, as the work is pretty and dainty and easily done, and the expense, even when the material is fine, is very much less than the price asked in the shops for the same quality.

Among the prettiest ones are those made of linen lawn handkerchiefs. Two are required, as fine as you please with hemstitched edges. Cut one handkerchief in two across from corner to corner, the bias parts at the top, and points down for the main part of the corset at the top; then cut the other handkerchief in two as you did the first, and use one half—point up—to fit in for the back. The other half of the second is again cut in half to fill in the fronts. All these parts are joined together with lace insertion. The raw edges can be rolled and sewed to a beading through which ribbon can be run. An edge of lace can be added for the neck finish, and also to the fronts if wished. For the armholes, the beading can be extended over the arm to form loops, and both sides trimmed with lace. The underarm is cut out a little to shape it, and is finished with the beading. The bottom is put on a belt of beading or a plain band of cambric.—The Examiner.

### THE INTERESTED WOMAN.

A valuable thought is that enunciated by the author who tells us: "I've never known an interested woman who was uninteresting. I've had some girl friends look me in the eye as I talked to them so that when I went away I felt as if a giant had taken me by the hand."

An interested woman! She is, indeed, a pearl of great price. If we dispassionately sit down to analyze the charm attaching to some dear friend of pleasant acquaintance, shall we not find it in this; that she is interested? There is that unmistakable look in the eyes, never seen in those of a self-concentrated person; the look that projects itself through reserve, and compels confidence. We know at once that her mind is open to impressions, and that her attention is all ours. She never agonizes her friends by losing the thread of the subject on which they discourse nor by suddenly interrupting them with a remark entirely alien, nor by saying something so insane as to prove that she has not heeded, or, at all events has not comprehended what was being said.

Looked at from the standpoint of the social diplomat, there is no better policy than that of cultivating ready interest in the concerns of those around us, in current events in the affairs of the world at large.

Besides, there is good to be done, inspiration to be communicated. Who has not felt the depression of meeting that blank gaze which denotes a mind entirely engrossed or the corresponding stimulus of a kind and comprehending look? The pursuits of woman conduce to narrowness of interests in many cases, but every woman should remember that the simple faculty of being

interested—not seeming merely—is to possess a charm superior to that of beauty.—Public Ledger.

### RECEIPTS.

**Sundi.**—The Sundi, so popular at the confectioners, can be prepared at home. Make a rich vanilla ice cream and over it pour the juice of your preserved fruits. Serve in cups or ice cream glasses.

**Snow Pudding.**—Any one who is in the habit of making snow pudding will find preserved pineapple a great addition to it. When the snow is ready, pour it into the mould until you have a good foundation, add your pineapple, and then the rest of the snow. When it is cold, serve as usual with soft custard.—New York Post.

**Salad Cups.**—Handsome green or red peppers make pretty salad cups. Cut off the small ends of the peppers and trim the large ends until the cup stands firmly. Remove the seeds and fill with cabbage, celery and apple, or other salad, mixed with mayonnaise, and serve on lettuce leaves. Red cups on white lettuce leaves are delightful.

All of us are familiar with okra as a vegetable, or as the foundation for the ever-popular "gumbo" soup, but its use as a salad may be as new to many readers as it was to the writer when first encountered recently. The okra is cooked very slowly and thoroughly. After it has been well chilled on ice, it is cut into inch lengths or a little longer. It is used in conjunction with romaine or lettuce, and eaten with a French dressing. This makes a delicious salad, and one especially adapted for the summer season, as it is more substantial than a plain lettuce salad, and helps out a menu deprived of meat.

Here is a receipt for old-fashioned seed cakes, taken from a manuscript book dated 1831: One pound of flour, two cupful of sugar, one cupful of butter, one cupful of milk in which has been dissolved one teaspoonful of cooking soda, one teaspoonful of cinnamon, and caraway seeds to taste. Rub your butter and sugar together, add the milk then cinnamon, then flour, and last of all stir in a generous quantity of caraway seeds. If it is not stiff enough to roll out thin, a little more flour may be added after it is on the pastry board. These will be found delicious for 5 o'clock tea.—Harper's Bazar.

Who does not know the bother and often the impossibility of making mayonnaise which thickens properly, because of the necessity of adding the oil only drop by drop? One woman has entirely overcome this difficulty of late, and now is vexed to think she has so long suffered from it with the simple remedy close at hand. She bought a five-cent medicine dropper; with this she can add the oil as it should be, with unerring precision.

Guard—"Hi! yer can't take that 'ere dog into the carriage with yer."

Youth—"And why not pray?"

Guard—"Why, cause we wants the room for the passengers, that's why."

Youth—"Oh, indeed! Do the passengers on this line usually travel under the seat, then?"—Tit-Bits.

I was Cured of painful Goitre by MINARD'S LINIMENT.

BYARD McMULLIN,

Chatbam, Ont.

I was cured of Inflammation by MINARD'S LINIMENT.

MRS. W. W. JOHNSON,

Walsh, Ont.

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**CURES.**—Burns, scalds, bruises, cuts, sprains, wounds, lameness, soreness, rheumatism, rheumatism, sunburn, bites, stings.

**STOPS.**—Nose bleed, toothache, ear-ache, bleeding lungs, hemorrhages, and all pains.

Sold only in sealed bottles under this wrapper.

**ACCEPT NO SUBSTITUTE.**

## Employment for Graduates.

We have no occasion to worry over that. What is our greatest concern is to get sufficient competent graduates for the positions we are asked to fill.

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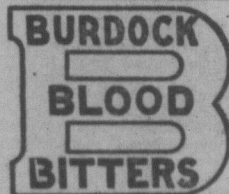
is what we average. If you desire to qualify send for the calendar of the

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Is a purely vegetable System  
Renovator, Blood Purifier and  
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A medicine that acts directly at the same time on the Stomach, Liver, Bowels and Blood.

It cures Dyspepsia, Biliousness, Constipation, Pimples, Boils, Headache, Salt Rheum, Running Sores, Indigestion, Erysipelas, Cancer, Shingles, Ringworm or any disease arising from an impoverished or impure condition of the blood.

For Sale by all Druggists.

**COWAN'S  
Cocoa and Chocolate.**

They are the choicest of all.

Try them



## THAT'S THE SPOT!

Right in the small of the back. Do you ever get a pain there? If so, do you know what it means? It is a Backache.

A sure sign of Kidney Trouble. Don't neglect it. Stop it in time. If you don't, serious Kidney Troubles are sure to follow.

## DOAN'S KIDNEY PILLS

cure Backache, Lame Back, Diabetes, Dropsy and all Kidney and Bladder Troubles.

Price 50c. a box or 3 for \$1.25, all dealers.

DOAN KIDNEY PILL CO.

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Over 35,000 ringing round the world.

McSHANE BELL FOUNDRY, Baltimore, Md., U. S. A.



**The Sunday School**

**BIBLE LESSON.**

Abridged from Peloubet's Notes.

Third Quarter, 1904.

JULY TO SEPTEMBER.

Lesson VII.—August 21.—Elijah on Mount Carmel.—I Kings 18 : 30-46

GOLDEN TEXT.

If the Lord be God, follow him.—I Kings 18 : 21.

EXPLANATORY.

I. FALSE GODS OR TRUE GOD? THE ISSUE JOINED.—I Kings 18 : 20-24. Some days must have elapsed after Elijah's meeting with Ahab before the 450 prophets of Baal and the representatives of the tribes could have been gathered upon Mount Carmel. The 400 "prophets of the Asherah" (vs. 19) are not mentioned; probably Jezebel prevented their going. Neither was the wicked queen there herself, but she could see the flame of the sacrifice from her palace at Jezreel.

II. THE FAILURE OF BAAL.—I Kings 18 : 25-29. The priests of Baal were caught in Elijah's trap. Many, if not all of them, must have feared defeat, but the challenge had been made before thousands of their worshippers, and they were compelled to accept it.

Elijah bade them make the trial first, since they were many, and could most quickly prepare the bullock and the altar.

All the morning they cried, "Ha Baal anenu! O Baal, hear us! Hear us! Hear, Baal!" over and over, now softly imploring, now shrieking in a frenzied chorus; but there was no reply. At noon, when the sun-god was at his height of supposed glory, Elijah mocked them with deserved sarcasm, to show their folly to the people. "Cry louder!" he urged. "He's a god, and doesn't hear you! He must be in a brown study (see R. V.), or he's gone aside somewhere, or he's off on a journey, or perhaps he's asleep! Wake him up!"

But there was no answer, though they continued their exertions till "the time of the evening oblation," which in the days of Josephus was at three o'clock.

III. THE POWER OF JEHOVAH SHOWN.—Vs. 30-38. After priests and spectators had alike grown weary, Elijah stepped forward and called the people to him. His calm bearing and procedure were in most helpful contrast to the frantic scene that had preceded.

30. HE REPAIRED THE ALTAR OF THE LORD THAT WAS BROKEN DOWN. "One of the

**OLD FASHIONED.**

But Still in the Fashion.

It is an ever new and interesting story to hear how one can be entirely made over by change of food.

"For two years I was troubled with what my physician said was the old fashioned dyspepsia.

"There was nothing I could eat but 20 or 30 minutes later I would be spitting my food up in quantities until I would be very faint and weak. This went on from day to day until I was terribly wasted away and without any prospects of being helped.

"One day I was advised by an old lady to try Grape-Nuts and cream leaving off all fatty food. I had no confidence that Grape-Nuts would do all she said for me as I had tried so many things without any help. But it was so simple I thought I would give it a trial she insisted so.

"Well I ate some for breakfast and pretty soon the lady called to see her "patient" as she called me, and asked if I had tried her advice.

"Glad you did child, do you feel some better?"

"No," I said, "I don't know as I do, the only difference I see is that I have no sour stomach and come to think of it I haven't spit up your four teaspoons of Grape-Nuts yet."

"Nor did I ever have any trouble with Graph-Nuts then or any other time for this food always stays down and my stomach digests it perfectly; I soon got strong and well again and bless that old lady every time I see her.

Once an invalid of 98 pounds I now weigh 125 pounds and feel strong and well and it is due entirely and only to having found the proper food in Grape-Nuts." Name given by Postum Co., Battle Creek, Mich.

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

'altars' (I Kings 19 : 10) 'thrown down' by command of Ahab or Jezebel. Elijah's repairing it showed him as the restorer of the true religion."

31. TOOK TWELVE STONES, one for each of the twelve tribes. Like Joshua on the entrance into Canaan (Josh. 4 : 5) "In that supreme hour Elijah will not own a divided kingdom." ISRAEL SHALL BE THY NAME. The name of all the tribes. Israel signifies "a prince that prevails with God." (Gen. 32 : 28) Buke their great ancestor, Elijah was about to prevail with God in prayer.

32. BUILT AN ALTAR IN THE NAME OF THE LORD. "He consecrated it by prayer, in the name of Jehovah." AS GREAT AS WOULD CONTAIN TWO MEASURES OF SEED. The "measure" (Hebrew, seah) contained about three gallons. "A trench as deep as a grain measure containing two seahs.

33. FILL FOUR BARRELS (Am. R. V., "jars.") "Water-jars," such as the maidens used to carry on their heads. Whence came the water in that great drought? From a spring which still exists under the cliff and which is known to be perennial because it (and it alone, in this district) contains, as Tristram says, a species of snail, which can live only in unfauling water.

34. DO IT THE THIRD TIME. Twelve pitchers full in all, "corresponding to the twelve stones of the altar, and for the same symbolic reason.

35. AT THE TIME . . . OF THE EVENING SACRIFICE. ABOUT P. M. In every way Elijah would remind the people of the neglected worship of Jehovah. LORD GOD OF ABRAHAM, etc. Elijah used a solemn formula, spoken before only to Moses at the burning bush.

38. THE FIRE OF THE LORD FELL. Not lightning, for the sky was clear; but God, who is "a consuming fire" (Heb. 12 : 29), sent from the sky such supernatural heat and light as fell upon the sacrifices of Moses (1 ev. 9 : 24) David (I Chron. 21 : 26), and Solomon (2 Chron. 7 : 1) in answer to prayer. No trickery was possible. Not only the SACRIFICE, and the wood were consumed but the miraculous flame consumed the STONES, and the DUST, the earth packed in the center of the twelve stones, and even THE WATER THAT WAS IN THE TRENCH.

IV. THE DECISION OF THE PEOPLE.—Vs. 39, 40. The effect of the miracle was as convincing as the bright light that appeared to Paul on the way to Damascus, and transformed his life.

39. THE PEOPLE . . . FELL ON THEIR FACES, as in the time of Moses (Lev. 9 : 24) and Solomon (2 Chron. 7 : 3), hiding their eyes from the blinding light, and filled with reverent awe. THE LORD, HE IS THE GOD. 'Jehovah, He is God! Jehovah, he is God!' was the universal cry; as if turning (by a slight inversion) the name of the prophet himself into a war-cry, 'Eli-Jah hu.'

40. TAKE THE PROPHETS OF BAAL. The entire number of 450. TO THE BROOK KISHON, at the foot of the hill. It is still called Vahr-el Mokatta, "the stream of slaughter," and near by is Tel-el Kusis, "the hill of the priests." The execution took place there, that the coming flood might wash away the bodies, as in the days of Sisera (Judg. 4 : 7; 5 : 21.) AND SLEW THEM THERE. Doubtless Elijah required the people to confirm their new decision by aiding in this execution.

V. THE SHOWERS OF BLESSING.—Vs. 41-46. During the day, Elijah seems scornfully to have disregarded Ahab. His goal was not the heart of the weak and fickle king, but the hearts of the people. Now, however, he addresses the trembling monarch.

41. GET THEM UP. From the Kishon to the top of Carmel, where refreshment was ready. EAT AND DRINK. A feast always followed a sacrifice. It would have been more suitable if Ahab had fasted and prayed for his sins, and some have thought this spoken in irony. A SOUND OF ABUNDANCE OF RAIN. "The sound of the feet of the rain," the Septuagint poetically translates it.

42. AND ELIJAH WENT UP. Not to the highest point (vs. 43) nor to the place where Ahab was feasting (vs. 44.) HIS FACE BETWEEN HIS KNEES. "The Oriental attitude of entire abstraction."

43. HIS SERVANT, now first mentioned. There is an old tradition that he was son of the widow of Zarephath, who was afterwards known as the prophet Jonah GO AGAIN SEVEN TIMES. "Meaning an indefinite number. 'Seven' is thus used in Psa. 12 : 6; 119 : 164; Prov. 24 : 16."

44. A LITTLE CLOUD . . . LIKE A MAN'S HAND, dot in shape, but in size. PREPARE (R. V., marg. "yoke") THY CHARIOT. It was waiting at the foot of the hill. STOP THEM NOT. The plain of Jezreel is seamed everywhere by the Kishon and its tributaries, whose floods are sudden and dangerous.

45. IN THE MEAN WHILE. R. V., "in a little while." "Rather, 'instantaneously,' in the swing of a pendulum, as is usual still in the Levant." THERE WAS A GREAT RAIN. The long drought was over. AND AHAH RODE. The Septuagint adds "Ahab wept." "Can we wonder," asks Farrar, "that the tears of remorse and gratitude streamed down his face?"

46. THE HAND OF THE LORD. A divine,

overpowering impulse seized Elijah. He GIRDED UP HIS LOINS. "His mantle twisted round him." "Tightening his belt." AND RAN. "It is at least twelve miles from the base of Mount Carmel to Jezreel." From the summit 16 to 18 miles. To accomplish this race with horses, after the fatigue and excitement of the day, Elijah probably received supernatural strengthening. BEFORE AHAH. This was a tribute of respect. TO THE ENTRANCE OF JEZREEL. Jezebel was there, and Elijah would not put himself in her power. "There the two must part company, and the king of Israel must henceforth decide for himself to whom he will cleave, whether to Jehovah or to the God of Jezebel."

**JESUS A PRESENT DAY SAVIOUR**

Jesus is as much needed by humanity to-day as when he lived on the earth. Men now crave light, wisdom, love, consolation, healing, pardon, peace and power. This craving can be satisfied in only one way; by the revelation of good to the soul. The fullest revelation is made in Jesus Christ. He is the "voice" of God to men. He is the "face" of God Through him is the glory of God revealed. Therefore to-day, as in the long-ago yesterday of history, men who would know the Father must find Jesus and come unto him John H. Vincent.

**A SLIGHT MISUNDERSTANDING.**

A. H. Kirkland, the Boston entomologist who has shown the toad to be one of the farmer's best friends, said recently :

The toad has been misunderstood in the past—as much misunderstood as a certain friend of mine.

This chap was making a walking tour, and one night he put up at a little hotel in Florida. Next morning, at breakfast, the landlord said to him :

"Did you enjoy the cornet playing in the room next to yours last night?"

"Enjoy it?" my friend, shouted savagely. "I should think not. Why I spent half the night pounding on the wall to make it stop."

"It must have been a misunderstanding," said the landlord, gently. "The cornet player told me that the person in the next room applauded him so heartily that he went over every piece he knew three times."—Ex.

It is only tactful people who should be allowed to give personal reminiscences, but unfortunately they are not the only ones who do give them.

"How well I remember your father when I was a little girl!" lately said an elderly woman to a Newcastle clergyman. He used to come often to our house for dinner. We were always delighted to see him children and all.

"That is very pleasant to hear," said the clergyman, with a smile; but the narrator remained gravely unconscious of his interruption.

"I remember what a hearty appetite he had she continued, blandly. "It was a real pleasure to see him eat. Why, when mother would see him coming along the road of a morning she'd send me running out to cook and say; 'Tell Mary to put on just twice as much of everything as she had planned, for here is Mr. Brown coming to dine with us!'"

"The eminent son endeavoured to preserve a proper expression of countenance at this interesting reminiscence, but his composure was sorely tried when, with great cordiality, the lady said:

"You are so much like your father. Won't you come home and dine with us after the service?"

**UP AGAINST A COMBINATION.**

Dr. Koons, diagnosing—"Nervous prostration, brought about by a combination of causes."

Patient—"Yo' am suttinly right, doctah. Chicken, dawg, gun, barb-wire fence, an' a man behin' de gun—a combination hand ter beat."—"Judge."

**CAUTION.**

Mrs. Newell—"Bridget, I don't want you to build a fire in the new stove until you try the oven, so if it doesn't bake I can send it back."—"Chicago 'Daily News.'

**EVIDENCE TO THE CONTRARY.**

"Do you believe that the rich are constantly getting richer?"

"I used to, answered the New York tax collector, 'until I observed the figures submitted from year to year by some of these multi-millionaires.'—Washington 'Star.'



Another club woman, Mrs. Haule, of Edgerton, Wis., tells how she was cured of irregularities and uterine trouble, terrible pains and backache, by the use of Lydia E. Pinkham's Vegetable Compound.

"DEAR MRS. PINKHAM:—A while ago my health began to fail because of female troubles. The doctor did not help me. I remembered that my mother had used Lydia E. Pinkham's Vegetable Compound on many occasions for irregularities and uterine troubles, and I felt sure that it could not harm me at any rate to give it a trial.

"I was certainly glad to find that within a week I felt much better, the terrible pains in the back and side were beginning to cease, and at the time of menstruation I did not have nearly as serious a time as heretofore, so I continued its use for two months, and at the end of that time I was like a new woman. I really have never felt better in my life, have not had a sick headache since, and weigh 30 pounds more than I ever did, so I unhesitatingly recommend your medicine."—MRS. MAY HAULE, Edgerton, Wis., Pres. Household Economics Club. —\$5000 forfeit if original of above letter proving genuineness cannot be produced.

Insurance. Absolute Security. Queen Insurance Co. Ins. Co. of North America. JARVIS & WHITTAKER. General Agents. 74 Prince William St., St. John, N. B.

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O. J. McCally, M. D., M. R. S., London. Practise limited to EYE, EAR, NOSE AND THROAT Office of late Dr. J. H. Morrison. 163 Germain St.

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

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



From the Churches.

DENOMINATIONAL FUNDS.

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

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

CANSO, N. S.—On the Sabbath preceding the Association four young people were baptized and on Sabbath evening, July 31st, three young men obeyed their Lord in this impressive ordinance.

O. N. CHIPMAN.

PENFIELD.—On Sunday 26th, I baptized two into the fellowship of the Penfield Baptist church. We had a good day which makes us long for more.

F. M. MUNRO.

P. S. I fully endorse what Dr. Saunders of Ohio, N. S. says on "Cranks" in a recent issue of MESSENGER AND VISITOR.

LUDLOW, N. B.—We have just concluded a series of special meetings here. The power of God has been manifest in leading men and women to Christ. On last Sabbath nine happy converts were buried by baptism in likeness of Christ's death to newness of life. Bro. Wilson remained over and conducted the services of the day while the pastor filled his appointments down river. This week we purpose holding meetings at Lower Ludlow. Pray that God may still continue to bless this work in this post of the vineyard.

C. O. HOWLETT.

NORTH BROOKFIELD, QUEENS CO. N. S.—The Lord's work with us seems to be on the increase. This month I baptized two promising young women. The Past and his wife are planning a little vacation. The members of the church have made it a possible success by presenting us with all necessary funds. We are soon to lose one of our best Church workers in Mr. and Mrs. A. G. Morton who will move to Wolfville in September. Mr. Morton has been the efficient superintendent of two Sabbath Schools and ready for every good work. Mrs. Morton has been in full sympathy with him as a teacher in both the Schools. None can take their places but others will take up their work.

W. B. BEZANSON.

LOWER WOODSTOCK, MEDICINE, N. B.—The work of the Lord is moving along in this church. We have a very large congregation every two weeks. An interesting Sunday School, and a weekly prayer-meeting. We held some special meetings a few weeks ago. Bro. Rutledge of Temperance Vale rendered us great assistance. The church has been revived and we believe sinners have been saved. Nine were received into the church by baptism, and two by experience. There are people inquiring the way all over the field. We have much work before us. The enemy is ever on the alert, but God is greater than all our enemies. Pray for us Dear Brethren.

C. N. BARTON, Pastor.

Medicine, Aug. 2nd, 1904.

SCOTCH SETTLEMENT.—Will you be kind enough to mention in the MESSENGER AND VISITOR that our pastor, the Rev. George Howard is about leaving this field to accept a call to Havelock, Kings Co. We need a pastor to go in and out before us. We have done everything we could to keep Bro. Howard with us, it seems a pity for him to go when there is such a strong feeling all over the field for him to remain. He has been with us eight years and his pastorate has been a great blessing to the church and community, hoping that the good Lord will lend us someone to break to us the Bread of Life.

FRED CLARKE Church Clerk.

Aug. 3, 1904.

FLORENCEVILLE, N. B.—Since writing MESSENGER AND VISITOR we have continued to labor with Bro. F. Rideout on his field. July 10th, we baptized 7 more candidates at Foucher, making 18 since the work began. We closed our work there July 11th, we then went to Plaster Rock and spent a few days with Bro. Millen. He is laboring on under

some disadvantages in not having a horse. July 7th, we had the first baptism ever held at Plaster Rock, a brother and sister being baptized in the beautiful Tobique River at the close of our morning service. We expect D. V. to make another visit there in the near future. July 19th, we began work at Windsor with Bro. Rideout and notwithstanding the busy season, haying time, a good interest has developed. Yesterday we baptized 3 candidates and gave the hand of fellowship to 5 interesting young people, one of them having been baptized by Bro. MacDonald last Spring while attending Normal School. Bro. Rideout is greatly encouraged in his work and has a large place in the affections of his people, may the dear Lord raise up more such young men to gather the precious harvest. Let the church of Christ remember the admonition of the Master, pray ye the Lord of the harvest that he send forth laborers into his harvest for the fields are white already to harvest.

Aug. 1st.

A. H. HAYWARD.

Truro, N. S., Aug. 7.

My address from now until after Convention will be Truro, N. S.

HERBERT C. CREED.

Personal.

Rev. Matthew George Croker, pastor of the Pilgrim Baptist church, New York City, is supplying, with much acceptance, the Main Street church of St. John, in absence of the pastor, Rev. H. H. Roach.

Rev. O. C. S. Wallace, D. D. LL. D. Chancellor of McMaster University, Toronto, and Mrs Wallace are spending some weeks at Canaan, N. S., the early home of Dr. Wallace. The First church, Halifax has enjoyed the ministrations of Chancellor Wallace two Sundays during the absence of their pastor H. F. Waring, on his vacation.

Mrs. McLean of Chicago widow of the late Rev. J. A. MacLean, who died at Hantsport in 1887, with her daughters Miss Annie M. McLean, Ph. D., and Miss Mildred Maclean is spending a few weeks at Wolfville. Mrs MacLean has been engaged in City Mission work in Chicago. Her daughters are doing successful work in the teaching profession.

Rev. Mr. Noble, one of the fathers of the Free Baptists in these provinces, a man highly esteemed for his Christian character and services through a long life, is visiting his daughter Mrs. C. W. Roscoe, at Wolfville, N. S.

It is stated that the Rev. C. T. Phillips will close his pastorate of the Free Baptist church in Waterloo street, St. John, on the last Sunday in September and that his successor will be the Rev. A. J. Prosser, of Hartland Carleton Co.

Mr. Phillips has, for more than thirty years been a prominent minister of the Free Baptist body. He held extended pastorates at Sussex and Woodstock and has, while ministering to the church in this city, found time to contribute to the great work of the press. His removal from St. John will be a loss to the city, but a gain to the church elsewhere that may enjoy his ministry.

Mr Phillips was a student at Acadia in the days when Dr. Crawley (whose memory he reveres) gave his strength of mind and heart to the students of the College.

It is reported that the Rev. F. C. Hartley, M. A., pastor of the Free Baptist church at Fredericton has declined a call to Houlton, Me. Mr. Hartley has, like his father, the Rev. G. A. Hartley, D. D., of Carleton, St. John, the grace of continuance, in the pastorate. He has ministered to the church at Fredericton for a considerable period. He is a graduate of Acadia of the class of 1889. We are glad to know that his labors are appreciated.

Rev. Elbert E. Gates, (Acadia 1891) of Noank, Conn., is spending his vacation in Halifax with his parents Mr. and Mrs. W. J. Gates. He preached for Rev. J. H. Jenner in the North Baptist church on evening of July 31st, text: "Faith, Hope, Charity." His sermon was heard with great interest by a large congregation. Mr Gates expects to attend the convention at Truro. After six years of service at Sennett, N. Y., Mr. Gates accepted two years ago the pastorate of the Noank church which has membership of 500.

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ORDINATION.

Mr. Charles Percy Christopher, a graduate of Horton Academy, at present a student in Hamilton Theological Seminary of the class of 1905, was ordained as pastor of the church at Remsen, N. Y. on July 21st. Rev. C. M. Tower was Moderator and Rev. W. E. Darrow, Clerk of the Council.

Rev. J. B. Champion, M. A., of Geneva, N. Y., preached the ordination sermon. Text Romans XI. 13. Rev. A. W. Cady offered the ordination prayer. Rev. W. B. Wallace, M. A. of Utica gave charge to the minister and Rev. Dr. Moody the charge to the church. Rev. L. F. Wallace, of Mechanicville, Rev. A. Barry, Rev. H. A. Prescott, and Rev. I. H. Benedict and Rev. R. S. Owens assisted in the service.

DENOMINATIONAL FUNDS PRINCE EDWARD ISLAND.

Receipts from June 20th to August 1st 1904.

Alma Branch church, 9 00; Alexandra church, 10 45; Alberton church, 7 00; Belfast church, 9 50; Charlottetown church, 12 75; Cavendish church, 5 15; Dundas church, 6 00; Fairview church, 2 00; Hazelbrook church, 24 70; Long Creek church, 20 05; Murray River church, 6 80; Montague church, 15 00; North River church, 6 00; Saint Peters Road church, 3 40; Tryon church, 8 00; Uigg church, 28 25; East Point Mite Society, 4 00; Charlottetown Sunday School, 3 50; Balance of offering at Association at East Point, 22 67; Samuel Simpson, 5 00; Total 209 26. Before reported 382 20, total to August 1st 591 75. A. W. STRENS, Treas. for P. E. I. Charlottetown, P. E. I. Aug. 1st 1904.

DENOMINATIONAL FUNDS.

NEW BRUNSWICK.

Leinster St. church, H & F M 7 00; Cardwell, Penobscus Sec., D W 10 08; Studholm church (Collina Sec.), D W 1 35; Snider Mt. church, 3 45; Germain St church per A J V 3 50; Hopewell Ch D W 20 01; St Stephen Ch, D W 14 61; Sussex Ch, D W 63 89; Cambridge 1st Ch F M 3 00; Moncton and Ch, D W 6 50; Hillsboro 1st Ch, D W etc. 62 04; Gibson S S F M 12 79; Coll at W N B Assoc., H & F M 29 15; Cambridge 2nd (S S, F M 6 72); Fredericton Ch D W 64 00; H V Connell F M & N W M 10 00; Coll N B East Assoc DJW 24 15; a friend Steeves Mt. F M 2 00; Hillsboro 2nd Ch H & F M 10 05; Cambridge 2nd (Ch F M 11 22; S S \$5.); 16 22; Germain St Ch (D W 119 00; N W M 1 50) 120 50; S S J A Glendening 56 00) 176 50; Woodstock Ch D W 22 00; Carleton S S, (H M, \$3, F M, \$3; N W M, \$2) \$8 Maugerville ch, D W, \$14 30; St F field 1st ch, D W, \$6; Sheffild 2nd, D W, \$3; Dorchester, 1st, D W, \$10; Mrs S H Estabrochers, F M, \$3; N W M, \$2; \$5; Leinster St ch (H M, \$5, F M, \$3) \$8; Total \$639 98; per Rev. E. Boswith G Ligne, \$116 56; per Rev. W. E. McIntyre, H M, \$353 39; per Treas For. Miss Board \$275 03; per G A Lawson \$55; \$1430 96 Before reported \$1951 82. \$3382 78.

J. W. MANNING, Treas. N. B.

St. John, Aug. 30, 1904.

AMOUNTS OF MONEY COLLECTED BY A. H. HAYWARD AS GEN. MISSIONARY FOR THE YEAR ENDING MAY 31st 1904.

Cardigan and Woodlands, 5 12; A Friend, 5 35; Littleton or South Esk, 18 23; Whitteyville, 2 43; East Florenceville, 4 74; Florenceville, 1 08; Bristol, 2 67; Pell 4 01; Loverdale, 5 21; Oak Bay, 6 62; Ledge, 3 08; Rolling Dam, 3 90; Bartlets Mills, 1 12; St. Leonards, 3 00; St. Francis, 3 02; Mrs Fred Boyer, 1 00; Thornton, 1 00; Upper Gagetown, 12 75; Campbellton, 7 70; Upper Kingsclear, 8 04; Prince William, 5 74; St. Andrews, 4 48; Bayside, 3 01; Plaster Rock, 4 90; Andover, and Perth, 9 15; Sisson Ridge, 1 70; Gibson, 9 00; Nashwaakiss, 8 89; Jeniseg 2 01; and Cambridge, 23 00; 1st Springfield, 62; and Springfield, 2 42; 3rd Springfield, 69; Union Corner, 1 00; McKenzie Corner, 01; Debec, 57; Marsylvise, 5 01; Bartt's Corner, 3 70; Brockway, 12 66; Earnest Smith 2 00; Bailey Smith, 1 22; Knoxford, 2 34; A. Friend to Missions, 100 00; A H H, 25 00.

NO BAPTIST INSTITUTE THIS YEAR.

Rev. J. H. McDonald, President of the Baptist Institute, asks us to announce that there will be no Institute meetings this year and that a sermon will be preached Friday evening August 19th at the place of meeting of Convention, Truro.

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**MARRIAGES.**

MERITHEW-WRIGHT.—At the residence of the bride's parents, Temple, York Co., N. B., July 6th, by Pastor C. N. Barton, Frank E. Merithew of Canterbury Station, to Lena B. Wright of Temple, N. B.

PRESCOTT-WHITNEY.—At the residence of the bride's father, Sussex, N. B., on Aug. 1st, by the Rev. W. Camp, Joshua Steadman Prescott, to Mary Hall Whitney, both of Sussex, N. B.

LIPSETT-ROGERS.—At Bristol, N. B., July 6th, by Rev. A. H., Hayward, Harry Lipsett to Dora J. Rogers, all of Bristol.

NEVERS-SEELY.—At Ashland, Carleton Co., N. B., July 13th, by Rev. A. H. Hayward, George A. Nevers to Nellie M. Seely, all of Brighton.

CALKIN-STEEVES.—At the home of the bride's parents, Moncton, July 20th, by Rev. Ira M. Baird, Roy P. Calkin and Alice S. Steeves.

HARROP-BERRY.—At the home of the bride's parents, Moncton, July 27th, by Rev. Ira M. Baird, Algernon O. Harrop and Agnes E. Berry.

HALEY-BOYLE.—At the Baptist parsonage, Moncton, July 30th, by Rev. Ira M. Baird, Howard A. Haley and Agnes O. Boyle.

PARLEE-PARLEE.—At Jefferies Corner, on Aug. 4th, by Rev. W. Camp, Levi John Parlee to Mirmie Parlee both of the parish of Hammond, in the County of Kings.

ROBERTSON-STEWART.—On Wednesday, 3rd, by the Rev. J. W. Gardner, at parsonage, John R. Robertson, Munor's Road, Lot 47, to Rebecca M. Stewart of Kingsboro, Lot 47.

DREW-LONG.—In the Baptist church, Clementsvalle, N. S., Aug. 3rd, by Rev. J. H. Balcom, Wilbert L. Drew of Waltham, Mass., and Eliza P. Long of Clementsvalle.

KING-DAVISON.—By Rev. Christopher Burnett, at St. John, on Saturday Aug. 6th, Frank Aaron King of Peticodiac, and Tean O'Brien Davison of De Bert, Colchester Co., N. S.

MACDONALD-YERXA.—At River House, Cove Point, York Co., Aug. the 3rd, by the Rev. Geo. Howard, Edgar MacDonald of Temperance Vale, York Co., and Hattie Yerxa of the Mouth of Keswick.

HAGERMAN-MCKEEN.—At the residence of the bride's father, June 29th, by the Rev. Geo. Howard, Menver A. Hagerman and Helen Gertrude McKeen, all of the parish of Bright.

MATTISON GILROY.—At the home of the bride, Rodney, N. S., Aug. 2nd, 1904, by pastor H. G. Estabrook assisted by Co-Pastor F. W. Pattison, Springhill, N. S., Blanchard Mattison of Springhill, and Miss Clara D. Gilroy, youngest daughter of Mr. and Mrs. Rufus Gilroy of Rodney, N. S.

BANKS-RUMSEY.—At Clarence, N. S., Aug. 2, by Rev. H. H. Saunders, Atwood Roy Banks and Hulda Izetta Rumsey, both of Clarence, N. S.

**DEATHS.**

MCLELLAN.—On July 30th, Doris Leslie, infant son of Leslie and Alice McLellan aged 6 weeks. Ofsuch is the Kingdom of heaven. Interment at Cedar hill.

KENDALL.—At Bridgetown, N. S., on the 30th ult, after a prolonged illness, Jessie Brooks, beloved wife of A. B. Kendall, aged 32 years, leaving a husband and five young children.

VMLAH.—Rosetta Vmlah, daughter of Mr. John Vmlah of West Dover, N. S., after a recent illness died July 3rd, 1904. Age twelve years and nine months.

CLARK.—At Mount Pleasant, N. B., July 24th, Mrs. Darius Clark, aged 76 years. Mrs. Clark was a member of the Rockland Baptist Church. She was baptized by Rev. J. W. S. Young in the spring of 1879. Her end was peace.

DUNN.—Bro. Jas. Dunn of Port Lorne, passed peacefully away July 18th, 1904, in the 64th year of his age. Through a year of declining health he never murmured but was patient to the end. He leaves an afflicted wife, one brother and a mother, now in her 90th year, and a large circle of friends to mourn his death.

HUEY.—At Boher's Settlement, Lun. Co., July 27th, James Huey aged 63 years. He was struck by a falling tree while at work in the woods. For two weeks his sufferings were intense; from which he was glad to be released by death. A widow and five children are left to mourn their loss. May God sustain them in this deep hour of sorrow.

PHINNEY.—Mrs. William Phinney of Centreville, West. Co., N. B., in the 33rd year of her age. She leaves three young children and many friends to mourn. Mrs. Phinney was a consistent Christian and for some years a member of the Baptist church. She was a great sufferer for a year. She bore her sufferings with Christian courage and resignation. All that medical skill and sympathizing friends could do was done. She died in the hospital, Mass. The remains were brought home and interred in

the Midgic cemetery. The funeral obsequies were conducted by Rev. C. S. Sterns assisted by the Rev. E. L. Steeves of Sackville.

HENDERSON.—At New Harbor July 27th, 1904, Wm. Henderson aged 69 years and seven months. Bro. Henderson was born at Manchester, Guysboro Co. He moved to New Harbour about forty-five years ago. At that time there were very few Baptists in New Harbor. On March 1st, 1862, he with eight others were baptized by the Rev. A. F. Poster. Seven of the nine are still living. About two weeks after he was baptized the church at New Harbour was organized. This church he joined and remained a member of it until his death. In the death of our brother the people of New Harbor have lost a good neighbor, and strangers a good friend. He died trusting in Jesus. May the dear Lord comfort the widow, two sons and one daughter and thirteen grand children who are left to mourn their loss.

**Resolutions Adopted by the N. S. Central Association Concerning Advancement Steps in Sunday School Work**

Whereas, advanced improvements have recently been made in Sunday school work, especially through the efforts of the International S. S. Association, and Whereas, it is felt by many that the Baptists of these Provinces have not kept pace with some other denominations, especially in Primary, Grading, and Teacher Training work; therefore this Association would recommend the Maritime Baptist Convention to take the following steps.—

1. Appoint a strong centrally located S. S. Board, or if thought wise—two Boards, to care for our S. S. work.
2. Instruct this Board or Boards to provide for an annual Summer school for S. S. workers in connection with Acadia University.
3. To provide a system of Graded supplemental lessons for the schools, embracing distinctive doctrinal and missionary information, as well as scripture passages and hymns.
4. To provide a special Normal course for our teachers who have graduated in the International course. Let this special course embrace a study of our Articles of Faith, Baptist History, Missionary History, as well as solid work on Principles of teaching and S. S. management.
5. To provide two courses of memory verses, as is provided by the General Assembly for the Presbyterian schools.
6. All Diplomas for Teacher Training work to be issued by the Convention and presented at the Association or District meetings.
7. Convention to give this Board (or Boards) power to raise funds for prosecuting its work.

Men of education and ability wanted to enroll students for Home Study courses. Salary \$600.00 a year. Apply with references naming territory desired.

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**Sovereign Lime Juice**  
with the ice tinkling against the glass, and a straw to make it last long, is the finest thirst-quencher I ever tasted. Just try it once, and see if you don't agree with me."  
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## WHY HE WANTED A CHRISTIAN WIFE.

A well-known judge in one of the Southern States, speaking of his younger days says that some fifty years ago he had become skeptical, and that Mr. H. a noble, whole-souled man, whom he revered almost as a father, but who was a confirmed deist, though he had a Christian wife, soon found him out and endeavored to instill in his mind his own deistical notions. "But he charged me," said the judge, "not to let his wife know that he was a deist or that I was skeptical." I asked him why. To which he replied that if he were to marry a hundred times, he would marry only a pious woman. "Because," he said, "if she is a Christian it makes her a better wife, a better mother, a better mistress, and a better neighbor. If she is poor, it enables her to bear adversity with patience and fortitude. If she is rich and prosperous, it lessens her desire for mere show. And when she comes to die, if she is in error, she is as well off as you and I; and if we are in error, she is a thousand times better off than we can be." I asked him if he knew of any other error, or system of errors, attended with so many advantages. His reply was evasive. But what he had said led me to examine the subject for myself, and I often look back to that conversation as one of the most important incidents of my life, and to it I trace my determination to study the Bible carefully and to examine the subject for myself, the result of which led me to a full and living faith in Jesus Christ, my Saviour.—Journal and Messenger.

## MOODY'S "ARK MAN."

A man who was deeply anxious about his soul once came to Mr. Moody for help. After a brief conversation, the man said: "But Mr. Moody, I cannot feel that I am saved." The evangelist, with characteristic bluntness answered: "Was it the ark or his feelings that saved Noah?"

"Ah!" said the man, "I see it now."

Some time after, meeting Mr. Moody in the street, he accosted him thus: "Do you not remember me, Mr. Moody?" "No," said Mr. Moody. "Well," he replied, "I am the ark man."—Commonwealth.

## ONLY ONE EASY PLACE.

It is not an uncommon thing for young people to try to get on without doing any hard work to fit themselves for their own future.

Henry Ward Beecher once received a letter from a lad asking for an easy place. The great divine replied:

"You cannot be an editor; do not try the law; do not think of the ministry; let alone all ships, shops and merchandise; abhor politics; don't practice medicine; be not a farmer nor a mechanic; neither be a soldier nor a sailor; don't work; don't study; don't think. None of these things are easy. Oh, my son, you have come into a hard world! I know of only one easy place in it, and that is the grave."

A religion that stays in the clouds is of no use to anybody. Religion must be definite, practical, useful—a binding rule of daily life—or else it is as much a mockery as the gilded prayer wheel of the Buddhist.—Philadelphia Young People.

Oh, the littleness of the lives that we are living! Oh, the way in which we fail to comprehend, or, when we do comprehend, deny to ourselves the bigness of that thing which it is to be a man, to be a child of God.—Phillips Brooks.

No duty, however hard and perilous, should be feared one-half so much as failure in the duty. People sometimes shrink from responsibility, saying they dare not accept it because it is so great. But in shrinking from duty they are really encountering a far more serious condition than that which they evade. It is a great deal easier to do that which God gives us to do, no matter how hard it is, than to face the responsibility of not doing it. We have abundant assurance that we shall receive all the strength we need to perform any duty God allots to us, but if we fall out of line of obedience and refuse to do anything which we ought to do, we find ourselves at once out of harmony with God's law and God's providence, and can not escape the consequences of our failure.—J. K. Miller.

Those who can repress complaints, murmurs, and peevish bemoaning—better still, the vexed feelings which beset us when those around inflict petty annoyances and slights on us—will readily find that their little daily worries are turning into blessings.—H. L. Sidney Lear.

For the man who habitually gives way to temper and testiness there is only one course open, and that is to go apart by ones self and think it out—think what wrong you have done and how you have injured others. Bitter words are like knives; they have cruel wounds—wounds that often pierce the most loving hearts.

The man who thinks that he can live as he ought to live without the help of the church is under the influence of a fatal delusion. God has made us social creatures. Not in isolation, but in association, do we find our best opportunities for spiritual growth and enlargement. The church of God is essentially the communion of saints, and it is difficult to imagine any one as neglecting this blessed privilege and yet keeping up his communion with Christ. When the branches are united with the vine, they are united with one another; when the members of the body are joined to one another.

When you find yourself, as I daresay you sometimes do, overpowered as it were by melancholy, the best way is to go out and do something kind to somebody or other.—John Kable.

The greatest man is he who chooses the right with invincible resolution, who resists the sorest temptations from within and without, who bears the heaviest burdens cheerfully, who is calmest in storms and most fearless under menace and frowns, whose reliance on truth, on virtue, on God, is most unflinching.—W. E. Channing.

"The church of God is essentially the communion with Christ. When the branches are united with the vine, they are united with one another; when the members of the body are joined to the head, they are joined to one another.—Christian Advocate.

## A SPECIMEN OF IRISH PLUCK

Irishmen stand high in the regard of Admiral Schley. He likes to tell stories of the indomitable, reckless pluck of the Irish. Thus, at a dinner that Colonel Mc. Clure, of Philadelphia, gave in his honor, he said:

"An American merchantman once lay in a Dutch port, and a number of Dutch sailors came aboard to have a chat with our men.

"By and by a spirit of rivalry arose. The sailors tried to outdo one another in athletic tricks. The honors for a long while lay with the Americans but finally a Dutchman climbed to the very top of the mainmast, and there stood on his head.

"The Americans' spirits fell at once it was plain that the Dutch had outdone them. They looked at one another sheepishly. They were silent and ashamed.

"Suddenly, a young Irishman leaped to his feet.

"'Be gobs!' he said, I won't let a fat Dutchman beat me.

"And the reckless fellow ran like a monkey up the mast, and got ready to stand on his head on the top. He put his head down, and gave a push with his leg. The first push was not hard enough, and he dropped back. But the second push was too hard, and he fell heels over head. His back struck the first rope, his legs the next, his neck the next, and so on, somersault after somersault, till, wonderful to relate he landed on his feet on the deck.

"Do that!" he shouted as soon as he could catch his breath.

## A SURE THING.

The Lamb—"I want to buy something which is pretty sure to go up."

The Broker—"Better buy mercury, then."—Yonkers 'Statesman.'

Customer—"Why doesn't that spinster, Miss Brown, deal at your shop any more?"

Draper—"One of my clerks insulted her."

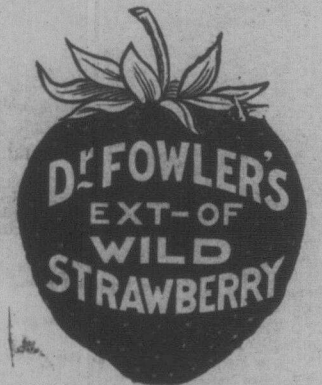
Customer—"How?"

Draper—"She overheard him telling some one that she was our oldest customer."—Glasgow 'Evening Times.'

## EXPLAINED.

'Touren says it only takes a cent to run his auto a mile.'

'I always wondered what the scent was for.'—Cleveland 'Plain Dealer.'



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**This and That**

**A COMPLIMENT TO MAMMA.**

No more touching compliment could be paid than that of the child who had overheard a conversation at the table on the qualities of a wife. Stooping over to kiss his mother, he remarked:

"Mamma when I get big I'm going to marry a lady 'xactly like you."

**SYMPATHY.**

Mr. Wm. H. Taft recently lectured in Philadelphia and remarked that there is too much sentimental pity in the world. He said:

"People—the poorest and most wretched people—are happier than we think, as a rule. To eat when one is hungry, to sleep well and comfortably, to warm one's self after a day's work in the cold—are not things who have these things often happy enough?"

"No matter how wretched we are, we hold that our lot is not a bad one, and we pity someone worse off. In a storm at sea one night two sailors, their clothing frozen to their bodies, hung to a rope and the waves washed over them.

"I say Bill," says one.

"Wot is it mate?" says the other.

"Think o' the poor fellows caught at a picnic in such weather as this."—Ex

**HE KNEW.**

A certain cornchandler of London had just engaged an assistant who hailed from a village near Leeds. This youth was remarkably "green and apparently it had been impressed upon him by his friends in the village that the sharp London people would try and take a rise out of him. A customer entered the shop and when the youth appeared said: "I want some bird seed, please." "It's noa use lad tha' kno's," answered the verdant one knowingly, "that cannot hev me. Birds groas from eggs, not seed!"—Ex.

**SYMPATHY WAS POWERLESS.**

To exercise a general supervision over lost children and stray pets is characteristic of a kind-hearted resident in South Paris, Maine who is represented by the Lewiston Journal as ready to sympathize with every childish trouble. He was walking along the street recently, when he noticed a little boy on the sidewalk evidently in the deepest trouble. His chubby fists burrowed into his fat little face. Great round drops of misery rolled down his

**GOT IT.**

Got Something Else, Too.

"I liked my coffee strong and I drank it strong" says a Penna. woman, telling a good story, "and although I had headaches nearly every day I just wouldn't believe there was any connection between the two. I had weak and heavy spells and palpitation of the heart too, and although husband told me he thought it was coffee that made me so poorly and did not drink it himself for he said it did not agree with him, yet I loved my coffee and thought I just couldn't do without it.

"One day a friend called at my home—that was a year ago. I spoke about how she was looking and she said:

"Yes and I feel well too. It's because I am drinking Postum in place of ordinary coffee."

"I said, what is Postum?"

"Then she told me how it was a food drink and how much better she felt since using it in place of coffee or tea, so I sent to the store and bought a package and when it was made according to directions it was so good I have never bought a pound of coffee since. I began to improve immediately.

"I cannot begin to tell you how much better I feel since using Postum and leaving coffee alone. My health is better than it has been for years and I cannot say enough in praise of this delicious food drink." Name given by Postum Co., Battle Creek, Mich.

Take away the destroyer and put a builder to work and nature will do the rest. That's what you do when Postum takes coffee's place in your diet. "There's a reason."

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

cheks and fell down his cheeks and fell on his little blouse.

"Did you get hurt, sonny?" asked the kind hearted man.

"No!" howled the boy.

"Lost?"

"No," with a wilder burst of sorrow.

"Where do you live?"

The boy pointed.

"Waiting for your dad?"

"No. Booheo!"

"Well then, what is the trouble?"

The boy sobbed bitterly, and answered in tones of anguish:

"I've got the tummie ache."—Ex.

**CATCHING BOTH SIDES.**

William Redmond, M. P., once arose to speak in the House of Commons, according to the Boston 'Evening Record' and there came a question hurled at him from the right side of the house:

"Will you vote for this bill if it comes up?"

Mr. Redmond looked from one side of the house to the other and slowly answered:

"I will —"

Immediately the right side of the house burst into a storm of applause. But Mr. Redmond continued as soon as he could be heard:

"—not—"

Then the storm came from the left side, and as soon as it subsided for a moment he completed what he started:

"—answer that question."

And perfect silence reigned on both sides.—Ex.

**WHERE THE CAPTAIN WENT.**

"Where is the captain, Miss Bruce?" asked a gentleman passenger to a young lady.

"He went to see—"

"Of course he did, a captain always goes to see," he interjected.

"Well, I mean he skipped ashore—"

"Oh, no a skipper generally skips to sea."

I mean the captain ran ashore to see—"

He laughed and she sailed away.—Washington Post.

**NOON IN THE WOODS**

"Hush I said the pine on the hill,  
And all of them listened together—  
Listened and nodded and grew so still,  
Still in the golden weather—  
And the squirrel who fancied he'd something to do  
And chattered awhile complaining,  
Felt the spell of the silence creep over him too,  
For noon in the woods was reigning.

And the sunshine slips through the boughs  
And gold is the place of its falling,  
Gold where the wild doves murmur and browse,  
And gold is the coo of their calling.  
The little bright eyes are closed in sleep,  
And hushed is the sob of complaining,  
For silence broods, as it broods on the deep,  
When noon in the woods is reigning.—Ex.

**A GRAND HEAD.**

Sandy Macpherson started to build a small outhouse of brick. After the usual fashion of bricklayers he worked from the inside and having the material close beside him, the walls were rising fast, when dinner time arrived and with it his son Jock, who brought the father's dinner.

With honest pride in his eye, Sandy looked at Jock over the wall on which he was engaged and asked:

"Hoo d'ye think I'm getting on?"

"Famous feather: but hoo dae ye get oot? Ye've forgot the door?"

One glance around him showed Sandy that his son was right; but looking kindly at him he said:

Mon Jock, you've got a gran'heid on ye! Ye'll be an architect yet as shure's your father's a builder!—Ex.

"I flatter myself, said the would-be detective, 'that I can tell what occupation a man follows by his walk. Now, this dignified-looking individual coming down the street is, most undoubtedly a leader of men."

"That's right rejoined the village volunteer, 'He's the drum major of our brass band.—Ex.



**Have You Tried EDDY'S HEADLIGHT PARLOR MATCHES**

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

Ask your Grocer for them.

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

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

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

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

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

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

**TOTAL ABSTAINERS GET SPECIAL ADVANTAGES**

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

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

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

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

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

When answering advertisements please mention the Messenger and Visitor.



**NEWS SUMMARY.**

Wm. O'Connor Morris, Irish judge, is dead. Hon. Mr. Emmerson will attend the convention of the Brotherhood of Locomotive Engineers at Montreal this month.

As shown in the most recent computation, the grand total of the earth's population is 1,503,300,000.

Sir W. Laurier has so far recovered from his indisposition as to be able to occupy his place in parliament on Tuesday.

A score of persons were injured, two fatally in a head-on collision between two trolley cars on the Boston & Worcester street railway, three miles from Westboro, Mass., on Monday.

Von Plehve's assassin is now known to have been a student at Kharkoff University, where the bombs were supposed to have been manufactured.

A young man representing himself as being a son of Hon. A. G. Blair, ex-Minister of Railways of Canada, stayed a fortnight at a London hotel and left without paying his bill and also took a gold watch and £25 belonging to a fellow guest.

M. Steyn, who is at The Hague, intends to resume farming in South Africa in January.

Great Britain's naval estimates for next year are just double those of the United States.

There were 392 vessels of 993,088 ton gross under construction in the United Kingdom on June 30, which is about 4,000 tons more than at the end of the March quarter.

**Boston Pilot:** The new Archbishop of Westminster has become a total abstainer. Drunkenness being one of the chief temptations of London, and preaching against it a frequent necessity. His Grace has decided to add the force of example to precept.

In a report to the State Department, Washington, Mr. Plummer, the American consul at Maracaibo, Venezuela, says that two doctors of Medellin, Colombia, announce that they have discovered the true microbe of malaria, and that it can be cultivated in mediums prepared with flowers of the erythra umbrosa ducara, better known as the coral tree.

Mrs. Thomas Watson, wife of the chief engineer of the Victoria, B. C. fire department, has just received notification of the recognition of her right to a place among the heirs of Major James Sinclair, who died in India an even century ago, but whose will was discovered only a few months since in Calcutta. This will made Major Sinclair's only daughter, Elizabeth, then sixteen, sole legatee. Mrs. Watson is a granddaughter of the legatee. The estate is believed to be worth to-day something over ten million dollars.

**WHAT THE DOCTOR DOES.**

The first thing the doctor does when he is called to see a fretting, worrying baby is to give it a medicine to move the bowels and sweeten the stomach. The doctor knows that nine-tenths of the troubles affecting babies and young children are due to irritation of the stomach or bowels, and that when the cause is removed the child is well and happy. Baby's Own Tablets are an always-at-hand doctor, and promptly cure all the minor ills of little ones. They contain no poisonous "soothing" stuff and may be given with safety to the tenderest infant, or the well grown child. Mrs. J. Overand, Hepworth Station, Ont., says:—"My little one was much troubled with indigestion, and Baby's Own Tablets gave immediate relief. I have found the Tablets the most satisfactory medicine I have ever used for children." Sold by all medicine dealers or sent by mail at 25 cents a box, by writing the Dr. Williams' Medicine Co., Brookville, Ont.

Lord Monk Britton, who was private secretary to Hon. Joseph Chamberlain until this gentleman resigned from the government, is in Toronto. Lord Monk Britton accompanied Mr. Chamberlain during the latter's South African tour, and on his chief's resignation decided to visit the other colonies and inquire into tariff affairs on his own account. He probably will stay in Toronto for a few days. He is second holder of the title and is 35 years of age.

Sir Henry Taschereau, chief justice of the Supreme Court, has returned from England. Sir Henri was asked what effect the Dundonald episode had in England, and if it were true that he had expressed himself publicly on the matter. He said that he had never attended any public political dinners or gave expression to any public utterances whatsoever respecting the Dundonald matter while in England. "The first intimation," said Sir Henri, "I had that I was accused of expressing myself in public in regard to Lord Dundonald was when the newspapers reached me, when the ship came to Rimouski and I read them on board this morning."

On Thursday last eight persons were drowned at the mouth of Bear River, Annapolis Basin, N. S. Nine persons were attempting to reach the shore from the yacht Onida in which they had been sailing and which they left near the South Eastern point of Bear Island. The boat was small and unable to carry so large a number. They had gone but a little way when she filled and turned over. Only one person, a Mr. Vidito, was saved. Capt. Hersey of Digby was in charge of the boat. He is reported as a most careful sailor and it is hard to account for the mistake of judgment whereby he lost his life and the lives of seven others, viz., Mrs. Helen Vidito, Vera Vidito, George Leach of Nasonville, R. I., Margaret O'Riley, Woonsocket, R. I., Esmond O'Riley, Arthur O'Riley, Vera Mowrey.

The *Matin* says that eight days after the recall of M. Nissard, formerly French ambassador at the Vatican, a number of French bishops received an order from Cardinal Vannutelli, acting for the Vatican, to tender their resignations by return of mail. The bishops consulted the minister of public worship and Premier Combes, who directed them not to tender their resignations. Thereafter the papal secretary of state, Cardinal Merry del Val, threatened the bishops with the termination of their episcopal powers unless they came to Rome within fifteen days.

The French Chamber of Deputies on Tuesday held a tumultuous session over the report of the committee investigating the Chartreuse charges. The report declared that the charges of the attempted bribery were not sustained and expressed regret that Premier Combes had made such charges. This declaration aroused violent opposition on the part of the friends of the premier. The chamber adopted by a large majority a resolution declaring that the premier and the government were above suspicion and unanimously adopted a clause of the resolution denouncing the calumniators.

Jerome Internoscia, former Italian consul at Montreal, has entered a suit at St. Scholastique against Vincent Bonelli, a wealthy merchant of Vicksburg, Mass., who has a summer residence in the mountain at St. Agathe. In his declaration Internoscia alleges that he was engaged to marry Bonelli's daughter, Annie, and that the engagement was broken off through the efforts of the defendant. He sets \$2,800 as the amount expended upon his courtship. He gives an itemized account of his expenditure, charging for postage, fruit, flowers, car fare, cab hire, wearing apparel, etc. The principal charge is for 465 hours Internoscia alleges that he spent in Miss Bonelli's company at the rate of \$2 per hour.

**Notice.**

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

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

Cultivate kindness of heart; think well of your fellow men; look with charity upon the shortcomings in their lives; do a good turn for them as opportunity offers; and finally, don't forget the kind word at the right time. How much a word of kindness, encouragement, or appreciation means to others sometimes, and how little it costs us to give it.

If you build castles in the air, your work need not be lost; that is where they should be; now put new foundations under them.—Thoreau.

**THE PROVINCIAL Educational Association Will meet in Truro,**

On the 16th, 17th, 18th of August.

AT THE MEETINGS this year much time will be devoted to the discussion of practical subjects introduced by the Committee on Resolutions.

There will be able papers and addresses from the Superintendent of Education, the Principal of the Normal School, the Attorney-General, President Hannah, Rev. Dr. McDonald, V. G., Prof. D. A. Murray, Mr. R. R. McLeod and others.

It is expected that the Very Rev. Dr. Pace, and Very Rev. Dr. Shahan, of Washington University, will deliver addresses at the convocation. Mr. John Brittain, Nature Study Director of New Brunswick, will read a paper and give some lessons to a class.

For full programme apply to  
A. McKAY, Secretary,  
P. O. Box 184, Dartmouth.

N. B.—When purchasing your railway tickets, ask Ticket Agent for Standard Certificate.

**Would** there be any demand for **45 Successive Years** for any article unless it had superior merit

**Woodill's German Baking Powder**

claim this as 45 RECOMMENDATIONS to all who use BAKING POWDER.

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**Fruit-a-lives**  
or Fruit Liver Tablets

are the juices of apples, oranges, figs and prunes—purified evaporated, and compressed into tablets. They never fail to cure all Stomach, Liver and Kidney Troubles. At druggists. 50 cents a box.

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Cures Deep seated Colds  
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MEDIUM 50¢ TRIAL SIZE 25¢

**INTERCOLONIAL RAILWAY**

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

**TRAINS LEAVE ST. JOHN**

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

**TRAINS ARRIVE AT ST. JOHN.**

9—Express from Halifax and Sydney	6.25
7—Express from Sussex	9.00
133—Express from Montreal and Quebec	12.50
5—Mixed from Moncton	15.10
3—Express from Point du Chene	17.05
25—Express from Halifax Pictou and Campbellton	17.15
1—Express from Halifax	18.45
81—Express from Moncton (Sunday only)	1.35
135, 137, 155—Suburban Express from Hampton	7.45, 15.30, 22.05

All trains run by Atlantic Standard Time  
24.00 o'clock is midnight.  
D. POTTINGER, General Man.  
Moncton, N. B.; July 2, 1904.  
CITY TICKET OFFICE.  
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